

16001|2005-03-15 09:11:35|alberto34482@yahoo.com|The debate about the race of the ancient Egyptians boils down to this: The early Egyptologist like Brugsch, Champellion, Breasted, Petrie, and others lived at a time when racism was very rampant and many of their Victorian and European sensibilities was that black Africans were savages. The European Orientalism did further to deepen this prejudice often claiming black groups like Nubians, Ethiopians, and other non-Africans were not "negroes" like Bantus or other Western/Central Africans. This is why you see in the early literature of people like Grafton Smith that the modern Beja people are considered the direct phenotype of the ancient Egyptians. Smith believed that the Beja were part of the "great white race", and despite their dark skin coloring and kinky hair they were as far from the "negro" of Western/Central Africa.

This was later intensified with the advent of the Hamitic myth, and became popular in pre-civil rights [60's-70's] ethnology, anthropology, and other random studies. The Hamitic myth was not just isolated to Egypt but to other areas as vast as northern Nigeria or even Southern Nigeria amongst the Yoruba people. The Hamities were invoked by most researchers to explain any complexity that African accomplished. And since around this time blacks were seen as natural slaves, and thus a people without culture, history, or complex societies.

Earlier intellectuals like Hegel, Degobineau, and Toynabee echoed that black people had no civilization at all. Nothing of a civilized nature could be attributed to them. Hegel even remarked that one time a black Caribbean graduate of Cambridge was simply a "parrot" that mocked his superior white masters.

Understand also that a white pedigree was often attributed to these complex Africans that would further be negroized by impending numbers of black slaves brought within their borders. Thus, the recurring history was that civilizations like Egypt started off as "Hamites" and then became darkened by legions of imaginary black slaves. This was the exact sediment of people like Sir Grafton Smith who commented that modern Egyptians were not quite like their ancestors by negroized mongrels. Of course, Smith's ideal ancient Egyptian was a Beja tribesman living in the Sudan.

The following can be summarized:

early Egyptologist Chappellion Brugsch believed the ancient Egyptians were a "third root of the Caucasian race". This is Brugsch exact words. Champellion believed that the Egyptians were related to the modern Nubians but that the Nubians were not "Negroes"

George Resner believed the ancient Egyptians were some white "Libyan" race and he ascribed ambiguous tomb scenes like Hetephephres I, Meresankh, etc. to a Libyan nobility that dominated during the 4th dynasty

Sir Flinders Petrie believed the pre-dynastic Egyptians were Sudani but then believed around the Naqada II period these Sudani were civilized by a superior Mesopotamian race called "The Dyanstic Races" Such concepts can be found in modern Egyptological literature like Rosalie Davies and other British Egyptologist

People like Budge did believe the pre-dynastic Egyptians were Africans but then thought they were "white" Africans coming from Uganda.

James Henry Breasted, founder of the oriental institute, by backing of Rockefeller believed that at first the Egyptians were a brown race and then this Brown race became a "brown Mediterranean" race.

Anatomist Sir Grafton Smith attempted to legitimize the theories by attempting to postulate a Amenoid master race that eventually

penetrated Dynastic Egypt and became the elites. Smith used skeletal remains from Egypt to justify his racist intentions.

Most modern Egyptologists have done very little to distance themselves from the views of contemporaries in the past. With the exception of Frank Joseph Yurco that contended the ancient Egyptians are related to the modern Egyptians and are diverse.

Here is pretty much what modern Egyptologists see the race of the ancient Egyptians as:

<http://www.geocities.com/Athens/Parthenon/9507/c-wh1-ane-yurco.htm>

Know my recommending to all that want to smash Eurocentric Egyptology is to use archaeology, genetics, physical anthropology, forensic science, and other various disciplines against Eurocentrics. This is the only way you can change things. Also when you present a case it has to be airtight. I have been many debates on this issue and it's always lacking in the scientific department. Other than S.O.Y Keita who has published peer reviewed journals on the ethnicity and race of the ancient Egyptians.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 16002|2005-03-15 10:59:02|Mahari|Re: The Eurocentric definition of

Another example of how psychotically egotistical and narcissistic some whites can be and tend to be as a group (and I believe this example exemplifies their attitude toward blacks and our sense of creativity and initiative):

This incident occurred when I was in college. I consider myself a thoughtful and creative person. I have created a way of doing a certain hygienic process. I will not go into detail about it. It is a little too graphic. This white guy was a roommate of mine in college and, so I thought, a friend.

I told him about the process and he wanted to know who told me how to do it. I told him no one, that I created the process myself. He said I didn't, got angry and said I was lying.

I thought this rather bizarre. But over the years I believe I put it in its proper context which is he resented the fact that I had thought of a creative, even elegant way of doing this mundane, routine procedure which he was likely doing in the usual rather messy way. And the idea of a black person discovering this procedure was offensive even unacceptable to him - him who I thought was my white friend.

This is, I believe, is the same kind of insanity we face from whites with Kemet. In the face of the most obvious evidence and logic they create some outlandish and unlikely of scenarios to prove that their rather late developing civilization was not preceded by thousands of years by a black African civilization. Their arguments are insane because their level of egotism is insane.

And we know that the very egotistical tends to suffer from feelings of inferiority or the fear of inferiority. We, also, know what fear does to a person or a people and what they do in turn.

These type of people are crazy.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 15

In honor,

HTP,

□
Mahari

--- On Tue 03/15, Mahari <mahari@myway.com> wrote:

From: Mahari [mailto:mahari@myway.com]
To: Ta_Seti@yahooogroups.com
Date: Tue, 15 Mar 2005 00:53:42 -0500 (EST)
Subject: [Ta_Seti] Re: The Eurocentric definition of

Let's take a look at this Eurocentric crap about Afrikan Kemet. Science seems to have determined that humans originated in Afrika some 195,000 years ago conservatively and began to migrate to other parts of the world mainly by way of the Middle East and on to the other regions around 50,000 years ago. At this time it is assumed that humans began to develop cultural expression which presumably leads to civilizations. However, the recent discoveries in the caves of South Afrika dated to approximately 75,000 years ago brings into question when these expressions of cultural development actually began. Possibly they began as early as 70-75,000 years ago in Afrika. The beads that were found suggest a concept of design and self-adornment which certainly seems like, at least, rudimentary cultural expression. If so, that's 25,000 years to develop art and culture before the migrations began from Afrika.

But, for argument sake, let us say that nothing further developed from the early stages of artistic/cultural expression for 25,000 years until the emigrants began to leave Afrika on their worldwide trek. And at that time there began this blossoming of cultural expression.

Are we supposed to assume that all those who were culturally inspired left Afrika? I doubt it. It's possible, of course, but so very unlikely. And if they did not all leave, are we supposed to assume that the ones who remained possessed no cultural and artistic expression, inspiration or talent? That all the black Afrikans who remained did was swing in the trees, eat, have sex, and shoot poison arrows and darts and fight each other? I doubt it. The warrior mentality belongs to another group as history has

CLEARLY shown. And we know who that is. Yes, there is now a lot of fighting in Afrika but its main cause is due to European predation and social disturbance. They came in and screwed up the countries' boundaries and peoples: divide and conquer. To suggest that the Afrikans who remained in Afrika did not continue to develop its culture and civilization is the height of insult; that the Egyptian culture could not have developed from indigenous black Afrikan people and had to be created by caucasoids who apparently migrated back to Afrika is the height of arrogance and narcissism.

It is narcissism of the most psychotic kind. Such an attitude is untenable. It is worse than being called a n*****. And it is stupid. It does not mesh with what recent history has shown about Afrikans. An excellent example is the Afrikan-American. Afrikan-Americans have created the only indigenous American art: jazz. In addition to jazz we have created numerous inventions. I have wondered

why blues, rock'n'roll, gospel and rap are not added to that list of American "firsts" as well. I suspect it's because that's too many firsts for Afrikan-Americans. That's OK though, I'll claim them for us. In addition, we have created numerous dances in America and the Afrikan diaspora that have swept the world. In the area of religion who are the most charismatic preachers? Black ministers ? outstanding example: Martin Luther King. It is black people who are changing the nature of religious worship here in America and the world. White American church services are not like they used to be: staid, stiff, stale white bread. They now have choirs that sing with energy, vigor and vitality with a style that clearly comes from the black church and most often have black lead singers or predominantly black choirs. The white preacher's style is changing as well. It has become more Afrikan-American in its delivery. Religious recorded music has changed and the change is clearly Afrikan influenced. The music of the world has its origins in Afrika ? more accurately in the Afrikan-American musical idiom. However, indigenous Afrikan music holds a powerful place in world music on its own. And who is possibly the greatest leader of all time? Nelson Mandela. There is no need to depict the history of his struggles and victory. It is of legendary proportions. And the Counsel of Forgiveness(?) which deals with the obscenities of South Afrikan apartheid is an example for all CIVILIZED humans to emulate. It is exemplary. So with this abundance of culture and leadership sweeping the world in just the last 200 years these dumb Eurocentrics are going to try to tell me that the culture and civilization of Kemet couldn't be black? It couldn't be anything else.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 14
In honor,

HTP,
□
Mahari

--- On Mon 03/14, Mahari < mahari@myway.com > wrote:

From: Mahari [mailto: mahari@myway.com]
To: Ta_Seti@yahooogroups.com
Date: Mon, 14 Mar 2005 18:55:30 -0500 (EST)
Subject: [Ta_Seti] Re: The Eurocentric definition of

I agree with a lot of what you say. Also, I believe that jews became jews after being defined through their experiences in Kemet: religious/social. I wrote with respect to today's white jews who have been denying that the original jews/hebrews were black. And who are far removed from those times and events. I should have made that distinction. I always urge others to make that distinction when discussing jews because, I believe, the jews of today ARE very different from the jews of Kemet . So a distinction needs to be made in order to put history in its proper truthful perspective. But you know I wonder whether jewish racism/ethnocism is so different from those times. I know or believe that it is worse now but there are accounts of jews objecting to intimacy with Ethiopians/blacks; for example, when Moses was to marry his Ethiopian wife, members of the group objected. I know there are different interpretations as to why they objected. Also, there is an account of Moses becoming king of Ethiopia but never consummating or looking at the Ethiopian Queen. Strange.
So just things that make you wonder.
Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

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Year: 12,951, March 7
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--- On Mon 03/14, osirica < davidvelar@hotmail.com > wrote:

From: osirica [mailto: davidvelar@hotmail.com]
To: Ta_Seti@yahoogroups.com
Date: Mon, 14 Mar 2005 23:18:11 -0000
Subject: [Ta_Seti] Re: The Eurocentric definition of

I believe they were enslaved, but they were Black too.

We have to accept that Black people are not perfect, and things aren't so nice and neat in history. The HEBREWS (which were not Jews), of Moses' time were Mixed Egyptian/Chaldeans. Joseph, son of Jacob married an Egyptian woman. In any event, it's well known that the Moses even if he was not Black, married a Kushite women anyway. However, the issue of Egyptians enslaving HEBREWS is far different from the issue of whether or not the Hebrews were Black. The intermarriage of Egyptians and Hebrews was obviously allowed, and not an "issue" with the HEBREW religion nor culture. It wasn't until later, after Solomon's time that the whole belief in a "pure, Semetic, Jew" came up, when they had to deal with many invasions and wars against other groups.

The modern Jew is far removed from this history, even though they celebrate it and recognize it as part of their heritage.

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> Has anyone thought about how the "fact" of a black Kemet would affect jews? Since they claim to have been enslaved by the Kemetans that would mean that they were enslaved by a black people. I can't imagine jews finding that acceptable as arrogant as they tend to be as a group. So I would imagine that there are a lot of jews fighting the "black Kemet" truth just to avoid accepting having been enslaved by blacks. I don't believe they were enslaved, anyway. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney
Year: 12,951, March 14 In honor, HTP, Mahari--- On Sun 03/13, Kim Baskerville < Juicy100@m... > wrote: From

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[16003|2005-03-15 12:08:11|Nuwaubian Hotep|Re: Our continuity...]

Is there a connection between the khemetic calendar and the year 2015?◆◆Vis-a-vis the Mayan's calendar's prophetic prediction of the end of the world as we know it.

-----Original Message-----

From: saidis_aswan_egy [mailto:saidis_aswan_egy@yahoo.com]

Sent: Tuesday, February 08, 2005 5:15 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Our continuity...

◆ The ancient Egyptian calender is already in use in rural Lower and Upper Egyptian communities.◆◆ I believe the modern western calender has its origins within the ancient Egyptian calender. The 12 hour day and 365 day is ancient Kemetian in origin.◆ Why would you have to adapt a new calender?

◆◆ The only difference is the Western calender is named after pagan deities from Greek,Roman, and Nordic cultures.

Your Sa3eadi Egyptian Friend,

◆◆ Saidis_aswan_Egy

[16004|2005-03-15 12:10:28|Everett Prewitt|Re: Naseret - subjectivity of Egyptian race? I agree|

So how would you explain civil wars in any country?

-----Original Message-----

From: arumese [mailto:arumese@yahoo.com]

Sent: Monday, March 14, 2005 10:55 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

It looks like an Asiatic and a Nubian, but they don't necessarily look like slaves. Are they slaves, or are they representations of foreign military being defeated in battle?

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"

wrote:

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> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.

Notice the

> Nubian slaves on the bottom being crushed. I'm just wondering what

the

> belligerent yea-sayers of this group have to say about this drawing.
> Obviously, from this image we see that not all Nubians are direct
> descendants of KMT.
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> From: Mahari [mailto:mahari@m...]
> Sent: Monday, March 14, 2005 3:34 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I

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> I am convinced this woman and her kind of people
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> But it did start a heated discussion; perhaps,
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> hari>
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> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
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> From: osirica [mailto:davidvelar@h...]
> To: Ta_Seti@yahoogroups.com
> Date: Sun, 13 Mar 2005 19:49:07 -0000
> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I

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> Katherine, I am sure somewhere out there in the sands of the

Kalahari

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> This statue that has yet to be unearthed has a Black face on it, and
> that statue is waiting for you to debate another Eurocentricist that
> wants to call the statue Caucasoid...
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> This statue is waiting for you to call it "subjective" also. Just
> waiting for you to call the statue how "Kalaharian" or "Azanian" it
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> But the Osirica admire your attempt to assimilate our technique of
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> Touche'
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> Nevertheless the clarity of the pictures reiterate the point.
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Yahoo! Groups Links
| 16005|2005-03-15 13:45:28|arumese|Re: Naseret - subjectivity of Egyptian race? I agree|
--- In Ta_Seti@yahooogroups.com, "Everett Prewitt"
wrote:

> So how would you explain civil wars in any country?

Someone with a background in this subject would be a better candidate
for giving detailed facts in regard to your question.

But at the risk of burning out what little knowledge I do have about
the world we live in, I'll give you my off-hand answer: I would say
that disagreements over the way a country is being run would lead to
a civil war; Dissatisfaction with leadership. But I wouldn't try to
explain civil war based on race. The southern American 'whites'
wanted to perpetuate slavery, the northern 'whites' saw it as a
threat to their over-all interests. There was disagreement, so they
went to war.

A civil war is a war between people of the same nationality and
race. Such a war would not qualify as a race war. Perhaps the wars
between Native Americans and White settlers could be viewed in terms
of being race wars. But I haven't observed it being describe in such
terms. Even though race became an issue, those battles were
primarily over land. Even still, American 'whites' are generally
proud to have American Indian blood coursing through their viens. So
with that said, I would not personally describe these wars a race
wars -- even though there was slaughters and racial animosity
involved.

Supposed 'race' wars can occur between people of the same race
however. But usually it is the more powerful group that imposes its
will on the weaker group and the weaker group is in not much of a
position to defend itself. The Tutsi-Hutu situation was such a
situation where one group systematically began slaughtering the
other. Although they are both virtually unmixed African groups, one
considered the other an inferior 'race.'

So even if someone were to argue that a difference in race was at the
heart of the conflicts between Egypt and Nubia, the logic could not
stand up under careful scrutiny. Egypt and nubia had long seperated

into different nationalities. So I would not hold that the wars between them were civil wars. Culturally and racially, Nubia and Egypt were siblings. So to view any conflict between them as racial is misguided.

Were the wars between Egypt and Asiatic nations race wars?

Are the feuds and killings between Gangster Rap artists America racial?

>
> -----Original Message-----
> From: arumese [mailto:arumese@y...]
> Sent: Monday, March 14, 2005 10:55 PM
> To: Ta_Seti@yahooogroups.com
> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I

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> similar
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>> realistic statues still retain the general features of Tiye that
>> accentuates her African heritage, her nose, her eyes, etc.
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>> You gotta understand Katherine, Caucasoids are a wide variety and

so

>> are NEgroids. You know that Queen Tiye would not be mistaken for a
>> Caucasoid, even though she doesn't look like the "narrow Negroid"
>>
>> Katherine Griffis-Greenburg: Will entertain the conversation, but
> will
>> invariably classify every Egyptian as "not Black"...anything
>> but "black".
>>
>>
>> And again, we were entertained by your technique. Reminds me of

the

>> time when the Rock did the pedigree on triple HHH. or when the

Rock

>> did the Stone Cold Stunner on Steve Austin...
>>
>> See Katherine, to many others you are a force to be reckoned
> with...
>> you are a fearsome symbol of Eurocentric power against the truth

of

>> history.
>>
>> To me, you are fun, and quite entertaining. After all, you been
>> studying Egyptology for what... 25 years now?
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "heseret" wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
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>>>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
>>>>
>>>> Look
>>>> <http://www.homestead.com/wysinger/files/tye.jpg>
>>>>
>>>> Black
>>>> <http://www.homestead.com/wysinger/files/tyetitle.jpg>
>>>>
>>>> To me oh
>>>
>>>
>>> Thank you for proving MY point:
>>>
>>> "... (it appears most Afrocentrists believe Tiye was 'black,'

based

>>> upon just one of her many sculptures (others do not give any

such

>>> indication, FWIW, which makes the whole issue of 'race' again a
>>> subjective issue))..."
>>>
>>> the fact that you use different viewpoints of the same image at
>>> least twice, the 'yew wood' image, and then the Sinai, Colossal,
>>> etc. claiming that to YOU they look 'black' while others would
>>> disagree (many show these same images of showing how "Egyptian"

ir

>>> even how "Levantine" the image looks (we're referring to the

Sinai

>>> (full green statuette) show just how subjective the whole matter
>> is,
>>> doesn't it?
>>>
>>> So, chatter on as you will, Osirica: not interested and not

about

>> to
>>> think that YOUR viewpoint is any more 'objective' than anyone
>> else's.
>>>
>>> Katherine Griffis-Greenberg, MA (Lon)
>>>
>>> Oriental Institute
>>> Oriental Studies Doctoral Program [Egyptology]
>>> Oxford University
>>> Oxford, United Kingdom
>>>

oups/S=1705942506:HM/EXP=1110918845/A=2593423/R=0/SIG=11e9gslf*http:

[illegible]

| 16006/2005-03-15 15:08:04|arumese|Re: Naseret - subjectivity of Egyptian race? I agree I believe that one should recognize the nature of an argument by way of its origins. The origins of denying that the ancient Egyptians were 'black' rests upon the belief that blacks are inferior. The very idea that ancient Egypt was a Caucasoid, or mixed nation sprang up out of the seeds of racism? and resulted from a blatant resentment toward 'blacks.'

The camouflaged logic that remains extant in the Euro centric approach to this debate is this: "The African race is a sub-human race with no history we care to investigate to any positive or fruitful end. And if we study ancient Egyptian civilization within the context that the historical records have provided, we will fail in our efforts to demonstrate that the Negroes we despise are in both practice and theory inferior to us. Thus, we have cleverly devised a means to perpetuate our wishes for the Negro race: a means that will serve as the main venue by which our children will grow up educated? 'though none the wiser- with the perception of 'black' inferiority inter-woven into their various levels of consciousness."

It is not difficult to understand then, that the consensus would necessarily have been that the people who built the pyramids, the Sphinx and the whole of Egyptian civilization must not be admitted as being 'black.' As the majority ruled, it became official that they would establish the belief in a Caucasoid Egypt as an academic principal: so that the generations that come after will adopt a sense of duty to see that its fundamental premise is upheld.

Racism at earlier times in American history was not something White people were ashamed of? as they have been made to feel ashamed of it today. So the proposal of a conspiracy against the improvement of 'black' people's situation was something to be winked at. However, now that the fox has been caught in the trapped, the outcry is this: "why do you people always have to play the victim!"

What is at play in our day is simply that academia has officially taught that the Egyptians were Caucasian. Therefore any teaching that places 'black' folk as the primary population that comprised the indigenous Egyptian population seems so alien and absurd that it offends the sensibilities of much of 'white' society.

While the falsification of Egyptian history may have once been a deliberate conspiracy, it may not be so much the case now. But then again -- it does not need to be. The damage that was done back when the discipline was young has evolved and remains potent enough to feed into the ignorance of Western society for many generations to come.

It was asserted in an earlier post that many on the Afrocentric side believe that Queen Tyie was 'black' based on just one of the images of her. For the sake of argument I'll grant that to be true in certain instances. But even if you grant that to be a true, the fact of the matter is: the more images one sees of her, the more one is convinced of her 'blackness.' The only way one can come to a different conclusion is if they had already decided that there were no native 'black' Egyptians in the first place.

I seriously question the motives of anyone who could look at any of the representations of Queen Tyie and deny that she is a 'black' woman of unmixed African ancestry.

Racism is like cancer. It can be eating away at one's body for a very long time without them even knowing it's there.

This may be hard for some to believe, but at one time it was the goal of "White" society to prevent the African race from obtaining inalienable rights as human beings. What better way to do this than to convince the world to forget the past glories and the richness of Black peoples' history?

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "Everett Prewitt"
> wrote:
> > So how would you explain civil wars in any country?
>
> Someone with a background in this subject would be a better
candidate
> for giving detailed facts in regard to your question.
>
> But at the risk of burning out what little knowledge I do have
about
> the world we live in, I'll give you my off-hand answer: I would say
> that disagreements over the way a country is being run would lead
to
> a civil war; Dissatisfaction with leadership. But I wouldn't try to
> explain civil war based on race. The southern American 'whites'
> wanted to perpetuate slavery, the northern 'whites' saw it as a
> threat to their over-all interests. There was disagreement, so
they
> went to war.
>
> A civil war is a war between people of the same nationality and
> race. Such a war would not qualify as a race war. Perhaps the wars
> between Native Americans and White settlers could be viewed in
terms
> of being race wars. But I haven't observed it being describe in
such
> terms. Even though race became an issue, those battles were
> primarily over land. Even still, American 'whites' are generally
> proud to have American Indian blood coursing through their veins.
So
> with that said, I would not personally describe these wars a race
> wars -- even though there was slaughters and racial animosity
> involved.
>
> Supposed 'race' wars can occur between people of the same race
> however. But usually it is the more powerful group that imposes
its
> will on the weaker group and the weaker group is in not much of a

> position to defend itself. The Tutsi-Hutu situation was such a
> situation where one group systematically began slaughtering the
> other. Although they are both virtually unmixed African groups,
one
> considered the other an inferior 'race.'

>
> So even if someone were to argue that a difference in race was at
the
> heart of the conflicts between Egypt and Nubia, the logic could not
> stand up under careful scrutiny. Egypt and nubia had long seperated
> into different nationalities. So I would not hold that the wars
> between them were civil wars. Culturally and racially, Nubia and
> Egypt were siblings. So to view any conflict between them as
racial
> is misguided.

>
> Were the wars between Egypt and Asiatic nations race wars?
>
> Are the feuds and killings between Gangster Rap artists America
> racial?
>
>
>>
>> -----Original Message-----
>> From: arumese [mailto:arumese@y...]
>> Sent: Monday, March 14, 2005 10:55 PM
>> To: Ta_Seti@yahooogroups.com
>> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I
>> agree
>>
>>
>>
>> It looks like an Asiatic and a Nubian, but they don't necessarily
>> look like slaves. Are they slaves, or are they representations
of
>> foreign military being defeated in battle?
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "Nuwaubian Hotep"
>> wrote:
>>>
>>>
>>>
>>>
>>> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a
sphinx.
>> Notice the
>>> Nubian slaves on the bottom being crushed. I'm just wondering
> what
>> the
>>> belligerent yea-sayers of this group have to say about this
> drawing.
>>> Obviously, from this image we see that not all Nubians are
direct
>>> descendants of KMT.
>>>
>>>
>>>
>>> _____
>>>
>>> From: Mahari [mailto:mahari@m...]
>>> Sent: Monday, March 14, 2005 3:34 PM
>>> To: Ta_Seti@yahooogroups.com
>>> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race?
I
>> agree
>>>
>>>
>>>
>>>
>>> I am convinced this woman and her kind of people
>>>
>>> have a psychological problem
>>>
>>> A while back I went to the website of a white
>>>
>>> professor of Egyptology who said that possibly
>>>
>>> Queen Tyte had some disease that made her
>>>
>>> look the way she does!
>>>
>>> She and people like her are fascinating though -
>>>
>>> like watching a large snake digest a small dog:
>>>
>>> disgusting, repugnant but you can't stop
>>>
>>> looking at the repulsive sight.
>>>
>>> But it did start a heated discussion; perhaps,
>>>
>>> that was the goal.
>>>

>>> Free India's Blacks.....
>>> Man has no nobler function than to defend the truth.
>>> -- Ruth McKenney
>>>
>>> Year: 12,951, March 14
>>> In honor,
>>> HTP,
>>> Mahari
>>>
>>> HTP,
>>>
>>>> paris8.fr/~rosnord/nomHierPHP/nomHier.php?nom=ma
>>> hari>
>>> Mahari
>>>
>>>
>>>
>>>
>>>
>>> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
>>>
>>> From: osirica [mailto:davidvelar@h...]
>>> To: Ta_Seti@yahooogroups.com
>>> Date: Sun, 13 Mar 2005 19:49:07 -0000
>>> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race?
I
>> agree
>>>
>>>
>>>
>>> Katherine, I am sure somewhere out there in the sands of the
>> Kalahari
>>> desert is a statue somewhere that is just begging for you to
> comment
>>> on it.
>>>
>>> This statue that has yet to be unearthed has a Black face on
it,
> and
>>> that statue is waiting for you to debate another Eurocentricist
> that
>>> wants to call the statue Caucasoid...
>>>
>>> This statue is waiting for you to call it "subjective" also.
Just
>>> waiting for you to call the statue how "Kalaharian"
or "Azanian"
> it
>>> looks.
>>>
>>> But the Osirica admire your attempt to assimilate our technique
of
>>> using own words to refute. You have studied our debating style,
> and
>>> we are impressed. "Thanks for proving MY point" you say... from
> our
>>> own words...
>>>
>>> Touche'
>>>
>>> Nevertheless the clarity of the pictures reiterate the point.
>>>
>>> See, Katherine, you waffled. On one hand you say that
>> Afrocentricists
>>> rely on the one famous bust of Tiye... which if it WERE true,
> would
>>> denote the immaturity and simple minded tunnel vision mentality
> that
>>> many whites believe Black people have in regards to academic
> debate.
>>>
>>> BUT when we show you that it is not this immature simple minded
> ness
>>> that draws us to conclude that Tiye is Black, you then try to
> rely
>> on
>>> the old tactic of pushing that Black people all look like this
one
>>> simple type. I showed you the VARIOUS viewpoints to illustrate
to
>> you
>>> the clarity that Tiye is Black, and is not stereotypically
> Negroid.
>>>
>>> Again, I have yet to see any other Caucasoid sculpture that
shows
>> the
>>> same features or the same "type", but you can see various
> sculptures
>>> in Africa, including West African sculpture that shows a very
>> similar
>>> facial structure. In addition, as was said earlier, the less
>>> realistic statues still retain the general features of Tiye that
>>> accentuates her African heritage, her nose, her eyes, etc.

>>>
>>> You gotta understand Katherine, Caucasoids are a wide variety
and
> so
>>> are NEgroids. You know that Queen Tiye would not be mistaken
for a
>>> Caucasoid, even though she doesn't look like the "narrow
Negroid"
>>>
>>> Katherine Griffis-Greenburg: Will entertain the conversation,
but
>> will
>>> invariably classify every Egyptian as "not Black"...anything
>>> but "black".
>>>
>>>
>>> And again, we were entertained by your technique. Reminds me of
> the
>>> time when the Rock did the pedigree on triple HHH. or when the
> Rock
>>> did the Stone Cold Stunner on Steve Austin...
>>>
>>> See Katherine, to many others you are a force to be reckoned
>> with...
>>> you are a fearsome symbol of Eurocentric power against the
truth
> of
>>> history.
>>>
>>> To me, you are fun, and quite entertaining. After all, you been
>>> studying Egyptology for what... 25 years now?
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>>>>
>>>>
>>>>> They
>>>>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
>>>>>
>>>>> Look
>>>>> <http://www.homestead.com/wysinger/files/tiye.jpg>
>>>>>
>>>>> Black
>>>>> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>
>>>>>
>>>>> To me oh
>>>>
>>>>
>>>> Thank you for proving MY point:
>>>>
>>>> "... (it appears most Afrocentrists believe Tiye was 'black,'
> based
>>>> upon just one of her many sculptures (others do not give any
> such
>>>> indication, FWIW, which makes the whole issue of 'race' again
a
>>>> subjective issue))..."
>>>>
>>>>> the fact that you use different viewpoints of the same image
at
>>>>> least twice, the 'yew wood' image, and then the Sinai,
Colossal,
>>>>> etc. claiming that to YOU they look 'black' while others would
>>>>> disagree (many show these same images of showing
how "Egyptian"
> is
>>>>> even how "Levantine" the image looks (we're referring to the
> Sinai
>>>>> (full green statuette) show just how subjective the whole
matter
>>>> is,
>>>>> doesn't it?
>>>>
>>>>> So, chatter on as you will, Osirica: not interested and not
> about
>>>> to
>>>>> think that YOUR viewpoint is any more 'objective' than anyone
>>>> else's.
>>>>
>>>>> Katherine Griffis-Greenberg, MA (Lon)
>>>>
>>>>> Oriental Institute
>>>>> Oriental Studies Doctoral Program [Egyptology]
>>>>> Oxford University
>>>>> Oxford, United Kingdom
>>>>
>>>>> <http://www.griffis-consulting.com>
>>>>
>>>
>>>
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>>>

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>>> Yahoo! Groups Links
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>>>
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>>> _____
>>>
>>> No banners. No pop-ups. No kidding.
>>> Make My Way your home on the Web - <http://www.myway.com>
>>>
>>>
>>>
>>>
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>>>
>>>
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>>> ADVERTISEMENT
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>>>
>>
>
>> 6/D=gr
>>>
>>
>
roups/S=1705942506:HM/EXP=1110918845/A=2593423/R=0/SIG=11e9gsIf*http:
>> /www.n
>>> etflix.com/Default?mqso=60190075> click here
>>>
>>>
>>>
>>>>> M=298184.6018725.7038619.3001176/D=groups/S=
>>> :HM/A=2593423/rand=161001785>
>>>
>>>
>>> _____
>>>
>>> Yahoo! Groups Links
>>>
>>> * To visit your group on the web, go to:
>>> http://groups.yahoo.com/group/Ta_Seti/
>>>
>>> * To unsubscribe from this group, send an email to:
>>> Ta_Seti-unsubscribe@yahoo.com
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>>
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| 16007|2005-03-15 15:08:51|alberto34482@yahoo.com|Re: The debate about the race of the ancient Egyptians boils down to
Just to add to what I said is of course the Mediterranean race myth
popularized by Guiselpi Sergi. He is the one largely responsible for
the "brown caucasian" myth that was popularized later by James
Henery Breasted.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16008|2005-03-15 15:11:19|arumese|Re: Are African Americans descendants of KMT?
Excellent comparisons of Lena Home and Nefertiti. Good one of the
artist Prince and King Tut.

The pictures don't show up on Ta-Seti. But they do show up in my
yahoo personal e-mail account.

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
wrote:

>

| 16009|2005-03-15 16:09:29|Nuwaubian Hotep|Re: Are African Americans descendants of KMT?

Thanks..♦

♦
I think the resemblance between Ancient KMT and African Americans is quite uncanny. ♦ I didn't upload the images, I sent them as attachments. ♦ If anyone did get it the images, email me and I'll send them out directly or possibly upload them to my server.

♦
Regards

-----Original Message-----

From: arumese [mailto:arumese@yahoo.com]
Sent: Tuesday, March 15, 2005 6:11 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Are African Americans descendants of KMT?

Excellent comparisons of Lena Horne and Nefertiti. ♦ Good one of ♦ the artist Prince and King Tut.

The pictures don't show up on Ta-Seti. ♦ But they do show up in my yahoo personal e-mail account.

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
wrote:
>

| 16010|2005-03-15 16:28:28|Mahari|Re: The debate about the race of the ancient Egyptians boils down to

Here's another anecdote - and then I'll leave it alone-

of how SOME whites process their narcissistic, egotistical interactions with blacks which negatively ?colors? the way they process any achievement by blacks.

I was watching Oprah's show today on which she had everyday heroes. One group of heroes was three young black men who saved the life of a white truck driver whose tanker carrying thousands of gallons of explosive fuel overturned in an accident and ultimately exploded.

The guy managed to get out of the truck but fell unconscious next to the truck.

The three black guys were passing by and saw the accident and the white guy lying beside the truck. They jumped from their car ran down a hill pulled the guy away from the truck, ran up the hill seconds before it exploded. Had they not got far enough away they all would have been incinerated.

The white guy said that he was ?angry? with the black guys ?because they shouldn't have been there?. Hunnh?

Normally, the response would have been just great gratitude without this weird explanation. Throughout the description of what took place he would never use ?these guys?, ?these young men? or ?these fellas?. He used ?they? all the time while stammering when he used it.

At the end he offered a ?thank you? through a lot of stammering and hemmin? an? hawin?.

My explanation is that he found it extremely, excruciatingly difficult to accept the position of indebtedness, i.e., subordination to these young black heroes who were generous, kind and powerful enough to save his ignorant ass.

Pathetic, sick. In all fairness I must add that he says that they see each other at least once a week now. It would be interesting to see how long that lasts.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 15

In honor,
HTP,
Mahari

From: [mailto:alberto34482@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Tue, 15 Mar 2005 17:10:26 -0000
Subject: [Ta_Seti] The debate about the race of the ancient Egyptians boils down to this

The early Egyptologist like Brugsh, Champellion, Breasted, Petrie, and others lived at a time when racism was very rampant and many of their Victorian and European sensibilities was that black Africans were savages. The European Orientalism did further to deeper this prejudice often claiming black groups like Nubians, Ethiopians, and other noble Africans were not "negroes" like Bantus or other Western/Central Africans. This is why you see in the early literature of people like Grafton Smith that the modern Beja people are considered the direct phenotype of the ancient Egyptians. Smith believed that the Beja were part of the "great white race", and despite their dark skin coloring and kinky hair they were as far from the "negroes" of Western/Central Africa.

This was later intensified with the advent of the Hamitic myth, and became popular in pre-civil rights [60s-70s] ethnology, anthropology, and other random studies. The Hamitic myth was not just isolated to Egypt but to other areas as vast as northern Nigeria or even Southern Nigeria amongst the Yoruba people. The Hamities were invoked by most researchers to explain any complexity that African accomplished. And since around this time blacks were seen as natural slaves, and thus a people without culture, history, or complex societies.

Earlier intellectuals like Hegel, Degobineau, and Toynabee echoed that black people had no civilization at all. Nothing of a civilized nature could be attributed to them. Hegel even remarked that one time a black Caribbean graduate of Cambridge was simply a "parrot" that mocked his superior white masters.

Understand also that a white pedigree was often attributed to these complex Africans that would further be negroized by impeding numbers of black slaves brought within their borders. Thus, the recurring history was that civilizations like Egypt started off as "Hamites" and then became darkened by legions of imaginary black slaves. This was the exact sediment of people like Sir Grafton Smith who commented that modern Egyptians were not quite like their ancestors by negroized mongrels. Of course, Smith's ideal ancient Egyptian was a Beja tribesman living in the Sudan.

The following can be summarized:

early Egyptologist Chappellion Brugsch believed the ancient Egyptians were a "third root of the Caucasian race". This is Brugsch exact words. Champellion believed that the Egyptians were related to the modern Nubians but that the Nubians were not "Negroes"

George Resner believed the ancient Egyptians were some white "Libyan" race and he ascribed ambiguous tomb scenes like Hetephephres I, Meresankh, etc. to a Libyan nobility that dominated during the 4th dynasty

Sir Flinders Petrie believed the pre-dynastic Egyptians were Sudani but then believed around the Naqada II period these Sudani were civilized by a superior Mesopotamian race called "The Dynastic Races". Such concepts can be found in modern Egyptological literature like Rosalie Davies and other British Egyptologist

People like Budge did believe the pre-dynastic Egyptians were Africans but then thought they were "white" Africans coming from Uganda.

James Henry Breasted, founder of the Oriental Institute, by backing of Rockefeller believed that at first the Egyptians were a brown race and then this Brown race became a "brown Mediterranean" race.

Anatomist Sir Grafton Smith attempted to legitimize the theories by attempting to postulate an Aryanoid master race that eventually penetrated Dynastic Egypt and became the elites. Smith used skeletal remains from Egypt to justify his racist intentions.

Most modern Egyptologists have done very little to distance themselves from the views of contemporaries in the past. With the exception of Frank Joseph Yurco that contended the ancient Egyptians are related to the modern Egyptians and are diverse.

Here is pretty much what modern Egyptologists see the race of the ancient Egyptians as:

<http://www.geocities.com/Athens/Parthenon/9507/c-wh1-ane-yurco.htm>

Know my recommendating to all that want to smash Eurocentric Egyptology is to use archaeology, genetics, physical anthropology, forensic science, and other various disciplines against Eurocentrics. This is the only way you can change things. Also when you present a case it has to be air tight. I have been many debates on this issue and it's always lacking in the scientific department. Other than S.O.Y Keita who has published peer reviewed journals on the ethnicity and race of the ancient Egyptians.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 16011|2005-03-15 16:58:39|MaharijRe: The debate about the race of the ancient Egyptians boils down t|

Here's something I found on another eForum
that dovetails with my post about black inventions.
Then I'll post about Kemet or nothing.

=====

A very humorous and revealing story is told
about a group of white
people who were fed up with African Americans,
so they joined together and wished themselves
away. They passed through a deep dark tunnel
and emerged
in sort of a twilight zone where there is an
America without black people.

At first these white people breathed a
sigh of relief. At last, they said,
No more crime, drugs, violence and
welfare. All of the blacks have gone!
Then suddenly, reality set in.
The "NEW AMERICA" is
not America at all-only a barren land.

1. There are very few crops that have
flourished because the nation was
built on a slave-supported system.

2. There are no cities with tall
skyscrapers because Alexander
Mils, a black man,
invented the elevator, and without
it, one finds great difficulty reaching higher floors.

3. There are few if any cars because
Richard Spikes, a black man,
invented the automatic gearshift,
Joseph Gambol, also black, invented the

Super Charge System for Internal
Combustion Engines, and Garrett A.
Morgan, a black man, invented
the traffic signals.

4. Furthermore, one could not use
the rapid transit system because its
precursor was the electric trolley,
which was invented by another black
man, Albert R. Robinson.

5. Even if there were streets on
which cars and a rapid transit system
could operate, they were cluttered
with paper because an African American,
Charles Brooks, invented the street sweeper.

6. There were few if any newspapers,
magazines and books because John
Love invented the pencil sharpener,
William Purveys invented the fountain
pen, and Lee Barrage invented the
Type Writing Machine and W. A. Love
invented the Advanced Printing Press.
They were all, you guessed it, Black.

7. Even if Americans could write their
letters, articles and books, they would
not have been transported by mail
because William Barry invented the
Postmarking and Canceling Machine,
William Purveys invented the Hand
Stamp and Philip Downing invented the Letter Drop.

8. The lawns were brown and wilted
because Joseph Smith invented
the Lawn Sprinkler and
John Burr the Lawn Mower.

9. When they entered their homes,
they found them to be poorly
ventilated and poorly heated.
You see, Frederick Jones invented
the Air Conditioner
and Alice Parker the Heating Furnace.
Their homes were also dim. But of course,
Lewis Later invented the Electric Lamp,
Michael Harvey invented
the lantern and Granville T. Woods
invented the Automatic Cut off Switch.
Their homes were also filthy because
Thomas W. Steward invented the
Mop & Lloyd P. Ray the Dust Pan.

10. Their children met them at the
door-barefooted, shabby, motley and
unkempt. But what could one expect?
Jan E. Matzelinger invented the
Shoe Lasting Machine, Walter Sammons!
invented the Comb, Sarah Boone
invented the Ironing Board and
George T. Samon invented the Clothes Dryer.

11. Finally, they were resigned to
at least have dinner amidst all of
this turmoil. But here again, the
food had spoiled because another Black Man,
John Standard invented the refrigerator.

Now, isn't that something? What
would this country be like without
the contributions of Blacks, as African-Americans?

Martin Luther King, Jr. said,
"by the time we leave for work,
Americans
have depended on the inventions
from the minds of Blacks." Black history
includes more than just slavery,
Frederick Douglass, Martin Luther King,
Jr., Malcolm X, and Marcus Garvey & W.E.B. Dubois.

PLEASE SHARE, ABUNDANTLY

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 15

In honor,

HTP,

Mahari

--- On Tue 03/15, Mahari < mahari@myway.com > wrote:

From: Mahari [mailto: mahari@myway.com]

To: Ta_Seti@yahooogroups.com

Date: Tue, 15 Mar 2005 19:28:22 -0500 (EST)

Subject: RE: [Ta_Seti] The debate about the race of the ancient Egyptians boils down to this

Here's another anecdote - and then I'll leave it alone-

of how SOME whites process their narcissistic, egotistical interactions with blacks which negatively ?colors? the way

they process any achievement by blacks. ?xml:namespace prefix = o ns = "urn:schemas-microsoft-com:office:office" /

I was watching Oprah's show today on which she had everyday heroes. One

group of heroes was three young black men who saved the life of a white truck driver whose tanker carrying thousands of gallons of explosive fuel overturned in an accident and ultimately exploded.

The guy managed to get out of the truck but fell unconscious next to the truck.

The three black guys were passing by and saw the accident and the white guy lying beside the truck. They jumped from their car ran down a hill pulled the guy away from the truck, ran up the hill seconds before it exploded. Had they not got far enough away they all would have been incinerated.

The white guy said that he was ?angry? with the black guys ?because they shouldn't have been there?. Hunnh?

Normally, the response would have been just great gratitude without this weird explanation. Throughout the description of what took place he would never use ?these guys?, ?these young men? or ?these fellas?. He used ?they? all the time while stammering when he used it.

At the end he offered a ?thank you? through a lot of stammering and hemmin? an? hawin?.

My explanation is that he found it extremely, excruciatingly difficult to accept the position of indebtedness, i.e., subordination to these young black heroes who were generous, kind and powerful enough to save his ignorant ass.

Pathetic, sick. In all fairness I must add that he says that they see each other at least once a week now. It would be interesting to see how long that lasts.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 15

In honor,

HTP,

Mahari

--- On Tue 03/15, <alberto34482@yahoo.com> wrote:

From: [mailto: alberto34482@yahoo.com]

To: Ta_Seti@yahooogroups.com

Date: Tue, 15 Mar 2005 17:10:26 -0000

Subject: [Ta_Seti] The debate about the race of the ancient Egyptians boils down to this

The early Egyptologist like Brugsh, Champellion, Breasted, Petrie, and others lived at a time when racism was very rampant and many of their Victorian and European sensibilities was that black Africans were savages. The European Orientalism did further to deepen this prejudice often claiming black groups like Nubians, Ethiopians, and

other nobel Africans were not "negroes" like Bantus or other Western/Central Africans. This is why you see in the early literature of people like Grafton Smith that the modern Beja people are considered the direct phenotype of the ancient Egyptians. Smith believed that the Beja were part of the "great white race", and despite their dark skin coloring and kinky hair they were as far from the "negro" of Western/Central Africa.

This was later intensified with the advent of the Hamitic myth, and became popular in pre-civil rights [60s-70s] ethnology, anthropology, and other random studies. The Hamitic myth was not just isolated to Egypt but to other areas as vast as northern Nigeria or even Southern Nigeria amongst the Yoruba people. The Hamities were invoked by most researchers to explain any complexity that African accomplished. And since around this time blacks were seen as natural slaves, and thus a people without culture, history, or complex societies.

Earlier intellectuals like Hegel, Degobineau, and Toynabee echoed that black people had no civilization at all. Nothing of a civilized nature could be attributed to them. Hegel even remarked that one time a black Caribbean graduate of Cambridge was simply a "parrot" that mocked his superior white masters.

Understand also that a white pedigree was often attributed to these complex Africans that would further be negroized by impeding numbers of black slaves brought within their borders. Thus, the recurring history was that civilizations like Egypt started off as "Hamites" and then became darkened by legions of imaginary black slaves. This was the exact sediment of people like Sir Grafton Smith who commented that modern Egyptians were not quite like their ancestors by negroized mongrels. Of course, Smith's ideal ancient Egyptian was a Beja tribesman living in the Sudan.

The following can be summarized:

early Egyptologist Chappellion Brugsch believed the ancient Egyptians were a "third root of the Caucasian race". This is Brugsch exact words. Champellion believed that the Egyptians were related to the modern Nubians but that the Nubians were not "Negroes"

George Resiner believed the ancient Egyptians were some white "Libyan" race and he ascribed ambiguous tomb scenes like Hetephephres I, Meresankh, etc. to a Libyan nobility that dominated during the 4th dynasty

Sir Flinders Petrie believed the pre-dynastic Egyptians were Sudani but then believed around the Naqada II period these Sudani were civilized by a superior Mesopotamian race called "The Dynastic Races" Such concepts can be found in modern Egyptological literature like Rosalie Davies and other British Egyptologist

People like Budge did believe the pre-dynastic Egyptians were Africans but then thought they were "white" Africans coming from Uganda.

James Henry Breasted, founder of the oriental institute, by backing of Rockefeller believed that at first the Egyptians were a brown race and then this Brown race became a "brown Mediterranean" race.

Anatomist Sir Grafton Smith attempted to legitimize the theories by attempting to postulate an Aryanoid master race that eventually penetrated Dynastic Egypt and became the elites. Smith used skeletal remains from Egypt to justify his racist intentions.

Most modern Egyptologists have done very little to distance themselves from the views of contemporaries in the past. With the exception of Frank Joseph Yurco that contended the ancient Egyptians are related to the modern Egyptians and are diverse.

Here is pretty much what modern Egyptologists see the race of the ancient Egyptians as:

<http://www.geocities.com/Athens/Parthenon/9507/c-wh1-ane-yurco.htm>

Know my recommending to all that want to smash Eurocentric Egyptology is to use archaeology, genetics, physical anthropology, forensic science, and other various disciplines against Eurocentricism. This is the only way you can change things. Also when you present a case it has to be airtight. I have been many debates on this issue and it's always lacking in the scientific department. Other than S.O.Y Keita who has published peer reviewed journals on the

ethnicity and race of the ancient Egyptians.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 16013|2005-03-15 20:53:22|Omar E. Vega|New member|
Hi,

I am new here. I am not Black and my ethnic background is Hispanic.
Actually I am a very common Chilean from South America.

I am interested in the civilizations of the world -all of them-, and
I would like to know more about the cultures of Africa south of the
Sahara. I am specially interested in Ghana, Zimbabwe and other
civilizations of that region.

Regards,

Omar Vega
| 16013|2005-03-15 20:54:41|Rashid Mitcham|Re: Are African Americans descendants of KMT?|
HAS ANYONE HEARD OF "FINGERPRINTS OF THE GODS"?

Nuwaubian Hotep wrote:

Thanks..♦

♦
I think the resemblance between Ancient KMT and African Americans is quite uncanny.♦ I didn't upload the images, I sent them as attachments.♦ If anyone did get it the images, email me and I'll send them out directly or possibly upload them to my server.

♦
Regards

-----Original Message-----
From: arumese [mailto:arumese@yahoo.com]
Sent: Tuesday, March 15, 2005 6:11 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Are African Americans descendants of KMT?

Excellent comparisons of Lena Horne and Nefertiti.♦ Good one of♦ the
artist Prince and King Tut.

The pictures don't show up on Ta-Seti.♦ But they do show up in my
yahoo personal e-mail account.

--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
wrote:
>

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| 16014|2005-03-16 08:26:00|Paul Kekai Manansala|Safety First for Re-Erecting Axum Obelisk: Experts Warn|
<http://allafrica.com/stories/200503150116.html>

Safety First for Re-Erecting Axum Obelisk: Experts Warn

The Daily Monitor (Addis Ababa)

March 15, 2005

Posted to the web March 15, 2005

Addis Ababa

Italian experts working on the return of the Axum Obelisk from Italy to its original place have come up with a new controversy saying it could be dangerous to re-erect the obelisk exactly where it was before being looted by Italy in 1973, though facing some stern disagreement from Ethiopian engineers.

Dr. Rodolfo Fattovic, Professor of Archaeology and Antiquities and leader of Italian archaeological mission to Axum and Jim Williams, UNESCO African Desk Sector of Culture both share the idea that re-erecting the obelisk in its original place could be very dangerous. "The whole area is very fragile; there could be underground chambers around where it is expected to stand, and besides the whole area could be very sensitive to hold a 150 ton obelisk," they stated.

"We will conduct a site inspection in April by taking x-rays, radar and electromagnetic pulses to see if there are no underground chambers, which we believe there are," Williams added.

Engineer Tadele Bitul senior member of the committee for the return of Axum obelisk on his part contested the idea by saying that the area was good enough to hold the obelisk and that it had been proven so.

"Of course we all want the obelisk to be safely returned, but we believe that it can and will be re-erected without any problem at all. We were there to see the sight and with several experts and we have found out that it is possible to do so. We know that there are no underground chambers under the erecting area," he added.

It was also stated that the obelisk, arriving in three different parts should be re-erected by the end of the rainy season.

"Assuming that everything goes according to schedule, by the end of April the obelisk should be here and since the rainy season is looming, we believe that the re-erecting should end by the end of Autumn," Guido La Tella, Ambassador of Italy to Ethiopia said.

Dr. Kassaye Begashaw, Head of Archaeology Unit, Addis Ababa University added that the issue being a very sensitive one, re-erecting the obelisk in a different place could also be seen as rewriting history over again.

| 16015|2005-03-16 15:36:43|Mahari|Re: Are African Americans descendants of KMT?

Yes, the resemblance between AA and people of ancient KMT are uncanny as it should. One sees the same resemblance in the people of Upper KMT. But I don't know what you meant about including Michael Jackson in that group.

Are you not aware of the fact that he has had a billion surgeries to give him that look.

Yet, even if he had not had all these surgeries he would still look like a lot of ancient Kemetans.

Also, take a look at Ramses and compare his look to Will Smith - very similar look.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 16

In honor,

HTP,

Mahari

HTP,

□

Mahari

--- On Tue 03/15, Nuwaubian Hotep <nuwaubian_hotep@covad.net> wrote:

From: Nuwaubian Hotep [mailto:nuwaubian_hotep@covad.net]

To: Ta_Seti@yahooogroups.com

Date: Tue, 15 Mar 2005 19:05:41 -0500

Subject: RE: [Ta_Seti] Re: Are African Americans descendants of KMT?

Thanks..

I think the resemblance between Ancient KMT and African Americans is quite uncanny. I didn't upload the images, I sent them as attachments. If anyone did get it the images, email me and I'll send them out directly or possibly upload them to my server.

Regards

-----Original Message-----

From: arumese [mailto:arumese@yahoo.com]
Sent: Tuesday, March 15, 2005 6:11 PM
To: Ta_Seti@yahoogroups.com
Subject: [Ta_Seti] Re: Are African Americans descendants of KMT?

Excellent comparisons of Lena Horne and Nefertiti. Good one of the artist Prince and King Tut.

The pictures don't show up on Ta-Seti. But they do show up in my yahoo personal e-mail account.

--- In Ta_Seti@yahoogroups.com, "Nuubian Hotep" wrote:
>

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| 16016|2005-03-16 20:31:26|Paul Kekai Manansala|Re: New member|

Hello Omar,

Welcome to Ta_Seti.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
>
> Hi,
>
> I am new here. I am not Black and my ethnic background is
Hispanic.
> Actually I am a very common Chilean from South America.
>
> I am interested in the civilizations of the world -all of them-,
and
> I would like to know more about the cultures of Africa south of
the
> Sahara. I am specially interested in Ghana, Zimbabwe and other
> civilizations of that region.
>
> Regards,
>
> Omar Vega

| 16017|2005-03-16 22:29:23|Mahari|Re: Naseret - subjectivity of Egyptian race? I agree|

>>Even still, American 'whites' are generally
proud to have American Indian blood coursing through their veins.<<

Yes. But is their reason for pride because they have Indian
blood running their veins - which you likely could not discern
visually in their appearance-
or because they feel it gives them some claim or ownership
of this country? Do they think "O we are all one people; it
doesn't matter we're all equal; everyone should have an
equal chance; color doesn't matter" or "this land belongs
to me, the white man, and I have Indian blood, so
I have a right anyway; this land is mine"?
Which one sounds most like the white man of history -
and current events - reality- not the rhetoric of late?
Like the the song from "Pocahontas" that goes " ...
you think you own every land you land on".
Also, much like KMT they struggle for ownership
of its history - not to mention the numerous invasions
by them for physical control of it and its wealth. Don't forget
the limitless looting of KMT and other African countries.
So for most I find it hard to believe that the "pride" is
HUMANELY sincere.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahari

--- On Tue 03/15, arumese <arumese@yahoo.com> wrote:

From: arumese [mailto:arumese@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Tue, 15 Mar 2005 21:45:25 -0000
Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

--- In Ta_Seti@yahoogroups.com, "Everett Prewitt"
wrote:
> So how would you explain civil wars in any country?

Someone with a background in this subject would be a better candidate
for giving detailed facts in regard to your question.

But at the risk of burning out what little knowledge I do have about the world we live in, I'll give you my off-hand answer: I would say that disagreements over the way a country is being run would lead to a civil war; Dissatisfaction with leadership. But I wouldn't try to explain civil war based on race. The southern American 'whites' wanted to perpetuate slavery, the northern 'whites' saw it as a threat to their over-all interests. There was disagreement, so they went to war.

A civil war is a war between people of the same nationality and race. Such a war would not qualify as a race war. Perhaps the wars between Native Americans and White settlers could be viewed in terms of being race wars. But I haven't observed it being describe in such terms. Even though race became an issue, those battles were primarily over land. Even still, American 'whites' are generally proud to have American Indian blood coursing through their veins. So with that said, I would not personally describe these wars as race wars -- even though there was slaughters and racial animosity involved.

Supposed 'race' wars can occur between people of the same race however. But usually it is the more powerful group that imposes its will on the weaker group and the weaker group is in not much of a position to defend itself. The Tutsi-Hutu situation was such a situation where one group systematically began slaughtering the other. Although they are both virtually unmixed African groups, one considered the other an inferior 'race.'

So even if someone were to argue that a difference in race was at the heart of the conflicts between Egypt and Nubia, the logic could not stand up under careful scrutiny. Egypt and nubia had long seperated into different nationalities. So I would not hold that the wars between them were civil wars. Culturally and racially, Nubia and Egypt were siblings. So to view any conflict between them as racial is misguided.

Were the wars between Egypt and Asiatic nations race wars?

Are the feuds and killings between Gangster Rap artists America racial?

>
> -----Original Message-----
> From: arumese [mailto:arumese@y...]
> Sent: Monday, March 14, 2005 10:55 PM
> To: Ta_Seti@yahooogroups.com
> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>
>
>
>
> It looks like an Asiatic and a Nubian, but they don't necessarily
> look like slaves. Are they slaves, or are they representations of
> foreign military being defeated in battle?
>
>
> -- In Ta_Seti@yahooogroups.com, "Nuwaubian Hotep"
> wrote:
>>
>>
>>
>>
>>
>> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.
> Notice the
>> Nubian slaves on the bottom being crushed. I'm just wondering
> what
> the
>> belligerent yea-sayers of this group have to say about this
> drawing.
>> Obviously, from this image we see that not all Nubians are direct
>> descendants of KMT.
>>
>>
>>
>> -----
>> From: Mahari [mailto:mahari@m...]
>> Sent: Monday, March 14, 2005 3:34 PM
>> To: Ta_Seti@yahooogroups.com
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>>
>>
>>
>>
>> I am convinced this woman and her kind of people
>>
>> have a psychological problem
>>
>> A while back I went to the website of a white
>>
>> professor of Egyptology who said that possibly
>>
>> Queen Tiye had some disease that made her
>>
>> look the way she does!
>>
>> She and people like her are fascinating though -
>>
>> like watching a large snake digest a small dog:
>>
>> disgusting, repugnant but you can't stop
>>
>> looking at the repulsive sight.
>>
>> But it did start a heated discussion; perhaps,
>>
>> that was the goal.
>>
>> Free India's Blacks.....
>> Man has no nobler function than to defend the truth.
>> -- Ruth McKenney
>>
>> Year: 12,951, March 14
>> In honor,
>> HTP,


```

>> Mahari
>>
>> HTP,
>>
>>> paris.8.fr/~rosmond/nomfieroPHP/nomfiero.php?nom=ma
>> hari>
>> Mahari
>>
>>
>>
>>
>> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
>>
>> Front osirica [mailto:davidvelar@h...]
>> To: Ta_Seti@yahooogroups.com
>> Date: Sun, 13 Mar 2005 19:49:07 -0000
>> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I
> agree
>>
>>
>>
>> Katherine, I am sure somewhere out there in the sands of the
> Kalahari
>> desert is a statue somewhere that is just begging for you to
comment
>> on it.
>>
>> This statue that has yet to be unearthed has a Black face on it,
and
>> that statue is waiting for you to debate another Eurocentricist
that
>> wants to call the statue Caucasoid...
>>
>> This statue is waiting for you to call it "subjective" also. Just
>> waiting for you to call the statue how "Kalaharian" or "Azanian"
it
>> looks.
>>
>> But the Osirica admire your attempt to assimilate our techn ique of
>> using own words to refute. You have studied our debating style,
and
>> we are impressed. "Thanks for proving MY point" you say... from
our
>> own words...
>>
>> Touche'
>>
>> Nevertheless the clarity of the pictures reiterate the point.
>>
>> See, Katherine, you waffled. On one hand you say that
> Afrocentricists
>> rely on the one famous bust of Tiye... which if it WERE true,
would
>> denote the immaturity and simple minded tunnel vision mentality
that
>> many whites believe Black people have in regards to academic
debate.
>>
>> BUT when we show you that it is not this immature simple minded
ness
>> that draws us to conclude that Tiye is Black, you then try to
rely
>> on
>> the old tactic of pushing that Black people all look like this one
>> simple type. I showed you the VARIOUS viewpoints to illustrate to
> you
>> the clarity that Tiye is Black, and is not stereotypically
Negroid.
>>
>> Again, I have yet to see any other Caucasoid sculpture that shows
> the
>> same features or the same "type", but you can see various
sculptures
>> in Africa, including West African sculpture that shows a very
> similar
>> facial structure. In addition, as was said earlier, the less
>> realistic statues still retain the general features of Tiye that
>> accentuates her African heritage, her nose, her eyes, etc.
>>
>> You gotta understand Katherine, Caucasoids are a wide variety and
so
>> are NEgroids. You know that Queen Tiye would not be mistaken for a
>> Caucasoid, even though she doesn't look like the "narrow Negroid"
>>
>> Katherine Griffs-Greenburg: Will entertain the conversation, but
> will
>> invariably classify every Egpyptian as "not Black" ...anything
>> but "black".
>>
>>
>> And again, we were entertained by your technique. Reminds me of
the
>> time when the Rock did the pedigree on triple HHH. or when the
Rock
>> did the Stone Cold Stunner on Steve Austin...
>>
>> See Katherine, to many others you are a force to be reckoned
> with...
>> you are a fearsome symbol of Eurocentric power against the truth
of
>> history.
>>
>> To me, you are fun, and quite entertaining. After all, you been
>> studying Egyptology for what... 25 years now?
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "neseret" wrote:
>>>
>>>> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:
>>>>
>>>>
>>>> They
>>>> http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg
>>>>
>>>> Look
>>>> http://www.homestead.com/wysinger/files/tiye.jpg
>>>>

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| 16018|2005-03-17 00:07:44|Shri Sa Hetep|Re: Are African Americans descendants of KMT?

Yes, I have heard of the book, FINGERPRINTS OF THE GODS by Graham Hancock. Very Good Book. Here is a link about the book:

<http://www.grahamhancock.com/library/fotg/>

I have not read the entire book yet, but so far it is very interesting.

Namaste,

Shri Sa Hetep

Rashid Mitcham wrote:

HAS ANYONE HEARD OF "FINGERPRINTS OF THE GODS"?

Nuwaubian Hotep wrote:

Thanks..

I think the resemblance between Ancient KMT and African Americans is quite uncanny. I didn't upload the images, I sent them as attachments. If anyone did get it the images, email me and I'll send them out directly or possibly upload them to my server.

Regards

-----Original Message-----

From: arumese [mailto:arumese@yahoo.com]

Sent: Tuesday, March 15, 2005 6:11 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Are African Americans descendants of KMT?

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--- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep" wrote:
>

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| 16019|2005-03-17 03:27:47|Alex van Deelen|Africa And "Slavery"|

In Africa, all kinds of servitude or bonded labor and of course slavery are simply labeled "slavery".

The problem with this is that (1) it enforces the slavery day justification that African are "natural slaves" and (2) this broad label is not applied anywhere outside of Africa.

You could easily go to any bonded labor in India, or prison farms in the US and call them "slaves". Instead, they're referred to as prisoners, inmates, etc.

In Africa, they would be labeled "slaves".

The same caoutchouc label has been applied to African societies, linguistic groups, kingdoms, empires, rogue bands, in immediately labeling them "tribes".

It is convenient, but it covers up more than it illuminates.

Anyway, there was always a very thin line between POW's and "slaves" (in the traditional, not the transatlantic slavetrade sense of the word).

The people depicted in Egyptian reliefs can usually best be described as prisoners of war (POW's).

Alex

| 16020|2005-03-17 09:09:20|Mahari|Re: Africa And|

You are absolutely right. It's the Euro mindset: the fact that that is precisely what they have

done to the world's people of color when they have encountered them - if not killed them. I believe that it is their linear predatory view of the world, instead of a wholistic view, that has kept KMT such a mystery for 200+ years for them - and us since they have acquired access before us and a certain amount of exclusivity..

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 17
In honor,
HTP,
Mahari

--- On Thu 03/17, Alex van Deelen <avdeelen@wanadoo.nl> wrote:

From: Alex van Deelen [mailto:avdeelen@wanadoo.nl]
To: Ta_Seti@yahoogroups.com
Date: Thu, 17 Mar 2005 09:11:58 +0100
Subject: [Ta_Seti] Africa And "Slavery"

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Alex

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| 16021|2005-03-17 09:15:29|alberto34482@yahoo.com|Early anthropologist and Egyptthis might explain alot of the racism|
http://aurora.tcs.tulane.edu/article_news_details.cfm?ArticleID=2916

The mummies' resurrection and their journey to Tulane came at the hands of George Gliddon, a former American vice-consul in Cairo who traveled this country in the 1840s making elaborate presentations on Egyptian art and artifacts. "Mr. Gliddon" even appears as a mummy expert in Edgar Allen Poe's 1845 story, "Some Words with a Mummy." Lecturing while standing in front of 800-foot-long revolving backdrops of scenery along the Nile valley, Gliddon thrilled American audiences with tales of the exotic foreign land.

Ever the showman, Gliddon capitalized on the growing public curiosity about mummies by "ordering" a dozen from a dealer in Egypt. After looting 12 mummies from the area around modern Luxor, the artifact dealers lost most of them in a Nile River flood. The two that survived the flood traveled to New York, arriving in 1849.

"The following June, Mr. Gliddon made a big announcement that he would unroll for the first time two Egyptian priestesses," Lombardi says. "He thought that the hieroglyphs on the mummy cases said they were both female."

The unrolling of the linen covering the mummies occurred before a capacity crowd of 2,000 physicians and intellectuals on an evening in 1850 in Boston.

"As he unrolled the linen and pulled off the last sheet, it was very apparent that the mummy was a man," he says. "Everybody laughed at Gliddon and his fame collapsed. It was a fiasco."

Fortunately for Gliddon, he had an avocation to fall back on. Unfortunately for the field of scientific inquiry, his sideline was "racial theory."

Lombardi explains. "A year and a half later, Gliddon showed up in New Orleans, where the mummies were used by a group of physicians who proposed that the origin of man was not from a single source, that mankind had originated as different races. In essence, they were scientific racists."

Samuel Morton, a Philadelphia physician and craniologist, led this group, known as the American School of Anthropology, and its members included a young physician from Mobile, Ala., named Josiah Nott. Morton used measurements of skulls belonging to native peoples of North and South America--and, eventually, Egypt--to support his theory of polygenesis, the concept of multiple creations of races. In his 1844 book, *Crania Aegyptiaca; or, Observations on Egyptian Ethnography*, Derived from Anatomy History and the Monuments, Morton proposed that ancient Egyptians were Caucasian and had enslaved blacks, news that thrilled Southern-ers promoting slavery in the United States. In honor of Morton's death, Gliddon and Nott collaborated on a book that would become a popular text on racial differences, *Types of Mankind*, in 1854.

Josiah Nott would serve a short term as an anatomy professor at Tulane, then called the medical department of the University of Louisiana, from 1857-58. His brother, Gustavus, had been a professor at the University of Louisiana in the early 1850s when Gliddon traveled to New Orleans delivering his "Egypt and the Nile lectures."

http://www.pbs.org/wotp/scientists/samuel_morton/

Samuel Morton

Samuel G. Morton (1799-1851), a Philadelphia doctor, collected and measured hundreds of human skulls in order to confirm that there are inborn differences among the races -- above all, a difference in brain size. His systematic large-scale experiments made him a pioneer of American science, especially the discipline of Physical Anthropology, which studies the biology of human populations.

Living in a time of slavery, when Indians were in full retreat, Morton was confident whites were naturally superior. He belonged to a school of thought called 'polygenism,' which held that the different races are different species, with separate origins. This contradicts the Biblical story of Adam and Eve. Morton also thought he could identify any skull's racial origin simply by measuring it. Modern physical anthropologists no longer make this claim. And 'race' is now seen not as a biological fact, but as a social and cultural perception.

Morton assumed that brain size bore a direct relation to intelligence, so he tried to rank the races by measuring the brain cavities of human skulls. He poured skulls full of lead pellets, then dumped the pellets into a glass measuring cup. When he found that individuals within each race varied widely he set out to compare averages by measuring many skulls.

He ended up with more than 300 Native American skulls from North and South America, probably because they were the easiest to obtain. He also had 100 skulls from Egyptian mummies and a sampling of skulls from other races and populations. His tables assign the highest brain capacity to Europeans (with the English highest of all). Second rank goes to Chinese, third to Southeast Asians and Polynesians, fourth to American Indians, and last place to Africans and Australian aborigines.

Using Morton's raw data the evolutionary biologist Stephen Jay Gould checked these results. He found Morton had manipulated his data, overlooking inconvenient exceptions. Gould assumes that brain size correlates most closely with height. The bigger the body, the bigger the brain, regardless of race. Rereading Morton's notes, Gould concludes that Morton doctored his results by relying on smaller individuals -- in particular, women -- to lower the figures for the races he wished to prove inferior. Once Gould eliminated body size as a factor he found that all races have roughly the same brain capacity.

Other resources:

Stephen Jay Gould, *The Mismeasure of Man*, 1981, W.W. Norton, New York
Stanton, William, *The Leopard's Spots: Scientific Attitudes towards Race in America, 1815-1859*, 1960, University of Chicago Press, Chicago
Frank Spencer, editor, *History of Physical Anthropology*, 1997, Garland, New York
American Anthropological Association, "Statement on Race" in *Anthropology Newsletter*, September, 1998

(www.aaanet.org/stmts/racepp.htm)

<http://www.amphilsoc.org/library/mole/m/mortonsg.htm>

"In his second major work, *Crania Aegyptiaca*, or, Observations on Egyptian Ethnography, Derived from Anatomy, History, and the Monuments (Philadelphia: J. Pennington, 1844), Morton took his reasoning further. Comparing skulls obtained by George R. Gliddon from archaeological sites in Egypt, then the oldest available, he deduced that racial distinctions were as prominent 6,000 years ago as they were in 1840. The elite of Ancient Egypt, he argued, were Caucasians, and while "Negroes" were abundant, "their social position, in ancient times," he insisted, "was the same as it is now; that of servants or slaves." In essence, Morton argued for the polygenic origins of humanity and the inextinguishability of racial distinctions.

Morton's work met with a receptive audience in much of the United States. Its massive empirical base was praised by the scientific elite, and his theories on human relations were endorsed avidly by pro-slavery advocates. His most zealous supporters were Gliddon and the Alabama physician, Josiah Nott, who developed his own, highly elaborated polygenic theory as an apologetic for slavery, however support for Morton's conclusions did not align easily with such sentiments. The apparent conflict of Morton's work with the theory of unitary origins presented in Genesis proved unpalatable to many religiously-inclined scientists, including those who defended slavery on other grounds. Prominent among his detractors was the South Carolinian, John Bachman, a Lutheran minister and natural historian, who was no opponent of slavery. Bachman argued that the interfertility of Africans and Caucasians proved the Doctrine of the Unity of the Human Race (Charleston, S.C.: C. Canning, 1850), to quote the title of his book, to which Morton responded by beginning an investigation into hybridity among species of animals."

| 16022|2005-03-17 09:37:03|cristofori whitakara|Re: Nesperet - subjectivity of Egyptian race? I agree|

did white invaders/settlers kill off the man rape the women(who owns the land) thereby having their mixed children inherit the land thru the rape of the Indian mother?

Mahari wrote:

>>Even still, American 'whites' are generally
proud to have American Indian blood coursing through their veins.<<

Yes. But is their reason for pride because they have Indian
blood running their veins - which you likely could not discern
visually in their appearance-

or because they feel it gives them some claim or ownership
of this country? Do they think "O we are all one people; it
doesn't matter we're all equal; everyone should have an
equal chance; color doesn't matter" or "this land belongs
to me, the white man, and I have Indian blood, so
I have a right anyway; this land is mine"?

Which one sounds most like the white man of history -
and current events - reality - not the rhetoric of late?

Like the the song from "Pocahontas" that goes " ...
you think you own every land you land on".

Also, much like KMT they struggle for ownership
of its history - not to mention the numerous invasions
by them for physical control of it and its wealth. Don't forget
the limitless looting of KMT and other Afrikan countries.

So for most I find it hard to believe that the "pride" is
HUMANELY sincere.

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 16

In honor,

HTP,

Mahari

--- On Tue 03/15, arumese <arumese@yahoo.com> wrote:

From: arumese [mailto:arumese@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Tue, 15 Mar 2005 21:45:25 -0000

Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

--- In Ta_Seti@yahoogroups.com, "Everett Prewitt"

wrote:

> So how would you explain civil wars in any country?

Someone with a background in this subject would be a better candidate
for giving detailed facts in regard to your question.

But at the risk of buming out what little knowledge I do have about
the world we live in, I'll give you my off-hand answer: I would say
that disagreements over the way a country is being run would lead to
a civil war; Dissatisfaction with leadership. But I wouldn't try to
explain civil war based on race. The southern American 'whites'
wanted to perpetuate slavery, the northern 'whites' saw it as a
threat to their over-all interests. There was disagreement, so they
went to war.

A civil war is a war between people of the same nationality and
race. Such a war would not qualify as a race war. Perhaps the wars
between Native Americans and White settlers could be viewed in terms
of being race wars. But I haven't observed it being describe in such
terms. Even though race became an issue, those battles were
primarily over land. Even still, American 'whites' are generally
proud to have American Indian blood coursing through their veins. So
with that said, I would not personally describe these wars as race
wars -- even though there was slaughters and racial animosity
involved.

Supposed 'race' wars can occur between people of the same race
however. But usually it is the more powerful group that imposes its
will on the weaker group and the weaker group is in not much of a

position to defend itself. The Tutsi-Hutu situation was such a situation where one group systematically began slaughtering the other. Although they are both virtually unmixed African groups, one considered the other an inferior 'race.'

So even if someone were to argue that a difference in race was at the heart of the conflicts between Egypt and Nubia, the logic could not stand up under careful scrutiny. Egypt and Nubia had long separated into different nationalities. So I would not hold that the wars between them were civil wars. Culturally and racially, Nubia and Egypt were siblings. So to view any conflict between them as racial is misguided.

Were the wars between Egypt and Asiatic nations race wars?

Are the feuds and killings between Gangster Rap artists America racial?

>
> -----Original Message-----
> From: arumese [mailto:arumese@y...]
> Sent: Monday, March 14, 2005 10:55 PM
> To: Ta_Seti@yahooogroups.com
> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>
>
>
> It looks like an Asiatic and a Nubian, but they don't necessarily
> look like slaves. Are they slaves, or are they representations of
> foreign military being defeated in battle?
>
>
> --- In Ta_Seti@yahooogroups.com, "Nuwaubian Hotep"
> wrote:
>>
>>
>>
>>
>> A Khenetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.
> Notice the
>> Nubian slaves on the bottom being crushed. I'm just wondering
> what
> the
>> belligerent yea-sayers of this group have to say about this
> drawing.
>> Obviously, from this image we see that not all Nubians are direct
>> descendants of KMT.
>>
>>
>>
>> -----
>>
>> From: Mahari [mailto:mahari@m...]
>> Sent: Monday, March 14, 2005 3:34 PM
>> To: Ta_Seti@yahooogroups.com
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>>
>>
>>
>>
>> I am convinced this woman and her kind of people
>>
>> have a psychological problem.
>>
>> A while back I went to the website of a white
>>
>> professor of Egyptology who said that possibly
>>
>> Queen Tiye had some disease that made her
>>
>> look the way she does!
>>
>> She and people like her are fascinating though -
>>
>> like watching a large snake digest a small dog:
>>
>> disgusting, repugnant but you can't stop
>>
>> looking at the repulsive sight.
>>
>> But it did start a heated discussion; perhaps,
>>
>> that was the goal.
>>
>> Free India's Blacks.....
>> Man has no nobler function than to defend the truth.
>> - Ruth McKenney
>>
>> Year: 12,951, March 14
>> In honor,
>> HTP,
>> Mahari
>>
>> HTP,
>>
>>> paris8.fr/~rosmond/nomHieroPHP/nomHiero.php?nom=ma
>> hari
>> Mahari
>>
>>
>>
>>
>>
>> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
>>
>> From: osirica [mailto:davidvelar@h...]
>> To: Ta_Seti@yahooogroups.com
>> Date: Sun, 13 Mar 2005 19:49:07 -0000
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>>
>>
>>
>>
>> Katherine, I am sure somewhere out there in the sands of the
> Kalahari

>> desert is a statue somewhere that is just begging for you to comment
>> on it.
>>
>> This statue that has yet to be unearthed has a Black face on it, and
>> that statue is waiting for you to debate another Eurocentricist that
>> wants to call the statue Caucasoid...
>>
>> This statue is waiting for you to call it "subjective" also. Just
>> waiting for you to call the statue how "Kalaharian" or "Azanian" it
>> looks.
>>
>> But the Osirica admire your attempt to assimilate our technique of
>> using own words to refute. You have studied our debating style, and
>> we are impressed. "Thanks for proving MY point" you say... from our
>> own words...
>>
>> Touche'
>>
>> Nevertheless the clarity of the pictures reiterate the point.
>>
>> See, Katherine, you waffled. On one hand you say that
> Afrocentricists
>> rely on the one famous bust of Tiye... which if it WERE true, would
>> denote the immaturity and simple minded tunnel vision mentality that
>> many whites believe Black people have in regards to academic debate.
>>
>> BUT when we show you that it is not this immature simple minded
ness
>> that draws us to conclude that Tiye is Black, you then try to rely
> on
>> the old tactic of pushing that Black people all look like this one
>> simple type. I showed you the VARIOUS viewpoints to illustrate to
> you
>> the clarity that Tiye is Black, and is not stereotypically
Negroid.
>>
>> Again, I have yet to see any other Caucasoid sculpture that shows
> the
>> same features or the same "type", but you can see various
sculptures
>> in Africa, including West African sculpture that shows a very
> similar
>> facial structure. In addition, as was said earlier, the less
>> realistic statues still retain the general features of Tiye that
>> accentuates her African heritage, her nose, her eyes, etc.
>>
>> You gotta understand Katherine, Caucasoids are a wide variety and
so
>> are NEgroids. You know that Queen Tiye would not be mistaken for a
>> Caucasoid, even though she doesn't look like the "narrow Negroid"
>>
>> Katherine Griffs-Greenburg: Will entertain the conversation, but
> will
>> invariably classify every Egyptian as "not Black" ...anything
>> but "black".
>>
>>
>> And again, we were entertained by your technique. Reminds me of
the
>> time when the Rock did the pedigree on triple HHH. or when the
Rock
>> did the Stone Cold Stunner on Steve Austin...
>>
>> See Katherine, to many others you are a force to be reckoned
> with...
>> you are a fearsome symbol of Eurocentric power against the truth
of
>> history.
>>
>> To me, you are fun, and quite entertaining. After all, you been
>> studying Egyptology for what... 25 years now?
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "neseret" wrote:
>>>
>>> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:
>>>>
>>>>
>>>> They
>>>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
>>>>
>>>> Look
>>>> <http://www.homestead.com/wysinger/files/tiye.jpg>
>>>>
>>>> Black
>>>> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>
>>>>
>>>> To me oh
>>>
>>>
>>> Thank you for proving MY point:
>>>
>>> "... (it appears most Afrocentrists believe Tiye was 'black,'
based
>>> upon just one of her many sculptures (others do not give any
such
>>> indication, FWIW, which makes the whole issue of 'race' again a
>>> subjective issue))...."
>>>
>>> the fact that you use different viewpoints of the same image at
>>> least twice, the 'yew wood' image, and then the Sinai, Colossal,
>>> etc. claiming that to YOU they look 'black' while others would
>>> disagree (many show these same images of showing how "Egyptian"
ir
>>> even how "Levantine" the image looks (we're referring to the
Sinai
>>> (full green statuette) show just how subjective the whole matter
>> is,


```
>>> doesn't it?
>>> 
>>> So, chatter on as you will, Osirica: not interested and not about
>>> to
>>> think that YOUR viewpoint is any more 'objective' than anyone
>>> else's.
>>> 
>>> Katherine Griffis-Greenberg, MA (Lon)
>>> 
>>> Oriental Institute
>>> Oriental Studies Doctoral Program [Egyptology]
>>> Oxford University
>>> Oxford, United Kingdom
>>> 
>>> http://www.griffis-consulting.com
>>> 
>>> 
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>>> >etflxcom/Default?mqso=60190075> click here
>>> 
>>> 
>>> M=298184.6018725.7038619.3001176/D=groups/S=
>>> :HM/A=2593423/rand=161001785>
>>> 
>>> 
>>> _____
>>> 
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>>> 
>>> * To visit your group on the web, go to:
>>> http://groups.yahoo.com/group/Ta_Seti/
>>> 
>>> * To unsubscribe from this group, send an email to:
>>> Ta_Seti-unsubscribe@yahooogroups.com
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| 16023|2005-03-17 09:43:22|arumese|Re: Nesperet - subjectivity of Egyptian race? I agree|

Mahari wrote:

"Yes. But is their reason for pride because they have Indian blood running their veins - which you likely could not discern visually in their appearance- or because they feel it gives them some claim or ownership of this country? Do they think "O we are all one people; it doesn't matter we're all equal; everyone should have an equal chance; color doesn't matter" or "this land belongs to me, the white man, and I have Indian blood, so I have a right anyway; this land is mine"?"

I had not thought of it in that sense Mahari. It is something to consider. But my gut tells me that that particular pride is linked directly to the universal human tendency to find particular contradictions appealing. My gut tells me that it is not as well contrived a scheme as the scenario you cited, even though that scenario does make sense. It just makes a little too much sense to me because it does not give Europeans as a group much room to be merely human. And it tends to carry Afrocentric thought to an extreme.

I believe that they are proud of an American Indian heritage because the Indians fought with such relentless courage while they remained free of unanswered suppression for as long as they did. So when a 'white person' speaks proudly of their Native American ancestry, in the back of their mind they're thinking more or less: "I am an unbeatable warrior who commands fear and respect from all you ordinary people around me with your uninteresting genealogies."

On the other side of the coin, I have to admit also that I feel a sense of pride when I talk about two of my grandparents who were of mixed Native American ancestry. There is that latent sense of shame over being descended from oppressed slaves.

As far as 'whites' using a mixed heritage as an excuse for claiming land ownership: Well, I think they have no problem based on their history as a people feeling like they own the lands they seized. On the other, if they do have Native blood, then they are by some degree of heritage connected to the people who were here first.

I think we can run the risk of doing to them what they have rather effectively done to us: that is -- marginalize us as a group to be scorned and mistreated. That would allow them only a limited ability to feel emotion and to experience life free of racist sentiment each and every moment of their lives. Furthermore, the scenario you cited seems to perpetuate an idea that some of us may have that 'white people' don't make mistakes or unexpected choices that show normal human weakness.

It's right to cite them for their travesties as a group when we catch them in denial from a historical context. But we don't want to immortalize their ability to sin to the point that we make them into something -more or less- other than human.

I for one am not interested in cowering under some imaginary 'white' race whose sole purpose in life is to crush me under the weight of an omniscient scheme of racism. Remember, the only way they were able to do what they did to us on such a vast scale is because they first made us out to be less than human, and deserving of what they dished out to us.

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:

> >>Even still, American 'whites' are generally proud to have American Indian blood coursing through their viens.<<

Yes. But is their reason for pride because they have Indian blood running their veins - which you likely could not discern visually in their appearance- or because they feel it gives them some claim or ownership of this country? Do they think "O we are all one people; it doesn't matter we're all equal; everyone should have an equal chance; color doesn't matter" or "this land belongs to me, the white man, and I have Indian blood, so I have a right anyway; this land is mine"?Which one sounds most like the white man of history - and current events - reality- not the rhetoric of late?Like the the song from "Pocahontas" that goes "...you think you own every land you land on".Also, much like KMT they struggle for ownership of its history - not to mention the numerous invasions by them for physical control of it and its wealth. Don't forget the limitless looting of KMT and other Afrikan countries.So for most I find it hard to believe that the "pride" is HUMANELY sincere.Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenneyYear: 12,951, March 16In honor,HTP,Mahari--- On Tue 03/15, arumese <arumese@y...> wrote:From: arumese [mailto:arumese@y...]To: Ta_Seti@y... Tue, 15 Mar 2005 21:45:25 -0000Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree--- In Ta_Seti@yahoogroups.com, "Everett Prewitt" wrote:> So how would

[illegible]

| 16024|2005-03-17 10:27:46|biblical12|Tuareg Caste System|
From:
http://www.amazighworld.org/studies/articles/forgotten_poepple.php

Prior to the independence of African countries, the Tuareg had been organized into 'confederations' and traditionally lived in a clearly hierarchical society, which included:

Imijeren (the nobles), former warriors who today constitute a very small minority;

Ineselmén (the religious), literally meaning Muslims, in charge of law and Muslim traditions. This is a clear indication of the secular nature of the Tuareg society;

Inrad (free men);

Iklan (slaves) or former slaves descendants of the captives. The latter, known as Bella in Mali and Bouzou in Niger, are of black or half-cast origin. Today they form a sizeable part of the Tuareg society and, like their former masters, they speak Tamasheq. The Iklan, however, are distinguished by a number of categories:

The Iderfen, often settled and freed for several generations;

The Iboroliten, half-cast born of marriage between Inrad and Iklan. They are freed by their parents;

The Iklan-n-Eguef (captives of the dunes), shepherds and cultivators of Imajeren;

The tent Iklan, servants living with their masters.

This hierarchical society, however, has for the last three to four decades been in full mutation under the effect of urbanization, of modern transport and also of dissidence and the will of the authorities to forcibly alter the Tuareg's way of life.

Left in oblivion since the end of the French 'pacification' of the Sahara in 1920, the Tuareg have been rediscovered by the international media, in search of exoticism during the big Paris-Dakar rallies of the 1980s.

| 16025|2005-03-17 10:27:53|biblical12|Mande Caste System|
From:
<http://server1.fandm.edu/departments/Anthropology/Bastian/ANT269/caste.htm>

Caste Systems in Mande Society

During our discussion of Patrick R. McNaughton's *The Mande Blacksmiths* (1993), we concluded that there is much ambiguity in various anthropologists' and scholars' definitions of the Mande caste system. We disagree with Gerald Beerman's basic definition of caste as "ranked endogamous divisions of society in which membership is hereditary and permanent" (McNaughton, 1993: 157). However, we tend to side with Bonnie Wright who believes that the emphasis on hierarchy inhibits our understanding of West African societies. According to Wright, a more accurate analysis for these societies "sees castes as distinguished by culturally defined sources of capacity or power, so that inequalities in the system are more a matter of realms of power than of rank" (McNaughton, 1993: 158). In agreement with Gerald

Beerman, our group sees members in the Mande class as mobile within "a particular occupation or range of occupations which is considered to be appropriate to each caste" (McNaughton, 1993: 157). Mobility exists not only between different occupations but also within a particular occupation. Conrad and Frank make note of the important fact that the nyamakalaw constantly redefine their own identities as their environments rapidly change (1995: 11). In addition, the authors illuminate the ways in which inequalities are related to realms of power rather than rank. For example, blacksmiths, the most powerful manipulators of nyama, have both the capacity and the right to transform certain materials in their domain. Furthermore, nyamakala clans "whether or not they choose to develop that capacity and exercise their right does not change the fact of their inheritance, nor does it provide easy access to others who may wish to enter that domain" (Conrad and Frank, 1995: 12).

We feel there is much ambiguity and permeability in the boundaries which separate social classes. One ambiguous area in the world of the Mande is the master-slave relationship. This particular relationship was witnessed during the advent of colonialism in the nineteenth century. Before colonial expansion into West Africa, Mande peoples were divided into a tripartite social structure consisting of three main groups: agriculturalists, specialized professionals, and slaves. While our traditional Western notion of slavery might include gruesome, immoral images of vulnerable and helpless victims, slavery in Africa was by no means a hardship. McNaughton describes the quality of a slave's life as dependent on the master-slave relationship. In some instances, slaves rose to positions of authority and even gained slaves of their own.

The Mande, hierarchical caste system is perpetually fluctuating as well as resilient. As McNaughton points out, "hierarchy implies a

generally recognized system of ranking complete with an ideological rational. Both seem absent among the Mande"(McNaughton, 1993: 159). Different , social classes contribute equally but separately to Mande society. For example, blacksmiths aid the Mande youth through a physical and psychological journey into adulthood through the rite of circumcision: "It is virtually inconceivable that anyone but a blacksmith would try...(leading the rite and physically performing the circumcision itself)" (McNaughton 66). Blacksmiths also contribute to the Mande society with their unsurpassed knowledge of the bush and their herbal abilities. The Mande nobility, the horon, provide Mande peoples with food. The horon are the agriculturalists for Mande society. Horon are also the hunters in the Mande world. The social tasks performed by the nyamakalaw and horonw contribute to Mande life and enable social survival. One of the main points stressed by Mande scholars is the interdependence of all groups within the Mande society.

Since there is much transitory movement between occupational and social status, one should not be surprised by the constant social transformation within Mande societies. Included in this transformation are changes in personal and external perceptions of status, respect, and trade. The Mande accept this ambivalence as the status quo. What might seem like chaos to outsiders is a logical, efficient, and an apprehensible way of living for the Mande.

Jessica Bailey
Seth Berman
Rob Mikesell
Athiba Phillips
Jarod Rostron
Chris Sheldon
Melissa Sommerfeld
September 17, 1996

Caste and Occupation Among Mande Speakers

In the pre-colonial period, the occupations of Mande speaking peoples consisted of three groups: horon/farmers, jɔ̃now/slaves, and nyamakala/tradersmen. Slavery was abolished at the end of the colonial period; however, the other professions, horon and nyamakala, still exist as they always have. Today, the horon's major occupation is still farming. During the off-season, horonw have other jobs such as hunting or part-time business. They are also the leaders and the nobility of the community.

In most Mande-speaking societies, the nyamakalaw are broken down into three groups: blacksmiths or numuw, bards or jeliw, and leather workers or garankew. Their delicate and unmatched dealings with nyama, a source of power and energy behind every task and movement, it keeps them closely bound together within society and separates them from the rest of the Mande world. Nyama must be present for a task to be performed, and it is a necessary by-product of every act (McNaughton, 1993:16). Although people who are not nyamakalaw can sometimes learn how to handle nyama, only nyamakalaw are born with the secret expertise that allows them to handle the dangerous amounts necessary for their professions. The Mande believe that words possess high levels of nyama, and the jeliw are trained to manipulate this power. The numuw are trained to deal with nyama because it is present in inorganic matter like minerals, and is released when ore is smelted, or iron is shaped. And finally, the garankew handle nyama because the life force and power animals possess is retained in leather and is released with the manipulation of leather. Aside from their specific professions, the nyamakalaw also practice sorcery, which involves handling dangerous levels of nyama as they intercede in and redirect both natural and social processes .

The Mande "caste system," created by the division of people into different professions, is very difficult for the outsider to understand. The system first divides the members of society into the previously mentioned groups: horon, slaves, and nyamakalaw and then further divides the nyamakalaw into three sub-groups. Like many other caste systems, Mande-speakers are born into their occupations or positions. However, in the Mande system, individuals are not necessarily confined to an occupation for life. They have the option of seeking out other occupations but are limited to ones for which they have the appropriate talents. For instance, many Mande speakers believe that the nyamakalaw are the only people capable of handling large quantities of nyama, as it is a skill that they are born with. Others may become numuw or jeliw, but they can only perform the less complicated, easier tasks of the specific professions. However, there are limitations regarding which occupation one can enter. Numuw clans people cannot become horonw.

The divisions of the Mande-speakers are not difficult to understand; it is the impact that these divisions have on Mande life that is so confusing to an outsider. It is not clear that different groups are more powerful than others or have a higher social status. Although only the horon can be leaders of the society, they cannot perform many of the services that the nyamakalaw can which are essential to the community, like male circumcision. Therefore, an individual's profession determines that individual's activities and social role. It is difficult to understand where this leaves individuals in terms

of their status. According to the horon, the nyamakalaw are below them socially and are everything that they should never be; they dabble in occult, they comport themselves without restraint or control, they act shamelessly, they dance (Bird et al, 1995:29). Horonw would never live with the nyamakalaw or admit to interacting with them in public. Yet the horon rely on the nyamakalaw to be their intermediaries, to guide their religious upbringing, to handle power, and to solve their problems from the physical (fixing tools) to the spiritual (inability to conceive). In many instances, leaders will not make any decisions without first consulting a nyamakala diviner for advice. These contradictions make it difficult to understand the impact of the caste system upon members of society.

Within Mande society, it is clear that the most essential parts of life, marriage, housing, occupation, and status, revolve around profession. To the outsider, it may be difficult to understand what status level members of different professions can obtain, but it is very clear to the Mande, because one's profession defines one's existence.

| 16026|2005-03-17 10:28:35|biblical12|Senegalese Caste Systems| Ta Seti,

View link for chart

<http://www.geocities.com/jbenhill/thesisChap1.html>

Chapter 1: Griots and Traditional Senegalese Caste Structure
Most Sedentary Western Sudanic societies, including most Senegalese groups, share a similar tripartite caste structure. This analysis of traditional Senegalese society will describe primarily Wolof* and Mande social structures, although similar structures apply to Sereer, Lebu, Tukul*or*, and, to a lesser extent, Senegalese Fulbe and Moorish societies. Of all the groups with which I associated in Senegal, Mali, and Gambia, the Wolof had by far the most pronounced caste distinctions and hierarchy. Crawford Young agrees that in Wolof society, "the caste pattern is particularly clear" and that "to the east and south, traces of castelike social organization become more diffuse and infrequent" (60). Among the smaller groups who do not share this social structure are the Jola in the Casamance river valley in Southern Senegal and the Bassari in Southeastern Senegal.

Each of these societies contains three main social strata: landowning nobles (Wolof: g^{er}2 *, Mande: h^{er}1^{er}), artisans and courtiers (Wolof: ^{ee}o*, Mande: ^mk^{le}), and slaves (Wolof: jaam, Mande: jⁿ). The standard designation of the first group as nobles may seem a bit misleading, since this group includes even the most impoverished peasants. Yet even though the economic condition of many nobles is lower than that of many members of the other two categories, their status is invariably higher in certain respects. As food producers, nobles are seen as the primary source of livelihood, and all others depend on them for sustenance. In return, nobles depend on artisans and courtiers for practical objects and services. Much more than mere possession of material wealth, it is the quantity and quality of ^{ee}o* surrounding a noble that determines status. A wealthy Senegalese noble who wants to impress her or his peers will make a spectacular gift to a ^{ee}o rather than flaunt a personal possession.

The ^{ee}o group includes the professions of smiths (t^{gg}*), leatherworkers (uude), woodcutters (sec^{le}), cloth weavers (r^{bb}*), griots* (g^w1*), and jester-servants (^{oole}). Sociologists describe ^{ee}o variously as a caste, a group of castes, or simply as endogenous professional circles. Sory Camara describes all Malinke* ^mk^{le} as belonging to one large caste divided into several professions. Abdoulaye-Bara Diop divides the ^{ee}o into two main castes: j^Flekk, or those who live by deeds, and sab-lekk, or those who live chattering. Artisans constitute the j^Flekk caste while griots and jester-servants, who used to be separate castes, constitute the sab-lekk caste (Diop 33-34). Traditionally, below the ^{ee}o were slaves, who were generally war captives and their descendants.

In traditional Senegalese society, the g^{er} were patrons while the ^{ee}o were clients. Inter-caste relations relied on mutual gift-giving rather than on barter. Services rendered by ^{ee}o and goods provided in return by g^{er} had no monetary price, and to call the exchange "sale" was an insult. This terminology was not simply a formality: treating routine exchange as gift-giving and not as commercial trade had significant practical implications. Not all goods are always available in Senegal: smiths do not always have iron to work, and griots do not always have social gatherings at which to perform. However, each caste always needs to ensure that their ^{ee}o or g^{er} will be present and able to work when needed. Likewise, g^{er} may need to call on ^{ee}o services even when they have little food and other goods to offer them. Thus, whoever is in a position to give must give to ensure that others will give when needed.

Refraining from demanding immediate payment for one's gifts or services may be beneficial in the long run because giving what little one may possess now entitles the giver to ask for much more of someone else who experiences a windfall. Payment implies a one-time, closed transaction, while gift-giving implies ongoing reciprocal relationships. We might compare inter-caste gift-giving in Senegal to a stock market, where one will most likely invest only in

relationships that one can expect to yield future returns. Also, gift-giving acted as an effective insurance system during difficult times, giving people support when they could not provide for themselves. The same gift-giving institution applied to relations within a caste as applied to relations between castes, with the exception that *gër* could only call on *ɛeɔ** to provide services, and *ɛeɔ* could only call on *gër* to provide goods, while people could call on members of their own caste for either goods or services. Since griots never stood to lose material goods by entering into a relationship with someone, they gained an unrivaled reputation of seeking out relations of convenience.

The endogamous nature of the Senegalese social system implied that a *ɛeɔ* possessing a certain clan name could be assumed to belong to a specific caste. Today, we can sometimes identify with a certain degree of confidence someone's caste through their last name. Wolof* griot names include Mbaye, Mboup, Seck, Thiam (griot or smith), Niang, Ngom, and Samb. Mandinka griot names include Diabat, Kont, Kouyat, Konat, and Soc. Malink and Bamana* griot names include Cissoko, Koɓta, Kouyat, Sakho, Diabat. Serer griots have many of the same names that Wolof griots have. Sometimes two clans in separate castes share a name, as is the case with the noble clan Sissoko and the griot clan Cissoko, which are pronounced the same but often spelled differently to distinguish caste and clan. Moreover, sometimes different names can signify the same clan in different areas, as is the case of the Mandinka Soc and the Bamana Cissoko, and the Mandinka Kouyat and the Bamana Koɓta. Although most people with griot names can be positively identified as griots, many people with noble names, such as Ndiaye, Guye, and Faye, actually belong to other castes, because a *ɛeɔ* or *jaam** family closely attached to a noble family often took the noble family's name. Thus, most of the griots with whom I worked closely bore noble names, the most common of which was Ndiaye.

Before proceeding with our discussion of griots as a caste, we should understand that neither scholars nor the Senegalese people have come to a consensus on the basic caste divisions or even on the use of the word caste to describe Senegalese social structure. The word caste was introduced European outsiders and is now widely used by the Senegalese, but the Senegalese themselves have no clearly defined concept of caste. One person may claim several different caste identities—*xalamkat*, *gawlo**, *gɔwɔl**, *ɛeɔ*—depending on the situation. Archaeologist Hamadi Bocoum rejects the term "caste" altogether, arguing that the term was developed for Indian sociology and does not describe the situation in West Africa. A more appropriate designation for Senegalese "castes," he suggests, would be "systems of exclusion and dominance," by which he means professional alliances seeking power and influence through solidarity and endogamy (Bocoum, personal interview). Throughout history, producers and controllers of resources have competed for power. Since the sixteenth century, for example, landowners and traders have gained prominence over artisans due to increased international trade. Before that time, however, smiths and other artisanal groups had held power at various times when the economic system favored their products. The epic of Sunjata supports this claim. A childhood friend of thirteenth-century Malian Emperor Sunjata, Fran-Kamara, is a prince of the Kamara smith dynasty (Niane 61–62, 108). Whereas Bocoum argues effectively that the modern designation of castes has not always applied in Senegal, Diop insists that the three defining criteria of castes are present in Senegal: professional specialization, heredity, and endogamy (35).

Public opinion in Senegal agrees with Diop in using the designation "caste," although people generally do not agree with his classification of castes. No one I spoke with outside the scholarly community was familiar with the *jɛf-lekk/sab-lekk* division. Some found these terms humorous because the derogatory word *sab* usually refers to the chirping or chattering of birds. Instead, most of the time one refers to caste in Senegal, one is referring to the professional classifications of smiths, leatherworkers, wood cutters, and griots to be castes and not sub-castes. However, when they do so, they are not using the strict sociological definition of caste as an endogamous group, for intermarriage between *tɛgg** and *uude* is quite common. Diop found that 24% of *tɛgg* and *uude* marriages are between the two castes (69). However, although my informants occasionally mentioned the general category of *ɛeɔ*, they usually told me that it is preferable to marry someone of one's own caste. It is much more rare for griots to marry outside their group.

Even though exogamy is not rare among artisan castes, I will follow the most common Senegalese convention, which is to refer to each professional division as a caste. Even though these groups do not strictly follow the three criteria that Diop ascribes to castes (professional specialization, heredity, and endogamy), most *ɛeɔ** usually identify themselves as *tɛgg*, *uude*, or *gɔwɔl** and not as *sab-lekk* and *jɛf-lekk*. Still, it must be recognized that I use the term caste because of convention and because of its importance in defining identity. It would be impossible to establish a scientific definition of the Senegalese concept of caste or of any particular Senegalese caste due to the fluidity of social classifications.

Many traditional castes in Wolof* society have disappeared and many more have appeared in recent years, and the lines between them are sometimes unclear. Woodcutters (*see*) and cloth weavers (*rebb**) no

longer exist as castes. The Fulbe-speaking Lawbe*, who form a caste, profession, and ethnicity, have eclipsed the see♦ so much that the common Wolof word for 'woodcutter' today is lawbe; I have only come across the word see♦ in academic writing. As for the r♦bb, most cloth today is produced industrially or, more rarely, is woven by former slaves or by maabo*, a Wolofized Tukul♦or* caste (Diop 56). The maabo can also act as griots, and in the Jolof region where I lived, maabo usually referred to a tama* (talking drum) player. For unclear reasons, the designation r♦bb today designates not a weaver but a "converted griot" who has given up the unholy practices of griotism for Islam (Diop 56). The condition of slavery is now officially illegal, although most Senegalese still see "slaves" (jaam) as a caste status. "Slave" remains one of the most potent insults on someone's character and is also commonly used when joking with friends. Additionally, some recent scholars have noted the continued practice of slavery. Matt Schaffer, who tells of a Mandinka slave man who in 1966 had to buy himself from his master in order to get married (Schaffer 62). The Wolof often classify neighboring ethnic groups as slaves, possibly because these groups were once a source of slaves. ♦oolle have largely either disappeared, being assimilated into other castes, especially into the g♦w♦l*, while several non-g♦w♦l groups now fulfill the functions of the griots and are often considered to be separate castes. For example, in the Jolof region, an additional griot caste, the gawlo*, participate in Wolof society as praise singers.

Like the maabo, the Wolof gawlo are of Tukul♦♦♦ ancestry, but they are Wolofized enough that most Wolof people I talked to were not aware of the gawlo's foreign origin. When I suggested the possibility of foreign origin, people said they would not be surprised, since the Wolof are all assimilated from other groups. Myths of Wolof origin do not describe an act of creation but rather an assimilation of Tukul♦♦♦, Sereer, and Mande settlers. The Jolof-Jolof 3 define a gawlo as a melodic musician who sings or plays the xalam*. They contrast this to the g♦♦w♦l, who (in the Jolof and some other regions) generally play the drums-sabar* and tama* and yell non-melodically in a style that people sometimes compare to hard rap. G♦♦w♦l in these areas rarely perform melodic music. Many consider these groups to be different castes, although I will treat them as part of the same griot caste because they often marry g♦♦w♦l and perform the same social functions. In certain respects, however, the Jolof-Jolof see a vast difference between the two. For example, as I tried to teach a young g♦♦w♦l boy to play a song on the xalam (5-string lute), the boy's friend approached, laughing, and said that no matter how many years I tried to teach my friend to play, he would never learn. He was a g♦♦w♦l not a gawlo, and therefore had no melodic ability in his blood. Nonetheless, both boys were proficient drummers.

In addition to the borrowed gawlo caste, some Wolof[®] areas in Senegal use the term *jeli* to describe someone who plays a stringed instrument (generally the *xalam*). I was amused to hear this, because 𞤅𞤿𞤽𞤿 is the Mande word for griot. I learned that the Wolof generally use this word only as a designation for a musician, and not as a caste, although I heard it applied to gawlo who should play but cannot. Samba Diabara 𞤅𞤿𞤽𞤿 Samb, the last great Wolof *jeli*, tells me the word came along with the *xalam* from the Bambara[®] (Bambara), a Mande subgroup in Mali. These usages of the words 𞤅𞤿𞤽𞤿/𞤅𞤿𞤽𞤿, gawlo, and *jeli* appear to be prevalent only in areas of Northern Senegal highly influenced by Tukulor[®] culture. The 𞤅𞤿𞤽𞤿/𞤅𞤿𞤽𞤿 gawlo distinction does not exist in the Saalum region to the South, where many *xalam*-playing griots are Wolofized Mandinka. Instead of retaining their Mandinka title 𞤅𞤿𞤽𞤿, these griots have become assimilated into the 𞤅𞤿𞤽𞤿 caste. These are only a few examples of the many regional variations in caste terminology and distinctions. Even the Senegalese generally consider caste to be static and unvaried, but their various accounts prove otherwise. When encountered with a different way of dividing castes, most Senegalese I consulted believed that others had gotten it wrong.

The members of each ethnic group residing in each area of Senegal have different ways of classifying castes. In spite of this diversity of nomenclature, for purposes of clarity, I will speak of griots as a caste in all of these societies. There are several reasons for speaking of all these groups under the common title griot. First, *gawlo**, *gɔwɔl*, *jɔlɔ* (*jɔlɔ*), *ɛnɔ*, *bambaado**, *maabo**, *oole*, and other related castes all fulfill similar functions as musicians, praise singers, historians, messengers, and performers in other capacities. Although people in different regions may classify certain of these groups as belonging to different castes and may explain this differentiation in terms of function, there is often more difference between members of the same subgroup in different regions than there is between members of different subgroups in the same region. For example, Saalum-Saalam *gɔwɔl* are more similar to Jolof-Jolof *gawlo* than they are to Jolof-Jolof *gɔwɔl*. There is more difference between certain professions within the *maabo* "caste" than there are between certain *maabo* and *gawlo*. Also, the members of all these groups intermarry freely. The *gɔwɔl* families I knew in Dara-Jolof all had *gawlo* and *maabo* in-laws. For these reasons, the Senegalese usually consider these groups to be one caste, although in certain circumstances they differentiate between them.

Like the terminology used to delineate castes, the hierarchy of castes is less clear-cut in practice than some theories would have us believe. I have already hinted that Hamadi Bocoum rejects the idea of a static and unambiguous social hierarchy in Sudanic societies. Diop,

however, basing his argument mostly on inter-caste marriage patterns, describes a distinct hierarchy within the eeo^* caste group, placing the smiths at the top; leatherworkers, wood cutters, and weavers next, and gwl and oole at the bottom. Diop even describes a hierarchy of semi-endogamous sub-castes within the griot caste, in which drummers were higher than war singers, who in turn were higher than entertainment singers (53). These intra-caste distinctions have long disappeared. In addition, several of the castes on Diop's larger ladder have also disappeared, and many of the factors he uses to establish the remaining castes' relative positions no longer apply.

Although many scholars tend to assume a definite ladder on which all castes stand in vertical relation to each other, in practice, most Senegalese have never tried to work out a theoretical hierarchy of castes. They are aware that different castes perform different kinds of work and that some castes and their work are less prestigious than others, but most are not aware of any official order. In addition, the blurring of ethnic differences may add to the confusion, since not all traditional societies have the same hierarchy. For example, whereas the Wolof smith has the highest eeo^* status, the place of the Tukul or^* smith is at the bottom of the artisans, next to the griot (Johnson 4).

Charles

| 16027|2005-03-17 10:29:26|bibical12|Re: Africa And "Slavery"|
They had caste systems especially in West Africa. I will go into that later. Genetics is shown that 2/ of African American came out of the western tip of Africa i.e. Mali/Songhay Empires and Djolof kingdoms and related groups on upper Guinea Coast.

Charles

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

- > In Africa, all kinds of servitude or bonded labor and of course
- > slavery are simply labeled "slavery".
- > The problem with this is that (1) it enforces the slavery day
- > justification that African are "natural slaves" and (2) this broad
- > label is not applied anywhere outside of Africa.
- >
- > You could easily go to any bonded labor in India, or prison
- > farms in the US and call them "slaves". Instead, they're referred
- > to as prisoners, inmates, etc.
- > In Africa, they would be labeled "slaves".
- >
- > The same caoutchouc label has been applied to African societies,
- > linguistic groups, kingdoms, empires, rogue bands, in immediately
- > labeling them "tribes".
- > It is convenient, but it covers up more than it illuminates.
- >
- > Anyway, there was always a very thin line between
- > POW's and "slaves" (in the traditional, not the transatlantic
- > slavetrade sense of the word).
- > The people depicted in Egyptian reliefs can usually best
- > be described as prisoners of war (POW's).
- >
- > Alex

| 16028|2005-03-17 10:35:42|Omar E. Vega|Re: New member|
Thanks Paul,

Glad to be here,

Regards,
Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

- >
- > Hello Omar,
- >
- > Welcome to Ta_Seti.
- >
- > Regards,
- > Paul Kekai Manansala
- >
- > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
- >>
- >>
- >> Hi,
- >>
- >> I am new here. I am not Black and my ethnic background is
- > Hispanic.
- >> Actually I am a very common Chilean from South America.
- >>
- >> I am interested in the civilizations of the world -all of them-,
- > and
- >> I would like to know more about the cultures of Africa south of
- > the

>> Sahara. I am specially interested in Ghana, Zimbabwe and other
>> civilizations of that region.
>>
>> Regards,
>>
>> Omar Vega

| 16029|2005-03-17 10:52:39|Omar E. Vega|Re: Naseret - subjectivity of Egyptian race? I agree|
Hi,

I have Native blood (Mapuche) and I also have european blood
(Spanish).

You won't believe me: I am proud of both. Why I shouldn't be?

(Well, I don't consider myself white but "Latino")

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
>>>Even still, American 'whites' are generally proud to have
American Indian blood coursing through their viens.<< Yes. But
is their reason for pride because they have Indian blood running
their veins - which you likely could not discern visually in their
appearance- or because they feel it gives them some claim or
ownership of this country? Do they think "O we are all one people;
it doesn't matter we're all equal; everyone should have an equal
chance; color doesn't matter" or "this land belongs to me, the white
man, and I have Indian blood, so I have a right anyway; this land is
mine"?Which one sounds most like the white man of history - and
current events - reality- not the rhetoric of late?Like the the song
from "Pocahontas" that goes " ...you think you own every land you
land on".Also, much like KMT they struggle for ownership of its
history - not to mention the numerous invasions by them for physical
control of it and its wealth. Don't forget the limitless looting of
KMT and other Afrikan countries.So for most I find it hard to believe
that the 'pride' is HUMANELY sincere.Free India's Blacks.....Man has
no nobler function than to defend the truth.-- Ruth McKenneyYear:
12,951, March 16In honor,HIP,Mahari--- On Tue 03/15, arumese <
arumese@y... > wrote:From: arumese [mailto:arumese@y...]To:
Ta_Seti@y...; Tue, 15 Mar 2005 21:45:25 -0000Subject: [Ta_Seti] Re:
Naseret - subjectivity of Egyptian race? I agree--- In
Ta_Seti@yahoogroups.com, "Everett Prewitt" wrote:> So how would
you explain civil wars in any country? Someone with a background in
this subject would be a better candidate for giving detailed facts in
regard to your question. But at the risk of burning out what little
knowledge I do have about the world we live in, I'll give you my off-
hand answer: I would say that disagreements over the way a country is
being run would lead to a civil war; Dissatisfaction with leadership.
But I wouldn't try to explain civil war based on race. The southern
American 'whites' wanted to perpetuate slavery, the northern 'whites'
saw it as a threat to their over-all interests. There was
disagreement, so they went to war.A civil war is a war between people
of the same nationality and race. Such a war would not qualify as a
race war. Perhaps the wars between Native Americans and White
settlers could be viewed in terms of being race wars. But I haven't
observed it being describe in such terms. Even though race became an
issue, those battles were primarily over land. Even still,
American 'whites' are generally proud to have American Indian blood
coursing through their viens. So with that said, I would not
personally describe these wars a race wars -- even though there was
slaughters and racial animosity involved.Supposed 'race' wars can
occur between people of the same race however. But usually it is the
more powerful group that imposes its will on the weaker group and the
weaker group is in not much of a position to defend itself. The Tutsi-
Hutu situation was such a situation where one group systematically
began slaughtering the other. Although they are both virtually
unmixed African groups, one considered the other an
inferior 'race.'So even if someone were to argue that a difference in
race was at the heart of the conflicts between Egypt and Nubia, the
logic could not stand up under careful scrutiny. Egypt and nubia had
long seperated into different nationalities. So I would not hold that
the wars between them were civil wars. Culturally and racially, Nubia
and Egypt were siblings. So to view any conflict between them as
racial is misguided. Were the wars between Egypt and Asiatic nations
race wars?Are the feuds and killings between Gangster Rap artists
America racial?> > -----Original Message-----> From: arumese
[mailto:arumese@y...]> Sent: Monday, March 14, 2005 10:55 PM>
To: Ta_Seti@yahoogroups.com Subject: [Ta_Seti] Re: Naseret -
subjectivity of Egyptian race? I agree> > > It looks
like an Asiatic and a Nubian, but they don't necessarily > look
> like slaves. Are they slaves, or are they representations of >
foreign military being defeated in battle?> > > --- In
Ta_Seti@yahoogroups.com, "Nuwaubian Hotep" wrote:> > >
> > > > > A Khemetic pictograph of Pharaoh
Tutankhamen drawn as a sphinx. > Notice the> > Nubian slaves
on the bottom being crushed. I'm just wondering what > the>
> belligerent yea-sayers of this group have to say about this
drawing.> > Obviously, from this image we see that not all
Nubians are direct> > descendants of KMT.> > >
> > > _____> > > From: Mahari

[illegible]

- > proud to have American Indian blood coursing through their veins.<<
- >
- > Yes. But is their reason for pride because they have Indian
- > blood running their veins - which you likely could not discern
- > visually in their appearance-
- > or because they feel it gives them some claim or ownership

> of this country? Do they think "O we are all one people; it
 > doesn't matter we're all equal; everyone should have an
 > equal chance; color doesn't matter" or "this land belongs
 > to me, the white man, and I have Indian blood, so
 > I have a right anyway; this land is mine"?
 > Which one sounds most like the white man of history -
 > and current events - reality- not the rhetoric of late?
 > Like the the song from "Pocahontas" that goes " ...
 > you think you own every land you land on".
 > Also, much like KMT they struggle for ownership
 > of its history - not to mention the numerous invasions
 > by them for physical control of it and its wealth. Don't forget
 > the limitless looting of KMT and other Afrikan countries.
 > So for most I find it hard to believe that the "pride" is
 > HUMANELY sincere.
 >
 >
 > Free India's Blacks.....
 > Man has no nobler function than to defend the truth.
 > -- Ruth McKenney
 >
 > Year: 12,951, March 16
 > In honor,
 > HTP,
 > Mahari
 >
 > --- On Tue 03/15, arumese <arumese@y... > wrote:
 >
 > From: arumese [mailto:arumese@y...]
 > To: Ta_Seti@yahoogroups.com
 > Date: Tue, 15 Mar 2005 21:45:25 -0000
 > Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I

agree

>
 >
 >
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 >
 > wrote:
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 >
 > Someone with a background in this subject would be a better

candidate

> for giving detailed facts in regard to your question.
 >
 > But at the risk of burning out what little knowledge I do have

about

> the world we live in, I'll give you my off-hand answer. I would say
 > that disagreements over the way a country is being run would lead

to

> a civil war; Dissatisfaction with leadership. But I wouldn't try to
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 > wanted to perpetuate slavery, the northern 'whites' saw it as a
 > threat to their over-all interests. There was disagreement, so they
 > went to war.
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 > A civil war is a war between people of the same nationality and
 > race. Such a war would not qualify as a race war. Perhaps the wars
 > between Native Americans and White settlers could be viewed in

terms

> of being race wars. But I haven't observed it being describe in

such

> terms. Even though race became an issue, those battles were
 > primarily over land. Even still, American 'whites' are generally
 > proud to have American Indian blood coursing through their veins.

So

> with that said, I would not personally describe these wars a race
 > wars -- even though there was slaughters and racial animosity
 > involved.
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 > Supposed 'race' wars can occur between people of the same race
 > however. But usually it is the more powerful group that imposes its
 > will on the weaker group and the weaker group is in not much of a
 > position to defend itself. The Tutsi-Hutu situation was such a
 > situation where one group systematically began slaughtering the
 > other. Although they are both virtually unmixed African groups, one
 > considered the other an inferior 'race.'
 >
 > So even if someone were to argue that a difference in race was at

the

> heart of the conflicts between Egypt and Nubia, the logic could not
 > stand up under careful scrutiny. Egypt and nubia had long seperated

> into different nationalities. So I would not hold that the wars
> between them were civil wars. Culturally and racially, Nubia and
> Egypt were siblings. So to view any conflict between them as racial
> is misguided.

>

> Were the wars between Egypt and Asiatic nations race wars?

>

> Are the feuds and killings between Gangster Rap artists America
> racial?

>

>

>> -----Original Message-----
>> From: arumese [mailto:arumese@y...]
>> Sent: Monday, March 14, 2005 10:55 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I
> agree

>>

>>

>>

>> It looks like an Asiatic and a Nubian, but they don't necessarily
>> look like slaves. Are they slaves, or are they representations of
>> foreign military being defeated in battle?

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>> --- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
>> wrote:

>>>

>>>

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>>> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.
>> Notice the

>>> Nubian slaves on the bottom being crushed. I'm just wondering
> what

>> the

>>> belligerent yea-sayers of this group have to say about this
> drawing.

>>> Obviously, from this image we see that not all Nubians are

direct

>>> descendants of KMT.

>>>

>>>

>>>

>>> _____

>>>

>>> From: Mahari [mailto:mahari@m...]
>>> Sent: Monday, March 14, 2005 3:34 PM
>>> To: Ta_Seti@yahoogroups.com
>>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race?

I

>> agree

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>>> I am convinced this woman and her kind of people

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>>> have a psychological problem

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>>> A while back I went to the website of a white

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>>> professor of Egyptology who said that possibly

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>>> Queen Tiye had some disease that made her

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>>> look the way she does!

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>>> She and people like her are fascinating though -

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>>> like watching a large snake digest a small dog

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>>> disgusting, repugnant but you can't stop

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>>> looking at the repulsive sight.

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>>> But it did start a heated discussion; perhaps,

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>>> that was the goal.

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>>> Free India's Blacks.....

>>> Man has no nobler function than to defend the truth.

>>> -- Ruth McKenney

>>>

>>> Year: 12,951, March 14

>>> In honor,

>>> HTP,

>>> Mahari

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>>>
>>>> paris8.fr/~rosnord/nomHieroPHP/nomHiero.php?nom=ma
>>> hari>
>>> Mahari
>>>
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>>> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
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>>> Katherine, I am sure somewhere out there in the sands of the
>> Kalahari
>>> desert is a statue somewhere that is just begging for you to
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>>> on it.
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>>> This statue that has yet to be unearthed has a Black face on

it,

> and
>>> that statue is waiting for you to debate another Eurocentricist
> that
>>> wants to call the statue Caucasoid...
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>>> This statue is waiting for you to call it "subjective" also.

Just

>>> waiting for you to call the statue how "Kalaharian"

or "Azanian"

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>>> looks.
>>>
>>> But the Osirica admire your attempt to assimilate our techn

ique of

>>> using own words to refute. You have studied our debating style,
> and
>>> we are impressed. "Thanks for proving MY point" you say... from
> our
>>> own words...
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>>> Touche'
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>>> Nevertheless the clarity of the pictures reiterate the point.
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>>> See, Katherine, you waffled. On one hand you say that
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>>> many whites believe Black people have in regards to academic
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>>> BUT when we show you that it is not this immature simple minded
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>>> Again, I have yet to see any other Caucasoid sculpture that

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> sculptures
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>> similar
>>> facial structure. In addition, as was said earlier, the less

>>> realistic statues still retain the general features of Tiye that
>>> accentuates her African heritage, her nose, her eyes, etc.
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>>> You gotta understand Katherine, Caucasoids are a wide variety

and

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>>> are NEgroids. You know that Queen Tiye would not be mistaken

for a

>>> Caucasoid, even though she doesn't look like the "narrow

Negroid"

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>>> Katherine Griffs-Greenburg: Will entertain the conversation,

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>>> invariably classify every Egyptian as "not Black"...anything
>>> but "black".
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>>> And again, we were entertained by your technique. Reminds me of
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>>> See Katherine, to many others you are a force to be reckoned
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>>> you are a fearsome symbol of Eurocentric power against the

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>>> history.
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>>> To me, you are fun, and quite entertaining. After all, you been
>>> studying Egyptology for what... 25 years now?
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>>> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>>>>>
>>>>>
>>>>> They
>>>>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
>>>>>
>>>>> Look
>>>>> <http://www.homestead.com/wysinger/files/tiye.jpg>
>>>>>
>>>>> Black
>>>>> <http://www.homestead.com/wysinger/files/tiyetile.jpg>
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>>>> the fact that you use different viewpoints of the same image

at

>>>> least twice, the 'yew wood' image, and then the Sinai,

Colossal,

>>>> etc. claiming that to YOU they look 'black' while others would
>>>> disagree (many show these same images of showing

how "Egyptian"

> ir
>>>> even how "Levantine" the image looks (we're referring to the
> Sinai
>>>> (full green statuette) show just how subjective the whole

matter

>>>> is,
>>>> doesn't it?
>>>>
>>>> So, chatter on as you will, Osirica: not interested and not

oups/S=1705942506:HM/EXP=1110918845/A=2593423/R=0/SIG=11e9gslf/*http:

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>> /www.n
>>> etflix.com/Default?mqso=60190075>> click here
>>>
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>>>
>>> > M=298184.6018725.7038619.3001176/D=groups/S=
>>> :HM/A=2593423/rand=161001785>
>>>
>>>
>>>
>>> _____
>>>
>>> Yahoo! Groups Links
>>>
>>> * To visit your group on the web, go to:
>>> http://groups.yahoo.com/group/Ta\_Seti/
>>>
>>> * To unsubscribe from this group, send an email to:
>>> Ta\_Seti-unsubscribe@yahoogroups.com
>>>
>>>
>>> * Your use of Yahoo! Groups is subject to the Yahoo!
>>> Terms of Service.
```

That's myth. There was also love between natives and europeans. The truth, at least in Latin America, is that there was mutual attraction.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:
> did white invaders/settlers kill off the man rape the women(who owns the land) thereby having their mixed children inherit the land thru the rape of the indian mother?
>
> Mahari wrote:>>Even still, American 'whites' are generally
> proud to have American Indian blood coursing through their viens.<<
>
> Yes. But is their reason for pride because they have Indian
> blood running their veins - which you likely could not discern
> visually in their appearance-
> or because they feel it gives them some claim or ownership
> of this country? Do they think "O we are all one people; it
> doesn't matter we're all equal; everyone should have an
> equal chance; color doesn't matter" or "this land belongs
> to me, the white man, and I have Indian blood, so
> I have a right anyway; this land is mine"?
> Which one sounds most like the white man of history -
> and current events - reality- not the rhetoric of late?
> Like the the song from "Pocahontas" that goes " ...
> you think you own every land you land on".
> Also, much like KMT they struggle for ownership
> of its history - not to mention the numerous invasions
> by them for physical control of it and its wealth. Don't forget
> the limitless looting of KMT and other Afrikan countries.
> So for most I find it hard to believe that the "pride" is
> HUMANELY sincere.
>
>
> Free India's Blacks.....
> Man has no nobler function than to defend the truth.
> -- Ruth McKenney
>
> Year: 12,951, March 16
> In honor,
> HTP,
> Mahari
>
> --- On Tue 03/15, arumese <arumese@y... > wrote:
>
> From: arumese [mailto:arumese@y...]
> To: Ta_Seti@yahoogroups.com
> Date: Tue, 15 Mar 2005 21:45:25 -0000
> Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I agree
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Everett Prewitt"
>
> wrote:
> > So how would you explain civil wars in any country?
>
> > Someone with a background in this subject would be a better candidate
> > for giving detailed facts in regard to your question.

> But at the risk of burning out what little knowledge I do have about
> the world we live in, I'll give you my off-hand answer: I would say
> that disagreements over the way a country is being run would lead to
> a civil war; Dissatisfaction with leadership. But I wouldn't try to
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> > To: Ta_Seti@yahooogroups.com
> > Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I
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>>>
>>> Katherine Griffis-Greenberg, MA (Lon)
>>>
>>> Oriental Institute
>>> Oriental Studies Doctoral Program [Egyptology]
>>> Oxford University
>>> Oxford, United Kingdom
>>>
>>> <http://www.griffis-consulting.com>
>>
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>> Yahoo! Groups Links
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>> No banners. No pop-ups. No kidding.
>> Make My Way your home on the Web - <http://www.myway.com>
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>>> M=298184.6018725.7038619.3001176/D=groups/S=  
>> :HM/A=2593423/rand=161001785>  
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>>  
>> _____  
>>  
>> Yahoo! Groups Links  
>>  
>> * To visit your group on the web, go to:  
>> http://groups.yahoo.com/group/Ta_Seti/  
>>  
>> * To unsubscribe from this group, send an email to:  
>> Ta_Seti-unsubscribe@yahooogroups.com  
>>  
>>  
>> * Your use of Yahoo! Groups is subject to the Yahoo!  
>> Terms of Service.  
>>  
>  
>  
>  
>  
>  
>  
>  
> Yahoo! Groups Links
```

--- In Ta_Seti@yahooogroups.com, "Omar E. Vega" wrote:
>
> Hi,
>
> I have Native blood (Mapuche) and I also have european blood
> (Spanish).
>
> You won't believe me: I am proud of both. Why I shouldn't be?
>
> (Well, I don't consider myself white but "Latino")
>
> Regards,
>
> Omar Vega
>
>
> --- In Ta_Seti@yahooogroups.com, "Mahari" wrote:
>>>Even still, American 'whites' are generally proud to
have
> American Indian blood coursing through their viens.<< Yes.
But
> is their reason for pride because they have Indian blood running
> their veins - which you likely could not discern visually in their
> appearance- or because they feel it gives them some claim or
> ownership of this country? Do they think 'O we are all one people;
> it doesn't matter we're all equal; everyone should have an equal
> chance; color doesn't matter' or 'this land belongs to me, the
white
> man, and I have Indian blood, so I have a right anyway; this land
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> clarity that Tiye is Black, and is not stereotypically Negroid.>
>>>> Again, I have yet to see any other Caucasoid
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> that shows>> the>
>>;> same features or the same "type", but you can see various
> sculptures>> in Africa, including West African sculpture
that
> shows a very>> similar>> facial structure. In addition,
as
> was said earlier, the less>> realistic statues still retain
> the general features of Tiye that>> accentuates her African
> heritage, her nose, her eyes, etc.>>>> You gotta
> understand Katherine, Caucasoids are a wide variety and so>>
> are NEgroids. You know that Queen Tiye would not be mistaken for
> a>> Caucasoid, even though she doesn't look like the "narrow
> Negroid">>>> Katherine Griffis-Greenburg: Will
> entertain the conversation, but>> will>> invariably
> classify every Egyptian as "not Black"...anything>>
> but "black".>>>>>>>> And again, we were
> entertained by your technique. Reminds me of the>> time when
> the Rock did the pedigree on triple HHH. or when the Rock>>
> did the Stone Cold Stunner on Steve Austin...>>>>
See
> Katherine, to many others you are a force to be reckoned>
with...
>>> you are a fearsome symbol of Eurocentric power against
the
> truth of>> history, >>>> To me, you are fun,
> and quite entertaining. After all, you been>> studying
> Egyptology for what... 25 years now?>>>>>>>> --
-
> In Ta_Seti@yahoogroups.com, "heseret" wrote>>>>
>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote>>>
>>>>>>>> They>>>>
> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>>>>
>>>>>>>> Look>>>>
> <http://www.homestead.com/wysinger/files/tye.jpg>>>>
>>>>>>>> Black>>>>
> <http://www.homestead.com/wysinger/files/tyetitle.jpg>>>>
>>>>>>>> To me oh>>>>>>>>
>>>> Thank you for proving MY point:>>>>>
>>"...(it appears most Afrocentrists believe Tiye was 'black,'
> based>>> upon just one of her many sculptures (others do
> not give any such>>> indication, FWIW, which makes the
> whole issue of 'race' again a>>> subjective
> issue))....">>>>>>>> the fact that you use
> different viewpoints of the same image at>>> least
twice,
> the 'yew wood' image, and then the Sinai, Colossal>>>
> etc. claiming that to YOU they look 'black' while others would>
>>> disagree (many show these same images of showing
> how "Egyptian" it>>>> even how "Levantine" the image
looks
> (we're referring to the Sinai)>>> (full green statuette)
> show just how subjective the whole matter>> is,>>
>
> doesn't it?>>>>>>>> So, chatter on as you will,
> Osirica: not interested and not about>> to>>>
think
> that YOUR viewpoint is any more 'objective' than anyone>>
> else's.>>>>>>>> Katherine Griffis-Greenberg, MA
> (Lon)>>>>>>>> Oriental Institute>>>>

| 16035|2005-03-17 12:00:34|Omar E. Vega|Re: Neseret - subjectivity of Egyptian race? I agree
Actually, Spanish Jews (Sephardics) have the same heritage, language
(Ladino) and blood than regular Spaniards. That's why Franco declared
that every Sephardi had the right to Spanish citizenship. And that
saved the lives of many people.

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>>>> is their reason for pride because they have Indian blood

```

running
 >>> their veins - which you likely could not discern visually in
 > their
 >>> appearance- or because they feel it gives them some claim or
 >>> ownership of this country? Do they think "O we are all one
 > people;
 >>> it doesn't matter we're all equal; everyone should have an
 equal
 >>> chance; color doesn't matter" or "this land belongs to me, the
 >> white
 >>> man, and I have Indian blood, so I have a right anyway; this
 land
 >> is
 >>> mine"? Which one sounds most like the white man of history - and
 >>> current events - reality- not the rhetoric of late? Like the the
 >> song
 >>> from "Pocahontas" that goes " ...you think you own every land
 you
 >>> land on". Also, much like KMT they struggle for ownership of its
 >>> history - not to mention the numerous invasions by them for
 >> physical
 >>> control of it and its wealth. Don't forget the limitless
 looting
 >> of
 >>> KMT and other Afrikan countries. So for most I find it hard to
 >> believe
 >>> that the "pride" is HUMANELY sincere. Free India's
 Blacks.....Man
 >> has
 >>> no nobler function than to defend the truth.-- Ruth
 McKenney Year:
 >>> 12,951, March 16 In honor, HTP, Mahari--- On Tue 03/15, arumese
 <
 >>> arumese@y... > wrote: From: arumese [mailto:arumese@y...] To:
 >>> Ta_Seti@y...: Tue, 15 Mar 2005 21:45:25 -0000 Subject: [Ta_Seti]
 > Re:
 >>> Naseret - subjectivity of Egyptian race? I agree--- In
 >>> Ta_Seti@yahoo.com, "Everett Prewitt" wrote> So how
 > would
 >>> you explain civil wars in any country? Someone with a
 background
 > in
 >>> this subject would be a better candidate for giving detailed
 > facts
 >> in
 >>> regard to your question. But at the risk of burning out what
 > little
 >>> knowledge I do have about the world we live in, I'll give you
 my
 >> off-
 >>> hand answer: I would say that disagreements over the way a
 > country
 >> is
 >>> being run would lead to a civil war; Dissatisfaction with
 >> leadership.
 >>> But I wouldn't try to explain civil war based on race. The
 > southern
 >>> American 'whites' wanted to perpetuate slavery, the
 >> northern 'whites'
 >>> saw it as a threat to their over-all interests. There was
 >>> disagreement, so they went to war. A civil war is a war between
 >> people
 >>> of the same nationality and race. Such a war would not qualify
 as
 > a
 >>> race war. Perhaps the wars between Native Americans and White
 >>> settlers could be viewed in terms of being race wars. But I
 > haven't
 >>> observed it being describe in such terms. Even though race
 became
 >> an
 >>> issue, those battles were primarily over land. Even still,
 >>> American 'whites' are generally proud to have American Indian
 > blood
 >>> coursing through their veins. So with that said, I would not
 >>> personally describe these wars as race wars -- even though there
 > was
 >>> slaughters and racial animosity involved. Supposed 'race' wars
 can
 >>> occur between people of the same race however. But usually it
 is
 >> the
 >>> more powerful group that imposes its will on the weaker group
 and
 >> the
 >>> weaker group is in not much of a position to defend itself. The
 >> Tutsi-
 >>> Hutu situation was such a situation where one group
 > systematically
 >>> began slaughtering the other. Although they are both virtually
 >>> unmixed African groups, one considered the other as
 >>> inferior 'race.' So even if someone were to argue that a
 > difference
 >> in

>>> race was at the heart of the conflicts between Egypt and Nubia,
> the
>>> logic could not stand up under careful scrutiny. Egypt and
nubia
>> had
>>> long seperated into different nationalities. So I would not
hold
>> that
>>> the wars between them were civil wars. Culturally and racially,
>> Nubia
>>> and Egypt were siblings. So to view any conflict between them
as
>>> racial is misguided. Were the wars between Egypt and Asiatic
> nations
>>> race wars? Are the feuds and killings between Gangster Rap
artists
>>> America racial?>> -----Original Message-----> From:
>> arumese
>>> [mailto:arumese@y...]> Sent: Monday, March 14, 2005 10:55
>> PM>
>>> To: Ta_Seti@yahoogroups.com Subject: [Ta_Seti] Re: Naseret -
>>> subjectivity of Egyptian race? I agree>>>> It
> looks
>>> like an Asiatic and a Nubian, but they don't necessarily>
look
>>>> like slaves. Are they slaves, or are they representations
of
>>>
>>> foreign military being defeated in battle?>>> --- In
>>> Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"> wrote:>>
>>>
>>>>>>>>>> A Khemetic pictograph of
> Pharaoh
>>> Tutankhamen drawn as a sphinx. > Notice the>> Nubian
>> slaves
>>> on the bottom being crushed. I'm just wondering what>
the>
>>>> belligerent yea-sayers of this group have to say about
this
>>> drawing.>> Obviously, from this image we see that not
all
>>> Nubians are direct>> descendants of KMT.>>>
>>
>>>>>>> _____>>>> From: Mahari
>>> [mailto:mahari@m...]>> Sent: Monday, March 14, 2005
3:34
>>> PM>> To: Ta_Seti@yahoogroups.com Subject: [Ta_Seti]
> Re:
>>> Naseret - subjectivity of Egyptian race? I> agree>>
>>
>>>>>>>>>> I am convinced this woman
and
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>>> kind of people>>>> have a psychological
>> problem.>
>>>>>> A while back I went to the website of a white
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>>>>>> professor of Egyptology who said that possibly
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>>>>>> Queen Tiye had some disease that made her>
>>
>>>>>> look the way she does!>>>> She and
> people
>>> like her are fascinating though - >>>> like
> watching
>> a
>>> large snake digest a small dog.>>>> disgusting,
>>> repugnant but you can't stop >>>> looking at the
>>> repulsive sight.>>>> But it did start a heated
>>> discussion, perhaps, >>>> that was the goal.>
>>>
>>>>>> Free India's Blacks.....>> Man has no nobler
>>> function than to defend the truth.>> -- Ruth
McKenney>
>>>
>>>>>> Year: 12,951, March 14>> In honor,>>
>> HTP,>
>>>>>> Mahari>>>> HTP,>>>>>
>>> paris8.fr/~rosnord/nomHieroPHP/nomHiero.php?nom=ma>>
>> hari>
>>>>>>>>>> Mahari>>>>>>>>>
>
>>>>>> --- On Sun 03/13, osirica <davidvelar@h...>
>>> wrote:>>>> From: osirica [mailto:
davidvelar@h...]
>>>
>>>>>> To: Ta_Seti@yahoogroups.com> Date: Sun, 13 Mar 2005
>>> 19:49:07 -0000>> Subject: [Ta_Seti] Re: Naseret -
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>>> of Egyptian race? I> agree>>>>>>
>
>>>
>>>> Katherine, I am sure somewhere out there in the sands of the
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>>> Kalahari> > desert is a statue somewhere that is just
> begging
>>> for you to comment> > on it.>>>> This
statue
>>> that has yet to be unearthed has a Black face on it, and>
>
>>> that statue is waiting for you to debate another Eurocentricist
>>> that> > wants to call the statue Caucasoid...>>
>
>>>> This statue is waiting for you to call it "subjective"
also.
>>> Just> > waiting for you to call the statue
how "Kalaharian"
>>> or "Azanian" it> > looks.>>>> But the
> Osirica
>>> admire your attempt to assimilate our technique of> >
using
>> own
>>> words to refute. You have studied our debating style, and>
>>
>> we
>>> are impressed. "Thanks for proving MY point" you say... from
>> our>
>>>> own words...>>>> Touche'>>>>
>>> Nevertheless the clarity of the pictures reiterate the
point.>
>>>>>> See, Katherine, you waffled. On one hand you say
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>> Tiye...
>>> which if it WERE true, would> > denote the immaturity and
>>> simple minded tunnel vision mentality that> > many whites
>>> believe Black people have in regards to academic debate.>
>
>>>>>> BUT when we show you that it is not this immature
> simple
>>> minded ness> > that draws us to conclude that Tiye is
> Black,
>>> you then try to rely> on> > the old tactic of pushing
>> that
>>> Black people all look like this one> > simple type. I
> showed
>>> you the VARIOUS viewpoints to illustrate to > you> >
the
>>> clarity that Tiye is Black, and is not stereotypically
> Negroid.>
>>>>>> Again, I have yet to see any other Caucasoid
>> sculpture
>>> that shows> the>
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>>> sculptures> > in Africa, including West African sculpture
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>>> shows a very> similar> > facial structure. In
addition,
>> as
>>> was said earlier, the less>> realistic statues still
> retain
>>> the general features of Tiye that> > accentuates her
> African
>>> heritage, her nose, her eyes, etc.>>>> You gotta
>>> understand Katherine, Caucasoids are a wide variety and so>
>>
>>>> are NEgroids. You know that Queen Tiye would not be mistaken
for
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> the "narrow
>>> Negroid">>>> Katherine Griffs-Greenburg: Will
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>>> but "black">>>>>> And again, we were
>>> entertained by your technique. Reminds me of the> > time
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>>> the Rock did the pedigree on triple HHH. or when the Rock >
>>
>>> did the Stone Cold Stunner on Steve Austin...>>>
>
>> See
>>> Katherine, to many others you are a force to be reckoned >
>> with..
>>>>> you are a fearsome symbol of Eurocentric power
against
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>>> truth of>> history. >>>> To me, you are
> fun,
>>> and quite entertaining. After all, you been>> studying
>>> Egyptology for what... 25 years now?>>>>>
>> --
>> -
>>>> In Ta_Seti@yahoogroups.com, "heseret" wrote>>>>
>>
>>>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote>> >
>>
>>>>>>>>>> They>>>

[illegible]

> Good,
 >>> help bridge the Digital Divide!
 >>> <http://us.click.yahoo.com/EA3HyD/3MnJAA/79vVAA/q3prlB/TM----->
 --
 > --
 >> --
 >>> ----->
 > Yahoo!
 >>> Groups Links<*> To visit your group on the web, go
 >>> to http://groups.yahoo.com/group/Ta_Seti/<*> To
 unsubscribe
 >>> from this group, send an email to:Ta_Seti-
 >>> unsubscribe@yahoogroups.com<*> Your use of Yahoo! Groups
 is
 >>> subject to <http://docs.yahoo.com/info/terms/>
 >>>>
 >>>>
 >>>> No banners. No pop-ups. No kidding.
 >>>> Make My Way your home on the Web - <http://www.myway.com>

| 16038|2005-03-17 14:12:20|osirica|The Osirica are satisfied... deactivation initiated|
 Thank you all for the influx of posts...

We have proven once again to the Katherines of the world that DNA classification is not an objective way to categorize the Egyptians or any other ancient group of people.

We have also reminded Naseret that source of the subjectivity is the psychological Renaissance Period mentality that is eroding slowly but surely.

We have also looked on the core of the "everlasting" conflict... that is this: What IS Black?

Be careful Naseret, you keep this up, us Afrocentricists, with our Caucasoid DNA and all... we may end up taking Caucasoidness in time... afterall the average African american has more Caucasoid DNA than the average Ancient Egyptian.

But nevertheless, whatever the case may be, we know the issue comes down to social, cultural, linguistic, and settlement patterns.

We also know that the official "classification" scheme where one says "this DNA is caucasoid DNA" and "That DNA is negroid DNA" is based on a backwards logic.

Since it's proven genetically that Negroid, Black people have the oldest and most diverse DNA, it would LOGICALLY follow that all DNA classifications would come from a Black standard, that shows gradual branching out. You would not have a Black and a Caucasoid polar scheme, nor a Black, Caucasoid, and Mongoloid three sided scheme.

Same with the language. Ancient Egyptian is not "it's own branch" of a two-treed Language supergroup. That's a paradox.

"Damn, you ni&ers are fast!"

Don't make me bring Paul Mooney in here.

| 16039|2005-03-17 14:31:39|osirica|Just a social check|
 I have a coworker here who I was talking about the matter with. He is a pretty cool guy, he doesn't think racial discussion is healthy or useful.

However, when we got to Egypt... guess what. He is convinced that the Egyptians were a mixed people, and that the proportion of "Black" in them is not at the 60-70 percent I suggested.

He brought up Iraq, and I mentioned how small the current Iraq black population proportion is... and he was like "yeah whats wrong with that"... as if that's a more consistent accurate Ancient Egyptian proportion.

Just reminding you, the layman is 50 years behind us.

| 16040|2005-03-17 15:05:05|arunese|Re: Just a social check|

> Just reminding you, the layman is 50 years behind us.

And they are infected with that part of America's history and don't even know it. Bless their hearts.

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:
 >
 > I have a coworker here who I was talking about the matter with. He
 is
 > a pretty cool guy, he doesn't think racial discussion is healthy or
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> that"... as if that's a more consistent accurate Ancient Egyptian
> proportion.
>
>
> Just reminding you, the layman is 50 years behind us.

| 16041|2005-03-17 15:36:59|osirica|More Objectivity|
Put these guys in the same area as the co founder of the
Freemaninstitute, and Bruce Williams

<http://www.godonthenet.net/wasblack.htm>

and

<http://clkpages.clkillinois.edu/home/soc460/KEMET1.HTM>

Oh and Naseret... they're white guys! (thumbs up yah!)

Now I was searching for information about the "Culdees"... apparently
Jesus and his "great uncle" Joseph went to scotland and started a
second Christian church. (you know always England is the place where
the Israelites go to hide the secrets of the faith, England has some
spiritual significance, like some spiritual magnet... what a
coincidence, that most of the writers of the mystical English
history are also... English oriented peoples!).

Anyway tell me what you think of the Illinois webpage.
| 16042|2005-03-17 15:46:50|osirica|Oh i love this guy Gregory M. Gordon|
He is me, he explains it with the clarity that I have been trying to
get across to the everyday person.

Get right to the point, cut right down to it.

The Egyptians were Black, period. No BS, no fuss, no nothing.

<http://clkpages.clkillinois.edu/home/soc460/KEMET1.HTM>

He believes that the lower Egyptians at the start of the dynastic
period weren't really black, but believes (as I do) that there WAS a
pre-dynastic Black Egyptian population in lower egypt.

He also uses the same reasoning to prove that the Upper Egyptians
were BLACK, not mixed.

When they came together they were "mixed" in one sense, but
predominantly Black through the entire kingdom. Just like we all here
are Black.

Now, this is where a REAL discussion about Egypt comes down to. I am
more than interested in looking at his paper and discussing the
details.

| 16043|2005-03-17 15:51:14|osirica|A lotta errors though in the dynasty lines|
He made some errors in the 18th C. Dynastic line, but he does an
outstanding job of compiling the psychology of the racial debate. he
goes right to the 18th dynasty and makes no "qualms" about it.

| 16044|2005-03-17 17:05:58|Omar E. Vega|Re: Naseret - subjectivity of Egyptian race? I agree|
Yes,

Spaniards are part Jewish and Sephardies (Spanish-Jews) are part
Spanish. When people live side by side for fifteen centuries, love is
stronger than hate... that is in the long term, of course.

Actually, one of the things that I like to investigate are the
semitic roots of Spain.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>
> We are not in disagreement, only that for me I believe they do have
> some Jewish ancestors
>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Actually, Spanish Jews (Sephardics) have the same heritage,
> language
>> (Ladino) and blood than regular Spaniards. That's why Franco
> declared
>> that every Sephardi had the right to Spanish citizenship. And
that
>> saved the lives of many people.
>>
>> Regards,
>>
>> Omar Vega

>>
>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>>>
>>> That's interesting, because European jews have also European
> blood
>>> and Jewish blood, but for many, they suppose that they are
purely
>>> Jewish by blood. Never mention their European heritage.
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
> wrote:
>>>>
>>>> Hi,
>>>>
>>>> I have Native blood (Mapuche) and I also have european blood
>>>> (Spanish).
>>>>
>>>> You won't believe me: I am proud of both. Why I shouldn't be?
>>>>
>>>> (Well, I don't consider myself white but "Latino")
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
>>>>>> Even still, American 'whites' are generally proud
to
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[illegible]

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>>>>>>>>>>>>>> They>>>
>>>
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>>>>
>>>>>>>>>> Look>>>>
>>>> <http://www.homestead.com/wysinger/files/tiye.jpg>>>
>
>>>>>>>>>> Black>>>>
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>>>>>>>>>> To me oh>>>>>
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>>>>>> Thank you for proving MY point>>>>
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>>>>>> "...it appears most Afrocentrists believe Tiye
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>>>>>> based>>> upon just one of her many sculptures
> (others
>> do
>>>>>> not give any such>>> indication, FWIW, which makes
> the
>>>>>> whole issue of 'race' again a>>> subjective
>>>>>> issue!)...">>>>>> the fact that you use

[illegible]

>>>> Groups Links<*> To visit your group on the web, go
>>>> to: http://groups.yahoo.com/group/Ta_Seti/<*> To
> unsubscribe
>>>> from this group, send an email to: Ta_Seti-
>>>> unsubscribe@yahoogroups.com<*> Your use of Yahoo!
Groups
> is
>>>> subject to: <http://docs.yahoo.com/info/terms/>
>>>>>
>>>>>

>>>>> No banners. No pop-ups. No kidding.
>>>>> Make My Way your home on the Web - <http://www.myway.com>

| 16045|2005-03-17 17:15:31|Mahari|Re: Nesperet - subjectivity of Egyptian race? I agree|

>>There is that latent sense of shame
over being descended from oppressed slaves.

As far as 'whites' using a mixed heritage as an excuse for claiming land ownership: Well, I think they have no problem based on their history as a people feeling like they own the lands they seized. On the other, if they do have Native blood, then they are by some degree of heritage connected to the people who were here first.<<

At least the Indian were here before "whites" let's say. We are not certain that they were here before "others".

Well, I'm proud to be descendants of slaves. Though it has been argued onw allows oneself to be a slave and therefore if you are a slave you should be ashamed - you are a loser. However, I think that the person who enslaves another because he or she can is a horrible person - quite simply. Clearly, there is a lack of respect for humanity, a lack of compassion and a lack of a depth of morality.

On the contrary, implicating them as "inhuman" is not what is being done. This kind of evil all too human. We see it happening daily in this country and the world. Thus, I'm not implying that SOME white people are inhuman in their evil. I'm saying that some white people are evil in a VERY human way by their acts.

I feel black people have consistently given whites a pass for what they have done - in a sense acted like the dutiful slave to his master. They are not my masters. They may be more powerful but they are not my masters. And the things that they have done to my people are evil and I might add they have done evil things to me personally as well - and they did it because I was black.

But to be sure I try consistently to avoid being consumed by anger and bitterness but I do not intend to give whites a pass for the wrongs they have do or that they do currently.

I don't find that a problem. When a person is wrong and one sees it I believe he has a duty to humanity to say so and say so with conviction and honesty - especially if it is to your people and you love your people and yourself.

I, too, have Indian blood - as well as white blood. And personally in an idealistic fashion I have thought what a nice thing that I have the blood of the "three groups of humanity".

But I will keep that idealistic genetic status to myself while I continue to attack injustice to the black race - and the native american.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 16

In honor,

HTP,

Mahari

--- On Thu 03/17, arumese <arumese@yahoo.com> wrote:

From: arumese [<mailto:arumese@yahoo.com>]
To: Ta_Seti@yahoogroups.com
Date: Thu, 17 Mar 2005 17:43:13 -0000
Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

Mahari wrote:

"Yes, But is their reason for pride because they have Indian blood running their veins - which you likely could not discern visually in their appearance-
or because they feel it gives them some claim or ownership of this country? Do they think "O we are all one people; it doesn't matter we're all equal; everyone should have an equal chance; color doesn't matter" or "this land belongs to me, the white man, and I have Indian blood, so I have a right anyway; this land is mine"?"

I had not thought of it in that sense Mahari. It is something to consider. But my gut tells me that that particular pride is linked directly to the universal human tendency to find particular contradictions appealing. My gut tells me that it is not as well contrived a scheme as the scenario you cite d, even though that scenario does make sense. It just makes a little too much sense to me because it does not give Europeans as a group much room to be merely human. And it tends to carry Afrocentric thought to an extreme.

I believe that they are proud of an American Indian heritage because the Indians fought with such relentless courage while they remained free of unanswered suppression for as long as they did. So when a 'white person' speaks proudly of their Native American ancestry, in the back of their mind they're thinking more or less: "I am an unbeatable warrior who commands fear and respect from all you ordinary people around me with your uninteresting genealogies."

On the other side of the coin, I have to admit also that I feel a sense of pride when I talk about two of my grandparents who were of mixed Native American ancestry. There is that latent sense of shame

over being descended from oppressed slaves.

As far as 'whites' using a mixed heritage as an excuse for claiming land ownership: Well, I think they have no problem based on their history as a people feeling like they own the lands they seized. On the other, if they do have Native blood, then they are by some degree of heritage connected to the people who were here first.

I think we can run the risk of doing to them what they have rather effectively done to us: that is -- marginalize us as a group to be scorned and mistreated. That would allow them only a limited ability to feel emotion and to experience life free of racist sentiment each and every moment of their lives. Furthermore, the scenario you cited seems to perpetuate an idea that some of us may have that 'white people' don't make mistakes or unexpected choices that show normal human weakness.

It's right to cite them for their travesties as a group when we catch them in denial from a historical context. But we don't want to immortalize their ability to sin to the point that we make them into something -more or less- other than human.

I for one am not interested in covering under some imaginary 'white' race whose sole purpose in life is to crush me under the weight of an omniscient scheme of racism. Remember, the only way they were able to do what they did to us on such a vast scale is because they first made us out to be less than human, and deserving of what they dished out to us.

-- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
>>>Even still, American 'whites' are generally proud to have
American Indian blood coursing through their viens.<<

[illegible]

[illegible]

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>
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----->

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http://groups.yahoo.com/group/Ta_Seti/

<*> To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoo.com

<*> Your use of Yahoo! Groups is subject to:
<http://docs.yahoo.com/info/terms/>

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Make My Way your home on the Web - <http://www.myway.com>
| 16046|2005-03-17 17:36:28|Omar E. Vega|Why Egypt and not Nigeria?|
Dear Friends,

I am curious why there is so much interest, in the Black people of the United States, in Egypt and not in, let's say, Nigeria.

I consider that Egypt is important but, as you can see in the map, it is in the crossroad of several peoples: mediterraneans, black africans, semites, west asians, and many others. So, as a necessity, it had to be a multiracial and multicultural country, from very ancient times. Consider this: humankind have to walk through Egypt to conquer the world!

Instead of Egypt, I am very interested in those regions from where the Black peoples of the Americas came from. And I have discovered that there are amazing things in those regions. I am talking about Western South-Saharan Africa. We have the city of Tombuctu, and regions like Ghana, Nigeria, and other places, where very original civilizations developed.

It was in those regions where modern art appear, through the cubist movement in painting.

Those regions are also the roots of modern Jazz, Blues and Latin rythms.

The religion of Western South-Saharan Africa, from the Yoruba people, developed in the Voodoo of Haiti, Santeria of Cuba, and Afro-brazilian religion. There are still people in Brazil and Cuba that speak Yoruba, the language of Nigeria and its neighborhood.

The art of iron working is very ancient in Africa, and in that region there are superb examples of craftsmanship.

Also, it call very much my attention the Southern part of Africa, with the original civilization of Zimbabwe -That's really unique- and the brave Zulu people.

What do you think about that amazing region?

Regards,

Omar Vega
| 16047|2005-03-17 18:02:00|osirica|Re: Why Egypt and not Nigeria?|
because no one is saying that Nigerians aren't really black!

We are all into that, but this particular site is about Egyptian history.

Also, bear in mind, the Nigerian cultures trace much of their history to early or middle dynastic egypt. But even if not, the debate is not about Nigerian history....

Nigerian archaeology has uncovered the oldest boat in the world, as well as ancient gigantic human made land structures.

We are getting in details, but yeah... yeah... it looks like... yeah....

The ancient Nigerians may not have been Black... there may have been a WESTERN_hamitic Nigerian group that first settled Nigeria to establish whatever society that created the boats. And now back to your regularly scheduled group posting

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

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> Also, it call very much my attention the Southern part of Africa,
> with the original civilization of Zimbawe - That's really unique-
and
> the brave Zulu people.
>
> What do you think about that amazing region?
>
> Regards,
>
> Omar Vega

| 16048|2005-03-17 18:17:36|arumese|Re: Why Egypt and not Nigeria?|
Hi Omar,

The idea that Egypt was always a mixed culture is unfortunately a racist myth. Arabia and Western Asia however were once inhabited by black civilizations as well as Mediterranean Europe. Egypt's location did not necessitate it being a mixed culture from ancient times for reasons that have been cited on this forum many times over.

Another interesting thing is that when these 'Black' civilizations came into contact with none-Africans, or none-blacks, those cultures were eventually or abruptly destroyed.

Here is a good site to learn about more African cultures:
<http://uk.groups.yahoo.com/group/africanclassicalhistory/>

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

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 > Those regions are also the roots of modern Jazz, Blues and Latin
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 > The religion of Western South-Saharan Africa, from the Yoruba
 > people, developed in the Voodoo of Haiti, Santeria of Cuba, and Afro-
 > brazilian religion. There are still people in Brazil and Cuba that
 > speak Yoruba, the language of Nigeria and its neighborhood.
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 > The art of iron working is very ancient in Africa, and in that
 region
 > there are superb examples of craftsmanship.
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 > Also, it call very much my attention the Southern part of Africa,
 > with the original civilization of Zimbabwe - That's really unique-
 and
 > the brave Zulu people.
 >
 > What do you think about that amazing region?
 >
 > Regards,
 >
 > Omar Vega

| 16049|2005-03-17 18:23:34|Omar E. Vega|Re: Why Egypt and not Nigeria?|
 Well, Thanks,

I am going to enter that group then.

I am very much so interested in South Western African cultures.
 Because I would like to know more about it.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
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 > The idea that Egypt was always a mixed culture is unfortunately a
 > racist myth. Arabia and Western Asia however were once inhabited
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 > black civilizations as well as Mediterranean Europe. Egypt's
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 >> What do you think about that amazing region?
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 >> Omar Vega

[16050]2005-03-17 18:24:23|clyde winters|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
 Hi

One of the reasons African Americans are more
 interested in Egypt than Nigeria, is because the
 ancestors of most African Americans came from the
 Senegambia region. Since Diop and others have
 confirmed the fact that the Fulani, Wolof and Mande
 people formed the base of the Egyptians, make it clear
 that we have a direct relationship with the ancient
 Egyptians. Most Nigerians were sold into slavery in
 Brazil.

Clyde

--- osirica <davidvelar@hotmail.com> wrote:

>
 > because no one is saying that Nigerians aren't
 > really black!
 >
 > We are all into that, but this particular site is
 > about Egyptian
 > history.
 >
 > Also, bear in mind, the Nigerian cultures trace much
 > of their history
 > to early or middle dynastic Egypt. But even if not,
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 > And now back to
 > your regularly scheduled group posting
 >
 >
 >
 >
 > --- In Ta_Seti@yahoogroups.com "Omar E. Vega"
 > wrote:
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>
>
>

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| 16051|2005-03-17 18:26:50|arumese|Re: Why Egypt and not Nigeria?|

I too am learning from all the African cultures. It helps me with
the work I'm donig.

If you read Cheik Diop's books, you will learn the connections
between Egypt and West African cultures.

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Well, Thanks,
>
> I am going to enter that group then.
>
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>>> the brave Zulu people.
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>>> What do you think about that amazing region?
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>>> Regards,
>>>
>>> Omar Vega

| 16052|2005-03-17 18:28:08|osirica|Re: Why Egypt and not Nigeria?|
NooooooooO! Ghghghahshghsh... European centric power is... must...
can't hold out....

Nyaaaaa! Syntax Error, Syntax Error... Eurocentric logic cannot
compute historical facts. System shutdown imminent.

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
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> Hi Omar,
>
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| 16053|2005-03-17 18:28:13|Omar E. Vega|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
 Thanks Friend,

That's a good answer!

I was assuming that African Americans had the same origin of Latin
 American Blacks. And you bet, Nigerian traditions are still alive in
 Brazil and Cuba. I did not know that the roots were different.

Thanks,

Omar Vega

--- In Ta_Seti@yahoogroups.com clyde winters
 wrote:

> Hi
 > One of the reasons African Americans are more
 > interested in Egypt than Nigeria, is because the
 > ancestors of most African Americans came from the
 > Senegambia region. Since Diop and others have

> confirmed the fact that the Fulani, Wolof and Mande
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>>> people, developed in the Voodoo of Haiti, Santeria

| 16054|2005-03-17 18:28:23|arumese|Re: Why Egypt and not Nigeria?|
Diop said that the history of Africa cannot be told properly until
Western scholars dare to connect it to the culture of Egypt.

>>> conquer the world!
>>>
>>> Instead of Egypt, I am very interested in those regions from
> where
>>> the Black peoples of the Americas came from. And I have
> discovered
>>> that there are amazing things in those regions. I am talking
> about
>>> Western South-Saharan Africa. We have the city of Tombuctu,
and
>>> regions like Ghana, Nigeria, and other places, where very
> original
>>> civilizations developed.
>>>
>>> It was in those regions where modern art appear, through the
> cubist
>>> movement in painting.
>>>
>>> Those regions are also the roots of modern Jazz, Blues and
Latin
>>> rythms.
>>>
>>> The religion of Western South-Saharan Africa, from the Yoruba
>>> people, developed in the Voodoo of Haiti, Santeria of Cuba, and
> Afro-
>>> brazilian religion. There are still people in Brazil and Cuba
> that
>>> speak Yoruba, the language of Nigeria and its neighborhood.
>>>
>>> The art of iron working is very ancient in Africa, and in that
>> region
>>> there are superb examples of craftsmanship.
>>>
>>> Also, it call very much my attention the Southern part of
Africa,
>>> with the original civilization of Zimbabwe -That's really unique-

>> and
>>> the brave Zulu people.
>>>
>>> What do you think about that amazing region?
>>>
>>> Regards,
>>>
>>> Omar Vega

| 16055|2005-03-17 19:47:40|alberto34482@yahoo.com|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Omar, you have to understand that racist scholars in the past have
even tried to ascribe a hamitic origin even for the Yoruba culture
in Nigeria. One of the crux behind the argument of ancient Egypt
basically boils down to the hamitic myth. Early Egyptologist stated
the ancient Egyptians where like the modern Beja and Nubian people but
in reality most seperated these people from the bantu Central Africans.

What most people don't realize is that the Sahara was not always
dry and that Western Africans and Nile Valley Africans trace alot of
their ancestry to the Central/Eastern Sahara area.

I will agree with you that Lower Egypt was like New York City of its
day with Libyans, Western Asians, and Mediterranean people settling and
intermingling there. However, I would say Southern Upper Egypt around
Luxor-Aswan was mostly what we would call black. To this day it still
largely is. This is also the region of Egypt that over the years has
had foreign settlement of Arabs but in small amounts.

I fear though that some people might isolate themselves to
ancient Egypt and not explore the other beautiful cultures in other
parts of Africa. Western African culture is still living but the only
remnants of ancient Kmt are to be found amongst rural Fellahin in
Middle and Upper Egypt.

I can't say I agree that foreign Western Asians were always settling
and bringing the downfall of Kmt. You had Cretan and Western Asian
craftsmen settling right in the Delta and parts of Men-nefer.
Especially during the third Intermediate period and later dynasties
Phonicians, Syrians, and Jews settled in Northern and Middle Egypt.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16056|2005-03-17 20:01:20|Mahari|Re: Neseret - subjectivity of Egyptian race? I agree|
It seems to me that there was some of that
but frankly I'm not sure that there was a lot
of intermarriage with native americans. I know
there was some.
And don't think they really considered any idea

of legitimacy to landownership via blood. It seems clear that they were simply going to take ownership of the land at all cost.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12951, March 16
In honor,
HTP,
Mahari

--- On Thu 03/17, cristofori whitakara <boogie_down_black@yahoo.com> wrote:

From: cristofori whitakara [mailto:boogie_down_black@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Thu, 17 Mar 2005 09:36:42 -0800 (PST)
Subject: Re: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

did white invaders/settlers kill off the man rape the women(who owns the land) thereby having their mixed children inherit the land thru the rape of the indian mother?

Mahari wrote:

>>Even still, American 'whites' are generally proud to have American Indian blood coursing through their viens.<<

Yes. But is their reason for pride because they have Indian blood running their veins - which you likely could not discern visually in their appearance- or because they feel it gives them some claim or ownership of this country? Do they think "O we are all one people; it doesn't matter we're all equal; everyone should have an equal chance; color doesn't matter" or "this land belongs to me, the white man, and I have Indian blood, so I have a right anyway; this land is mine"? Which one sounds most like the white man of history - and current events - reality- not the rhetoric of late? Like the the song from "Pocahontas" that goes " ... you think you own every land you land on". Also, much like KMT they struggle for ownership of its history - not to mention the numerous invasions by them for physical control of it and its wealth. Don't forget the limitless looting of KMT and other Afrikan countries. So for most I find it hard to believe that the "pride" is HUMANELY sincere.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12951, March 16
In honor,
HTP,
Mahari

--- On Tue 03/15, arumese <arumese@yahoo.com> wrote:

From: arumese [mailto:arumese@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Tue, 15 Mar 2005 21:45:25 -0000
Subject: [Ta_Seti] Re: Naseret - subjectivity of Egyptian race? I agree

--- In Ta_Seti@yahoogroups.com, "Everett Prewitt" wrote:
> So how would you explain civil wars in any country?

Someone with a background in this subject would be a better candidate for giving detailed facts in regard to your question.

But at the risk of burning out what little knowledge I do have about the world we live in, I'll give you my off-hand answer: I would say that disagreements over the way a country is being run would lead to a civil war; Dissatisfaction with leadership. But I wouldn't try to explain civil war based on race. The southern American 'whites' wanted to perpetuate slavery, the northern 'whites' saw it as a threat to their over-all interests. There was disagreement, so they went to war.

A civil war is a war between people of the same nationality and race. Such a war would not qualify as a race war. Perhaps the wars between Native Americans and White settlers could be viewed in terms of being race wars. But I haven't observed it being describe in such terms. Even though race became an issue, those battles were primarily over land. Even still, American 'whites' are generally proud to have American Indian blood coursing through their viens. So with that said, I would not personally describe these wars as race wars -- even though there was slaughters and racial animosity involved.

Supposed 'race' wars can occur between people of the same race however. But usually it is the more powerful group that imposes its will on the weaker group and the weaker group is in not much of a position to defend itself. The Tutsi-Hutu situation was such a situation where one group systematically began slaughtering the other. Although they are both virtually unmixed African groups, one considered the other an inferior 'race.'

So even if someone were to argue that a difference in race was at the heart of the conflicts between Egypt and Nubia, the logic could not stand up under careful scrutiny. Egypt and nubia had long seperated into different nationalities. So I would not hold that the wars between them were civil wars. Culturally and racially, Nubia and Egypt were siblings. So to view any conflict between them as racial is misguided.

Were the wars between Egypt and Asiatic nations race wars?

Are the feuds and killings between Gangster Rap artists America racial?

>
> -----Original Message-----
> From: arumese [mailto:arumese@y...]
> Sent: Monday, March 14, 2005 10:55 PM
> To: Ta_Seti@yahoogroups.com
> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>
>
>
>
> It looks like an Asiatic and a Nubian, but they don't necessarily
> look like slaves. Are they slaves, or are they representations of
> foreign military being defeated in battle?
>
>
> --- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep"
> wrote:
>>
>>
>>
>>
>>
>> A Khenetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.
> Notice the
>> Nubian slaves on the bottom being crushed. I'm just wondering
> what
> the
>> belligerent yea-sayers of this group have to say about this
> drawing.
>> Obviously, from this image we see that not all Nubians are direct
>> descendants of KMT.
>>
>>
>>
>>
>> -----
>> From: Mahari [mailto:mahari@m...]
>> Sent: Monday, March 14, 2005 3:34 PM
>> To: Ta_Seti@yahoogroups.com
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>>
>>
>>
>>
>>
>> I am convinced this woman and her kind of people
>>
>> have a psychological problem.
>>
>> A while back I went to the website of a white
>>
>> professor of Egyptology who said that possibly
>>
>> Queen Tiye had some disease that made her
>>
>> look the way she does!
>>
>> She and people like her are fascinating though -
>>
>> like watching a large snake digest a small dog:
>>
>> disgusting, repugnant but you can't stop
>>
>> looking at the repulsive sight.
>>
>> But it did start a heated discussion; perhaps,
>>
>> that was the goal.
>>
>> Free India's Blacks.....
>> Man has no nobler function than to defend the truth.
>> -- Ruth McKenney
>>
>> Year: 12,951, March 14
>> In honor,
>> HTP,
>> Mahari
>>
>> HTP,
>>
>>> paris8.fr/~rosmond/nomHieroPHP/nomHiero.php?nom=ma
>> hari>
>> Mahari
>>
>>
>>
>>
>>
>>
>> --- On Sun 03/13, osirica <davidvelar@h...> wrote:
>>
>> From: osirica [mailto:davidvelar@h...]
>> To: Ta_Seti@yahoogroups.com
>> Date: Sun, 13 Mar 2005 19:49:07 -0000
>> Subject: [Ta_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree
>>
>>
>>
>> Katherine, I am sure some where out there in the sands of the
> Kalahari
>> desert is a statue somewhere that is just begging for you to
> comment
>> on it.
>>
>> This statue that has yet to be unearthed has a Black face on it,
> and
>> that statue is waiting for you to debate another Eurocentricist
> that
>> wants to call the statue Caucasoid...
>>
>>
>> This statue is waiting for you to call it "subjective" also. Just
>> waiting for you to call the statue how "Kalaharian" or "Azanian"
> it
>> looks.
>>
>>
>> But the Osirica admire your attempt to assimilate our technique of
>> using own words to refute. You have studied our debating style,
> and

>> we are impressed. "Thanks for proving MY point" you say... from
our
>> own words...
>>
>> Touche'
>>
>> Nevertheless the clarity of the pictures reiterate the point.
>>
>> See, Katherine, you waffled. On one hand you say that
> Afrocentricists
>> rely on the one famous bust of Tiye... which if it WERE true,
would
>> denote the immaturity and simple minded tunnel vision mentality
that
>> many whites believe Black people have in regards to academic
debate.
>>
>> BUT when we show you that it is not this immature simple minded
ness
>> that draws us to conclude that Tiye is Black, you then try to
rely
> on
>> the old tactic of pushing that Black people all look like this one
>> simple type. I showed you the VARIOUS viewpoints to illustrate to
> you
>> the clarity that Tiye is Black, and is not stereotypically
Negroid.
>>
>> Again, I have yet to see any other Caucasoid sculpture that shows
> the
>> same features or the same "type", but you can see various
sculptures
>> in Africa, including West African sculpture that shows a very
> similar
>> facial structure. In addition, as was said earlier, the less
>> realistic statues still retain the general features of Tiye that
>> accentuates her African heritage, her nose, her eyes, etc.
>>
>> You gotta understand Katherine, Caucasoids are a wide variety and
so
>> are Negroids. You know that Queen Tiye would not be mistaken for a
>> Caucasoid, even though she doesn't look like the "narrow Negroid"
>>
>> Katherine Griffis-Greenburg: Will entertain the conversation, but
> will
>> invariably classify every Egyptian as "not Black"... anything
>> but "black".
>>
>>
>> And again, we were entertained by your technique. Reminds me of
the
>> time when the Rock did the pedigree on triple HHH. or when the
Rock
>> did the Stone Cold Stunner on Steve Austin...
>>
>> See Katherine, to many others you are a force to be reckoned
> with...
>> you are a fearsome symbol of Eurocentric power against the truth
of
>> history.
>>
>> To me, you are fun, and quite entertaining. After all, you been
>> studying Egyptology for what... 25 years now?
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "neseret" wrote:
>>>
>>> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:
>>>>
>>>>
>>>> They
>>>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>
>>>>
>>>> Look
>>>> <http://www.homestead.com/wysinger/files/tiye.jpg>
>>>>
>>>> Black
>>>> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>
>>>>
>>>> To me oh
>>>>
>>>>
>>>> Thank you for proving MY point:
>>>>
>>>> "... (it appears most Afrocentrists believe Tiye was 'black,'
based
>>>> upon just one of her many sculptures (others do not give any
such
>>>> indication, FWIW, which makes the whole issue of 'race' again a
>>>> subjective issue))..."
>>>>
>>>> the fact that you use different viewpoints of the same image at
>>>> least twice, the 'yew wood' image, and then the Sinai, Colossal,
>>>> etc. claiming that to YOU they look 'black' while others would
>>>> disagree (many show these same images of showing how "Egyptian"
is
>>>> even how "Levantine" the image looks (we're referring to the
Sinai
>>>> (full green statue) show just how subjective the whole matter
>>>> is,
>>>> doesn't it?
>>>>
>>>> So, chatter on as you will, Osirica: not interested and not
about
>> to
>>>> think that YOUR viewpoint is any more 'objective' than anyone
>> else's.
>>>>
>>>> Katherine Griffis-Greenberg, MA (Lon)
>>>>
>>>> Oriental Institute
>>>> Oriental Studies Doctoral Program [Egyptology]
>>>> Oxford University
>>>> Oxford, United Kingdom
>>>>
>>>> <http://www.griffis-consulting.com>
>>>>
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>>> M=298184.6018725.7038619.3001176/D=groups/S=
>> :HM/A=2593423/rand=161001785>
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| 16057|2005-03-17 20:02:01|alberto34482@yahoo.com|Re: The Osirica are satisfied... deactivation initiated|
No such thing as caucasoid,negriod,mongolid,or australoid Dna. Most
geneticists are going off old cranimetric anthropology that is no
longer vague. Kind of like people like Cavalli Sfoza says races does
not exist but then used nomenclature such as "negriod",caucasoid,or
mongolid in his material.

What you do have is haplotypes and allele that people across the board share. You have both private and public allele.

So far only few studies have been done on AE remains. What studies have been published are very vague about population affinities. We have older ABO bloodtyping studies. Most modern genetic material tends to come from modern Egyptians.

We know that depending on where the sample is taken either in Lower or Upper Egypt that will determine how the sample clusters. I notice that most geneticist don't use history or anthropology as a basis for their reserch. Anybody would know that in various periods parts of the Delta was awash with activity with foreigners.

Parts of Middle and Upper Egypt were no segregated either as I have learned from my reserch. Areas like Fayoum, Minya and other regions have people there who have Berber ancestry. Arab chroniclers wrote about the various Berber tribes in these regions.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16058|2005-03-17 20:24:23|Mahari|Re: Just a social check|

And why does he think that racial discussions are unhealthy or not useful? That's like saying that an individual has a problem and he should not discuss his problem- pretend it's not there. He sounds exactly like middle America which has all along decided that the race issue should be buried and thus the bullsh*t shall continue.
"So why do we need affirmative action; why do we need change? I don't understand." Of course, you don't, you haven't discussed the issue(s). So you don't know sh*t. But of course, you think you do.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12951, March 16
In honor,
HTP,
Mahari

--- On Thu 03/17, osirica <davidvelar@hotmail.com> wrote:

From: osirica [mailto:davidvelar@hotmail.com]
To: Ta_Seti@yahooogroups.com
Date: Thu, 17 Mar 2005 22:31:06 -0000
Subject: [Ta_Seti] Just a social check

I have a coworker here who I was talking about the matter with. He is a pretty cool guy, he doesn't think racial discussion is healthy or useful.

However, when we got to Egypt... guess what. He is convinced that the Egyptians were a mixed people, and that the proportion of "Black" in them is not at the 60-70 percent I suggested.

He brought up Iraq, and I mentioned how small the current Iraq black population proportion is... and he was like "yeah whats wrong with that" ... as if that's a more consistent accurate Ancient Egyptian proportion.

Just reminding you, the layman is 50 years behind us.

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| 16059|2005-03-17 20:35:24|MahariRe: More Objectivity|

Who is responsible for that warning that comes up
at the first link? "Most of the rest of the site is more
readable" as if the part about black ancestry of
Jesus is so unreadable. Sick, sick, sick.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 16

In honor,

HTTP,

Mahari

— On Thu 03/17, osirica <davidvelar@hotmail.com> wrote:

From: osirica [mailto:davidvelar@hotmail.com]
To: Ta_Seti@yahoogroups.com
Date: Thu, 17 Mar 2005 23:36:56 -0000
Subject: [Ta_Seti] More Objectivity

Put these guys in the same area as the co founder of the
Freemaninstitute, and Bruce Williams

<http://www.godonthenet.net/wasblack.htm>

and

<http://clkpages.clcillinois.edu/home/soc460/KEMET1.HTM>

Oh and Naseret... they're white guys! (thumbs up yah!)

Now I was searching for information about the "Culdees"... apparently
Jesus and his "great uncle" Joseph went to scotland and started a
second Christian church. (you know always England is the place where
the Israelites go to hide the secrets of the faith, England has some
spiritual significance, like some spiritual magnet... what a
coincidence, that most of the writers of the mystical English
history are also... English oriented peoples!).

Anyway tell me what you think of the Illinois webpage.

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| 16060|2005-03-17 20:40:27|Omar E. VegaRe: Why Egypt and not Nigeria? Egypt homeland Af Americans|

Hi Friend,

I do understand that the Egyptian past is important and that
eurocentric scholarship tried to change real history. Besides, Egypt
together with Mesopotamia, are the oldest civilizations on earth.
They are the roots of Western, Muslim, and maybe Indian civilization
as well.

Well, the eurocentric school tried to demonstrate that the Germanic
(also known as white) race was the only "carrier of the light" in the
whole planet. So they invented the Indoeuropean myth. That's
ridiculous. Germanic people were called Barbarians by ancient
civilizations and the Romans had a tough time civilizing them. The
Barbarians where very hard headed people. I believe eurocentrism is a
kind of inferiority complex of the Germanic people.

In Europe, even today, Germanic and Latin people form two distinct
groups. Latins have always look the Nordics as Barbarians. Even today.
And Nordics do hate Latins very much and consider them backwards.
That same pattern repeat in the Americas between white-Anglos and
Hispanics. Is a hate that goes on for centuries.

The eurocentrists went so far to claim that Native Americans received
their culture and were directed by some misterious white upper-class.
All of this has been shown to be bullshit. Native American
civilizations were invented and created by Native Americans
themselves. There is no doubt about it.

I would like to know more about the Black roots of ancient Egypt for

sure. And I believe in this group I will learn more.

However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>
> Omar, you have to understand that racist scholars in the past have
> even tried to ascribe a hamitic origin even for the Yoruba culture
> in Nigeria. One of the crux behind the argument of ancient Egypt
> basically boils down to the hamitic myth. Early Egyptologist stated
> the ancient Egyptians where like the modern Beja and Nubian people
but
> in reality most seperated these people from the bantu Central
Africans.
>
>
> What most people don't realize is that the Sahara was not always
> dry and that Western Africans and Nile Valley Africans trace alot of
> their ancestry to the Central/Eastern Sahara area.
>
>
> I will agree with you that Lower Egypt was like New York City of
its
> day with Libyans, Western Asians, and Mediterranean people settling
and
> intermingling there. However, I would say Southern Upper Egypt
around
> Luxor-Aswan was mostly what we would call black. To this day it
still
> largely is. This is also the region of Egypt that over the years
has
> had foreign settlement of Arabs but in small amounts.
>
>
>
> I fear though that some people might isolate themselves to
> ancient Egypt and not explore the other beautiful cultures in other
> parts of Africa. Western African culture is still living, but the
only
> remnants of ancient Kmt are to be found amongst rural Fellahin in
> Middle and Upper Egypt.
>
>
> I can't say I agree that foreign Western Asians were always
settling
> and bringing the downfall of Kmt. You had Cretan and Western Asian
> craftsmen settling right in the Delta and parts of Men-nefer.
> Especially during the third Intermediate period and later dynasties
> Phoenicians, Syrians, and Jews settled in Northern and Middle Egypt.
>
>
>
>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy

| 16061|2005-03-17 20:49:30|Mahari|Re: Why Egypt and not Nigeria?|

Those areas of Afrika are amazing as is all of Afrika and the Afrikan people. I think the problem is that we are still uncovering archeology in these areas. Most of us know what we know about KMT through what we read - research and most of Afrikan research has been done on KMT.

And I think many, if not most, consider it an insult for whites to suggest that the Kemetans were white. I suppose you would suggest that we just let it go. But we won't and it will be proven - in fact it is already proven so- that the Kemetans were black. There happens to be a lot of white resistanc to this FACT.

I believe that we feel that we should reclaim our great and long history wherever it is. And it is ALL over Afrika - and the world. And we intend to prove it.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 16

In honor,
HTTP,
Mahari

--- On Thu 03/17, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [<mailto:oevega@yahoo.com>]
To: Ta_Seti@yahoogroups.com

Date: Fri, 18 Mar 2005 01:35:57 -0000
Subject: [Ta_Seti] Why Egypt and not Nigeria?

Dear Friends,

I am curious why there is so much interest, in the Black people of the United States, in Egypt and not in, let's say, Nigeria.

I consider that Egypt is important but, as you can see in the map, it is in the crossroad of several peoples: mediterraneans, black africans, semites, west asians, and many others. So, as a necessity, it had to be a multiracial and multicultural country, from very ancient times. Consider this: humankind have to walk through Egypt to conquer the world!

Instead of Egypt, I am very interested in those regions from where the Black peoples of the Americas came from. And I have discovered that there are amazing things in those regions. I am talking about Western South-Saharan Africa. We have the city of Tombuctu, and regions like Ghana, Nigeria, and other places, where very original civilizations developed.

It was in those regions where modern art appear, through the cubist movement in painting.

Those regions are also the roots of modern Jazz, Blues and Latin rythms.

The religion of Western South-Saharan Africa, from the Yoruba people, developed in the Voodoo of Haiti, Santeria of Cuba, and Afro-brazilian religion. There are still people in Brazil and Cuba that speak Yoruba, the language of Nigeria and its neighborhood.

The art of iron working is very ancient in Africa, and in that region there are superb examples of craftsmanship.

Also, it call very much my attention the Southern part of Africa, with the original civilization of Zimbabwe - That's really unique- and the brave Zulu people.

What do you think about that amazing region?

Regards,

Omar Vega

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| 16062|2005-03-17 20:52:20|Mahari|Re: Why Egypt and not Nigeria?|

O chile, you much too sarcastic!! 🤔

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahari

--- On Thu 03/17, osirica <davidvelar@hotmail.com> wrote:

From: osirica [mailto:davidvelar@hotmail.com]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 02:00:54 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

because no one is saying that Nigerians aren't really black!

We are all into that, but this particular site is about Egyptian history.

Also, bear in mind, the Nigerian cultures trace much of their history to early or middle dynastic egypt. But even if not, the debate is not about Nigerian history....

Nigerian archacology has uncovered the oldest boat in the world, as well as ancient gigantic human made land structures.

We are getting in details, but yeah... yeah... it looks like...
yeah....

The ancient Nigerians may not have been Black... there may have been a WESTERN hamitic Nigerian group that first settled Nigeria to establish whatever society that created the boats. And now back to your regularly scheduled group posting

-- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Dear Friends,
>
> I am curious why there is so much interest, in the Black people of
> the United States, in Egypt and not in, let's say, Nigeria.
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> I consider that Egypt is important but, as you can see in the map,
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> and
> the brave Zulu people.
>
> What do you think about that amazing region?
>
> Regards,
>
> Omar Vega

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| 16063|2005-03-17 20:57:17|Mahari|Re: Why Egypt and not Nigeria?|

Also, Omar, you are likely thinking in terms of
time spans of 2-3 thousand years. KMT has been
in existence conservatively at least 7,000 years which
long before these indo-europeans you speak of were in
the region.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahari

-- On Thu 03/17, arumese <arumese@yahoo.com> wrote:

From: arumese [<mailto:arumese@yahoo.com>]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 02:17:34 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

Hi Omar,

The idea that Egypt was always a mixed culture is unfortunately a racist myth. Arabia and Western Asia however were once inhabited by black civilizations as well as Mediterranean Europe. Egypt's location did not necessitate it being a mixed culture from ancient times for reasons that have been cited on this forum many times over.

Another interesting thing is that when these "Black" civilizations came into contact with none-Africans, or none-blacks, those cultures were eventually or abruptly destroyed.

Here is a good site to learn about more African cultures:
<http://uk.groups.yahoo.com/group/africanclassicalhistory/>

— In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

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| 16064|2005-03-17 21:10:24|Mahari|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|

>>However, I am very interested in South West Africa, because that
region is the source of many cultural manifestations of Latin
American culture, specially in arts and believes. Latin America is a
multicultural society with roots in many places, and I do believe
there is a lot of ignorance about the African part of our past.<<

Dr. Winters is the man to enlighten you on that.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
— Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahari

— On Thu 03/17, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 04:40:17 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Hi Friend,

I do understand that the Egyptian past is important and that eurocentric scholarship tried to change real history. Besides, Egypt together with Mesopotamia, are the oldest civilizations on earth. They are the roots of Western, Muslim, and maybe Indian civilization as well.

Well, the eurocentric school tried to demonstrate that the Germanic (also known as white) race was the only "carrier of the light" in the whole planet. So they invented the Indoeuropean myth. That's ridiculous. Germanic people were called Barbarians by ancient civilizations and the Romans had a tough time civilizing them. The Barbarians where very hard headed people. I believe eurocentrism is a kind of inferiority complex of the Germanic people.

In Europe, even today, Germanic and Latin people form two distinct groups. Latins have always look the Nordics as Barbarians. Even today. And Nordics do hate Latins very much and consider them backwards. That same pattern repeat in the Americas between white-Anglos and Hispanics. Is a hate that goes on for centuries.

The eurocentrists went so far to claim that Native Americans received their culture and were directed by some misterious white upper-class. All of this has been shown to be bullshit. Native American civilizations were invented and created by Native Americans themselves. There is no doubt about it.

I would like to know more about the Black roots of ancient Egypt for sure. And I believe in this group I will learn more.

However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.

Regards,

Omar Vega

— In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:

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> Omar, you have to understand that racist scholars in the past have
> even tried to ascribe a hamitic origin even for the Yoruba culture
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> What most people don't realize is that the Sahara was not always
> dry and that Western Africans and Nile Valley Africans trace alot of
> their ancestry to the Central/Eastern Sahara area.
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> day with Libyans, Western Asians, and Mediterranean people settling
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> Luxor-Aswan was mostly what we would call black. To this day it
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> largely is. This is also the region of Egypt that over the years
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> had foreign settlement of Arabs but in small amounts.
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> I fear though that some people might isolate themselves to
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> parts of Africa. Western African culture is still living, but the
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> Middle and Upper Egypt.
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>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy

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Sincerely Laamb12000

> In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:

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| 16066|2005-03-18 08:31:07|James St. Clair|Re: Oh i love this guy Gregory M. Gordon|
Orisica,

Great link. Thanks for the info. I look forward to the groups feedback on this document. Peace, James E.St.Clair

osirica wrote:

Please visit me at <http://www.paintsaint.com>

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| 16067|2005-03-18 08:32:16|Omar E. Vega|Re: Why Egypt and not Nigeria?|
That's really interesting.

Are you talking about the origins of higher Egypt in pre-dinastic
times? If I am not wrong, Egypt of the dinastic times were born when
higher and lower Egypt got integrated in a single nation, but little
is known about the cultures that contributed to the foundations of
Egypt.

Do you mean that culture of higher Egypt was the same of modern
Africa South of the Sahara? That does make sense to me. What's more,
I always thought that that was the answer, although I don't have the
details.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> Also, Omar, you are likely thinking in terms of time spans of 2-3
thousand years. KMT has been in existence conservatively at least
7,000 years which long before these indo-europeans you speak of were
in the region. Free India's Blacks.....Man has no nobler function than

to defend the truth.-- Ruth McKenneyYear: 12,951, March 16In honor,HTP,Mahari--- On Thu 03/17, arumese <arumese@y...> wrote:From: arumese [mailto:arumese@y...]
 To: Ta_Seti@y...: Fri, 18 Mar 2005 02:17:34 -0000Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?Hi Omar,The idea that Egypt was always a mixed culture is unfortunately a racist myth. Arabia and Western Asia however were once inhabited by black civilizations as well as Mediterranean Europe. Egypt's location did not necessitate it being a mixed culture from ancient times for reasons that have been cited on this forum many times over. Another interesting thing is that when these 'Black' civilizations came into contact with none-Africans, or none-blacks, those cultures were eventually or abruptly destroyed.Here is a good site to learn about more African cultures:
<http://uk.groups.yahoo.com/group/africanclassicalhistory/>--- In Ta_Seti@yahoo.com, "Omar E. Vega" wrote:> > Dear Friends,> > I am curious why there is so much interest, in the Black people of> the United States, in Egypt and not in, let's say, Nigeria. > > I consider that Egypt is important but, as you can see in the map, it > is in the crossroad of several peoples: mediterraneans, black > africans, semites, west asians, and many others. So, as a necessity, > it had to be a multiracial and multicultural country, from very > ancient times. Consider this: humankind have to walk through Egypt to > conquer the world! > > Instead of Egypt, I am very interested in those regions from where > the Black peoples of the Americas came from. And I have discovered > that there are amazing things in those regions. I am talking about > Western South-Saharan Africa. We have the city of Tombuctu, and > regions like Ghana, Nigeria, and other places, where very original > civilizations developed. > > It was in those regions where modern art appear, through the cubist > movement in painting> > Those regions are also the roots of modern Jazz, Blues and Latin > rythms.> > The religion of Western South-Saharan Africa, from the Yoruba > people, developed in the Voodoo of Haiti, Santeria of Cuba, and Afro-> brazilian religion. There are still people in Brazil and Cuba that > speak Yoruba, the language of Nigeria and its neighborhood.> > The art of iron working is very ancient in Africa, and in that region > there are superb examples of craftsmanship.> > Also, it call very much my attention the Southern part of Africa, > with the original civilization of Zimbabwe -That's really unique- and > the brave Zulu people. > > What do you think about that amazing region?> > Regards,> > Omar Vega-----
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[16068|2005-03-18 08:48:19|arumese|Re: Why Egypt and not Nigeria? Egypt homeland AfAmericans|

> I can't say I agree that foreign Western Asians were always

settling

> and bringing the downfall of Kmt. You had Cretan and Western Asian
 > craftsmen settling right in the Delta and parts of Men-nefer.
 > Especially during the third Intermediate period and later dynasties
 > Phoenicians,Syrians,and Jews settled in Northern and Middle Egypt.

I think Roberto is probably more on the mark with that statement.

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From What I understand there were several migrations of Caucasian/Asiatic groups into Lower Egypt. Still, I can't help but wonder how many of these groups weren't already mixed Negroid types. Diope described their intermingling effect on the Egyptian population in terms of being like a wave that would penetrate deeper south and become absorbed into the existing native black population. These would then mix back into the 'black' populations moving northward in periodic waves.

When I hear people focus on the idea that Lower Egypt was predominantly Caucasoid in the early part of its history, I think about the Sphinx of Giza and the peoples depicted on Narmer's tablet. The sphinx appears to be much older than once thought. Even though its face has been badly damaged, it is clearly in the likeness of the pure blacks of inner Africa. If the culture of Egypt were being controlled by Caucasians or Semites, it should be revealed in the face of the sphinx. I notice in Hollywood movies such as 'The Prince of Egypt,' there are sphinxes represented with purely Semitic features. But I am not seeing that in real life. And people just don't seem to get it!

Also, many of the peoples represented being defeated by the southern

conqueror Narmar clearly show natural African hair and features.

My point is that if indeed Caucasoid peoples were a numerical majority in Lower Egypt in early times, they must have been civilized by the Black minority.

As it stands, the least likely groups have been given the benefit of the doubt, while the native 'blacks' who had been migrating out of Africa since time immemorial are being treated as the least likely inhabitants of Egypt. That type of mindset is rooted more in what we have experienced of history and race relations in modern times rather than in historical realities.

--- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:

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> Omar, you have to understand that racist scholars in the past have
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> Your Sa3eadi Egyptian Friend,
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> Saidis_Aswan_Egy

| 16069|2005-03-18 09:34:45|Asar Imhotep|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
If you want to get technical, we (as all of humanity) originated in the lacustrine region of east central Africa in the areas of Uganda, Kenya, Burundi, Tanzania, and the nKongo.

Nubia is a late connotation to Ta-Nehesi as so is Ethiopia/Abssynia. Those aren't the names. The earliest records indicate that the whole Nile Valley region was one contiguous pocket of nations that migrated in small spurts over thousands of years from this lacustrine region.

Kmt is the height of the society, but in my opinion, didn't come into prominence as a separate nation until the 11th dynasty. Reason being is that it didn't have a formal name until after the first intermediate period in which in most non-literary text was called Ta-Meri and in literary text, KMT. Before then it was simply called "Hrw" meaning the interior. It was the "interior" (more so a Downtown for modern relation somewhat) of a larger empire (Nehesi).

The Qustul evidence excavated by Bruce Williams and his team at cemetery L provides us with enough proof that Ta-Meri's origins lie south in Ta-Seti & Ta-Nehesi. But this is its formal structure.

The Sahara experienced what is called the Naptian Pluvial Period

which is characterized by years of heavy rainfall followed by arid temperatures and sparse precipitation. This is 10,000 - 3000 BCE. During this time African people are migrating back and forth for trade and other reasons across what is now desert. These cultures influenced the formation of Kmt as well. Although Kmt was somewhat culturally connected, it was mainly made of smaller African ethnic groups. The thought processes of most Western thinkers is assuming everything is an "either/or" state, instead of multi possibilities (wholistic). Now while this may fuel Eurocentric arguments, the multi influence that helped to formulate Ta-Mery is primarily African in the most mundane sense of the word.

A good example of how many African cultures amalgamate nicely is the many influences in the mid 1970's that formulated Hip Hop from various regions (Jazz scat, West Coast funk, spoken word, Brazilian Capoeira {for breakin'}, Jamaican Dancehall and Disco). All African/Caribbean American, but interwoven to create a new culture.

I think Mr. Winters understands completely the origins of Ta-Mery's society.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED wrote:

> Dear :
>
> Brother I recognize you have studied a little bit I must

say that are people did not start in Kemet first but in Nubia (Sudan area). Kemet is a child of Abyssinia (Ethiopia) and Abyssinia is a child of Nubia and Nubia is the beginning.

> Sincerely

Laamb12000

>
> Mahari wrote:
>>> However, I am very interested in South West Africa, because that
> region is the source of many cultural manifestations of Latin
> American culture, specially in arts and believes. Latin America is

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- > ridiculous. Germanic people were called Barbarians by ancient civilizations and the Romans had a tough time civilizing them. The Barbarians were very hard headed people. I believe eurocentrism is

a

- > kind of inferiority complex of the Germanic people.
- >
- > In Europe, even today, Germanic and Latin people form two distinct groups. Latins have always looked at the Nordics as Barbarians. Even

today.

- > And Nordics do hate Latins very much and consider them backwards.
- > That same pattern repeats in the Americas between white-Anglos and Hispanics. Is a hate that goes on for centuries.
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- > The eurocentrists went so far to claim that Native Americans

received

- > their culture and were directed by some mysterious white upper-

class.

- > All of this has been shown to be bullshit. Native American civilizations were invented and created by Native Americans themselves. There is no doubt about it.
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- > I would like to know more about the Black roots of ancient Egypt

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- > sure. And I believe in this group I will learn more.
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- > However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and beliefs. Latin America is

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- > multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.
- >
- > Regards,
- >
- > Omar Vega
- >
- > --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
- >>
- >> Omar, you have to understand that racist scholars in the past have
- >> even tried to ascribe a hamitic origin even for the Yoruba culture
- >> in Nigeria. One of the crux behind the argument of ancient Egypt
- >> basically boils down to the hamitic myth. Early Egyptologist

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- >> the ancient Egyptians were like the modern Beja and Nubian

people

- > but
- >> in reality most separated these people from the bantu Central Africans.
- >>
- >>
- >> What most people don't realize is that the Sahara was not always
- >> dry and that Western Africans and Nile Valley Africans trace a lot

of

- >> their ancestry to the Central/Eastern Sahara area.
- >>
- >>
- >> I will agree with you that Lower Egypt was like New York City of its
- >> day with Libyans, Western Asians, and Mediterranean people settling
- > and
- >> intermingling there. However, I would say Southern Upper Egypt
- > around
- >> Luxor-Aswan was mostly what we would call black. To this day it
- > still
- >> largely is. This is also the region of Egypt that over the years
- > has
- >> had foreign settlement of Arabs but in small amounts.
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- >> I fear though that some people might isolate themselves to
- >> ancient Egypt and not explore the other beautiful cultures in

other

- >> parts of Africa. Western African culture is still living but the
- > only
- >> remnants of ancient Egypt are to be found amongst rural Fellahin in
- >> Middle and Upper Egypt.
- >>

-- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> Also, Omar, you are likely thinking in terms of time spans of 2-3 thousand years. KMT has been in existence conservatively at least 7,000 years which long before these indo-europeans you speak of were in the region. Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 16th honor, HTP, Mahari-- On Thu 03/17, arumese <arumese@y...> wrote: From arumese [mailto:arumese@y...], To: Ta_Seti@y...: Fri, 18 Mar 2005 02:17:34 -0000 Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Hi Omar, The idea that Egypt was always a mixed culture is unfortunately a racist myth. Arabia and Western Asia however were once inhabited by black civilizations as well as Mediterranean Europe. Egypt's location did not necessitate it being a mixed culture from ancient times for reasons that have been cited on this forum many times over. Another interesting thing is that when these 'Black' civilizations came into contact with none-Africans, or none-blacks, those cultures were eventually or abruptly destroyed. Here is a good site to learn about more African cultures:
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| 16071|2005-03-18 11:38:38|neseret|Re: The Osirica are satisfied... deactivation initiated|
--- In Ta_Seti@yahoogroups.com, "osirica" wrote:

- > We have proven once again to the Katherines of the world that DNA
- > classification is not an objective way to categorize the Egyptians

or any other ancient group of people.<

And the Katherine of THIS world never said it was: again, I hold the same as Keita does - that DNA is so diverse and can be found in so many infinite combinations within the same population that "... (t)he implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa." (Keita 1996: 104).

- > Same with the language. Ancient Egyptian is not "it's own branch"

of a two-treed Language supergroup. That's a paradox.<

Don't know any decent linguists who say it is: ancient Egyptian is one of 6 branches of the Afroasiatic language family: Ancient Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.

Ancient Egyptian shows the closest relations to Beja (Cushitic), Semitic and Berber, and more distant to the rest of the Cushitic and Chadic languages (Loprieno 1995: 1-5).

But don't let the facts get in the way of a good chattering; carry on, please.

Just don't put words in my mouth which I didn't say, such as the above comments of YOURS.

Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In Theodore Celenko, (ed.), *„Egypt in Africa“*: 103-104. Indianapolis: Indianapolis Museum of Art.

Loprieno, A. 1995. *„Ancient Egyptian: A Linguistic Introduction“*. Cambridge: Cambridge University Press.

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute
Oriental Studies Doctoral Program [Egyptology]
Oxford University
Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 16072|2005-03-18 11:51:15|Mahari|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|

Abdul,
I am not sure whom you are addressing the message below to.
If it is to me, if you will look more closely, you will see that the first part which it seems you are addressing is in quotes, and was posted by Omar Vega not I.
If I am wrong about you, I apologize.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, ABDUL-RAHMAAN SHAHEED <laamb12000@yahoo.com> wrote:

From: ABDUL-RAHMAAN SHAHEED [mailto:laamb12000@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 06:24:23 -0800 (PST)
Subject: Re: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Dear :

Brother I recognize you have studied a little bit I must say that are people did not start in kemit first but in Nubia(Sudan area). Kemit is a child of Abbyssinia(ethiopia) and Abbyssinia is a child of Nubia and Nubia is the beginning.

Sincerely Laamb12000

Mahari wrote:

>>However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.<<

Dr. Winters is the man to enlighten you on that.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahari

--- On Thu 03/17, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 04:40:17 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Hi Friend,

I do understand that the Egyptian past is important and that eurocentric scholarship tried to change real history. Besides, Egypt together with Mesopotamia, are the oldest civilizations on earth. They are the roots of Western, Muslim, and maybe Indian civilization as well.

Well, the eurocentric school tried to demonstrate that the Germanic (also known as white) race was the only "carrier of the light" in the whole planet. So they invented the Indoeuropean myth. That's ridiculous. Germanic people were called Barbarians by ancient civilizations and the Romans had a tough time civilizing them. The Barbarians were very hard headed people. I believe eurocentrism is a kind of inferiority complex of the Germanic people.

In Europe, even today, Germanic and Latin people form two distinct

groups. Latins have always look the Nordics as Barbarians. Even today. And Nordics do hate Latins very much and consider them backwards. That same pattern repeat in the Americas between white-Anglos and Hispanics. Is a hate that goes on for centuries.

The eurocentrists went so far to claim that Native Americans received their culture and were directed by some misterious white upper-class. All of this has been shown to be bullshit. Native American civilizations were invented and created by Native Americans themselves. There is no doubt about it.

I would like to know more about the Black roots of ancient Egypt for sure. And I believe in this group I will learn more.

However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.

Regards,

Omar Vega

--- In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:

>
> Omar, you have to understand that racist scholars in the past have
> even tried to ascribe a hamitic origin even for the Yoruba culture
> in Nigeria. One of the crux behind the argument of ancient Egypt
> basically boils down to the hamitic myth. Early Egyptologist stated
> the ancient Egyptians were like the modern Beja and Nubian people
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> in reality most separated these people from the bantu Central
> Africans.
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> What most people don't realize is that the Sahara was not always
> dry and that Western Africans and Nile Valley Africans trace a lot of
> their ancestry to the Central/Eastern Sahara area.
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> I will agree with you that Lower Egypt was like New York City of
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> day with Libyans, Western Asians, and Mediterranean people settling
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> had foreign settlement of Arabs but in small amounts.
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> I fear though that some people might isolate themselves to
> ancient Egypt and not explore the other beautiful cultures in other
> parts of Africa. Western African culture is still living, but the
> only
> remnants of ancient Kmt are to be found amongst rural Fellahin in
> Middle and Upper Egypt.
>
>
>
> I can't say I agree that foreign Western Asians were always
> settling
> and bringing the downfall of Kmt. You had Cretan and Western Asian
> craftsmen settling right in the Delta and parts of Men-nefer.
> Especially during the third Intermediate period and later dynasties
> Phoenicians, Syrians, and Jews settled in Northern and Middle Egypt.
>
>
>
>
>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy

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Greetings Omar,

Just wanted to say that there is nothing in Ta_Seti's program description (as I read it) that precludes postings on African influences in Latin America, though it is true that the emphasis on "Nubia" and Kmt is clear.

African traditions in the diaspora outside the U.S. have been discussed here in the past, and I suspect that will continue to be the case as long as members are interested. I see no reason why you should feel constrained or believe that you should go elsewhere to present your views on this subject. May I suggest that you visit the archives to see what has already been discussed and what you might contribute along these lines?

Regards,
Raymond Davis
| 16074|2005-03-18 13:21:34|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Upper Egypt? The region that goes inside the continent following the Nile river?

Well, English is not my mother language :)

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:
> First of all what do you mean by "higher Egypt"? Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenneyYear: 12,951, March 18In honor,HTP,Mahari--- On Fri 03/18, Omar E. Vega <oevega@y... > wrote:
> From: Omar E. Vega [mailto:oevega@y...]To: Ta_Seti@y...: Fri, 18 Mar 2005 16:32:02 -0000Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?That's really interesting.Are you talking about the origins of higher Egypt in pre-dinastic times? If I am not wrong, Egypt of the dinastic times were born when higher and lower Egypt got integrated in a single nation, but little is known about the cultures that contributed to the foundations of Egypt.Do you mean that culture of higher Egypt was the same of modern Africa South of the Sahara? That does make sense to me. What's more, I always thought that that was the answer, although I don't have the details. Regards,Omar Vega--- In Ta_Seti@yahoogroups.com, "Mahari" wrote:> Also, Omar, you are likely thinking in terms of time spans of 2-3 thousand years. KMT has been in existence conservatively at least 7,000 years which long before these indo-europeans you speak of were in the region.Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenneyYear: 12,951, March 16In honor,HTP,Mahari--- On Thu 03/17, arumese <arumese@y... > wrote:From: arumese [mailto:arumese@y...]To: Ta_Seti@y...: Fri, 18 Mar 2005 02:17:34 -0000Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?Hi Omar, The idea that Egypt was always a mixed culture is unfortunately a racist myth. Arabia and Western Asia however were once inhabited by black civilizations as well as Mediterranean Europe. Egypt's location did not necessitate it being a mixed culture from ancient times for reasons that have been cited on this forum many times over. Another interesting thing is that when these "Black" civilizations came into contact with none-Africans, or none-blacks, those cultures were eventually or abruptly destroyed.Here is a good site to learn about more African cultures:
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there are superb examples of craftsmanship.>> Also, it call very much my attention the Southern part of Africa, > with the original civilization of Zimbabwe -That's really unique- and > the brave Zulu people. >> What do you think about that amazing region?>> Regards,>> Omar Vega----- Yahoo! Groups Sponsor ----->> In low income neighborhoods, 84% do not own computers.At Network f > or Good, help bridge the Digital Divide! http://us.click.yahoo.com/EA3HyD/3MnJAA/79vVAA/q3prlB/TM----->> Yahoo! Groups Links<*> To visit your group on the web, go tohttp://groups.yahoo.com/group/Ta_Seti/<*> To unsubscribe from this group, send an email to:Ta_Seti-unsubscribe@yahoo.com<*> Your use of Yahoo! Groups is subject tohttp://docs.yahoo.com/info/terms/>> > No banners. No pop-ups. No kidding.> Make My Way your home on the Web - http://www.myway.com----- Yahoo! Groups Sponsor --->> In low income neighborhoods, 84% do not own computers.At Network for Good, help bridge the Digital Divide! http://us.click.yahoo.com/EA3HyD/3MnJAA/79vVAA/q3prlB/TM----->> Yahoo! Groups Links<*> To visit your group on the web, go tohttp://groups.yahoo.com/group/Ta_Seti/<*> To unsubscribe from this group, send an email to:Ta_Seti-unsubscribe@yahoo.com<*> Your use of Yahoo! Groups is subject tohttp://docs.yahoo.com/info/terms/>> > > No banners. No pop-ups. No kidding. > Make My Way your home on the Web - http://www.myway.com

| 16075|2005-03-18 13:29:28|osirica|Re: The Osirica are satisfied... deactivation initiated| Then sayin that the Egyptians were Black... that should not be much of an issue for you to do so.

Katherine, social science is not genetics. Cultural anthropology should not be confused with biological anthropology.

Katherine, we know that DNA is diverse, and that's part of the confounding of this issue. Black people have the MOST diverse DNA.

Why then do you continue discussing "black" in the context of a DNA based category, when Black people ourselves have never described ourselves in such a subjective manner?

The raciality of the Egyptians is not based on any DNA classification, because as we all know,

- > Don't know any decent linguists who say it is: ancient Egyptian is
- > one of 6 branches of the Afroasiatic language family: Ancient
- > Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.
- >
- > Ancient Egyptian shows the closest relations to Beja (Cushitic),
- > Semitic and Berber, and more distant to the rest of the Cushitic

and

- > Chadic languages

Egyptian being closest to Beja, (being a Cushitic) language and being more distant to the other Cushitic languages... this is another paradox.

Semetic is a language group, not a language. It is a large group, not a small family. You are taking a particular language (Egyptian) and trying to classify it vis-a-vis a language group (semetic) instead of showing it's actual branch.

What you SHOULD have said is that Ancient Egyptian shows closest relations to some of the Cushitic like Beja, and more distant to the Chadic languages.

Ancient Egyptian is not "close" to Semetic, because Semetic is not a language but a language group, and thus you cannot make a comparison of the same magnitude (in the same sentence) of Egyptian being close to one "language" and another "language group" in the same breath.

I am sure everyone else in here is still not seeing a picture of what you said. It's more of that bumper-car weaving around to the same conclusion..

Also bear in mind some languages are older and some are newer, and that makes your statement even more prone to misinterpretation. Don't you know that?

By the way, how misleading is Caucasian in the description of Europe and parts of Asia? In fact, how misleading is the use of "Caucasian" in any scientific endeavor regarding people? I would like you to explain how misleading it is to call Celts "Caucasians" or "Caucasoids", also explain to us how misleading it is to call Ethiopians, East Indians, and Aryans, "Caucasoids" or "Caucasians".

Thanks.

--- In Ta_Seti@yahoogroups.com, "heseret" wrote:
>
> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>
>> We have proven once again to the Katherines of the world that DNA
>> classification is not an objective way to categorize the
Egyptians
> or any other ancient group of people.<
>
> And the Katherine of THIS world never said it was: again, I hold
the
> same as Keita does - that DNA is so diverse and can be found in so
> many infinite combinations within the same population that "... (t)
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> implication of this is the terms like 'Negro,' 'Caucasian,'
> 'Hamite,' etc. are misleading and unscientific as applied to
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>> Same with the language. Ancient Egyptian is not "it's own branch"
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> Chadic languages (Loprieno 1995: 1-5).
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> But don't let the facts get in the way of a good chattering; carry
> on, please.
>
> Just don't put words in my mouth which I didn't say, such as the
> above comments of YOURS.
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> Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In
> Theodore Celenko, (ed.), _Egypt in Africa_: 103-104. Indianapolis:
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>
> Katherine Griffis-Greenberg, MA (Lon)
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> Oriental Institute
> Oriental Studies Doctoral Program [Egyptology]
> Oxford University
> Oxford, United Kingdom
>
> <http://www.griffis-consulting.com>

| 16076|2005-03-18 14:10:05|osirica|Re: The Osirica are satisfied... deactivation initiated|
I think this goes back to the root of my discussion with you
Katherine.

You will not define to us your description of Blackness, and you will
ignore the elaborate descriptions we have used to discuss "what makes
one Black".

you keep that part of the issue undiscussed, and unreplied. And
through your responses, you try to reinforce the notion that we are
having a DNA based... no you try to reinforce the notion that the
debate is centered around already established DNA classifications.

Firstly because Black people, we already traverse the same DNA
thresholds as the Ancient Egyptians. So that's pointless.

Secondly, and I will use an analogy here. Ancient people
called "Animals" those things that could be seen, that were furry and
relatively large...

Now "animals" are technically any cellular form that exhibits
movement, has certain characteristics...

But in a scholarly-theological debate, some will "prove" that the
theologians are false, because the writers of scripture describes
some "animals" not as animals but as "creeping things" or something
else. but that is not so, the word has changed it's meaning, and
people forgot.

Now in the same light we discuss "Black" and up until it became
convenient in the Egyptian debate, Blackness had nothing to do with
DNA... as there were Black Filipinos, Aboriginal Australians,
Fijians, Native Americans, East Indians, etc...

But now we are "limiting it" to empathize a "west african origin"

--- In Ta_Seti@yahoogroups.com, "osirica" wrote:

>
> Then sayin that the Egyptians were Black... that should not be much
> of an issue for you to do so.
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> that makes your statement even more prone to misinterpretation.
Don't
> you know that?
>
>
> By the way, how misleading is Caucasian in the description of
Europe
> and parts of asia? In fact, how misleading is the use
of "Caucasian"
> in any scientific endeavor regarding people? I would like you to
> explain how misleading it is to call Celts "Caucasians"
> or "Caucasoids", also explain to us how misleading it is to call
> Ethiopians, East Indians, and Aryans, "Caucasoids" or "Caucasians".
>
> Thanks.
>
> --- In Ta_Seti@yahoogroups.com, "neseret" wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:
>>
>>> We have proven once again to the Katherines of the world that
DNA
>>> classification is not an objective way to categorize the
> Egyptians
>> or any other ancient group of people.<
>>
>> And the Katherine of THIS world never said it was: again, I hold
> the

>> same as Keita does - that DNA is so diverse and can be found in so many infinite combinations within the same population that "...(t) he implication of this is the terms like 'Negro,' 'Caucasian,' 'Hamite,' etc. are misleading and unscientific as applied to Africa." (Keita 1996: 104).

>>> Same with the language. Ancient Egyptian is not "it's own branch" of a two-treed Language supergroup. That's a paradox.<

>> Don't know any decent linguists who say it is: ancient Egyptian is one of 6 branches of the Afroasiatic language family: Ancient Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.

>> Ancient Egyptian shows the closest relations to Beja (Cushitic), Semitic and Berber, and more distant to the rest of the Cushitic and Chadic languages (Loprieno 1995: 1-5).

>> But don't let the facts get in the way of a good chattering; carry on, please.

>> Just don't put words in my mouth which I didn't say, such as the above comments of YOURS.

>> -----

>> Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In Theodore Celenko, (ed.), *Egypt in Africa* : 103-104. Indianapolis: Indianapolis Museum of Art.

>> Loprieno, A. 1995. *Ancient Egyptian: A Linguistic Introduction* . Cambridge: Cambridge University Press.

>> Katherine Griffis-Greenberg, MA (Lon)

>> Oriental Institute

>> Oriental Studies Doctoral Program [Egyptology]

>> Oxford University

>> Oxford, United Kingdom

>> <http://www.griffis-consulting.com>

| 16077|2005-03-18 14:32:30|saidis_aswan_egy/Re: The Osirica are satisfied... deactivation initiated|
 Osirica, S.O.Y. Keita is a bio-anthropologist, and not a social scientist like a Cultural anthropologist. Matter of fact here is Keita's complete article for those wondering:

The Geographical Origins and Population

Relationships of Early Ancient Egyptians
 S.O.Y Keita

Department of
 Biological Anthropology
 Oxford University
 A.J Boyce University
 Reader in
 Human Population biology
 Oxford University

What was the primary geographical source for the peopling of the Egyptian Nile Valley? Were the creators of the fundamental culture of southern predynastic Egypt---which led to the dynastic culture---migrants and colonists from Europe or Near East? Or were they predominately African variant populations? These questions can be addressed using data from studies of biology and culture, and evolutionary interpretive models. Archaeological and linguistic data indicate an origin in Africa[see Hassan and Ehret in this section]. Biological data from living Egyptians and from skeletons of ancient Egyptians may also shed light on these questions. It is important to keep in mind the long presence of humans in African, and that there should be a great range of biological variation in indigenous "authentic" Africans.

Scientists have been studying remains from the Egyptian Nile Valley for years.

Analysis of crania is the traditional approach to assessing ancient populations origins, relationships, and diversity. In studies based on anatomical traits and measurements of crania, similarities have been found between Nile Valley crania from 30,000, 20,000 and 12,000 years ago and various African remains from more recent times[see Thoma, Brauer, and Rimbach 1990; Angel and Kelly 1986; Keita 1993]. Studies of crania from southern predynastic Egypt, from the formative period [4000-3100 B.C.], show them usually to be more similar to the crania of ancient Nubians, Kushites, Saharans, or modern groups from the Horn of Africa than those of dynastic northern Egyptians or ancient or modern southern Europeans.

Another source of skeletal data is limb proportions, which generally vary with different climatic belts. In general the early Nile remains have the proportions of more tropical populations, which noteworthy since Egypt is not in the tropics. This suggests that Egyptian Nile Valley was

not primarily settled by cold-adapted peoples, such as Europeans. Art objects are not generally used by biological anthropologists. They are suspect as data and their interpretation highly dependent on stereotyped thinking. However, because art has often been used to comment on the physiognomies of ancient Egypt, a few remarks are in order. A review of literature and the sculpture indicates characteristics that also can be found in the Horn of East Africa [see, e.g. Peterie 1939; Drake 1967; Keita 1993]. Old and Middle Kingdom statuary shows a range of characteristics; many if not most individuals depicted in the art have variations in various East African anatomy, once seen as a result of a mixture of different "races", is better understood as being part of the range of indigenous African variation. The descriptions and terms of ancient Greek writers have sometimes been used to comment on Egyptian origins. This is problematic since the ancient writers were not doing population biology. However, we can examine one issue: the Greeks called all groups south of Egypt "Ethiopians." Were Egyptians more related to any of these "Ethiopians" than to the Greeks? As noted, cranial and limb studies have indicated greater similarity to Somalis, Kushites and Nubians, all "Ethiopians" in ancient Greek terms. There are few studies of ancient DNA from Egyptian remains and none so far of southern predynastic skeletons. A study of 12th Dynasty DNA shows that the remains evaluated had multiple lines of descent, including some from "sub-Saharan" Africa [Paabo and Di Renzo 1993]. The other lineages were not identified, but may be African in origin. More work is needed. In the future, early remains from the Nile Valley and the rest of Africa will have to be studied in the manner in order to establish the early baseline range of genetic variation of all Africa. The data are important to avoid stereotyped ideas about the DNA of African peoples. The information from the living Egyptian population may not be as useful because historical records indicate substantial immigration into Egypt over the last several millennia and it seems to have been far greater from the Near East and Europe than from areas far south of Egypt. "Substantial immigration" can actually mean a relatively small number of people in terms of population genetics theory. It has been determined that an average migration rate of one percent per generation into a region could result in a great change of the original gene frequencies in only several thousand years. [This assumes that all migrants marry natives and that all native-migrants offspring remain in the region.] It is obvious then that an ethnic or nationality can change in average gene frequencies or physiognomy by intermarriage, unless social rules exclude the products of a "mixed unions from membership in the receiving group. More abstractly this means that geographically defined populations can undergo significant genetic change with a small percentage of steady assimilation of "foreign" genes. This is true even if natural selection does not favor the genes [and does not eliminate them]. [2] This scenario is different from one in which a different population replaces another via colonialization. Native Egyptians were variable. Foreigners added to this variability. The genetic data on the recent Egyptian population is fairly sparse. There has not been systematic research on large samples from the numerous regions of Egypt. Taken collectively, the result of various analyses suggests that modern Egyptians have ties with various African region, as well as Near Easterners and Europeans. Egyptian gene frequencies are between those of Europeans and some sub-Saharan Africans. This is not surprising. The studies have used various kinds of data: standard blood groups and proteins, mitochondrial DNA, and the Y-chromosome. The gene frequencies and variants of the "original population, or one of early high density, cannot be deduced without a theoretical model based on archaeological and "historical" data, including the aforementioned DNA from ancient skeletons. [It must be noted it is not yet clear how useful ancient DNA will be in most historical genetic research] It is not clear to what degree certain genetic systems usually interpreted as non-African may in fact be native to Africa. Much depends on how "Africa" is defined and the model of interpretation. The various genetic studies usually suffer from what is called categorical thinking, specifically, racial thinking. Many investigators still think of "African" in a stereotyped, unscientific [nonevolutionary] fashion, not acknowledging a range of genetic variants or traits as equally African. The definition of "African" that would be most appropriate should encompass variants that arose in Africa. Given that this is not the orientation of many scholars, who work from outmoded racial perspectives, the presence of "stereotypical" African groups so far from the "African heartland is noteworthy. These genes have always been in the valley in any reasonable interpretation of the data. As a team of Egyptian geneticist stated recently, "During this long history and besides these Asiatic influences, Egypt maintained its African identity....." [Mahmoud et al, 1987]. This statement is even more true in a wider evolutionary interpretation, since some of the "Asian" genes may be African in origin. Modern data and improved theoretical approaches extend and validate this conclusion.

In summary, various kinds of data and the evolutionary approach indicate that the Nile Valley populations had greater ties with other African populations in the early ancient period. Early Nile Valley populations were primarily coextensive with indigenous African populations. Linguistic and archaeological data provide key supporting evidence for a primarily African origin.

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and There . vol. Los Angeles University of California Keita, S.O.Y 1993 Studies and comments on ancient Egyptian biological relationships History in Africa 20:129-154 Mahmoud,L., et. al 1987 Human blood groups in Dakhlaya , Egypt. Annals of Human Biology 14[6]:487-493
Paabo, S. ,and A. Di Rienzo 1993 A molecular approach to the study of Egyptian history. In Biological Anthropology and the Study of Ancient Egypt. V. Davies and R. Walker, eds. pp. 86-90. London British Museum Press

Petrie , W.M.F. 1939 The Making of Egypt London : Sheldon Press Thomas,A. 1984 Morphology and affinities of the Nazlet Khater man. Journal of Human Evolution 13: 287-296

page 23-24

Reference Egypt in Africa Theodore Celenko
| 16078|2005-03-18 14:39:20|saidis_aswan_egy/Re: The Osirica are satisfied... deactivation initiated|
One again you have to separate genotype from phenotype. Most people are generally going upon what they see of a typical "black" African. Most people are very ignorant of Sahelian Africans or Elongated Africans around the Nilotic areas. Even the groups like the Southern Sudanese don't have the stereotypical look of most Western/Central Africans.

I am sure you can find narrow noses even within isolated Congolese groups like the Kuba. Just as you can find light pigmentation in the Pygmies and Khoisan groups.

You can look like somebody like Hosni Mubarak in Egypt and still contain genetic material that might link you to somebody south of the Sahara. Looks can be very deceptive and not generally a good indicator of ancestry in people on the genetic level.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16079|2005-03-18 14:47:22|biblical12|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
RaSeti and Omar,

Southern Africa's Rock Art is older than the Saharan Rock Art going back to 25,000 B.C. and the original humans could have also been pygmy like people from this region as well.

The Sephardic Jewish Genetic profile of Spain includes a Berber origin and Ancestors of most African Americans living in the Sahel may have had contact with Berbers to the North. There is the U6 mtDNA in West African tribes Fulbe, Wolof, Mandenka, Hausa, Tuaregs and others at small levels.

There is African female mtDNA, L1-L3, in people in Portugal and Spain and in Mizrahi and Yemenite Jews. The L mtDNA sequences in the Mizrahi and Yemenite Jews also come from Southern and Eastern Africa. Their foremothers' sisters descendants ended up in Brazil and other parts of South America.

The Y chromosomes of many Sephardic Jews of Spain is E3b which is the same for most North Africans. Another version of E3b is prevalent along East Africa.

African American ancestors also includes some from South West Africa and that's why Bantu words from this region also appear in our American English. The Stono Slave Rebellion in South Carolina was made up of mostly Angolans. The Shot-gun house design of the American south is a Bantu design. The "Yard Show" of the American south is of Congolese/Bantu origin and is based on the same philosophical roots as Latin America's Palo Mayombe. The Voodoo in New Orleans is partially via Haiti from South West Africa. There are many Bantu Place names on America soil. The most famous one may be Congo Square!

In other words, we are all related. Most likely if you are African American, your ancestry comes from many tribes. I was reading somewhere that the slaveowners in the South, took the tall skinny men from the Sahelian regions and the big hipped women from further down the African coast. When you add Eurogenes and Native Americans and mix it all up you end up with Beyonce Knowles !!!!!!!!! :-)

Charles

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>
> If you want to get technical, we (as all of humanity) originated in
> the lacustrine region of east central Africa in the areas of
Uganda,
> Kenya, Burindi, Tanzania, and the nKongo.
>
> Nubia is a late connotation to Ta-Nehesi as so is Ethiopia/Abssynia.
> Those aren't the names. The earliest records indicate that the whole
> Nile Valley region was one contiguous pocket of nations that
migrated
> in small sperts over thousands of years from this lacustrine
region.
>
> Kmt is the height of the society, but in my opinion, didn't come
into
> prominence as a seperate nation until the 11th dynasty. Reason being
> is that it didn't have a formal name until after the first
> intermediate period in which in most non-literary text was called
Ta-
> Meri and in literary text, KMT. Before then it was simply
> called "Hnw" meaning the interior. It was the "interior" (more so a
> Downtown for modern relation somewhat) of a larger empire (Nehesi).
>
> The Qustul evidence escavated by Bruce Williams and his team at
> cemetary L provides us with enough proof that Ta-Mer's origins lie
> south in Ta-Seti & Ta-Nehesi. But this is it's formal structure.
>
> The Sahara experienced what is called the Naptian Pluvial Period
> which is characterized by years of heavy rainfall followed by arid
> temperatures and spars precipitation. This is 10, 000 - 3000 BCE.
> During this time African people are migrating back and forth for
> trade and other reasons across what is now desert. These cultures
> influenced the formation of Kmt as well. Although Kmt was somewhat
> culturally connected, it was mainly made of smaller African ethnic
> groups. The thought processes of most Western thinkers is assuming
> everything is an "either/or" state, instead of multi possibilities
> (wholistic). Now while this may fuel Eurocentrists arguments, the
> multi influence that helped to formulate Ta-Merry is primaraly
> African in the most mundane sense of the word.
>
> A good example of how many African cultures almagamate nicely is the
> many influences in the mid 1970's that formulated Hip Hop from
> various regions (Jazz scat, West Coast funk, spoken word, Brazilian
> Capoeira {for breakin'}, Jamaican Dancelhall and Disco). All
> African/Caribbean American, but interwoven to create a new culture.
>
> I think Mr. Winters understands completely the origins of Ta-Mer's
> society.

>
>
>
> Asar Imhotep
> <http://www.mochasuite.com>
>

> --- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED
> wrote:

>> Dear :

>>
>> Brother I reconize you have studied a littile bit I must
> say that are people did not start in kemit first but in Nubia(Sudan
> area). Kemit is a chikd of Abbysinia(ethiopia) and Abbysinia is a
> chikd of Nubia and Nubia is the begining.

>>
Sincerly
> Laamb12000

>>
>> Mahari wrote:
>>>>However, I am very interested in South West Africa, because that
>> region is the source of many cultural manifestations of Latin
>> American culture, specially in arts and believes. Latin America is
> a
>> multicultural society with roots in many places, and I do believe
>> there is a lot of ignorance about the African part of our past.<<
>>
>> Dr. Winters is the man to enlighten you on that.
>>
>>
>>
>>
>> Free India's Blacks.....
>> Man has no nobler function than to defend the truth.
>> -- Ruth McKenney

>>
>> Year: 12,951, March 16
>> In honor,
>> HTP,
>> Mahari

>> --- On Thu 03/17, Omar E. Vega <oevega@y...> wrote:

>>
>> From: Omar E. Vega [<mailto:oevega@y...>]
>> To: Ta_Seti@yahoogroups.com
>> Date: Fri, 18 Mar 2005 04:40:17 -0000
>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland

Af
 > Americans
 >>
 >>
 >>
 >> Hi Friend,
 >>
 >> I do understand that the Egyptian past is important and that
 >> eurocentric scholarship tried to change real history. Besides,
 > Egypt
 >> together with Mesopotamia, are the oldest civilizations on earth.
 >> They are the roots of Western, Muslim, and maybe Indian
 > civilization
 >> as well.
 >>
 >> Well, the eurocentric school tried to demonstrate that the Germanic
 >> (also known as white) race was the only "carrier of the light" in
 > the
 >> whole planet. So they invented the Indoeuropean myth. That's
 >> ridiculous. Germanic people were called Barbarians by ancient
 >> civilizations and the Romans had a tough time civilizing them.
 The
 >> Barbarians were very hard headed people. I believe eurocentrism
 is
 > a
 >> kind of inferiority complex of the Germanic people.
 >>
 >> In Europe, even today, Germanic and Latin people form two distinct
 >> groups. Latins have always looked the Nordics as Barbarians. Even
 > today.
 >> And Nordics do hate Latins very much and consider them backwards.
 >> That same pattern repeats in the Americas between white-Anglos and
 >> Hispanics. Is a hate that goes on for centuries.
 >>
 >> The eurocentrists went so far to claim that Native Americans
 > received
 >> their culture and were directed by some mysterious white upper-
 > class.
 >> All of this has been shown to be bullshit. Native American
 >> civilizations were invented and created by Native Americans
 >> themselves. There is no doubt about it.
 >>
 >> I would like to know more about the Black roots of ancient Egypt
 > for
 >> sure. And I believe in this group I will learn more.
 >>
 >> However, I am very interested in South West Africa, because that
 >> region is the source of many cultural manifestations of Latin
 >> American culture, specially in arts and believes. Latin America is
 > a
 >> multicultural society with roots in many places, and I do believe
 >> there is a lot of ignorance about the African part of our past.
 >>
 >> Regards,
 >>
 >> Omar Vega
 >>
 >> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
 >>>
 >>> Omar, you have to understand that racist scholars in the past
 have
 >>> even tried to ascribe a hamitic origin even for the Yoruba
 culture
 >>> in Nigeria. One of the crux behind the argument of ancient Egypt
 >>> basically boils down to the hamitic myth. Early Egyptologist
 > stated
 >>> the ancient Egyptians were like the modern Beja and Nubian
 > people
 >> but
 >>> in reality most separated these people from the bantu Central
 >> Africans.
 >>>
 >>>
 >>> What most people don't realize is that the Sahara was not always
 >>> dry and that Western Africans and Nile Valley Africans trace
 alot
 > of
 >>> their ancestry to the Central/Eastern Sahara area.
 >>>
 >>>
 >>> I will agree with you that Lower Egypt was like New York City of
 >> its
 >>> day with Libyans, Western Asians, and Mediterranean people
 settling
 >> and
 >>> intermingling there. However, I would say So uthern Upper Egypt
 >> around
 >>> Luxor-Aswan was mostly what we would call black. To this day it
 >> still
 >>> largely is. This is also the region of Egypt that over the years
 >> has
 >>> had foreign settlement of Arabs but in small amounts.
 >>>
 >>>

>>>
>>> I fear though that some people might isolate themselves to
>>> ancient Egypt and not explore the other beautiful cultures in
> other
>>> parts of Africa. Western African culture is still living, but the
>> only
>>> remnants of ancient Kmt are to be found amongst rural Fellahin
in
>>> Middle and Upper Egypt.
>>>
>>>
>>> I can't say I agree that foreign Western Asians were always
>> settling
>>> and bringing the downfall of Kmt. You had Cretan and Western
Asian
>>> craftsmen settling right in the Delta and parts of Men-nefer.
>>> Especially during the third Intermediate period and later
> dynasties
>>> Phoenicians, Syrians, and Jews settled in Northern and Middle
Egypt.
>>>
>>>
>>>
>>>
>>>
>>> Your Sa3eadi Egyptian Friend,
>>>
>>> Saidis_Aswan_Egy
>>
>>
>>
>>
>>
>>
>>
>> Yahoo! Groups Links
>>
>>
>>
>>
>>
>>
>>
>>
>>
>> -----
>> No banners. No pop-ups. No kidding.
>> Make My Way your home on the Web - <http://www.myway.com>
>> Yahoo! Groups SponsorADVERTISEMENT
>>
>>
>> -----
>> Yahoo! Groups Links
>>
>> To visit your group on the web, go to:
>> http://groups.yahoo.com/group/Ta_Seti/
>>
>> To unsubscribe from this group, send an email to:
>> Ta_Seti-unsubscribe@yahoogroups.com
>>
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> Service.
>>
>>
>>
>> -----
>> Do you Yahoo!?
>> Make Yahoo! your home page

[16080|2005-03-18 14:53:17|Paul Kekai Manansala|Re: The Osirica are satisfied... deactivation initiated|
--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:

>
>

Looks can be very deceptive and not generally a good

> indicator of ancestry in people on the genetic level.
>
>

This is the whole crux of the matter. Mubarak might indeed be more
closely related genetically to a Galla or even a Mande person than
someone from Lebanon regardless of his appearance.

Regards,
Paul Kekai Manansala
[16081|2005-03-18 14:56:47|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?]
Thanks for expressing this Raymond. I've been doing some house
maintenance and have not been able to keep up with the messages in
all my groups.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com Immmre wrote:
> Greetings Omar,
>
> Just wanted to say that there is nothing in Ta_Seti's
> program description (as I read it) that precludes
> postings on African influences in Latin America,
> though it is true that the emphasis on "Nubia" and
> Kmt is clear.
>
> African traditions in the diaspora outside the U.S. have
> been discussed here in the past, and I suspect that will
> continue to be the case as long as members are interested.
> I see no reason why you should feel constrained or believe that
> you should go elsewhere to present your views on this
> subject. May I suggest that you visit the archives to see
> what has already been discussed and what you might contribute
> along these lines?
>
>
>
>
>
>
>
> Regards,
> Raymond Davis

| 16082|2005-03-18 15:23:42|osirica|Re: The Osirica are satisfied... deactivation initiated|
thats all fine, but the fact of the matter is, DNA IS so diverse that
the "debate" regarding how to classify Egyptians in that scheme of
things is an endless interpretable debate.

--- In Ta_Seti@yahoogroups.com "saidis_aswan_egy"
wrote:

>
> Osirica, S.O.Y. Keita is a bio-anthropologist, and not a social
> scientist like a Cultural anthropologist. Matter of fact here is
> Keita's complete article for those wondering:
>
>
>
> The Geographical Origins and Population

>
>
> Relationships of Early Ancient Egyptians

> S.O.Y Keita
>
>
> Department of
>

Biological Anthropology

>
Oxford University

>
A.J Boyce

University
> Reader in

>
Human Population biology

>

>

What was the primary geographical source for the peopling of the Egyptian Nile Valley? Were

- > the creators of the fundamental culture of southern predynastic Egypt---which led to the dynastic culture---migrants and colonists
- > from Europe or Near East? Or were they predominately African

variant populations?

These questions can be

- > addressed using data from studies of biology and culture, and
- > evolutionary interpretive models. Archaeological and linguistic data
- > indicate an origin in Africa[see Hassan and Ehret in this section].
- > Biological data from living Egyptians and from skeletons of ancient
- > Egyptians may also shed light on these questions. It is important

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- > keep in mind the long presence of humans in Africa, and that there
- > should be a great range of biological variation in indigenous
- > "authentic" Africans.

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Scientists have been studying remains from the Egyptian Nile Valley for years.

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- > populations origins, relationships, and diversity. In studies based on
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- > Thoma, Brauer, and Rimbach 1990; Angel and Kelly 1986; Keita 1993].
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- > period [4000-3100 B.C.], show them usually to be more similar to the
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>

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- > proportions of more tropical populations, which noteworthy since

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- > However, because art has often been used to comment on the
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- > Keita 1993]. Old and Middle Kingdom statuary shows a range of
- > characteristics; many if not most, individuals depicted in the art

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- > variations in various East Africans. This East African anatomy, once
- > seen as a result of a mixture of different "races", is better
- > understood as being part of the range of indigenous African

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- > population biology. However, we can examine one issue. the Greeks
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- > from Egyptian remains and none so far of southern predynastic
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- > evaluated had multiple lines of descent, including some from
- > "sub-Saharan" Africa [Paabo and Di Renzo 1993]. The other lineages
- > were not identified, but may be African in origin. More work is

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the

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- > defined populations can undergo significant genetic change with a
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- > various African region, as well as Near Easterners and Europeans.
- > Egyptian gene frequencies are between those of Europeans and some
- > sub-Saharan Africans. This is not surprising. The studies have used
- > various kinds of data: standard blood groups and
- > proteins, mitochondrial DNA, and the Y-chromosome. The gene frequencies
- > and variants of the "original population, or one of early high
- > density; cannot be deduced without a theoretical model based on
- > archaeological and "historical" data, including the aforementioned
- > DNA from ancient skeletons. [It must be noted it is not yet clear how
- > useful ancient DNA will be in most historical genetic research] It

is

- > not clear to what degree certain genetic systems usually

interpreted

- > as non-African may in fact be native to Africa. Much depends on how
- > "Africa" is defined and the model of interpretation.

The various genetic studies usually
suffer from what is called

- > categorical thinking, specifically, racial thinking. Many
- > investigators still think of "African" in a

stereotyped, unscientific

- > [nonevolutionary] fashion, not acknowledging a range of genetic
- > variants or traits as equally African. The definition of "African"
- > that would be most appropriate should encompass variants that arose
- > in Africa. Given that this is not the orientation of many

scholars, who

- > work from outmoded racial perspectives, the presence

of "stereotypical"

- > African groups so far from the "African heartland is noteworthy.
- > These genes have always been in the valley in any reasonable
- > interpretation of the data. As a team of Egyptian geneticist stated
- > recently, "During this long history and besides these Asiatic
- > influences, Egypt maintained its African identity....." [Mahmoud

et

- > al, 1987]. This statement is even more true in a wider evolutionary
- > interpretation, since some of the "Asian" genes may be African in
- > origin. Modern data and improved theoretical approaches extend and
- > validate this conclusion.

>

In summary, various kinds of data and
the evolutionary approach indicate that the Nile Valley

- > populations had greater ties with other African populations in the
- > early ancient period. Early Nile Valley populations were primarily
- > coextensive with indigenous African populations. Linguistic and
- > archaeological data provide key supporting evidence for a primarily
- > African origin.

>

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| 16083|2005-03-18 15:26:25|osirica|Re: The Osirica are satisfied... deactivation initiated|
and right along with them you can find the diverse DNA that is found
all over the world among Black people.

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:

- >
- >
- >
- > One again you have to separate genotype from phenotype. Most people
- > are generally going upon what they see of a typical "black"

African.

- > Most people are very ignorant of Sahelian Africans or Elongated
- > Africans around the Nilotic areas. Even the groups like the Southern
- > Sudanese don't have the stereotypical look of most Western/Central
- > Africans.
- >
- > I am sure you can find narrow noses even within isolated

Congolese

- > groups like the Kuba. Just as you can find light pigmentation in the

> Pgnies and Khoisan groups.
>
>
>
> You can look like somebody like Hosni Mubarak in Egypt and still
> contin genetic material that might link you to somebody south of the
> Sahara. Looks can be very deceptive and not generally a good
> indicator of ancestry in people on the genetic level.
>
>
>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis _Aswan_Egy

| 16084|2005-03-18 16:16:24|Mahari|Re: NEW EGYPTIAN DISCOVERIES|

And the Racist Ignorance continues to rot away....

Archaeologist discovers ancient ships in Egypt

By Tim Stoddard

Kathryn Bard had ?the best
Christmas ever? this past December
when she discovered the
well-preserved timbers and
riggings of pharaonic seafaring
ships inside two man-made caves
on Egypt?s Red Sea coast.
They are the first pieces ever recovered
from Egyptian seagoing vessels,
and along with hieroglyphic inscriptions
found near one of the caves, they promise
to shed light on an elaborate network of
ancient Red Sea trade.
Bard, a CAS associate professor of
archaeology, and her former student
Chen Sian Lim (CAS?01) had been
shoveling sand for scarcely an hour on
their first day of excavation on a parched
bluff rising from the shore at Wadi Gawasis
when a fist-sized hole appeared in the
hillside. ?I stuck my hand in, and that was
the entrance to the first cave,? Bard says.
?Things like that don?t happen very often
in archaeology.?
Led by Bard and Italian archaeologist
Rodolfo Fattovich, the team uncovered
the rectangular entrance to a second
cave, constructed with cedar beams and
blocks of limestone that were former ship
anchors. Inside they found a network of
larger rooms and an assortment of nautical
items, among them ropes, a wooden bowl,
and a mesh bag. She also found two curved
cedar planks that were probably the steering
oars on a 70-foot-long ship from
Queen Hatshepsut?s famous 15th-century b.c.



Kathryn Bard, a CAS associate professor of archaeology, recently discovered the first ancient remains of Egyptian seafaring ships. Photo by Kalman Zabarsky

naval expedition to Punt, a trade destination somewhere in the southern Red Sea region.

Buried in sand outside the second cave, Bard found a piece of rope still tied in what she believes is a sailor's knot. "It must have come from a ship," she says. "It couldn't have been used for anything else." Fragments of pottery scattered near the artifacts date to Egypt's early 18th dynasty, circa 1500 b.c., around the time Hatshepsut reigned.

She also discovered several stelae (pronounced steely), limestone slabs about the size of small modern tombstones, installed in niches outside the second cave. Most were blank, but Bard found one, face down in the sand, with the cartouche of King Amenemhat III, who ruled about 1800 b.c. The text recounts two expeditions led by government officials to Punt and Bia-Punt, whose location is uncertain. "That this stela has been preserved with very little damage for that long is really unusual," she says, "and the preservation of organic material in the caves is truly remarkable. I've worked in Egypt since 1976, and I've never seen anything like this."

Bard's colleagues share her enthusiasm. "I think it is a very exciting discovery," says John Baines, an Egyptologist on the faculty of oriental studies at Oxford University. "People have tended to assume that the Egyptians didn't do a tremendous amount of long-distance travel because very few remains of these sites have been found."

Based on texts discovered over a century ago, researchers have known that Egyptians mounted naval expeditions to Punt as far back as the Old Kingdom (2686-2125 b.c.). In Punt they acquired gold, ebony, elephant ivory, leopard skins, and exotic animals such as baboons that were kept as pets, along with the frankincense necessary for religious rituals.

The discovery is shedding light on other aspects of the Red Sea trade. "It was not known until we found this stela that King Amenemhat III had sent any expeditions to Punt," Bard says. "That makes this an important historical text." Her team

also found fragments of pottery inside the small cave that her Italian colleagues believe originated in Yemen, which suggests the Egyptians either sailed further than had been previously thought or were part of a more complex web of trade.

Sailing to Punt required a tremendous investment of manpower. Egyptian shipbuilders harvested cedar from the mountains of Lebanon and transported it up the Nile to a shipbuilding site, where the vessels were first assembled and then disassembled into travel-ready pieces that could be carried on a 10-day journey across about 100 miles of desert to the coast. "The logistics involved were phenomenal," Bard says. "They'd have to carry fresh water and supplies for travel."



Egyptian sailors wove rope (right) from halfa grass and may have used this rope bag (top) to haul cargo to and from the land of Punt about 3,500 years ago. Photos by Kathryn Bard

Trading places

During the 1990s, Bard and Fattovich had conducted a 10-year excavation near Aksum, Ethiopia, where they found evidence of a previously unknown period in African civilization. But when war broke out along the Eritrean border in 1998, they decided to relocate to the Egyptian coastline. The team went first to Wadi Gawasis in 2001 to investigate "the other end of Red Sea trade," Bard says.

Fattovich selected Wadi Gawasis because in the 1970s an Egyptian archaeologist had identified it as the likely location of the ancient seaport of

Saaw, known from texts as the departure
point for expeditions to Punt.

The team limits its excavation to the six
weeks between semesters each winter,
avoiding the extreme heat and
humidity during the summer.

While Bard is thrilled by the recent
cave discoveries, she notes that they
have only begun to discover the secrets
of Wadi Gawasis. "I'm sure there's at
least one other cave we haven't excavated
yet," she says. "There may be many
more. And we've only just cleared out
the entrance to the large cave, and it's
enormous. We have years' more work to do there."

When she returns next December, she will
be joined by a researcher who will use
ground-penetrating radar to determine
if there are more caves and to estimate
how far back the known caves extend.

An engineer will help the team support
the partially collapsed ceilings in some of
the caves. "It was the find of a lifetime,"

Bard says, "and there's much more to discover there."

HTP,

□
Mahari

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, Mahari <mahari@myway.com> wrote:

From: Mahari [mailto:mahari@myway.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 14:50:59 -0500 (EST)
Subject: Re: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Abdul,
I am not sure whom you are addressing the message below to.
If it is to me, if you will look more closely, you will see that
the first part which it seems you are addressing is in
quotes, and was posted by Omar Vega not I.
If I am wrong about you, I apologize.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, ABDUL-RAHMAAN SHAHEED <laamb12000@yahoo.com> wrote:

From: ABDUL-RAHMAAN SHAHEED [mailto:laamb12000@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 06:24:23 -0800 (PST)
Subject: Re: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Dear :

Brother I recognize you have studied a little bit I must say that are people did not start in kemit first but in Nubia(Sudan area). Kemit is a child of Abbyssinia(ethiopia) and Abbyssinia is a child of Nubia and
Nubia is the beginning.
Sincerly Laamb12000

Mahari wrote:

|

>>However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.<<

Dr. Winters is the man to enlighten you on that.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
— Ruth McKenney

Year: 12,951, March 16
In honor,
HTP,
Mahani

— On Thu 03/17, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Fri, 18 Mar 2005 04:40:17 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Hi Friend,

I do understand that the Egyptian past is important and that eurocentric scholarship tried to change real history. Besides, Egypt together with Mesopotamia, are the oldest civilizations on earth. They are the roots of Western, Muslim, and maybe Indian civilization as well.

Well, the eurocentric school tried to demonstrate that the Germanic (also known as white) race was the only "carrier of the light" in the whole planet. So they invented the Indoeuropean myth. That's ridiculous. Germanic people were called Barbarians by ancient civilizations and the Romans had a tough time civilizing them. The **Barbarians where very hard headed people. I believe eurocentrism is a kind of inferiority complex of the Germanic people.**

In Europe, even today, Germanic and Latin people form two distinct groups. Latins have always look the Nordics as Barbarians. Even today. And Nordics do hate Latins very much and consider them backwards. That same pattern repeat in the Americas between white-Anglos and Hispanics. Is a hate that goes on for centuries.

The eurocentrists went so far to claim that Native Americans received their culture and were directed by some misterious white upper-class. All of this has been shown to be bullshit. Native American civilizations were invented and created by Native Americans themselves. There is no doubt about it.

I would like to know more about the Black roots of ancient Egypt for sure. And I believe in this group I will learn more.

However, I am very interested in South West Africa, because that region is the source of many cultural manifestations of Latin American culture, specially in arts and believes. Latin America is a multicultural society with roots in many places, and I do believe there is a lot of ignorance about the African part of our past.

Regards,

Omar Vega

— In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:

>
> Omar, you have to understand that racist scholars in the past have
> even tried to ascribe a hamitic origin even for the Yoruba culture
> in Nigeria. One of the crux behind the argument of ancient Egypt
> basically boils down to the hamitic myth. Early Egyptologist stated
> the ancient Egyptians where like the modern Beja and Nubian people
> but
> in reality most separated these people from the bantu Central
> Africans.
>
>
> What most people don't realize is that the Sahara was not always
> dry and that Western Africans and Nile Valley Africans trace alot of
> their ancestry to the Central/Eastern Sahara area.
>
>
> I will agree with you that Lower Egypt was like New York City of
> its
> day with Libyans, Western Asians, and Mediterranean people settling
> and
> intermingling there. However, I would say Southern Upper Egypt
> around
> Luxor-Aswan was mostly what we would call black. To this day it
> still
> largely is. This is also the region of Egypt that over the years
> has
> had foreign settlement of Arabs but in small amounts.
>
>
>
> I fear though that some people might isolate themselves to
> ancient Egypt and not explore the other beautiful cultures in other
> parts of Africa. Western African culture is still living, but the
> only
> remnants of ancient Kmt are to be found amongst rural Fellahin in
> Middle and Upper Egypt.
>
>
>
> I can't say I agree that foreign Western Asians were always
> settling
> and bringing the downfall of Kmt. You had Cretan and Western Asian
> craftsmen settling right in the Delta and parts of Men-nefer.
> Especially during the third Intermediate period and later dynasties
> Phoenicians, Syrians, and Jews settled in Northern and Middle Egypt.
>
>
>

>
>
>
> Your Sa3eadi Egyptian Friend,
>
> Saidis_Aswan_Egy

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| 16085|2005-03-18 16:31:24|Mahari|Re: The Osirica are satisfied... deactivation initiated|

What we expect is for her arguments to forever go
every which way - much like a snake with a spear
pierced through its small brain. It wriggles here, then there,
oh watch out; it's going over there, now it's coming
here. Jump! Jump! O it's over there; now it's back.
Jump! Jump! Whew.... .. Jump... O . I'm tired.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, osirica <davidvelar@hotmail.com> wrote:

From: osirica [<mailto:davidvelar@hotmail.com>]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 21:28:59 -0000
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

Then sayin that the Egyptians were Black... that should not be much
of an issue for you to do so.

Katherine, social science is not genetics. Cultural anthropology
should not be confused with biological anthropology.

Katherine, we know that DNA is diverse, and that's part of the
confounding of this issue. Black people have the MOST diverse DNA.

Why then do you continue discussing "black" in the context of a DNA
based category, when Black people ourselves have never described
ourselves in such a subjective manner?

The raciality of the Egyptians is not based on any DNA
classification, because as we all know,

> Don't know any decent linguists who say it is: ancient Egyptian is
> one of 6 branches of the Afroasiatic language family: Ancient
> Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.
>
> Ancient Egyptian shows the closest relations to Beja (Cushitic),
> Semitic and Berber, and more distant to the rest of the Cushitic
> and
> Chadic languages

Egyptian being closest to Beja, (being a Cushitic) language and being
more distant to the other Cushitic languages... this is another
paradox.

Semetic is a language group, not a language. It is a large group, not
a small family. You are taking a particular language (Egyptian) and
trying to classify it vis-a-vis a language group (semetic) instead of
showing it's actual branch.

What you SHOULD have said is that Ancient Egyptian shows closest relations to some of the Cushitic like Beja, and more distant to the Chadic languages.

Ancient Egyptian is not "close" to Semetic, because Semetic is not a language but a language group, and thus you cannot make a comparison of the same magnitude (in the same sentence) of Egyptian being close to one "language" and another "language group" in the same breath.

I am sure everyone else in here is still not seeing a picture of what you said. It's more of that bumper-car weaving around to the same conclusion...

Also bear in mind some languages are older and some are newer, and that makes your statement even more prone to misinterpretation. Don't you know that?

By the way, how misleading is Caucasian in the description of Europe and parts of Asia? In fact, how misleading is the use of "Caucasian" in any scientific endeavor regarding people? I would like you to explain how misleading it is to call Celts "Caucasians" or "Caucasoids", also explain to us how misleading it is to call Ethiopians, East Indians, and Aryans, "Caucasoids" or "Caucasians".

Thanks.

--- In Ta_Seti@yahooogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:

>

>> We have proven once again to the Katherines of the world that DNA
>> classification is not an objective way to categorize the
Egyptians
> or any other ancient group of people.<

>

> And the Katherine of THIS world never said it was: again, I hold
the

> same as Keita does - that DNA is so diverse and can be found in so

> many infinite combinations within the same population that "...(t)
he

> implication of this is the terms like 'Negro,' 'Caucasian,'

> 'Hamite,' etc. are misleading and unscientific as applied to

> Africa." (Keita 1996: 104).

>

>> Same with the language. Ancient Egyptian is not "it's own branch"

> of a two-treed Language supergroup. That's a paradox<

>

> Don't know any decent linguists who say it is: ancient Egyptian is

> one of 6 branches of the Afroasiatic language family: Ancient

> Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.

>

> Ancient Egyptian shows the closest relations to Beja (Cushitic),

> Semitic and Berber, and more distant to the rest of the Cushitic

and

> Chadic languages (Loprieno 1995: 1-5).

>

> But don't let the facts get in the way of a good chattering; carry

> on, please.

>

> Just don't put words in my mouth which I didn't say, such as the
> above comments of YOURS.

> -----

> Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In

> Theodore Celenko, (ed.), _Egypt in Africa_: 103-104. Indianapolis:
> Indianapolis Museum of Art.

>

> Loprieno, A. 1995. _Ancient Egyptian: A Linguistic Introduction_.
> Cambridge: Cambridge University Press.

>

> Katherine Griffis-Greenberg, MA (Lon)

>

> Oriental Institute

> Oriental Studies Doctoral Program [Egyptology]

> Oxford University

> Oxford, United Kingdom

>

> <http://www.griffis-consulting.com>

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| 16086|2005-03-18 16:54:17|saidis_aswan_egy|Re: The Osirica are satisfied... deactivation initiated|

Osirica, I think that modern Egyptologist tend to see the modern

population in Egypt as representative of the ancient Egyptian

population. This is one of the main reasons why many don't flat out

say the ancient Egyptians were "black" Egyptologist seem to

contend that the modern Egyptian population contains a homogeneity, and

Egyptian researchers like Hawass are using genetics and other

disciplines of science to prove such a continuity between modern and

ancient Egyptians.

This is why you must be scientific with your debates to ward off propaganda. The funny thing is early anatomist like Sir Grafton Smith through the populations of Egypt started off as white and then was slowly contaminated with infusion of black slaves from areas southward.

This race debate issue of the ancient Egyptians always comes up on soc.culture.egy. Usually cross posters from white racist at another user group. Then when you get this debate on a normal message board you will always have that one person who claims they are modern Egyptians and they because they are not black then the ancient ones were not either.

This is another hidden side of the debate.

I wonder if people can tell me why geneticist when studying Egypt don't take into consideration documentation and oral traditions of local people of these regions. Like how many geneticist know that there are French looking people in Marris near Luxor? The local villages say that French people raped local women.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 16087|2005-03-18 17:15:19|Mahari|Re: The Osirica are satisfied... deactivation initiated|

I say a news clip of a man who had lived all his life as an Afrikan-American and had a DNA test to determine his genetic affiliation. They discovered that genetically he was more akin to an Asian group than an AA group.
The poor man was surprised and confused.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, Paul Kekai Manansala <pmansala@sbcglobal.net> wrote:

From: Paul Kekai Manansala [mailto:pmansala@sbcglobal.net]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 22:52:28 -0000
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

>
>
> Looks can be very deceptive and not generally a good
> indicator of ancestry in people on the genetic level.
>
>

This is the whole crux of the matter. Mubarak might indeed be more closely related genetically to a Galla or even a Mande person than someone from Lebanon regardless of his appearance.

Regards,
Paul Kekai Manansala

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| 16088|2005-03-18 17:33:50|Mahari|Re: The Osirica are satisfied... deactivation initiated|

>>I wonder if people can tell me why geneticist when studying Egypt don't take into consideration documentation and oral traditions of local people of these regions . Like how many geneticist know that there are French looking people in Marris near Luxor? The local villages say that French people raped local women.<<

It's really quite simple, Saidis . They DO NOT RESPECT the opinions of indigenous Afrikans. Plain and simple. Anything, anything that suggests that Afrikans did more than till the soil to eke out - and I mean it must be "eke out" a living - not a prosperous productive type of living - is not acceptable. Or anything that they prefer not to hear. It is not to be believed. The Afrikan's account is not to be believed. Indo-europeans must make an accessment or it is not fact. This I find illogical considering their endless string of lies, cheats and liars. But then again it makes absolute sense when you consider that perspective. That is the only attitude that would fit appropriately in the scenario. It allows them to maintain control of their propaganda.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 18

In honor,

HTP,

Mahari

--- On Fri 03/18, saidis_aswan_egy <saidis_aswan_egy@yahoo.com> wrote:

From: saidis_aswan_egy [mailto:saidis_aswan_egy@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Sat, 19 Mar 2005 00:54:11 -0000
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

Osirica, I think that modern Egyptologist tend to see the modern population in Egypt as representative of the ancient Egyptian population. This is one of the main reasons why many don't flat out say the ancient Egyptians were "black" Egyptologist seem to contend that the modern Egyptian population contains a homogeneity, and Egyptian reserchers like Hawass are using genetics and other disciplines of science to prove such a continuity between modern and ancient Egyptians.

This is why you must be scientific with your debates to ward off propaganda. The funny thing is early anatomist like Sir Crafton Smith through the populations of Egypt started off as white and then was slowly contaminated with infusion of black slaves from areas southward.

This race debate issue of the ancient Egyptians always comes up on soc.culture.egy. Usually cross posters from white racist at another user group. Then when you get this debate on a normal message board you will always have that one person who claims they are modern Egyptians and they because they are not black then the ancient ones were not either.

This is another hidden side of the debate.

I wonder if people can tell me why geneticist when studying Egypt don't take into consideration documentation and oral traditions of local people of these regions . Like how many geneticist know that there are French looking people in Marris near Luxor? The local villages say that French people raped local women.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 16089|2005-03-18 17:46:14|Mahari|Re: The Osirica are satisfied... deactivation initiated|

Also, I recall reading in Budge's Egyptian Dictionary that,
according to Budge, the Egyptian language has some
similarities to Arabic; it has some similarities to Hebrew/semitic.
But what is it most like? The African Bantu languages.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTTP,
Mahari

--- On Fri 03/18, osirica <davidvelar@hotmail.com> wrote:

From: osirica [<mailto:davidvelar@hotmail.com>]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 21:28:59 -0000
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

Then sayin that the Egyptians were Black... that should not be much
of an issue for you to do so.

Katherine, social science is not genetics. Cultural anthropology
should not be confused with biological anthropology.

Katherine, we know that DNA is diverse, and that's part of the
confounding of this issue. Black people have the MOST diverse DNA.

Why then do you continue discussing "black" in the context of a DNA
based category, when Black people ourselves have never described
ourselves in such a subjective manner?

The raciality of the Egyptians is not based on any DNA
classification, because as we all know,

> Don't know any decent linguists who say it is: ancient Egyptian is
> one of 6 branches of the Afroasiatic language family: Ancient
> Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.
>
> Ancient Egyptian shows the closest relations to Beja (Cushitic),
> Semitic and Berber, and more distant to the rest of the Cushitic
and
> Chadic languages

Egyptian being closest to Beja, (being a Cushitic) language and being
more distant to the other Cushitic languages... this is another
paradox.

Semetic is a language group, not a language. It is a large group, not
a small family. You are taking a particular language (Egyptian) and
trying to classify it vis-a-vis a language group (semetic) instead of
showing it's actual branch.

What you SHOULD have said is that Ancient Egyptian shows closest
relations to some of the Cushitic like Beja, and more distant to the
Chadic languages.

Ancient Egyptian is not "close" to Semetic, because Semetic is not a
language but a language group, and thus you cannot make a
comparison of the same magnitude (in the same sentence) of Egyptian
being close to one "language" and another "language group" in the
same breath.

I am sure everyone else in here is still not seeing a picture of what
you said. It's more of that bumper-car weaving around to the same
conclusion...

Also bear in mind some languages are older and some are newer, and
that makes your statement even more prone to misinterpretation. Don't
you know that?

By the way, how misleading is Caucasian in the description of Europe
and parts of asia? In fact, how misleading is the use of "Caucasian"
in any scientific endeavor regarding people? I would like you to
explain how misleading it is to call Celts "Caucasians"
or "Caucasoids", also explain to us how misleading it is to call
Ethiopians, East Indians, and Aryans, "Caucasoids" or "Caucasians".

Thanks.

--- In Ta_Seti@yahoogroups.com, "neseret" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "osirica" wrote:

>

>> We have proven once again to the Katherines of the world that DNA
>> classification is not an objective way to categorize the
Egyptians

> or any other ancient group of people.<
>
> And the Katherine of THIS world never said it was: again, I hold
the
> same as Keita does - that DNA is so diverse and can be found in so
> many infinite combinations within the same population that "...(t)
he
> implication of this is the terms like 'Negro,' 'Caucasian,'
> 'Hamite,' etc. are misleading and unscientific as applied to
> Africa." (Keita 1996: 104).
>
>> Same with the language. Ancient Egyptian is not "it's own branch"
> of a two-treed Language supergroup. That's a paradox<
>
> Don't know any decent linguists who say it is: ancient Egyptian is
> one of 6 branches of the Afroasiatic language family: Ancient
> Egyptian, Semitic, Berber, Chadic, Cushitic and Omotic.
>
> Ancient Egyptian shows the closest relations to Beja (Cushitic),
> Semitic and Berber, and more distant to the rest of the Cushitic
and
> Chadic languages (Loprieno 1995: 1-5).
>
> But don't let the facts get in the way of a good chattering; carry
> on, please.
>
> Just don't put words in my mouth which I didn't say, such as the
> above comments of YOURS.
> -----
> Keita, S. O. Y. 1996. The Diversity of Indigenous Africans. In
> Theodore Celenko, (ed.), _Egypt in Africa_: 103-104. Indianapolis:
> Indianapolis Museum of Art.
>
> Loprieno, A. 1995. _Ancient Egyptian: A Linguistic Introduction_.
> Cambridge: Cambridge University Press.
>
> Katherine Griffis-Greenberg, MA (Lon)
>
> Oriental Institute
> Oriental Studies Doctoral Program [Egyptology]
> Oxford University
> Oxford, United Kingdom
>
> http://www.griffis-consulting.com

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| 16090|2005-03-18 18:26:09|Omar E. Vega|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Hi Charles,

I am Hispanic of mainly Spanish background. That's my identity.
However, things are curious in the Hispanic world.

Spain has had a North African influence from ancient times. As the
matter of fact, all peoples that live around the Mediterranean sea
are related and mixed together during the last 6.000 years. That's
why when you take certain arabs, jews, italians, libians, morrocan,
greeks, turks and iraqies they all resemble each other.

Actually, I have Spanish, French, Italian and Native American
ancestors, but I do have the "Moor" touch. I lived once in Canada and
people there sometimes though I was Greek to the point that once a
old fellow start to talk with me in greek !!! I though he was mad,
but after I realize I may look that greek after all. The face that
fellow had after I told I was a South American was unbelievable.

Other people believed that I was Muslim. Some germanic racist were
sure I was from Pakistan, and they called me paqui. Well, I don't
call the attention of anyone in any Latin country in Europe or in the
Americas.

The funniest thing happened to me when a friend of mine from Iran
present me to a group of Muslim from several arab countries. They
though I was Muslim and they ask me if I was also. I say no, so they
asked me if at least I was arab. I say no once again. So they become
very upset with me and ask me:

So Why you are called Omar, then?

Well, I had to explain that my mom loved Omar Shariff, and my dad was
a fun of the poet and mathematician Omar Kayyam.

So, nobody respected my identity: a typical South American of Hispanic background :)

I am sure if I go to the US right now the security guards of the airport would get nervous. They would think I am related to Mohammed Atta :)

Well, I got to the conclusion that we are all related. So I explore every single group on this earth regardless of race. I am interested in my own group first, the Hispanics -of course, that human vanity- but I am very interested in all other peoples as well. In arabs, moors, jews, gypsies, native americans, polynesians, chinese, inuits, germans, russians and, of course, black peoples of africa and the americas, and in all other groups, without forgetting any. I believe every one of us is part of just a single people: the human race. And that varieties are the salt that make this world less boring.

Imagine a world of clones where every society was exactly the same of the other, and every single people was identical to its neighbour. That would be horrible. I prefer the world like it is now.

I hope one day every people in the world study all other peoples on this planet. That day, I think, the world would be better.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

>
>
> RaSeti and Omar,
>
> Southern Africa's Rock Art is older than the Saharan Rock Art going
> back to 25,000 B.C. and the original humans could have also been
> pygmy
> like people from this region as well.
>
> The Sephardic Jewish Genetic profile of Spain includes a Berber
> origin
> and Ancestors of most African Americans living in the Sahel may
> have
> had contact with Berbers to the North. There is the U6 MtDNA in
> West
> African tribes Fulbe, Wolof, Mandenka, Hausa, Tuareg and others at
> small levels.
>
> There is African female mtDNA, L1-L3, in people in Portugal and
> Spain
> and in Mizrahi and Yemenite Jews. The L MtDNA sequences in the
> Mizrahi and Yemenite Jews also come from Southern and Eastern
> Africa.
> Their foremothers' sisters descendants ended up in Brazil and other
> parts of South America.
>
> The Y chromosomes of many Sephardic Jews of Spain is E3b which is
> the
> same for most North Africans. Another version of E3b is prevalent
> along East Africa.
>
> African American ancestors also includes some from South West
> Africa
> and that's why Bantu words from this region also appear in our
> American English. The Stono Slave Rebellion in South Carolina was
> made
> up of mostly Angolans. The Shotgun house design of the American
> south
> is a Bantu design. The "Yard Show" of the American south is of
> Congolese/Bantu origin and is based on the same philosophical roots
> as
> Latin America's Palo Mayombe. The Voodoo in New Orleans is
> partially
> via Haiti from South West Africa. There are many Bantu Place names
> on
> America soil. The most famous one may be Congo Square!
>
> In other words, we are all related. Most likely if you are African
> American, your ancestry comes from many tribes. I was reading
> somewhere
> that the slaveowners in the South, took the tall skinny men from the
> Sahelian regions and the big hip women from further down the
> African coast. When you add Eurogenes and Native Americans and mix
> it
> all up you end up with Beyonce Knowles !!!!!!!!! :-)
>
>
> Charles
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>>
>> If you want to get technical, we (as all of humanity) originated
in
>> the lacustrine region of east central Africa in the areas of
> Uganda,
>> Kenya, Burindi, Tanzania, and the nKongo.
>>
>> Nubia is a late connotation to Ta-Nehesi as so is
Ethiopia/Abssynia.
>> Those aren't the names. The earliest records indicate that the
whole
>> Nile Valley region was one contiguous pocket of nations that
> migrated
>> in small sperts over thousands of years from this lacustrine
> region.
>>
>> Kmt is the height of the society, but in my opinion, didn't come
> into
>> prominence as a seperate nation until the 11th dynasty. Reason
being
>> is that it didn't have a formal name until after the first
>> intermediate period in which in most non-literary text was called
> Ta-
>> Meri and in literary text, KMT. Before then it was simply
>> called "Hnw" meaning the interior. It was the "interior" (more so
a
>> Downtown for modern relation somewhat) of a larger empire
(Nehesi).
>>
>> The Qustul evidence escavated by Bruce Williams and his team at
>> cemetary L provides us with enough proof that Ta-Meri's origins
lie
>> south in Ta-Seti & Ta-Nehesi. But this is it's formal structure.
>>
>> The Sahara experienced what is called the Naptian Pluvial Period
>> which is characterized by years of heavy rainfall followed by
arid
>> temperatures and spars precipitation. This is 10, 000 - 3000 BCE.
>> During this time African people are migrating back and forth for
>> trade and other reasons across what is now desert. These cultures
>> influenced the formation of Kmt as well. Although Kmt was
somewhat
>> culturally connected, it was mainly made of smaller African
ethnic
>> groups. The thought processes of most Western thinkers is
assuming
>> everything is an "either/or" state, instead of multi
possibilities
>> (wholistic). Now while this may fuel Eurocentrists arguments,
the
>> multi influence that helped to formulate Ta-Merry is primaraly
>> African in the most mundane sense of the word.
>>
>> A good example of how many African cultures almagamate nicely is
the
>> many influences in the mid 1970's that formulated Hip Hop from
>> various regions (Jazz scat, West Coast funk, spoken word,
Brazilian
>> Capoeira {for breakin'}, Jamaican Dancehall and Disco). All
>> African/Caribbean American, but interwoven to create a new
culture.
>>
>> I think Mr. Winters understands completely the origins of Ta-
Meri's
>> society.
>>
>>
>> Asar Imhotep
>> <http://www.mochasuite.com>
>>
>> --- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED
>> wrote:
>>> Dear :
>>>
>>> Brother I reconize you have studied a littile bit I
must
>> say that are people did not start in kemit first but in Nubia
(Sudan
>> area). Kemit is a child of Abbyssinia(ethiopia) and Abbyssinia is a
>> child of Nubia and Nubia is the beginning.
>>>
> Sincerly
>> Laamb12000
>>>
>>> Mahari wrote:
>>>>>However, I am very interested in South West Africa, because
that
>>> region is the source of many cultural manifestations of Latin
>>> American culture, specially in arts and believes. Latin America
is
>> a
>>> multicultural society with roots in many places, and I do
believe
>>> there is a lot of ignorance about the African part of our

past.<<
>>>
>>> Dr. Winters is the man to enlighten you on that.
>>>
>>>
>>>
>>> Free India's Blacks.....
>>> Man has no nobler function than to defend the truth.
>>> -- Ruth McKenney
>>>
>>> Year: 12,951, March 16
>>> In honor,
>>> HTP,
>>> Mahari
>>>
>>> --- On Thu 03/17, Omar E. Vega <oevega@y... > wrote:
>>>
>>> From: Omar E. Vega [mailto:oevega@y...]
>>> To: Ta_Seti@yahoogroups.com
>>> Date: Fri, 18 Mar 2005 04:40:17 -0000
>>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt
homeland
> Af
>> Americans
>>>
>>>
>>>
>>> Hi Friend,
>>>
>>> I do understand that the Egyptian past is important and that
>>> eurocentric scholarship tried to change real history. Besides,
>> Egypt
>>> together with Mesopotamia, are the oldest civilizations on
earth.
>>> They are the roots of Western, Muslim, and maybe Indian
>> civilization
>>> as well.
>>>
>>> Well, the eurocentric school tried to demonstrate that the
Germanic
>>> (also known as white) race was the only "carrier of the light"
in
>> the
>>> whole planet. So they invented the Indoeuropean myth. That's
>>> ridiculous. Germanic people were called Barbarians by ancient
>>> civilizations and the Romans had a tough time civilizing them.
> The
>>> Barbarians where very hard headed people. I believe
eurocentrism
> is
>> a
>>> kind of inferiority complex of the Germanic people.
>>>
>>> In Europe, even today, Germanic and Latin people form two
distinct
>>> groups. Latins have always look the Nordics as Barbarians. Even
>> today.
>>> And Nordics do hate Latins very much and consider them
backwards.
>>> That same pattern repeat in the Americas between white-Anglos
and
>>> Hispanics. Is a hate that goes on for centuries.
>>>
>>> The eurocentrists went so far to claim that Native Americans
>> received
>>> their culture and were directed by some misterious white upper-
>> class.
>>> All of this has been shown to be bullshit. Native American
>>> civilizations were invented and created by Native Americans
>>> themselves. There is no doubt about it.
>>>
>>> I would like to know more about the Black roots of ancient
Egypt
>> for
>>> sure. And I believe in this group I will learn more.
>>>
>>> However, I am very interested in South West Africa, because
that
>>> region is the source of many cultural manifestations of Latin
>>> American culture, specially in arts and believes. Latin America
is
>> a
>>> multicultural society with roots in many places, and I do
believe
>>> there is a lot of ignorance about the African part of our past.
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>>>
>>>> Omar, you have to understand that racist scholars in the past

> have
 >>>> even tried to ascribe a hamitic origin even for the Yoruba
 > culture
 >>>> in Nigeria. One of the crux behind the argument of ancient
 Egypt
 >>>> basically boils down to the hamitic myth. Early Egyptologist
 >> stated
 >>>> the ancient Egyptians where like the modern Beja and Nubian
 >> people
 >>> but
 >>>> in reality most seperated these people from the bantu Central
 >>> Africans.
 >>>>
 >>>>
 >>>> What most people don't realize is that the Sahara was not
 always
 >>>> dry and that Western Africans and Nile Valley Africans trace
 > alot
 >> of
 >>>> their ancestry to the Central/Eastern Sahara area.
 >>>>
 >>>>
 >>>>> I will agree with you that Lower Egypt was like New York City
 of
 >>> its
 >>>> day with Libyans, Western Asians, and Mediterranean people
 > settling
 >>> and
 >>>> intermingling there. However, I would say So uthern Upper
 Egypt
 >>> around
 >>>> Luxor-Aswan was mostly what we would call black. To this day
 it
 >>> still
 >>>> largely is. This is also the region of Egypt that over the
 years
 >>> has
 >>>> had foreign settlement of Arabs but in small amounts.
 >>>>
 >>>>
 >>>>
 >>>>> I fear though that some people might isolate themselves to
 >>>> ancient Egypt and not explore the other beautiful cultures in
 >> other
 >>>> parts of Africa. Western African culture is still living, but
 the
 >>> only
 >>>> remnants of ancient Kmt are to be found amongst rural
 Fellahin
 > in
 >>>> Middle and Upper Egypt.
 >>>>
 >>>>
 >>>>> I can't say I agree that foreign Western Asians were always
 >>> settling
 >>>> and bringing the downfall of Kmt. You had Cretan and Western
 > Asian
 >>>> craftsmen settling right in the Delta and parts of Men-nefer.
 >>>> Especially during the third Intermediate period and later
 >> dyansties
 >>>> Phonecians, Syrians, and Jews settled in Northern and Middle
 > Egypt.
 >>>>
 >>>>
 >>>>
 >>>>
 >>>>
 >>>>
 >>>>> Your Sa3eadi Egyptian Friend,
 >>>>
 >>>>> Saidis_Aswan_Egy
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| 16091|2005-03-18 18:37:48|Mahari|Re: The Osirica are satisfied... deactivation initiated|

Here?s another perspective on the Eurocentric information they we have to deal with and de-construct. We should also keep in mind that when research began on KMT it was the late 1700?s to early-mid 1800?s. This was a couple hundred years after European Middle Ages and subsequent Renaissance. They were just discovering that the world was not flat. Essentially, they were still a very ignorant people but feeling their ?oats? from the renaissance, a period of intellectual and artistic re-birth - more appropriately an awakening. Yet, the nobles of Europe apparently felt they knew the vast world ? a world we ? as advanced as we are- are still discovering. So I think it?s important to keep that in mind when we refer to the writings of eurocentrics who, of course, like now, will quote the ?unassailable? knowledge of previous ignorant know-it-alls.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, Mahari <mahari@myway.com> wrote:

From: Mahari [mailto:mahari@myway.com]
To: Ta_Seti@yahoogroups.com
Date: Fri, 18 Mar 2005 20:33:44 -0500 (EST)
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

>>I wonder if people can tell me why geneticist when studying Egypt don't take into consideration documentation and oral traditions of local people of these regions. Like how many geneticist know that there are French looking people in Marris near Luxor? The local villages say that French people raped local women.<<

It's really quite simple, Saidis. They DO NOT RESPECT the opinions of indigenous Afrikans. Plain and simple. Anything, anything that suggests that Afrikans did more than till the soil to eke out - and I mean it must be "eke out" a living - not a prosperous productive type of living - is not acceptable. Or anything that they prefer not to hear. It is not to be believed. The Afrikan's account is not to be believed. Indo-europeans must make an accessment or it is not fact. This I find illogical considering their endless string of lies, cheats and liars. But then again it makes absolute sense when you consider that perspective. That is the only attitude that would fit appropriately in the scenario. It allows them to maintain control of their propaganda.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 18
In honor,
HTP,
Mahari

--- On Fri 03/18, saidis_aswan_egy <saidis_aswan_egy@yahoo.com> wrote:

From: saidis_aswan_egy [mailto:saidis_aswan_egy@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Sat, 19 Mar 2005 00:54:11 -0000
Subject: [Ta_Seti] Re: The Osirica are satisfied... deactivation initiated

Osirica, I think that modern Egyptologist tend to see the modern popula tion in Egypt as representative of the ancient Egyptian population. This is one of the main reasons why many don't flat out

say the ancient Egyptians were "black" Egyptologist seem to contend that the modern Egyptian population contains a homogeneity, and Egyptian researchers like Hawass are using genetics and other disciplines of science to prove such a continuity between modern and ancient Egyptians.

This is why you must be scientific with your debates to ward off propaganda. The funny thing is early anatomist like Sir Grafton Smith through the populations of Egypt started off as white and then was slowly contaminated with infusion of black slaves from areas southward.

This race debate issue of the ancient Egyptians always comes up on soc.culture.egy. Usually cross posters from white racist at another user group. Then when you get this debate on a normal message board you will always have that one person who claims they are modern Egyptians and they because they are not black then the ancient ones were not either.

This is another hidden side of the debate.

I wonder if people can tell me why geneticist when studying Egypt don't take into consideration documentation and oral traditions of local people of these regions. Like how many geneticist know that there are French looking people in Marris near Luxor? The local villages say that French people raped local women.

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

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| 16092|2005-03-18 19:02:22|Immmre|Re: Why Egypt and not Nigeria?|

Dear Paul,

Pleased to be of assistance. I happen to believe that the African experience in Latin America has been somewhat neglected in Africentric Studies. I've been encouraged by your willingness to let us do what we can to fill the void.

Best,
Raymond
| 16093|2005-03-18 20:02:47|Omar E. Vega|Re: Why Egypt and not Nigeria? (Blacks in Latin America)|
Dear Raymon and Paul,

Sorry to enter in this conversation. I would like to recommend a page with some outstanding figures from Latin America of Black and mixed African background:

<http://www.geocities.com/cirogyra/vega/blacks.htm>

There you'll find from a Catholic church Saint to a classical baroque sculptor and some clues about the reality in the South of the Americas.

In that site appear information about Native Americans, Germans and Jews of the Hispanic world, as well. It is a way to show our diversity.

The information is precise. I wrote it myself :)

Any questions are welcome

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, Immmre wrote:

> Dear Paul,

>

> Pleased to be of assistance. I happen to believe that
> the African experience in Latin America has been somewhat
> neglected in Africentric Studies. I've been encouraged
> by your willingness to let us do what we can to fill the void.

>

> Best,

> Raymond

| 16094|2005-03-18 21:06:13|biblical12|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Hola Omar,

En los Estados Unidos hay muchos hispanos que aparece como usted.
Vivo en Nueva York y encuentro' muchos de America Del Sur. Chile
acerca de Brazil y Argentina tiene una cultura mestiza. La influencia
del mar Pacifico ta da un espiritu de Asia tambien. Los estudios
geneticos se dice que hay una herencia maternal de Africa en pocos de
los Argentinos y Chileanos.

Piense Ud. como yo en lo que creo todo el mundo es uno. Somos los
hijos de Adan y Eva nacido en Africa hace dos cien mil anos.

En Ingles para todos:

You ask why Ancient Egypt and not Nigeria?

I remember as a child seeing paintings of Ancient Egyptians and
saying to myself, "Hey, they look like me!" Those pictures depict
reddish brown people. The average skintone of African Americans is
probably reddish brown. Also, this may sound a little weird, but I
think that the Ancient Egyptian disembodied spirits maybe be
influencing African Americans. The dead of Kemet can see from the
otherside the strongest African group on the planet who also resemble
them and may be seeking an outlet into the physical world.

The African Americans are really the only group in the world who
celebrate Ancient Egypt en masse. others try to claim th racially,
but only African Americans have made them "ancestors".

Charles

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

> Hi Charles,

>

> I am Hispanic of mainly Spanish background. That's my identity.
> However, things are curious in the Hispanic world.
> every one of us is part of just a single people: the human race.

And

> that varieties are the salt that make this world less boring.

>

> Imagine a world of clones were every society was exactly the same
of

> the other, and every single people was identical to its neighbour.

> That would be horrible. I prefer the world like it is now.

>

> I hope one day every people in the world study all other peoples on
> this planet. That day, I think, the world would be better.

>

> Regards,

>

> Omar Vega

>

>

>

> --- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

>>

>>

>> RaSeti and Omar,

>>

>> Southern Africa's Rock Art is older than the Saharan Rock Art
going

>> back to 25,000 B.C. and the original humans could have also been

> pygmy

>> like people from this region as well.

>>

>> The Sephardic Jewish Genetic profile of Spain includes a Berber

> origin

>> and Ancestors of most African Americans living in the Sahel may

> have

>> had contact with Berbers to the North. There is the U6 MtDNA in
> West
>> African tribes Fulbe, Wolof, Mandenka, Hausa, Tuaregs and others
at
>> small levels.
>>
>> There is African female mtDNA, L1-L3, in people in Portugal and
> Spain
>> and in Mizrahi and Yemenite Jews. The L MtDNA sequences in the
>> Mizrahi and Yemenite Jews also come from Southern and Eastern
> Africa.
>> Their foremothers' sisters descendants ended up in Brazil and
other
>> parts of South America.
>>
>> The Y chromosomes of many Sephardic Jews of Spain is E3b which is
> the
>> same for most North Africans. Another version of E3b is prevalent
>> along East Africa.
>>
>> African American ancestors also includes some from South West
> Africa
>> and that's why Bantu words from this region also appear in our
>> American English. The Stono Slave Rebellion in South Carolina was
> made
>> up of mostly Angolans. The Shotgun house design of the American
> south
>> is a Bantu design. The "Yard Show" of the American south is of
>> Congolese/Bantu origin and is based on the same philosophical
roots
> as
>> Latin America's Palo Mayombe. The Voodoo in New Orleans is
> partially
>> via Haiti from South West Africa. There are many Bantu Place
names
> on
>> America soil. The most famous one may be Congo Square!
>>
>> In other words, we are all related. Most likely if you are
African
>> American, your ancestry comes from many tribes. I was reading
> somewhere
>> that the slaveowners in the South, took the tall skinny men from
the
>> Sahelian regions and the big hipped women from further down the
>> African coast. When you add Eurogenes and Native Americans and
mix
> it
>> all up you end up with Beyonce Knowles !!!!!!! :-)
>>
>>
>> Charles
>>
>>
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
wrote:
>>>
>>> If you want to get technical, we (as all of humanity)
originated
> in
>>> the lacustrine region of east central Africa in the areas of
>> Uganda,
>>> Kenya, Burundi, Tanzania, and the nKongo.
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>>> Nubia is a late connotation to Ta-Nehesi as so is
> Ethiopia/Abssynia.
>>> Those aren't the names. The earliest records indicate that the
> whole
>>> Nile Valley region was one contiguous pocket of nations that
>> migrated
>>> in small spurts over thousands of years from this lacustrine
>> region.
>>>
>>> Kmt is the height of the society, but in my opinion, didn't
come
>> into
>>> prominence as a separate nation until the 11th dynasty. Reason
> being
>>> is that it didn't have a formal name until after the first
>>> intermediate period in which in most non-literary text was
called
>> Ta-
>>> Meri and in literary text, KMT. Before then it was simply
>>> called "Hnw" meaning the interior. It was the "interior" (more
so
> a
>>> Downtown for modern relation somewhat) of a larger empire
> (Nehesi).
>>>
>>> The Qustul evidence excavated by Bruce Williams and his team at
>>> cemetery L provides us with enough proof that Ta-Meri's origins
> lie

>>> south in Ta-Seti & Ta-Nehesi. But this is it's formal structure.

>>>

>>> The Sahara experienced what is called the Naptian Pluvial Period

>>> which is characterized by years of heavy rainfall followed by

> arid

>>> temperatures and spars precipitation. This is 10, 000 - 3000 BCE.

>>> During this time African people are migrating back and forth for

>>> trade and other reasons across what is now desert. These cultures

>>> influenced the formation of Kmt as well. Although Kmt was

> somewhat

>>> culturally connected, it was mainly made of smaller African

> ethnic

>>> groups. The thought processes of most Western thinkers is

> assuming

>>> everything is an "either/or" state, instead of multi

> possibilities

>>> (wholistic). Now while this may fuel Eurocentrists arguments,

> the

>>> multi influence that helped to formulate Ta-Merry is primaraly

>>> African in the most mundane sense of the word.

>>>

>>> A good example of how many African cultures almagamate nicely is

> the

>>> many influences in the mid 1970's that formulated Hip Hop from

>>> various regions (Jazz scat, West Coast funk, spoken word,

> Brazilian

>>> Capoeira {for breakin}, Jamaican Dancehall and Disco). All

>>> African/Caribbean American, but interwoven to create a new

> culture.

>>>

>>> I think Mr. Winters understands completely the origins of Ta-

> Meri's

>>> society.

>>>

>>> Asar Imhotep

>>> <http://www.mochasuite.com>

>>>

>>> --- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED

>>> wrote:

>>>> Dear :

>>>>

>>>> Brother I reconize you have studied a little bit I

> must

>>> say that are people did not start in kemit first but in Nubia

> (Sudan

>>> area). Kemit is a child of Abbysinia(ethiopia) and Abbysinia is

> a

>>> child of Nubia and Nubia is the beginning.

>>>>

>> Sincerly

>>> Laamb12000

>>>>

>>>> Mahari wrote:

>>>>>>However, I am very interested in South West Africa, because

> that

>>>> region is the source of many cultural manifestations of Latin

>>>> American culture, specially in arts and believes. Latin

> America

> is

>>>> a

>>>>> multicultural society with roots in many places, and I do

> believe

>>>> there is a lot of ignorance about the African part of our

> past.<<

>>>>

>>>>> Dr. Winters is the man to enlighten you on that.

>>>>

>>>>

>>>>

>>>>

>>>> Free India's Blacks.....

>>>> Man has no nobler function than to defend the truth.

>>>>-- Ruth McKenney

>>>>

>>>> Year: 12,951, March 16

>>>> In honor,

>>>> HTP,

>>>> Mahari

>>>>

>>>> --- On Thu 03/17, Omar E. Vega <oevega@y...> wrote:

>>>>

>>>> From: Omar E. Vega [<mailto:oevega@y...>]

>>>> To: Ta_Seti@yahoogroups.com

>>>> Date: Fri, 18 Mar 2005 04:40:17 -0000

>>>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt

> homeland

>> Af

>>> Americans
>>>>
>>>>
>>>>
>>>> Hi Friend,
>>>>
>>>> I do understand that the Egyptian past is important and that
>>>> eurocentric scholarship tried to change real history.
Besides,
>>> Egypt
>>>> together with Mesopotamia, are the oldest civilizations on
> earth.
>>>> They are the roots of Western, Muslim, and maybe Indian
>>> civilization
>>>> as well.
>>>>
>>>> Well, the eurocentric school tried to demonstrate that the
> Germanic
>>>> (also known as white) race was the only "carrier of the
light"
> in
>>> the
>>>> whole planet. So they invented the Indoeuropean myth. That's
>>>> ridiculous. Germanic people were called Barbarians by ancient
>>>> civilizations and the Romans had a tough time civilizing
them
>> The
>>>> Barbarians were very hard headed people. I believe
> eurocentrism
>> is
>>> a
>>>> kind of inferiority complex of the Germanic people.
>>>>
>>>> In Europe, even today, Germanic and Latin people form two
> distinct
>>>> groups. Latins have always look the Nordics as Barbarians.
Even
>>> today.
>>>> And Nordics do hate Latins very much and consider them
> backwards.
>>>> That same pattern repeat in the Americas between white-Anglos
> and
>>>> Hispanics. Is a hate that goes on for centuries.
>>>>
>>>> The eurocentrists went so far to claim that Native Americans
>>> received
>>>> their culture and were directed by some misterious white
upper-
>>> class.
>>>> All of this has been shown to be bullshit. Native American
>>>> civilizations were invented and created by Native Americans
>>>> themselves. There is no doubt about it.
>>>>
>>>> I would like to know more about the Black roots of ancient
> Egypt
>>> for
>>>> sure. And I believe in this group I will learn more.
>>>>
>>>> However, I am very interested in South West Africa, because
> that
>>>> region is the source of many cultural manifestations of Latin
>>>> American culture, specially in arts and believes. Latin
America
> is
>>> a
>>>> multicultural society with roots in many places, and I do
> believe
>>>> there is a lot of ignorance about the African part of our
past.
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>>>>>
>>>>> Omar, you have to understand that racist scholars in the
past
>> have
>>>>> even tried to ascribe a hamitic origin even for the Yoruba
>> culture
>>>>> in Nigeria. One of the crux behind the argument of ancient
> Egypt
>>>>> basically boils down to the hamitic myth. Early
Egyptologist
>>> stated
>>>>> the ancient Egyptians where like the modern Beja and Nubian
>>> people
>>>>> but
>>>>> in reality most seperated these people from the bantu
Central
>>>> Africans.
>>>>>
>>>>>

>>>>> What most people don't realize is that the Sahara was not
> always
>>>>> dry and that Western Africans and Nile Valley Africans
trace
>> alot
>>> of
>>>>> their ancestry to the Central/Eastern Sahara area.
>>>>>
>>>>>
>>>>> I will agree with you that Lower Egypt was like New York
City
> of
>>>> its
>>>>> day with Libyans, Western Asians, and Mediterranean people
>> settling
>>>> and
>>>>> intermingling there. However, I would say So uthern Upper
> Egypt
>>>>> around
>>>>> Luxor-Aswan was mostly what we would call black. To this
day
> it
>>>>> still
>>>>> largely is. This is also the region of Egypt that over the
> years
>>>>> has
>>>>> had foreign settlement of Arabs but in small amounts.
>>>>>
>>>>>
>>>>> I fear though that some people might isolate themselves to
>>>>> ancient Egypt and not explore the other beautiful cultures
in
>>>> other
>>>>> parts of Africa. Western African culture is still
living, but
> the
>>>>> only
>>>>> remnants of ancient Kmt are to be found amongst rural
> Fellahin
>> in
>>>>> Middle and Upper Egypt.
>>>>>
>>>>>
>>>>> I can't say I agree that foreign Western Asians were always
>>>> settling
>>>>> and bringing the downfall of Kmt. You had Cretan and
Western
>> Asian
>>>>> craftsmen settling right in the Delta and parts of Men-
nefer.
>>>>> Especially during the third Intermediate period and later
>> dynasties
>>>>> Phoenicians, Syrians, and Jews settled in Northern and Middle
>> Egypt.
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>> Your Sa3eadi Egyptian Friend,
>>>>>
>>>>> Saidis_Aswan_Egy
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>>>>>
>>>>> Yahoo! Groups Links
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
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>>>>>
>>>>> -----
>>>>> No banners. No pop-ups. No kidding.
>>>>> Make My Way your home on the Web - <http://www.myway.com>
>>>>> Yahoo! Groups SponsorADVERTISEMENT
>>>>>
>>>>>
>>>>> -----
>>>>> Yahoo! Groups Links
>>>>>
>>>>>
>>>>> To visit your group on the web, go to:
>>>>> http://groups.yahoo.com/group/Ta_Seti/
>>>>>
>>>>> To unsubscribe from this group, send an email to:

>>>> Ta_Seti-unsubscribe@yahoo.com
>>>>
>>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms
of
>>>> Service.
>>>>
>>>>
>>>>
>>>>-----
>>>> Do you Yahoo!?
>>>> Make Yahoo! your home page

| 16095|2005-03-18 21:07:09|biblical12|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Ta Seti,

Still answering question.....

I really dig ancient Nigeria as well. That's why I was NY Chango.
Nigeria is a mix of a lot of interesting cultures. The Yoruba are the
most urbane of West Africa and their religion and culture had a great
influence on Latin America. Nigeria has the world's 3rd oldest boat -
The Dafuna Canoe, the largest man-made structure in Africa - The
Eredo Wall of 100 miles. Only the Great Wall of China is larger! And
Nigeria has the Nok culture of 500 B.C.

The Yoruba religion, though pagan, is lively, colorful and
interesting. Their counting system of base 20 and base 2 math in Ifa
Divination is just right for some one using Computer Science.

Pesonally, I pretty sure i am part Sahelian, and I do believe West
Africa holds a lot of powerul secrets overlooked by most. The
knowledge of the Dogon, Mande and Fulani and others is too deep.

The folktales from Senegambia to Chad are too awesome -
shaepshifters, vampires, giants, knowledge of outer space. Many have
not been translated into English. This is the problem. West Africa
has many monuments that many African Americans do not know even
exist.

There was a thread on which is the African calendar. The Ancient
Egyptian calendar is still in use. But, in West Africa, there was/is
a four day week/ninety one week yearl calendar for Yoruba, Igbo and
others. The Soninke(Dyula) had an eight day week.

West Africa and Ancient Egypt/Nubia have real roots in the Sahara and
we know that from Rock Art going back to 10,000 B.C. While people are
looking into the pyramids along the Nile, the space ship may land in
West Africa (HINT) :-)

Hmmm....

Charles

| 16096|2005-03-18 22:13:59|Omar E. Vega|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Hola Charles,

Le podria responder en espa

ol, pero por respeto al grupo lo hare en
ingles si le parece. De paso le digo a usted y a nuestros amigos que
si, por casualidad, estan aprendiendo espa

ol que me escriban.

I could answer in Spanish, but because we should respect the group I
would answer in English, if you don't mind. By the way, I'll tell you
and our friend that, if it happens someone is studying Spanish, that
send me an e-mail.

Yes, Chile and Argentina are mainly mixtures of white and natives.
Brazil is mainly white and mulatto. However, in the way of thinking
and living, everyone in Latinamerica is very close. We are a big
family. And fusion is widespread. You can see that in music, for
example, where the Spanish guitar is mixed with the Quechua zampo

a
(pan flute) and the African drum. That's Latin America.

And about Asia, you are right too. Some Natives of Chile, for
example, look Japanese. My Wife and I lived in Canada some years ago,
and she looks typically Chilean. Once we went to a Chinese store to
buy certain pots and chopsteaks, and the Chinese teller ask her: Are
you Chinese? So, what else can I say. By the way, country people call
their wives 'the chinese lady'.

Yes. Man appeared in Africa. No doubt about it. And we should not
forget that the Homo Sappiens Sappiens, the current type of human
being, is a single species.

Ancient Egypt was a great civilization that lasted four thousand
years, and I do understand why Black Americans identify with it.
Perhaps the greatest value of Egypt, though, is not in the material
culture but in its values. Egypt was the first culture the world knew
that have some humanitarian values. And also it was a racial tolerant
society.

I believe that Black Americans feel the attraction of Egypt, in the
same way the Westerners feel identified with Greece, and South
Americans with the Inca empire. (Even though most westerners are not
the descendents of Greeks; and most South American are not
descendents of Quechuas either).

We all need certain icons where to reflect our lifes and hopes.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

>
>
> Hola Omar,
>
> En los Estados Unidos hay muchos hispanos que aparece como usted.
> Vivo en Nueva York y encuentro' muchos de America Del Sur. Chile
> acerca de Brazil y Argentina tiene una cultura mestiza. La
influencia
> del mar Pacifico ta da un espiritu de Asia tambien. Los estudios
> geneticos se dice que hay una herencia maternal de Africa en pocos
de
> los Argentinos y Chilenos.
>
> Piense Ud. como yo en lo que creo todo el mundo es uno. Somos los
> hijos de Adan y Eva nacido en Africa hace dos cien mil anos.
>
> En Ingles para todos:
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> You ask why Ancient Egypt and not Nigeria?
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> I remember as a child seeing paintings of Ancient Egyptians and
> saying to myself, "Hey, they look like me!" Those pictures depict
> reddish brown people. The average skintone of African Americans is
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> but only African Americans have made them "ancestors".
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> Charles

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>> Imagine a world of clones were every society was exactly the same
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>>>>>
>>>>>
>>>>>
>>>>>> Free India's Blacks....
>>>>>>> Man has no nobler function than to defend the truth.
>>>>>>> -- Ruth McKenney
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>>>>> That same pattern repeat in the Americas between white-
Anglos
>> and
>>>>> Hispanics. Is a hate that goes on for centuries.
>>>>>
>>>>> The eurocentrists went so far to claim that Native
Americans
>>>>> received
>>>>> their culture and were directed by some misterious white
> upper-
>>>>> class.
>>>>> All of this has been shown to be bullshit. Native American
>>>>> civilizations were invented and created by Native Americans
>>>>> themselves. There is no doubt about it.
>>>>>
>>>>> I would like to know more about the Black roots of ancient
>> Egypt
>>>>> for
>>>>> sure. And I believe in this group I will learn more.
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>>>>> However, I am very interested in South West Africa, because
>> that
>>>>> region is the source of many cultural manifestations of
Latin
>>>>> American culture, specially in arts and believes. Latin
> America
>> is
>>>> a
>>>>> multicultural society with roots in many places, and I do
>> believe
>>>>> there is a lot of ignorance about the African part of our
> past.
>>>>>
>>>>> Regards,
>>>>>
>>>>> Omar Vega
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>>>>>>
>>>>>>
>>>>>> Omar, you have to understand that racist scholars in the
> past

>>> have
>>>>> even tried to ascribe a hamitic origin even for the Yoruba
>>> culture
>>>>> in Nigeria. One of the crux behind the argument of ancient Egypt
>>>>> basically boils down to the hamitic myth. Early Egyptologist
>>>>> stated
>>>>> the ancient Egyptians where like the modern Beja and Nubian
>>>>> people
>>>>> but
>>>>> in reality most seperated these people from the bantu
> Central Africans.
>>>>>
>>>>>
>>>>> What most people don't realize is that the Sahara was not always dry and that Western Africans and Nile Valley Africans trace alot of their ancestry to the Central/Eastern Sahara area.
>>>>>
>>>>>
>>>>> I will agree with you that Lower Egypt was like New York City of its day with Libyans,Western Asians,and Mediterranean people settling and intermingling there. However, I would say So uthern Upper Egypt around Luxor-Aswan was mostly what we would call black. To this day it still largely is. This is also the region of Egypt that over the years has had foreign settlement of Arabs but in small amounts.
>>>>>
>>>>>
>>>>> I fear though that some people might isolate themselves to ancient Egypt and not explore the other beautiful cultures in other parts of Africa. Western African culture is still living,but the remnants of ancient Kmt are to be found amongst rural Fellahin in Middle and Upper Egypt.
>>>>>
>>>>>
>>>>> I can't say I agree that foreign Western Asians were always settling and bringing the downfall of Kmt. You had Cretan and Western Asian craftsmen settling right in the Delta and parts of Men-nefer. Especially during the third Intermediate period and later dynasties Phonecians,Syrians,and Jews settled in Northern and Middle Egypt.
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>> Your Sa3eadī Egyptian Friend,
>>>>>
>>>>> Saidis_Aswan_Egy

>>>>> Yahoo! Groups Links
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>
>>>>>-----
>>>>> No banners. No pop-ups. No kidding
>>>>> Make My Way your home on the Web - <http://www.myway.com>
>>>>> Yahoo! Groups SponsorADVERTISEMENT
>>>>>
>>>>>
>>>>>-----
>>>>> Yahoo! Groups Links
>>>>>
>>>>> To visit your group on the web, go to:
>>>>> http://groups.yahoo.com/group/Ta_Seti/
>>>>>
>>>>> To unsubscribe from this group, send an email to:
>>>>> Ta_Seti-unsubscribe@yahoogroups.com
>>>>>
>>>>> Your use of Yahoo! Groups is subject to the Yahoo! Terms
> of
>>>> Service.
>>>>>
>>>>>
>>>>>
>>>>>-----
>>>>> Do you Yahoo!?
>>>>> Make Yahoo! your home page

| 16097/2005-03-18 23:40:39|ulagankmy|Fwd: Hatshepsut's Seafaring Ships to Punt Discovered|
--- In evolutionary-psychology@yahoogroups.com, "Marc Washington"
wrote:
02-16-900-14-20-00-01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
<http://www.mightymall.com/TheSecondBookImages/02-16-900-14-20-00-01.jpg>

"Kathryn Bard and Rodolfo Fattovich have found last December the well-preserved timbers and riggings of pharaonic seafaring ships inside two man-made caves on Egypt's Red Sea coast. They are the first pieces ever recovered from Egyptian seagoing vessels, and along with hieroglyphic inscriptions found near one of the caves, they promise to shed light on an elaborate network of ancient Red Sea trade. Inside they found a network of larger rooms and an assortment of nautical items, among them ropes, a wooden bowl, and a mesh bag. They also found two curved cedar planks that were probably the steering oars on a 70-foot-long ship from Queen Hatshepsut's famous 15th-century B.C. naval expedition to Punt. An important historical stela with the cartouche of King Amenemhat III, was also there. "The text recounts two expeditions led by government officials to Punt and Bia-Punt, whose location is uncertain. It was not known until this stela that King Amenemhat III had sent any expeditions to Punt."

See more:
<http://www.bu.edu/bridge/archive/2005/03-18/archaeologist.html>

Marc's comment below:

I made two posters showing common motifs between Egypt and Mesoamerica. One of them follows:

02-16-900-14-20-00-01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
<http://www.mightymall.com/TheSecondBookImages/02-16-900-14-20-00-01.jpg>

Here, the ba bird, panther (interesting is that in Mesoamerica, the animal god is riding the panther and I have a photograph of an identical stone carving of a god riding a panther from Anatolia about 6000 BC), the god Bes, and seals. The poster proves nothing. Graham Hancock said that the Egyptians had sea-faring ships and transported their culture to Mesoamerica. Is he right or wrong? Don't know. But it does raise interesting possibilities.

Best regards,

Marc Washington

--- End forwarded message ---

| 16098|2005-03-19 08:55:28|cristofori whitakara|Re: Fwd: Hatshepsut's Seafaring Ships to|

well heres is evidence that you provided showing explicitly that the comparisons are identical. let us see if someone refuting this possibilty provide evidence of this not occuring.

ulagankmy wrote:

--- In evolutionary-psychology@yahooogroups.com, "Marc Washington" wrote:
02-16-900-14-20-00-01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
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Best regards,

Marc Washington

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.

.

.

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.

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.

.

--- End forwarded message ---

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| 16099|2005-03-19 09:01:22|cristofori whitakara|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|

this group is about ta-seti but i know in "latin" america dark-skinned latinos are segregated. i hear this from my puerto rican co workers who tell me even though they (dark-skinned) are boriquas we only want them around for cultural entertainment (music, et al) and then we dont want them around anymore. ♦ this was told to me by a puerto rican born there. ♦ i can assume its like this for most drk-skinned afro-latinos in latin america i.e. venezuela, colombia or brazil.

"Omar E. Vega" wrote:

Hola Charles,

Le podria responder en espa?ol, pero por respeto al grupo lo hare en ingles si le parece. De paso le digo a usted y a nuestros amigos que si, por casualidad, estan aprendiendo espa?ol que me escriban.

I could answer in Spanish, but because we should respect the group I would answer in English, if you don't mind. By the way, I'll tell you and our friend that, if it happens someone is studying Spanish, that send me an e-mail.

Yes, Chile and Argentina are mainly mixtures of white and natives. Brazil is mainly white and mulatto. However, in the way of thinking and living, everyone in Latinamerica is very close. We are a big family. And fusion is widespreadd. You can see that in music, for example, where the Spanish guitar is mixed with the Quechua zampo?a (pan flute) and the African drum. That's Latin America.

And about Asia, you are right too. Some Natives of Chile, for example, look Japanese. My Wife and I lived in Canada some years ago, and she looks typically Chilean. Once we went to a Chinese store to buy certain pots and chopsteaks, and the Chinese teller ask her: Are you Chinese? So, what else can I say. By the way, country people call their wives ♦ "the chinese lady".

Yes. Man appeared in Africa. No doubt about it. And we should not forget that the Homo Sapiens Sapiens, the current type of human being, is a single species.

Ancient Egypt was a great civilization that lasted four thousand years, and I do understand why Black Americans identify with it. Perhaps the greatest value of Egypt, though, is not in the material culture but in its values. Egypt was the first culture the world knew that have some humanitarian values. And also it was a racial tolerant society.

I believe that Black Americans feel the attraction of Egypt, in the same way the Westerners feel identified with Greece, and South Americans with the Inca empire. (Even though most westerners are not the descendents of Greeks; and most South American are not descendents of Quechuas either).

We all need certain icons where to reflect our lifes and hopes.

Regards,

Omar Vega

--- In Ta_Seti@yahooogroups.com, "biblicall12" wrote:

>
>
> Hola Omar,
>
> En los Estados Unidos hay muchos hispanos que aparece como usted.
> Vivo en Nueva York y encuentro' muchos de America Del Sur. Chile
> acerca de Brazil y Argentina tiene una cultura mestiza. La
influencia
> del mar Pacifico ta da un espiritu de Asia tambien. Los estudios
> geneticos se dice que hay una herencia maternal de Africa en pocos
de
> los Argentinos y Chilenos.
>
> Piense Ud. como yo en lo que creo todo el mundo es uno. Somos los
> hijos de Adan y Eva nacido en Africa hace dos cien mil anos.
>
> En Ingles para todos:
>
> You ask why Ancient Egypt and not Nigeria?
>
> I remember as a child seeing paintings of Ancient Egyptians and
> saying to myself, "Hey, they look like me!" Those pictures depict
> reddish brown people. The average skintone of African Americans is
> probably reddish brown. Also, this may sound a little weird, but I
> think that the Ancient Egyptian disembodied spirits maybe be
> influencing African Americans. The dead of Kemet can see from the
> otherside the strongest African group on the planet who also
resemble
> them and may be seeking an outlet into the physical world.
>
> The African Americans are really the only group in the world who
> celebrate Ancient Egypt en masse. others try to claim th racially,
> but only African Americans have made them "ancestors".
>
> Charles♦♦

>
>
>
>
> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega" wrote:
>
>
> Hi Charles,
>
>
> I am Hispanic of mainly Spanish background. That's my identity.
> However, things are curious in the Hispanic world.
> every one of us is part of just a single people: the human race.
> And
> that varieties are the salt that make this world less boring.
>
>
> Imagine a world of clones were every society was exactly the same
> of
> the other, and every single people was identical to its
neighbour.
> That would be horrible. I prefer the world like it is now.
>
>
> I hope one day every people in the world study all other peoples

```

on
>> this planet. That day, I think, the world would be better.
>>
>> Regards,
>>
>> Omar Vega
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "biblicall2" wrote:
>>
>>
>>
>> RaSeti and Omar,
>>
>> Southern Africa's Rock Art is older than the Saharan Rock Art
>going
>> back to 25,000 B.C. and the original humans could have also
been
>> pygmy
>> like people from this region as well.
>>
>> The Sephardic Jewish Genetic profile of Spain includes a Berber
>origin
>> and Ancestors of most African Americans living in the Sahel may
>have
>> had contact with Berbers to the North. There is the U6 MtdNA in
>West
>> African tribes Fulbe, Wolof, Mandenka, Hausa, Tuareg and others
>at
>> small levels.
>>
>> There is African female mtDNA, L1-L3, in people in Portugal and
>Spain
>> and in Mizrahi and Yemenite Jews. The L MtdNA sequences in the
>> Mizrahi and Yemenite Jews also come from Southern and Eastern
>Africa.
>> Their foremothers' sisters descendants ended up in Brazil and
>other
>> parts of South America.◆◆
>>
>> The Y chromosomes of many Sephardic Jews of Spain is E3b which
is
>> the
>> same for most North Africans. Another version of E3b is
prevalent
>> along East Africa.
>>
>> African American ancestors also includes some from South West
>Africa
>> and that's why Bantu words from this region also appear in our
>> American English. The Stono Slave Rebellion in South Carolina
was
>> made
>> up of mostly Angolans. The Shot-gun house design of the
American
>> south
>> ◆ is a Bantu design. The "Yard Show" of the American south is of
>> Congolese/Bantu origin and is based on the same philosophical
>roots
>> as
>> Latin America's Palo Mayombe. The Voodoo in New Orleans is
>> partially
>> via Haiti from South West Africa. There are many Bantu Place
>names
>> on
>> America soil. The most famous one may be Congo Square!
>>
>> In other words, we are all related. Most likely if you are
>African
>> American, your ancestry comes from many tribes. I was reading
>> somewhere
>> that the slaveowners in the South, took the tall skinny men from
>the
>> Sahelian regions and the big hipped women from further down the
>> African coast. When you add Eurogenes and Native Americans and
>mix
>> it
>> all up you end up with Beyonce Knowles !!!!!!!! :-)
>>
>>
>> Charles◆
>>
>>
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "Asar Imhotep"
>wrote:
>>
>>
>> If you want to get technical, we (as all of humanity)
>originated
>> in
>> the lacustrine region of east central Africa in the areas of
>> Uganda,
>> Kenya, Burundi, Tanzania, and the nKongo.
>>
>> Nubia is a late connotation to Ta-Nehesi as so is
>> Ethiopia/Abysynia.
>> Those aren't the names. The earliest records indicate that
the
>> whole
>> Nile Valley region was one contiguous pocket of nations that
>> migrated
>> in small sperts over thousands of years from this lacustrine
>> region.
>>
>> Kmt is the height of the society, but in my opinion, didn't
>come
>> into
>> prominence as a sepearate nation until the 11th dynasty.
Reason
>> being
>> is that it didn't have a formal name until after the first
>> intermediate period in which in most non-literary text was
>called
>> Ta-
>> Meri and in literary text, KMT. Before then it was simply
>> called "Hnw" meaning the interior. It was the "interior"
>(more

```

```
> so  
>>> > Downtown for modern relation somewhat) of a larger empire  
>> (Nehesi).  
>>>  
>>> The Qustul evidence escavated by Bruce Williams and his team  
at  
>>> cemetary L provides us with enough proof that Ta-Meri's  
origins  
>> lie  
>>> south in Ta-Seti & Ta-Nehesi. But this is it's formal  
> structure.  
>>>  
>>> The Sahara experienced what is called the Naptian Pluvial  
> Period  
>>> which is characterized by years of heavy rainfall followed by  
>> arid  
>>> temperatures and spars precipitation. This is 10, 000 - 3000  
> BCE.  
>>> During this time African people are migrating back and forth  
> for  
>>> trade and other reasons across what is now desert. These  
> cultures  
>>> influenced the formation of Kmt as well. Although Kmt was  
> somewhat  
>>> culturally connected, it was mainly made of smaller African  
> ethnic  
>>> groups. The thought processes of most Western thinkers is  
> assuming  
>>> everything is an "either/or" state, instead of multi  
> possibilities  
>>> (wholistic). Now while this may fuel Eurocentrists  
arguemnts,  
>> the  
>>> multi influence that helped to formulate Ta-Merry is  
primaraly  
>>> African in the most mundane sense of the word.  
>>>  
>>> A good example of how many African cultures almagamate nicely  
> is  
>> the  
>>> many influences in the mid 1970's that formulated Hip Hop  
from  
>>> various regions (Jazz scat, West Coast funk, spoken word,  
>> Brazilian  
>>> Capoiara {for breakin}, Jamaican Dancehall and Disco}. All  
>>> African/Caribbean American, but interwoven to create a new  
> culture.  
>>>  
>>> I think Mr. Winters understands completely the origins of Ta-  
>> Meri's  
>>> society.  
>>>  
>>>  
>>> Asar Imhotep  
>>> http://www.mochasuite.com  
>>>  
>>> --- In Ta_Seti@yahooogroups.com, ABDUL-RAHMAAN SHAHEED  
>> wrote:  
>>> Dear :  
>>> ♦♦♦♦♦♦♦♦♦♦ Brother I reconize you have studied a littile bit  
>>> must  
>>> say that are people did not start in kemit first but in Nubia  
>> (Sudan  
>>> area). Kemit is a child of Abbysinia(ethiopia) and Abbysinia  
is  
> a  
>>> child of Nubia and Nubia is the beginning.  
>>> Sincerely  
>>> Laambi2000  
>>>  
>>> Mahari wrote:  
>>> >>However, I am very interested in South West Africa,  
because  
>> that  
>>> region is the source of many cultural manifestations of  
Latin  
>>> American culture, specially in arts and believes. Latin  
> America  
> is  
>>> a  
>>> multicultural society with roots in many places, and I do  
> believe  
>>> there is a lot of ignorance about the African part of our  
> past.<<  
>>>  
>>> Dr. Winters is the man to enlighten you on that.  
>>>  
>>>  
>>>  
>>>  
>>> Free India's Blacks.....  
>>> Man has no nobler function than to defend the truth.  
>>> -- Ruth McKenny  
>>>  
>>> Year: 12,951, March 16  
>>> In honor,  
>>> HTP,  
>>> Mahari  
>>>  
>>> --- On Thu 03/17, Omar E. Vega <oevega@y...> wrote:  
>>>  
>>> From: Omar E. Vega [mailto:oevega@y...]  
>>> To: Ta_Seti@yahooogroups.com  
>>> Date: Fri, 18 Mar 2005 04:40:17 -0000  
>>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt  
> homeland  
>> Af  
>>> Americans  
>>>  
>>>  
>>>  
>>> Hi Friend,  
>>>  
>>>  
>>> I do understand that the Egyptian past is important and
```

that
> > > > eurocentric scholarship tried to change real history.
> Besides,
> > > > Egypt
> > > > together with Mesopotamia, are the oldest civilizations on
> > earth.
> > > > They are the roots of Western, Muslim, and maybe Indian
> > > > civilization
> > > > as well.
> > > >
> > > > Well, the eurocentric school tried to demonstrate that the
> > Germanic
> > > > (also known as white) race was the only "carrier of the
> > light"
> > in
> > > > the
> > > > whole planet. So they invented the Indoeuropean myth.
That's
> > > > ridiculous. Germanic people were called Barbarians by
ancient
> > > > civilizations and the Romans had a tough time civilizing
> > them.
> > > The
> > > > Barbarians where very hard headed people. I believe
> > eurocentrism
> > is
> > > > a
> > > > kind of inferiority complex of the Germanic people.
> > > >
> > > > In Europe, even today, Germanic and Latin people form two
> > distinct
> > > > groups. Latins have always look the Nordics as Barbarians.
> > Even
> > > > today.
> > > > And Nordics do hate Latins very much and consider them
> > backwards.
> > > > That same pattern repeat in the Americas between white-
Anglos
> > and
> > > > Hispanics. Is a hate that goes on for centuries.
> > > >
> > > > The eurocentrists went so far to claim that Native
Americans
> > > > received
> > > > their culture and were directed by some misterious white
> > upper-
> > > > class.
> > > > All of this has been shown to be bullshit. Native American
> > > > civilizations were invented and created by Native Americans
> > > > themselves. There is no doubt about it.
> > > >
> > > > I would like to know more about the Black roots of ancient
> > Egypt
> > > > for
> > > > sure. And I believe in this group I will learn more.
> > > >
> > > > However, I am very interested in South West Africa, because
> > that
> > > > region is the source of many cultural manifestations of
Latin
> > > > American culture, specially in arts and believes. Latin
> > America
> > is
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> > > > multicultural society with roots in many places, and I do
> > believe
> > > > there is a lot of ignorance about the African part of our
> > past.
> > > >
> > > > Regards,
> > > >
> > > > Omar Vega
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
> > > >
> > > > Omar, you have to understand that racist scholars in the
> > past
> > > have
> > > > even tried to ascribe a hamitic origin even for the
Yoruba
> > > culture
> > > > in Nigeria. One of the crux behind the argument of
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> > Egypt
> > > > > basically boils down to the hamitic myth. Early
> > Egyptologist
> > > > stated
> > > > > the ancient Egyptians where like the modern Beja and
Nubian
> > > > people
> > > > but
> > > > > in reality most seperated these people from the bantu
> > Central
> > > > Africans.
> > > >
> > > >
> > > > > What most people don't realize is that the Sahara was not
> > always
> > > > > dry and that Western Africans and Nile Valley Africans
> > trace
> > > alot
> > > of
> > > > > their ancestry to the Central/Eastern Sahara area.
> > > >
> > > >
> > > > > I will agree with you that Lower Egypt was like New York
> > City
> > of
> > > > > its
> > > > > day with Libyans, Western Asians, and Mediterranean people
> > > settling
> > > > and
> > > > > intermingling there. However, I would say So uthern Upper
> > Egypt
> > > > around
> > > > > Luxor-Aswan was mostly what we would call black. To this
> > day
> > > it

[illegible]

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| 16100|2005-03-19 10:16:17|Omar E. Vega|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Hi Cristofori,

Yes,

There is some racial discrimination in Latin America. But you are wrong if you think there is a racial divide like the one one observe in the USA, or the one that existed in South Africa.

Racial discrimination in Latin America goes in any direction. Sometimes is against dark skinned people, other times is against natives, or ibेरians. Asians suffer some of it too. But there is also racial discrimination against whites and blondy people. That's the origin of the name Gringo. However, all people study, work and lives together. (The only people that lives by themselves is the upper class)

So, there are dumb people in Latin America, too. I remember a

Bolivian beauty queen that says the poverty of the western side of its country was because there lives too many Indians. Well, that beauty queen had all the features of Atahualpa.

In Brazil there is more tolerance than in Hispanic America. But in the Caribbean there exist certain degrees of intolerance that sometimes get very ridiculous. It's a lack of knowing what they really are. In Dominican Republic, for example, most people are mulatto (mixtures of whites and blacks), but they don't want to recognize the African heritage, and consider that light skin colour is a "gift from God". Imagine!

However, the reality is that you can't divide Latin Americans in groups sharply because mixture is widespread and we share the same culture. If you visit Latin America you will see that diversity is the norm, and that people of the "so called" different races work and marry together. Moreover, you will find that in any extended family, all these "races" are present.

There is also love in Latin America, and lots of it. And love, you know, is more powerful than hate.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> this group is about ta-seti but i know in "latin" america dark-

skinned latinos are segregated. i hear this from my puerto rican co workers who tell me even though they (dark-skinned) are boriquas we only want them around for cultural entertainment (music, et al) and then we don't want them around anymore. this was told to me by a puerto rican born there. i can assume it's like this for most dark-skinned afro-latinos in latin america i.e. venezuela, colombia or brazil.

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> si, por casualidad, estan aprendiendo español que me escriban.
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> I could answer in Spanish, but because we should respect the group

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> would answer in English, if you don't mind. By the way, I'll tell

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> Brazil is mainly white and mulatto. However, in the way of thinking
> and living, everyone in Latin America is very close. We are a big
> family. And fusion is widespread. You can see that in music, for
> example, where the Spanish guitar is mixed with the Quechua zampoña
> (pan flute) and the African drum. That's Latin America.
>
> And about Asia, you are right too. Some Natives of Chile, for
> example, look Japanese. My Wife and I lived in Canada some years

ago,

> and she looks typically Chilean. Once we went to a Chinese store to
> buy certain pots and chopsteaks, and the Chinese teller ask her:

Are

> you Chinese? So, what else can I say. By the way, country people

call

> their wives "the chinese lady".
>
> Yes. Man appeared in Africa. No doubt about it. And we should not
> forget that the Homo Sapiens Sapiens, the current type of human
> being, is a single species.
>
> Ancient Egypt was a great civilization that lasted four thousand
> years, and I do understand why Black Americans identify with it.
> Perhaps the greatest value of Egypt, though, is not in the material
> culture but in its values. Egypt was the first culture the world

knew

> that have some humanitarian values. And also it was a racial

tolerant

> society.

>

> I believe that Black Americans feel the attraction of Egypt, in the

> same way the Westerners feel identified with Greece, and South

> Americans with the Inca empire. (Even though most westerners are

not

> the descendents of Greeks; and most South American are not

> descendents of Quechuas either).

>

> We all need certain icons where to reflect our lives and hopes.

>

>

> Regards,

>

> Omar Vega

>

> --- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

>>

>>

>> Hola Omar,

>>

>> En los Estados Unidos hay muchos hispanos que aparece como usted.

>> Vivo en Nueva York y encuentro muchos de America Del Sur. Chile

>> acerca de Brazil y Argentina tiene una cultura mestiza. La

> influencia

>> del mar Pacifico ta da un espiritu de Asia tambien. Los estudios

>> geneticos se dice que hay una herencia maternal de Africa en

pocos

> de

>> los Argentinos y Chilenos.

>>

>> Piense Ud. como yo en lo que creo todo el mundo es uno. Somos los

>> hijos de Adan y Eva nacido en Africa hace dos cien mil anos.

>>

>> En Ingles para todos:

>>

>> You ask why Ancient Egypt and not Nigeria?

>>

>> I remember as a child seeing paintings of Ancient Egyptians and

>> saying to myself, "Hey, they look like me!" Those pictures depict

>> reddish brown people. The average skintone of African Americans

is

>> probably reddish brown. Also, this may sound a little weird, but

I

>> think that the Ancient Egyptian disembodied spirits maybe be

>> influencing African Americans. The dead of Kemet can see from the

>> otherside the strongest African group on the planet who also

> resemble

>> them and may be seeking an outlet into the physical world.

>>

>> The African Americans are really the only group in the world who

>> celebrate Ancient Egypt en masse. others try to claim th

racially,

>> but only African Americans have made them "ancestors".

>>

>> Charles

>>

>>

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

wrote:

>>>

>>> Hi Charles,

>>>

>>> I am Hispanic of mainly Spanish background. That's my identity.

>>> However, things are curious in the Hispanic world.

>>> every one of us is part of just a single people: the human

race.

>> And

>>> that varieties are the salt that make this world less boring.

>>>

>>> Imagine a world of clones were every society was exactly the

same

>> of

>>> the other, and every single people was identical to its

> neighbour.
>>> That would be horrible. I prefer the world like it is now.
>>>
>>> I hope one day every people in the world study all other

peoples

> on
>>> this planet. That day, I think, the world would be better.
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "bibical12"

wrote:

>>>>
>>>>
>>>> RaSeti and Omar,
>>>>
>>>> Southern Africa's Rock Art is older than the Saharan Rock Art
>> going
>>>> back to 25,000 B.C. and the original humans could have also
> been
>>> pygmy
>>>> like people from this region as well.
>>>>
>>>> The Sephardic Jewish Genetic profile of Spain includes a

Berber

>>> origin
>>>> and Ancestors of most African Americans living in the Sahel

may

>>> have
>>>> had contact with Berbers to the North. There is the U6 MtDNA

in

>>> West
>>>> African tribes Fulbe, Wolof, Mandenka, Hausa, Tuareg and

others

>> at
>>>> small levels.
>>>>
>>>> There is African female mtDNA, L1-L3, in people in Portugal

and

>>> Spain
>>>> and in Mizrahi and Yemenite Jews. The L MtDNA sequences in

the

>>>> Mizrahi and Yemenite Jews also come from Southern and

Eastern

>>> Africa.
>>>> Their foremothers' sisters descendants ended up in Brazil and
>> other
>>>> parts of South America.
>>>>
>>>> The Y chromosomes of many Sephardic Jews of Spain is E3b

which

> is
>>> the
>>>> same for most North Africans. Another version of E3b is
> prevalent
>>>> along East Africa.
>>>>
>>>> African American ancestors also includes some from South West
>>> Africa
>>>> and that's why Bantu words from this region also appear in

our

>>>> American English. The Stono Slave Rebellion in South Carolina
> was
>>> made
>>>> up of mostly Angolans. The Shot-gun house design of the
> American
>>> south
>>>> is a Bantu design. The "Yard Show" of the American south is

of

>>>> Congolese/Bantu origin and is based on the same philosophical
>> roots

>>> as
>>>> Latin America's Palo Mayombe. The Voodoo in New Orleans is
>>> partially
>>>> via Haiti from South West Africa. There are many Bantu Place
>> names
>>> on
>>>> America soil. The most famous one may be Congo Square!
>>>>
>>>> In other words, we are all related. Most likely if you are
>> African
>>>> American, you ancestry comes from many tribes. I was reading
>>> somewhere
>>>> that the slaveowners in the South, tok the tall skinny men

from

>> the
>>>> Sahelian regions and the big hipped women from further down

the

>>>> African coast. When you add Eurogenes and Native Americans

and

>> mix
>>> it
>>>> all up you end up with Beyonce Knowles !!!!!!!!! :-)
>>>>
>>>>
>>>> Charles
>>>>
>>>>
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
>> wrote:
>>>>
>>>>> If you want to get technical, we (as all of humanity)
>> originated
>>> in
>>>>> the lacustrine region of east central Africa in the areas

of

>>>> Uganda,
>>>>> Kenya, Burindi, Tanzania, and the nKongo.
>>>>>
>>>>> Nubia is a late connotation to Ta-Nehesi as so is
>>> Ethiopia/Abssynia.
>>>>> Those aren't the names. The earliest records indicate that
> the
>>> whole
>>>>> Nile Valley region was one contiguous pocket of nations

that

>>>> migrated
>>>>> in small sperts over thousands of years from this

lacustrine

>>>> region.
>>>>>
>>>>> Kmt is the height of the society, but in my opinion, didn't
>> come
>>>> into
>>>>> prominence as a seperate nation until the 11th dynasty.
> Reason
>>> being
>>>>> is that it didn't have a formal name until after the first
>>>>> intermediate period in which in most non-literary text was
>> called
>>>> Ta-
>>>>> Meri and in literary text, KMT. Before then it was simply
>>>>> called "Hnw" meaning the interior. It was the "interior"
> (more
>> so
>>> a
>>>>> Downtown for modern relation somewhat) of a larger empire
>>> (Nehesi).
>>>>>
>>>>> The Qustul evidence escavated by Bruce Williams and his

team

> at
>>>>> cemetary L provides us with enough proof that Ta-Meri's
> origins
>>> lie
>>>>> south in Ta-Seti & Ta-Nehesi. But this is it's formal
>> structure.
>>>>>
>>>>> The Sahara experienced what is called the Naptian Pluvial
>> Period
>>>>> which is characterized by years of heavy rainfall followed

by

>>> arid
>>>>> temperatures and sparse precipitation. This is 10,000 -

3000

>> BCE.
>>>>> During this time African people are migrating back and

forth

>> for
>>>>> trade and other reasons across what is now desert. These
>> cultures
>>>>> influenced the formation of Kmt as well. Although Kmt was
>>> somewhat
>>>>> culturally connected, it was mainly made of smaller African
>>> ethnic
>>>>> groups. The thought processes of most Western thinkers is
>>> assuming
>>>>> everything is an "either/or" state, instead of multi
>>> possibilities
>>>>> (wholistic). Now while this may fuel Eurocentrists
> arguments,
>>> the
>>>>> multi influence that helped to formulate Ta-Merry is
> primarily
>>>>> African in the most mundane sense of the word.
>>>>>
>>>>> A good example of how many African cultures amalgamate

nicely

>> is
>>> the
>>>>> many influences in the mid 1970's that formulated Hip Hop
> from
>>>>> various regions (Jazz scat, West Coast funk, spoken word,
>>> Brazilian
>>>>> Capoeira {for breakin}, Jamaican Dancehall and Disco). All
>>>>> African/Caribbean American, but interwoven to create a new
>>> culture.
>>>>>
>>>>> I think Mr. Winters understands completely the origins of

Ta-

>>> Meri's
>>>>> society.
>>>>>
>>>>>
>>>>> Asar Imhotep
>>>>> <http://www.mochasuite.com>
>>>>>
>>>>> --- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED
>>>>> wrote:
>>>>>> Dear :
>>>>>>
>>>>>> Brother I recognize you have studied a little

bit

> I
>>> must
>>>>> say that are people did not start in kemit first but in

Nubia

>>> (Sudan
>>>>> area). Kemit is a child of Abyssinia(ethiopia) and

Abyssinia

> is
>> a
>>>>> child of Nubia and Nubia is the beginning.
>>>>>
>
>>>>> Sincerely
>>>>> Laamb12000
>>>>>
>>>>>> Mahari wrote:
>>>>>>> However, I am very interested in South West Africa,
> because
>>> that
>>>>>> region is the source of many cultural manifestations of
> Latin
>>>>>>> American culture, specially in arts and believes. Latin
>> America
>>> is
>>>>> a
>>>>>>> multicultural society with roots in many places, and I do
>>> believe
>>>>>>> there is a lot of ignorance about the African part of our
>>> past.<<
>>>>>>>

>>>>>> Dr. Winters is the man to enlighten you on that.
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> Free India's Blacks.....
>>>>>> Man has no nobler function than to defend the truth.
>>>>>> -- Ruth McKenney
>>>>>>
>>>>>> Year: 12,951, March 16
>>>>>> In honor,
>>>>>> HTP,
>>>>>> Mahari
>>>>>>
>>>>>> --- On Thu 03/17, Omar E. Vega <oevega@y...> wrote:
>>>>>>
>>>>>> From: Omar E. Vega [mailto:oevega@y...]
>>>>>> To: Ta_Seti@yahoogroups.com
>>>>>> Date: Fri, 18 Mar 2005 04:40:17 -0000
>>>>>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt
>>> homeland
>>>> Af
>>>>> Americans
>>>>>>
>>>>>>
>>>>>>
>>>>>> Hi Friend,
>>>>>>
>>>>>> I do understand that the Egyptian past is important and
> that
>>>>>> eurocentric scholarship tried to change real history.
>> Besides,
>>>>>> Egypt
>>>>>> together with Mesopotamia, are the oldest civilizations

on

>>> earth.
>>>>>> They are the roots of Western, Muslim, and maybe Indian
>>>>>> civilization
>>>>>> as well.
>>>>>>
>>>>>> Well, the eurocentric school tried to demonstrate that the
>>> Germanic
>>>>>> (also known as white) race was the only "carrier of the
>> light"
>>> in
>>>>>> the
>>>>>> whole planet. So they invented the Indoeuropean myth.
> That's
>>>>>> ridiculous. Germanic people were called Barbarians by
> ancient
>>>>>> civilizations and the Romans had a tough time civilizing
>> them
>>>> The
>>>>>> Barbarians where very hard headed people. I believe
>>> eurocentrism
>>>> is
>>>>> a
>>>>>> kind of inferiority complex of the Germanic people.
>>>>>>
>>>>>> In Europe, even today, Germanic and Latin people form two
>>> distinct
>>>>>> groups. Latins have always look the Nordics as

Barbarians.

>> Even
>>>>>> today.
>>>>>> And Nordics do hate Latins very much and consider them
>>> backwards.
>>>>>> That same pattern repeat in the Americas between white-
> Anglos
>>> and
>>>>>> Hispanics. Is a hate that goes on for centuries.
>>>>>>
>>>>>> The eurocentrists went so far to claim that Native
> Americans
>>>>>> received
>>>>>> their culture and were directed by some misterious white
>> upper-
>>>>>> class.
>>>>>> All of this has been shown to be bullshit. Native

American

>>>>>> civilizations were invented and created by Native

Americans

>>>>>> themselves. There is no doubt about it.
>>>>>>
>>>>>> I would like to know more about the Black roots of

ancient

>>> Egypt
>>>>> for
>>>>>> sure. And I believe in this group I will learn more.
>>>>>>
>>>>>> However, I am very interested in South West Africa,

because

>>> that
>>>>>> region is the source of many cultural manifestations of
> Latin
>>>>>> American culture, specially in arts and believes. Latin
>> America
>>> is
>>>>> a
>>>>>> multicultural society with roots in many places, and I do
>>> believe
>>>>>> there is a lot of ignorance about the African part of our
>> past.
>>>>>>
>>>>>> Regards,
>>>>>>
>>>>>> Omar Vega
>>>>>>
>>>>>> --- In Ta_Seti@yahoogroups.com, alberto34482@y... wrote:
>>>>>>
>>>>>>> Omar, you have to understand that racist scholars in

the

>> past
>>>>> have
>>>>>>> even tried to ascribe a hamitic origin even for the
> Yoruba
>>>> culture
>>>>>>> in Nigeria. One of the crux behind the argument of
> ancient
>>> Egypt
>>>>>>> basically boils down to the hamitic myth. Early
>> Egyptologist
>>>>> stated
>>>>>>> the ancient Egyptians where like the modern Beja and
> Nubian
>>>>> people
>>>>>> but
>>>>>>> in reality most seperated these people from the bantu
>> Central
>>>>>>> Africans.
>>>>>>>
>>>>>>>
>>>>>>> What most people don't realize is that the Sahara was

not

>>> always
>>>>>>> dry and that Western Africans and Nile Valley Africans
>> trace
>>>> alot
>>>>> of
>>>>>>> their ancestry to the Central/Eastern Sahara area.
>>>>>>>
>>>>>>>
>>>>>>> I will agree with you that Lower Egypt was like New

York

>> City
>>> of
>>>>>> its
>>>>>>> day with Libyans, Western Asians, and Mediterranean

people

>>>> settling
>>>>>> and
>>>>>>> intermingling there. However, I would say So uthern

Upper

>>> Egypt
>>>>>> around
>>>>>>> Luxor-Aswan was mostly what we would call black. To

this

>> day
>>> it
>>>>>> still
>>>>>>> largely is. This is also the region of Egypt that over
> the
>>> years
>>>>>> has
>>>>>>> had foreign settlement of Arabs but in small amounts.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> I fear though that some people might isolate themselves

to

>>>>>> ancient Egypt and not explore the other beautiful
> cultures
>> in
>>>>>> other
>>>>>> parts of Africa. Western African culture is still
>> living but
>>> the
>>>>>> only
>>>>>> remnants of ancient Kmt are to be found amongst rural
>>> Fellahin
>>>> in
>>>>>> Middle and Upper Egypt.
>>>>>>
>>>>>>
>>>>>>> I can't say I agree that foreign Western Asians were
> always
>>>>>> settling
>>>>>>> and bringing the downfall of Kmt. You had Cretan and
>> Western
>>>> Asian
>>>>>>> craftsmen settling right in the Delta and parts of Men-
>> nefer.
>>>>>>> Especially during the third Intermediate period and

later

```
>>>>> dynasties
>>>>>> Phoenicians,Syrians,and Jews settled in Northern and
> Middle
>>>>> Egypt.
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> Your Sa3eadī Egyptian Friend,
>>>>>>
>>>>>> Saidis _Aswan_Egy
>>>>>>
>>>>>>
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>>>>>> Yahoo! Groups Links
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>>>>>> To visit your group on the web, go to:
>>>>>> http://groups.yahoo.com/group/Ta\_Seti/
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>>>>>> To unsubscribe from this group, send an email to:
>>>>>> Ta\_Seti-unsubscribe@yahoo.com
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- > To unsubscribe from this group, send an email to:
- > Ta_Seti-unsubscribe@yahoo.com
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| 16101|2005-03-19 10:59:04|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|
Hi Cristofori,

This myth of the Olmecs beeing Africans does not have any support at all. Is just a fantasy. Olmecs still exists there in the same places they used to be. They are the Natives Americans that live in the region. If you observe them well, you will find that they look like the representation of its arts.

Olmecs are just one step in a large chain of cultures and civilizations that the Native Americans produce in the whole Western Hemisphere. The Olmecs has its roots in previous cultures of the region, and, as a whole, one can see the evolution of the societies in the Americas from the hunting style of life to the highest civilizations of the Mayans, Aztecs and Incas. There isn't a rupture of the pattern at all. Not a sudden apparition of foreigners. When we study the history of ancient America we find the marvellous development of civilizations all over, without the help of foreigners.

From centuries ago, peoples of the old world (europeans and asians first, and now africans) have tried to take out their heritage from the Native Americans. The reason is very simple: racial discrimination.

Peoples of the Old World don't believe Native Americans were the authors of their own cultures.

Peoples of the Old World believe Native Americans are inferior beings.

So they developed many theories that tried to explain the "mysteries" of the civilizations of the Americas. Here there are some:

* Europeans arrived to the Americas and teach the "poor Indians" all they need to know to develop a civilization. They, Europeans, were supposed to be adored by the Indians because they were white. The fact is that when the Vikings arrived to America they fail to establish here because they were crushed by both Natives and Inuits.

* Asian arrived to Americas in their junks and teach the Natives all they need to know. Unfortunately they just teach some things and not other. For example, they didn't teach writing, or bronze making, or the wheel. They even forgot to bring pigs or chickens! Moreover, the Asians were quite poor sailors, even if they got large ships. As the matter of fact the Admiral Cheng Ho was a Muslim!

* People from outter-space arrive with the knowledge to America, Tiahuanaco and other places. Well, that's really crap, and a different kind of racism that New Age people admire.

* The mormons claim that the American civilizations were developed by the lost tribes of Israel. Fortunately in this case, almost all the claims of the mormons have proved to be absolutely wrong!

* The Afrocentric theory that the Olmecs were Africans is just another version of this large chain of weird theories. There is not evidence whatsoever of the contact.

There is evidence that there was not contact, though. Look at what the Native Americans never had.

- * Horse or Cows.
- * Wheeled vehicles.
- * Iron (The Africans were master ironmakers!).
- * Alphabet.
- * Pigs (The favorite food for chineses)
- * Pottery Wheel.

Above all, the Native Americans lived in complete isolation for hundred of years, so they lack immunity for the illness of the Old World. When the Spaniards arrive the impact on the population was immedate. Natives where dying of those infections diseases right from the start. They only stop dying with the development of modern vaccines.

Africa was not Isolated from Europe or Asia in contagious illnes. That's the reason why the arrival of the European did not produce the same health disasters in Africa.

So, believing that Native Americans needs the help of foreigners to develop is, in my oppinion, just racism agains them.

Some years ago a Chinese claimed that the Olmecs were chinese. Well, the reply come immediately for the top scientist in the field. It is this:

"Professor Michael Coe of the anthropology department at Yale University took the view that to link the marks on the jade celts with Chinese oracle bone writings was "insulting to the indigenous people of Mexico."

Yes. Is an insult!.

If you want to see the chinese crap, it is here:

<http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

And that applies to Afrocentrism, too.

I believe is wrong to take away the heritage of other peoples. And Native Americans deserves our respect for their achievements.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> well heres is evidence that you provided showing explicitly that

the comparisons are identical. let us see if someone refuting this possibilty provide evidence of this not occurring.

>
> ulagankmy wrote:
> --- In evolutionary-psychology@yahoogroups.com, "Marc Washington"
> wrote:
> 02-16-900-14-20-00-

01_African.Images.Among the.Xi.of.MesoAmerica..2x4.POSTER

> <http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00->

01.jpg

>
> "Kathryn Bard and Rodolfo Fattovich have found last
> December the well-preserved timbers and riggings of
> pharaonic seafaring ships inside two man-made caves
> on Egypt's Red Sea coast. They are the first pieces ever
> recovered from Egyptian seagoing vessels, and along
> with hieroglyphic inscriptions found near one of the caves,
> they promise to shed light on an elaborate network of ancient
> Red Sea trade. Inside they found a network of larger rooms
> and an assortment of nautical items, among them ropes, a
> wooden bowl, and a mesh bag. They also found two curved
> cedar planks that were probably the steering oars on a
> 70-foot-long ship from Queen Hatshepsut's famous 15th-century B.C.
> naval expedition to Punt. An important historical stela with the
> cartouche of King Amenemhat III, was also there. "The text
> recounts two expeditions led by government officials to Punt
> and Bia-Punt, whose location is uncertain. It was not known
> until this stela that King Amenemhat III had sent any
> expeditions to Punt."
>
> See more:
> <http://www.bu.edu/bridge/archive/2005/03-18/archaeologist.html>
>
> Marc's comment below:
>
> I made two posters showing common motifs between Egypt and

[illegible]

Service.

```
>
>
>
>
> -----
> Do you Yahoo!?
> Make Yahoo! your home page
```

| 16102|2005-03-19 11:07:13|cristofori whitakara|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|
i think ur argument should be with dr. winters and r. van sertima. and it is with that evidence that they produced that allows me to think otherwise.

"Omar E. Vega" wrote:

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>

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> recovered from Egyptian seagoing vessels, and along
> with hieroglyphic inscriptions found near one of the caves,
> they promise to shed light on an elaborate network of ancient
> Red Sea trade. Inside they found a network of larger rooms
> and an assortment of nautical items, among them ropes, a
> wooden bowl, and a mesh bag. They also found two curved
> cedar planks that were probably the steering oars on a
> 70-foot-long ship from Queen Hatshepsut's famous 15th-century B.C.
> naval expedition to Punt. An important historical stela with the
> cartouche of King Amenemhat III, was also there. "The text
> recounts two expeditions led by government officials to Punt
> and Bia-Punt, whose location is uncertain. It was not known
> until this stela that King Amenemhat III had sent any


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| 16103|2005-03-19 14:43:24|clyde winters|Re: Fwd: African Olmec Reality 1|

Hi

The Olmecs were Africans. Since you are so sure that they were not I expect you to post counter evidence to refute my evidence.

Research is the foundation of good science, or knowing in general. There are four methods of knowing 1) Method of tenacity (one holds firmly to the truth, because "they know it" to be true); 2) method of authority (the method of established belief, i.e., the Bible or the "experts" says it, it is so); 3) method of intuition (the method where a proposition agrees with reason, but not necessarily with experience); and 4) the method of science (the method of attaining knowledge which calls for self-correction). To explain Africans in ancient America, I use the scientific method which calls for hypothesis testing, not only supported by experimentation, but also that of alternative plausible hypotheses that, may place doubt on the original hypothesis.

The aim of science is theory construction (F.N. Kirlinger, Foundations of behavior research, (1986) pp.6-10; R. Braithwaite, Scientific explanation, (1955) pp.1-10). A theory is a set of interrelated constructs, propositions and definitions, that provide a systematic understanding of phenomena by outlining relations among a group of variables that explain and predict phenomena.

Scientific inquiry involves issues of theory construction, control and experimentation. Scientific knowledge must rest on testing, rather than mere induction which can be defined as inferences of laws and generalizations, derived from observation. This falsity of logical possibility is evident in the rejection of the African origin of the Olmecs hypothesis. Just because these people may live in the Olmec heartland today, says very little about the inhabitants of this area 3000 years ago.

Karl Popper in The Logic of Scientific Discovery, rejects this form of logical validity based solely on inference and conjecture (pp. 33-65). Popper maintains that confirmation in science, is arrived at through falsification.

Therefore to confirm a theory in science one test the theory through rigorous attempts at falsification.

In falsification the researcher uses cultural, linguistic, anthropological and historical knowledge to invalidate a proposed theory. If a theory can not be falsified through yes of the variables associated with the theory it is confirmed. It can only be disconfirmed when new generalizations associated with the original theory fail to survive attempts at falsification.

In short, science centers on conjecture and refutations. Many commentators maintain that the Olmecs weren't Africans. In support of this conjecture they maintain: 1) Africans first came to America with Columbus; 2) Amerindians live in Mesoamerica; 3) the Olmec look like the Maya; 4) linguistic groups found in the Olmec heartland have always lived in areas they presently inhabit. These are all logical deduction, but they are mainly nonfalsifiable and therefore unscientific.

Granted we see Zoquean and Maya speakers in Olmecland today. But the linguistic evidence of Swadesh indicate that they were not in this area 3000

years ago when a new linguistic group appears to have entered the area.

Secondly, any comparison of Mayans depicted in Mayan art, and the Olmec people depicted in Olmec art especially the giant heads, indicate that these people did not look alike

<http://geocities.com/Athens/Academy/8919/heads.htm>

In your post you claim that you have seen Olmec figures that look like contemporary native Americans.

This may be true but practically all of the Olmec figures look African. At the following site I compare the Mayan type and the African type:

<http://www.geocities.com/olmec982000/olwrit.htm>

A cursory examination of these pictures of the Maya show that the ancient Maya look nothing like the Olmecs. How do you explain the fact that the Olmec look nothing like the Mayan people, if the Olmec were ?indigenous? people you talk about.

. Moreover, just because Africans may have come to America with Columbus, does not prove that they were not here before Columbus. Yet, subscription to these theories is logical, but logical assurance alone, is not good science.

Logically we could say that because Amerindians live in the Olmec heartland today, they may have lived in these areas 3000 years ago. But, the evidence found by Swadesh, an expert on the Mayan languages, of a new linguistic group invading the Olmec heartland 3000 years ago; and the lack of congruence between Olmec and Mayan art completely falsifies the conjectures of the Amerindian origin of the Olmec theorists. The opposite theory, an African origin for the Olmecs, deserves testing.

You claim that there is no scientific basis for the ability of African people to have remained unabsorbed in America. This is totally false there are many reports of Black tribes living in America when Europeans arrived in the New World.

The scientific evidence supports the African origin and perpetuation of an Olmec civilization in Mesoamerica from 1200 BC, up to around 400 AD. Let's examine this theory. My hypothesis is that the Olmec people were Africans. There are five variables that support this theorem. They are: the following variables: 1) African scripts found during archaeological excavation; 2) the Malinke-Bambara origin of the Mayan term for writing; 3) cognate iconographic representations of African and Olmec personages; 4) the influence of Malinke-Bambara cultural and linguistic features on historic Mesoamerican populations; and 5) the presence of African skeletal material excavated from Olmec graves in addition to many other variables. The relation between these five variables or a combination of these variables explains the African origin of the Olmecs.

Let's begin with the skeletal evidence. You maintain that the African was not indigenous to America. Although you make this claim you fail to acknowledge that in addition to Wiercinski's analysis of the Olmec skeletons, many other researchers including C.C. Marquez, Estudios arqueologicos y etnografico (Madrid,1920), Roland B. Dixon, The racial history of Man (N.Y.,1923) and Ernest Hooton, Up from the Ape (N.Y.,1931) and the Luzia remains make it clear that Africans were in the Americas before the native Americans crossed the Bearing Sea.

You speak of people being absorbed by the Native Americans. Yet we know from the expansion of the Europeans in the Western Hemisphere, Even though the Native Americans outnumbered these people, they are in decline while the Europeans have prospered and multiplied.

There is skeletal evidence of Africans in Olmecland. The evidence of Wiercinski craniometrics have not been dissected and disputed.

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

This makes it appear that we should ignore the evidence. I have tried to keep up with the literature in this field over the past 30 years and I would appreciate you reproducing on this forum citations of the articles which have conclusively disconfirmed the skeletal evidence of Wiercinski. Reproduce these sources now and we can debate them.

The fact remains African skeletons were found in Mesoamerica. This archaeological evidence supports the view that the Olmec predominately African when we examine the anthropological language used to describe the Olmec skeletons analyzed by Wiercinski. See:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

There is clear linguistic evidence that the Malinke Bambara language of the Xi people, is a

substratum in the major languages spoken in the former centers of Olmec civilization.

In the Olmec World: Ritual and Rulership (1995), (ed.) by Carolyn Tate, on page 65, we find the following statement?Olmec culture as far as we know seems to have no antecedents; no material models remain for its monumental constructions and sculptures and the ritual acts captured in small objects?. M. Coe, writing in Regional Perspective on the Olmecs (1989), (ed.) by Sharer and Grove, observed that ? on the contrary, the evidence although negative, is that the Olmec style of art, and Olmec engineering ability suddenly appeared full fledged from about 1200 BC?. Mary E. Pye, writing in Olmec Archaeology in Mesoamerica (2000), (ed.) by J.E. Clark and M.E. Pye, makes it clear after a discussion of the pre-Olmec civilizations of the Mokaya tradition, that these cultures contributed nothing to the rise of the Olmec culture. Pye wrote ?The Mokaya appear to have gradually come under Olmec influence during Chiriqui times and to have adopted Olmec ways. We use the term olmecization to describe the processes whereby independent groups tried to become Olmecs, or to become like the Olmecs? (p.234). Pye makes it clear that it was around 1200 BC that Olmec civilization rose in Mesoamerica. She continues ?Much of the current debate about the Olmecs concerns the traditional mother culture view. For us this is still a primary issue. Our data from the Pacific coast show that the mother culture idea is still viable in terms of cultural practices. The early Olmecs created the first civilization in Mesoamerica; they had no peers, only contemporaries? (pp.245-46).

There continues to be no evidence that Olmec civilization originated in Mexico. R.A. Diehl, in The Olmecs (Thames & Hudson, 2004) wrote that ?The identity of these first Olmecs remain a mystery. Some scholars believe they were Mokaya migrants from the Pacific coast of Chiapas who brought improved maize strains and incipient social stratification with them. Others propose that Olmec culture evolved among local indigenous populations without significant external stimulus. I prefer the latter position, but freely admit that we lack sufficient information on the period before 1500 B.C. to resolve the issue? (p.25). You try to claim that I am wrongly ruling out an ?indigenous revolution? for the origin of the Olmec civilization?the archaeological evidence, not I, suggest that the founders of the Olmec civilization were not ?indigenous? This supported by the fact that the Olmecs began their civilization long after ?native Americans? had left the area. This view is typified by the San Lorenzo site which was early occupied by the Olmec. Diehl (2004) noted that ?San Lorenzo-phase pottery fills the upper levels of the entire San Lorenzo plateau, blanketing deeply buried Ojochi, Bajio- and Chicharras-phase refuse.? This makes it clear that ?native people? had already left the area by the time the Olmec arrived.

The evidence presented by these authors make it clear that the Olmec introduced a unique culture to Mesoamerica that was adopted by the Mesoamericans. As these statements make it clear there was no continuity between pre-Olmec cultures and the Olmec culture.

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> Hi Cristofori,
>
> This myth of the Olmecs being Africans does not
> have any support at
> all. Is just a fantasy. Olmecs still exists there in
> the same places
> they used to be. They are the Natives Americans that
> live in the
> region. If you observe them well, you will find that
> they look like
> the representation of its arts.
>
> Olmecs are just one step in a large chain of
> cultures and
> civilizations that the Native Americans produce in
> the whole Western
> Hemisphere. The Olmecs has its roots in previous
> cultures of the
> region, and, as a whole, one can see the evolution
> of the societies
> in the Americas from the hunting style of life to
> the highest
> civilizations of the Mayans, Aztecs and Incas. There
> isn't a rupture
> of the pattern at all. Not a sudden apparition of

- > foreigners. When we
- > study the history of ancient America we find the
- > marvellous
- > development of civilizations all over, without the
- > help of foreigners.
- >
- > From centuries ago, peoples of the old world
- > (Europeans and Asians)
- > first, and now Africans) have tried to take out
- > their heritage from
- > the Native Americans. The reason is very simple:
- > racial
- > discrimination.
- >
- > Peoples of the Old World don't believe Native
- > Americans were the
- > authors of their own cultures.
- >
- > Peoples of the Old World believe Native Americans
- > are inferior beings.
- >
- > So they developed many theories that tried to
- > explain the "mysteries"
- > of the civilizations of the Americas. Here there are
- > some:
- >
- > * Europeans arrived to the Americas and teach the
- > "poor Indians" all
- > they need to develop a civilization. They,
- > Europeans, were
- > supposed to be adored by the Indians because they
- > were white. The
- > fact is that when the Vikings arrived to America
- > they fail to
- > establish here because they were crushed by both
- > Natives and Inuits.
- >
- > * Asian arrived to Americas in their junks and teach
- > the Natives all
- > they need to know. Unfortunately they just teach
- > some things and not
- > other. For example, they didn't teach writing, or
- > bronze making, or
- > the wheel. They even forgot to bring pigs or
- > chickens! Moreover, the
- > Asians were quite poor sailors, even if they got
- > large ships. As the
- > matter of fact the Admiral Cheng Ho was a Muslim!
- >
- > * People from outer-space arrive with the knowledge
- > to America,
- > Tiahuanaco and other places. Well, that's really
- > crap, and a
- > different kind of racism that New Age people admire.
- >
- > * The Mormons claim that the American civilizations
- > were developed by
- > the lost tribes of Israel. Fortunately in this case,
- > almost all the
- > claims of the Mormons have proved to be absolutely
- > wrong!
- >
- > * The Afrocentric theory that the Olmecs were
- > Africans is just
- > another version of this large chain of weird
- > theories. There is not
- > evidence whatsoever of the contact.
- >
- > There is evidence that there was not contact,
- > though. Look at what
- > the Native Americans never had.
- >
- > * Horse or Cows.
- > * Wheeled vehicles.
- > * Iron (The Africans were master ironmakers!).
- > * Alphabet.
- > * Pigs (The favorite food for Chinese)
- > * Pottery Wheel.
- >
- > Above all, the Native Americans lived in complete
- > isolation for
- > hundred of years, so they lack immunity for the
- > illness of the Old
- > World. When the Spaniards arrive the impact on the
- > population was
- > immediate. Natives were dying of those infections
- > diseases right
- > from the start. They only stop dying with the
- > development of modern
- > vaccines.
- >
- > Africa was not isolated from Europe or Asia in
- > contagious illness.
- > That's the reason why the arrival of the European

<http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

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| 16104|2005-03-19 14:45:55|clyde winters|Re: Fwd: African Olmec Reality 2|

Leo Wiener in Africa and the Discovery of America, made the discovery that the characters on the Tuxtla statuette were of Malinke-Bambara origin. This was a striking discovery. This artifact, along with other engraved Olmec artifacts is credible evidence that the Olmec probably came from Africa. This leads to the hypothesis that if writing was created first by African Olmec, the term used for writing will be of African origin.

There is a clear African substratum for the origin of writing among the Maya (Wiener, 1922). All the experts agree that the Olmec people gave the Maya people writing. Mayanist also agree that the Proto-Maya term for writing was *c'ibb' or *c'ib'.

Figure

1. Mayan Terms for Writing

Yucatec c'ib' Chorti c'ibb'a Mam

c'ib'at

Lacandon c'ib' Chol c'hb'an Teco

c'ib'a

Itza c'ib' Chontal c'ib' Ixil

c'ib'

Mopan c'ib' Tzeltalan c'ib'

Proto-Term for write *c'ib'

The Mayan /c/ is often pronounced like the hard Spanish /c/ and has a /s/ sound. Brown (1991) argues that *c'ibb' may be the ancient Mayan term for writing but, it can not be Proto-Mayan because writing did not exist among the Maya until 600 B.C. This was 1500 years after the break up of the Proto-Maya (Brown, 1991). This means that the Mayan term for writing was probably borrowed by the Maya from the inventors of the Mayan writing system.

The Mayan term for writing is derived from the Manding term

*se'be. Below are the various terms for writing used by the Manding/Mande people for writing.

Figure

2. Manding Term for Writing

Malinke se'be Serere saf

Bambara se'be Susu se'be

Dioula se'we' Samo se'be

Sarakole saf W. Malinke saf

Proto-Term for writing *se'be , *saf?

Brown has suggested that the Mayan term c'ib' diffused from the Cholan and Yucatecan Maya to the other Mayan speakers. This term is probably derived from Manding *Se'be which is analogous to *c'ib'. This would explain the identification of the Olmec or Xi'Shi people as Manding speakers.

The Manding origin for the Mayan term for writing , leads to a corollary hypothesis. This hypothesis stated simply is that an examination of the Mayan language will probably indicate a number of Olmec-Manding loans in Mayan.

Lyle Campbell and Terrence Kaufman have proposed that the Olmec spoke a Mixe-Zoquean speech, while Manrique Casteneda believes that they spoke a Mayan language. Most researchers believe that the Olmec spoke one of the Otomanguean languages which include Zapotec, Mixtec and Otomí, to name a few.

Marcus is a strong advocate of the Otomangue hypothesis. Marcus believes that the Olmec spoke an Otomanguean language and also practiced the Proto-Otomangue religion.

The hypothesis that the Olmec spoke an Otomanguean language is not supported by the contemporary spatial distribution of languages spoken in the

Tabasco/Veracruz area. Thomas A. Lee noted that "...closely Mixe, Zoque and Popoluca languages are spoken in numerous village in a mixed manner having little or no apparent semblance of linguistic or spatial unity. The general assumption, made by the few investigators who have considered the situation, is that the modern linguistic pattern is a result of the disruption of an old homogeneous language group by more powerful neighbors or invaders..."

Coe, Tate and Pye mention 1200 BC as a terminal date in the rise of Olmec civilization. This is interesting. For example, the linguistic evidence of Morris Swadesh in The language of the archaeological Huastecs (Notes on Middle American Archaeology and Ethnography, no.114 ,1953) indicates that the Huastec

and Mayan speakers were separated around 1200 BC by a new linguistic group. This implies that if my hypothesis for African settlers of Mexico wedged in between this group 3000 years ago, we can predict that linguistic evidence would exist in these languages to support this phenomena among contemporary Meso-American languages.

To test this hypothesis I compared lexical items from the Malinke-Bambara languages, and Mayan, Otomi and Taino languages (see :

<http://www.geocities.com/Athens/Academy/8919/yquiche.htm>

Some people claim that the Olmec probably spoke a Mixe language, given the relationship between the following words and the Mayan words. But as you can see below these words also find cognate forms in

Malinke ?Bambara.

Linguistic Evidence

Mixe English Mayan

Malinke-Bambara

*koya tomato ko:ya

koya

*cumah gourd kuum

kula

*ciwa squash c?iwan

si

to:h rain to

tyo, dyo

*ma deer me

m?na ?antelope?

kok maize co

ka

Mixe ta:k kam ?land of cultivation?

Malinke-Bambara ta ka ga ?place for plant cultivation?

The Mayan and Malinke-Bambara languages share many other terms as listed below.

English Chol Yucatec

Malinke

Earth caban cab ka

Sky chan caan Sa,

kan

Serpent chan caan Sa,

kan

Sun kin, cin kin, cin kle

Holy ch?uk k?uk ko

Holy ba ba ba

Write c?ib? c?ib?

sebe

Chief kuk ku

In a recent article in article by S.D. Houston and M.D. Coe, ?Has Isthmian writing been deciphered??. Mexican 25 (December 2003), these researchers attempted to read Epi-Olmec inscriptions using the decipherment of Justeson/Kaufman and found the reading of the text was impossible. This supports my earlier articles showing that the Olmec did not speak Mixe. This comparison of words used by ?indigenous? people in the Olmec heartland confirmed cognition between these languages, and suggests a former period of bilingualism among speakers of these languages in ancient times.

In other words, in the case of the linguistic variable alone, the proposition of my African origin theory, matches the observed natural phenomena. The predicting power of this theory, confirmed by cognate lexical items in Malinke-Bambara, the Mayan, Otomi and Taino languages, indicates that the theory is confirmed. The ability to reliably predict a linguistic relationship between Malinke-Bambara and Mesoamerican languages, is confirmation of the theory, because the linguistic connections were deducible from prediction.

In conclusion, there is abundant evidence for the African origin of the Olmec civilization. We controlled this theory by comparing Malinke-Bambara and Meso-American terms, skeletal evidence, and iconographic representation of the indigenous Mayan people and the Olmec people, and the technology of writing. Each variable proved to be supported of an African origin for the Olmec. This theory was first identified by Leo Wiener who noted the presence of many Malinke-Bambara terms in the cultural, especially religious lexicon of the Aztec and Maya speakers. Since we have predicted reliably this variable of my African origin of the Olmec theory, this variable must be disconfirmed, to "defeat" my hypothesis. Failure to disconfirm this theorem, implies validity of my prediction.

In this post I have attempted to demonstrate the difference between science and conjecture. My ability to predict successfully, a linguistic relationship between Malinke-Bambara and Mesoamerican languages, makes it unnecessary to search for a different underlying explanation for the Olmec heads, which look

like Africans. They look like Africans, because they were Africans who modeled for the heads. My confirmation of variables in the African origin of Olmec theory indicates the systematic controlled, critical and empirical investigation of the question of African origins of the Olmec. This is validation of the Malinke-Barbara theory first proposed by Leo Wiener, in Africa and the Discovery of America, which presumed relations among the Olmec and Black Africans.

This research evidence, illustrates that your view that the Olmec proposition lacks firm evidence is clearly without foundation.

Your rejection of the Olmec hypothesis appears to be based on the method of knowing called tenacity, you believe Africans could not have migrated in America in ancient times and that's that. It is clear from your opinion you are basing your ideas on the work of Sertima. You need to read more below are some of my sites that can inform you about the African origin of the Olmecs.

<http://www.geocities.com/Athens/Academy/8919/>

The migration of Olmec speaking people from Saharan Africa to Meso-America would explain the sudden appearance of the Olmec civilization. The Olmec culture appears suddenly in Meso-America, and archaeologists have failed to find any evidence of incipient Olmec religion and culture in this area. Commenting on this archaeological state of affairs Coe (1989) noted that "... the Olmec mental system, the Olmec art style, and Olmec engineering ability suddenly appeared in full-fledged form about 1200 B.C." (p.82).

I know you have not read my work, because you constantly maintain that I believe that the ancestors of the Olmec came from West Africa-I believe they came from the Saharan region before it dried up.

I hope this discussion of the scientific method and Africans in ancient America can help you gain more insight into my theories of African origins of Olmec culture, and see the firm scientific basis for this reality. If you disagree, please cite your sources and let the debate begin.

C.A.Winters

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| 16105|2005-03-19 15:01:32|clyde winters|Re: Fwd: African Olmec Head & Classical Maya Type|

Attachments :

Hi

Attached are pictures of an Olmec head and a Classical Maya. A cursory examination of these pictures of the Maya show that the ancient Maya look nothing like the Olmecs. How do you explain the fact that the Olmec look nothing like the Mayan people, but they do look like Africans.

<http://geocities.com/olmec982000/ortiz1.htm>

I have also attached a picture of an Ocos female the alleged ancestor of the Maya according to the archaeologists. If you look carefully, she was also an African. The Ocos were in Meso America hundreds of years before the Olmec. This shows that Africans were native to Meso America.

Clyde

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| 16106|2005-03-19 15:04:03|clyde winters|Re: Fwd: African Olmec Head & Classical Maya Type|

Attachments :

Hi

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| 16107/2005-03-19 15:10:06|Djehuti Sundaka|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

"Peoples of the Old World don't believe Native Americans were the authors of their own cultures."

"Peoples of the Old World believe Native Americans are inferior beings."

"Asian arrived to Americas in their junks and teach the Natives all they need to know."

Omar, apart from Europeans, can you provide the quotes of what you claim to be the beliefs of "Old World" peoples or show evidence of an ability to read minds? Because unless you can do that, stating what the unspoken beliefs of others are is baseless. As I had explained on another list, there's a big difference between racist perspectives and diffusionist beliefs in cross cultural influences. To ignore these differences in order to conveniently lump everyone into a single negative category is simply biased.

"I believe is wrong to take away the heritage of other peoples."

After seeing how someone on another list had intentionally mis-characterized your position on abortion just so he could derive pleasure from insulting you, I would think you'd be a little more sensitive in not mis-characterizing the positions of others. Just because people see what they perceive to be cross-cultural influences doesn't mean they're out to take away anyone's heritage. Different people hold views for different reasons and unless they clearly make discriminating statements, there's no basis for characterizing them as being discriminating. Basing conclusions on bad methodologies doesn't make one a racist, it makes one a bad scientist. Racists are known by their racist actions and statements, not by what others claim to be their unspoken beliefs.

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Hi Cristofori,
>
> This myth of the Olmecs being Africans does not have any support at
> all. Is just a fantasy. Olmecs still exists there in the same places
> they used to be. They are the Natives Americans that live in the
> region. If you observe them well, you will find that they look like
> the representation of its arts.
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> Olmecs are just one step in a large chain of cultures and
> civilizations that the Native Americans produce in the whole Western
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> region, and, as a whole, one can see the evolution of the societies
> in the Americas from the hunting style of life to the highest
> civilizations of the Mayans, Aztecs and Incas. There isn't a rupture
> of the pattern at all. Not a sudden apparition of foreigners. When
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> study the history of ancient America we find the marvellous

> development of civilizations all over, without the help of foreigners.

>

> From centuries ago, peoples of the old world (Europeans and Asians)

> first, and now Africans) have tried to take out their heritage from

> the Native Americans. The reason is very simple: racial

> discrimination.

>

> Peoples of the Old World don't believe Native Americans were the

> authors of their own cultures.

>

> Peoples of the Old World believe Native Americans are inferior

> beings.

>

> So they developed many theories that tried to explain the

> "mysteries"

> of the civilizations of the Americas. Here there are some:

>

> * Europeans arrived to the Americas and teach the "poor Indians" all

> they need to know to develop a civilization. They, Europeans, were

> supposed to be adored by the Indians because they were white. The

> fact is that when the Vikings arrived to America they fail to

> establish here because they were crushed by both Natives and Inuits.

>

> * Asian arrived to Americas in their junks and teach the Natives all

> they need to know. Unfortunately they just teach some things and

> not

> other. For example, they didn't teach writing, or bronze making, or

> the wheel. They even forgot to bring pigs or chickens! Moreover, the

> Asians were quite poor sailors, even if they got large ships. As the

> matter of fact the Admiral Cheng Ho was a Muslim!

>

> * People from outer-space arrive with the knowledge to America,

> Tiahuanaco and other places. Well, that's really crap, and a

> different kind of racism that New Age people admire.

>

> * The Mormons claim that the American civilizations were developed

> by

> the lost tribes of Israel. Fortunately in this case, almost all the

> claims of the Mormons have proved to be absolutely wrong!

>

> * The Afrocentric theory that the Olmecs were Africans is just

> another version of this large chain of weird theories. There is not

> evidence whatsoever of the contact.

>

> There is evidence that there was not contact, though. Look at what

> the Native Americans never had.

>

> * Horse or Cows.

> * Wheeled vehicles.

> * Iron (The Africans were master ironmakers!).

> * Alphabet.

> * Pigs (The favorite food for Chinese)

> * Pottery Wheel.

>

> Above all, the Native Americans lived in complete isolation for

> hundred of years, so they lack immunity for the illness of the Old

> World. When the Spaniards arrive the impact on the population was

> immediate. Natives were dying of those infectious diseases right

> from the start. They only stop dying with the development of modern

> vaccines.

>

> Africa was not isolated from Europe or Asia in contagious illness.

> That's the reason why the arrival of the European did not produce

> the

> same health disasters in Africa.

>

> So, believing that Native Americans need the help of foreigners to

> develop is, in my opinion, just racism against them.

>

> Some years ago a Chinese claimed that the Olmecs were Chinese. Well,

> the reply came immediately for the top scientist in the field. It is

> this:

>

> "Professor Michael Coe of the anthropology department at Yale

> University took the view that to link the marks on the jade celts

> with Chinese oracle bone writings was "insulting to the indigenous

> people of Mexico."

>

> Yes. Is an insult!

>

> If you want to see the Chinese crap, it is here:

>

> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

>

>

> And that applies to Afrocentrism, too.

>

> I believe is wrong to take away the heritage of other peoples.

> And Native Americans deserve our respect for their achievements.

>

> Regards,

>

> Omar Vega

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>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
>> well heres is evidence that you provided showing explicitly that
> the comparisons are identical. let us see if someone refuting this
> possibilty provide evidence of this not occuring,
>>
>> ulagankmy wrote:
>> --- In evolutionary-psychology@yahoogroups.com, "Marc Washington"
>> wrote:
>> 02-16-900-14-20-00-
>> 01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
>> [http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00-](http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00-01.jpg)
> 01.jpg
>>
>> "Kathryn Bard and Rodolfo Fattovich have found last
>> December the well-preserved timbers and riggings of
>> pharaonic seafaring ships inside two man-made caves
>> on Egypt's Red Sea coast. They are the first pieces ever
>> recovered from Egyptian seagoing vessels, and along
>> with hieroglyphic inscriptions found near one of the caves,
>> they promise to shed light on an elaborate network of ancient
>> Red Sea trade. Inside they found a network of larger rooms
>> and an assortment of nautical items, among them ropes, a
>> wooden bowl, and a mesh bag. They also found two curved
>> cedar planks that were probably the steering oars on a
>> 70-foot-long ship from Queen Hatshepsut's famous 15th-century B.C.
>> naval expedition to Punt. An important historical stela with the
>> cartouche of King Amenemhat III, was also there. "The text
>> recounts two expeditions led by government officials to Punt
>> and Bia-Punt, whose location is uncertain. It was not known
>> until this stela that King Amenemhat III had sent any
>> expeditions to Punt."
>>
>> See more:
>> <http://www.bu.edu/bridge/archive/2005/03-18/archaeologist.html>
>>
>> Marc's comment below:
>>
>> I made two posters showing common motifs between Egypt and
> Mesoamerica. One
>> of them follows:
>>
>> 02-16-900-14-20-00-
>> 01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
>> [http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00-](http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00-01.jpg)
> 01.jpg
>>
>> Here, the ba bird, panther (interesting is that in Mesoamerica,
the
> animal
>> god is riding the panther and I have a photograph of an identical
> stone
>> carving of a god riding a panther from Anatolia about 6000 BC),
the
> god Bes,
>> and seals. The poster proves nothing. Graham Hancock said that the
> Egyptians
>> had sea-faring ships and transported their culture to Mesoamerica.
> Is he
>> right or wrong? Don't know. But it does raise interesting
> possibilities.
>>
>>
>>
>> Best regards,
>>
>>
>> Marc Washington
>>
>>
>>
>>

[illegible]

>> Ta_Seti-unsubscribe@yahoo.com
>>
>> Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> Service.
>>
>>
>>
>>
>> -----
>> Do you Yahoo!?
>> Make Yahoo! your home page

| 16108|2005-03-19 15:33:08|clyde winters|Re: Fwd: Africans in Brazil|
[March 9, 2005]
Paleoamerican skull from Brazil

Journal of Human Evolution (Article in Press)

A new early Holocene human skeleton from Brazil:
implications for the settlement of the New World

Walter A. Neves et al.

Abstract

Increasing skeletal evidence from the U.S.A., Mexico, Colombia, and Brazil strongly suggests that the first settlers in the Americas had a cranial morphology distinct from that displayed by most late and modern Native Americans [Jantz, R.L., Owsley, D.W., 2003. Reply to Van Vark et al.: is European Upper Paleolithic cranial morphology a useful analogy for early Americans? *Am. J. Phys. Anthropol.* 121, 185?188; Steele, D.G., Powell, J.F., 1992. The peopling of the Americas: the paleobiological evidence. *Hum. Biol.* 63, 301?336; Neves, W.A., Prous, A., Gonz?lez-Jos?, R., Kipnis, R., Powell, J., 2003. Human skeletal remains from Santana do Riacho I, Brazil: archeological background, chronological context and comparative cranial morphology. *J. Hum. Evol.* 45, 759?782]. The Paleoamerican morphological pattern is more generalized and can be seen today among Africans, Australians, and Melanesians. Here, we present the results of a comparative morphological assessment of a late Paleoindian/early archaic specimen from Capelinha Burial II, southern Brazil. The Capelinha skull was compared with samples of four Paleoindian groups from South and Central America and worldwide modern groups from W.W. Howells' studies. In both analyses performed (classical morphometrics and geometric morphometrics), the results show a clear association between Capelinha Burial II and the Paleoindians, as well as Australians, Melanesians, and Africans, confirming its Paleoamerican status.

J Hum Evol. 2003 Jul;45(1):19-42.
Early Holocene human skeletal remains from Santana do Riacho, Brazil:
implications for the settlement of the New World.
Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J.

"In this study we compare the cranial morphology of several late Paleoindian skeletons uncovered at Santana do Riacho, Central Brazil, with worldwide human cranial variation. Mahalanobis Distance and Principal Component Analysis are used to explore the extra-continental morphological affinities of the Brazilian Paleoindian sample. Santana do Riacho is a late Paleoindian burial site where approximately 40 individuals were recovered in varying states of preservation. The site is located at Lagoa Santa/Serra do Cip?o, State of Minas Gerais. The first human activities in this rockshelter date back to the terminal Pleistocene, but the burials are bracketed between circa 8200 and 9500BP. The collection contains only six skulls well-enough preserved to be measured. The Santana do Riacho late Paleoindians present a cranial morphology characterized by long and narrow neurocrania, low and narrow faces, with low nasal apertures and orbits. The multivariate analyses show that they exhibit strong morphological affinities with present day Australians and Africans, showing no resemblance to recent Northern Asians and Native Americans. These findings confirm our long held opinion that the settlement of the Americas was more complicated in terms of biological input than has been widely assumed. The working hypothesis is that two very distinct populations entered the New World by the

end of the Pleistocene, and that the transition between the cranial morphology of the Paleoindians and the morphology of later Native Americans, which

occurred around 8-9ka, was abrupt. This, in our opinion, is a more parsimonious explanation for the diversity detected than a long, local microevolutionary process mediated by selection and drift. The similarities of the first South Americans with sub-Saharan Africans may result from the fact that the non-Mongoloid Southeast Asian ancestral population came, ultimately, from Africa, with no major modification in the original cranial bau plan of the first modern humans."

World Archaeology
Publisher: Routledge, part of the Taylor & Francis Group
Issue: Volume 36, Number 4 / December 2004
Pages: 479 - 501
URL: Linking Options
DOI: 10.1080/0043824042000303665

Early Holocene human skeletal remains from Cerca Grande, Lagoa Santa, Central Brazil, and the origins of the first Americans

Walter A Neves A1, Rolando Gonz?lez-Jos? A2, Mark Hubbe A1, Renato Kipnis A1, Astolfo GM Araujo A1, Oldemar Blasi

A1 Laborat?rio de Estudos Evolutivos Humanos, Departamento de Biologia Instituto de Bioci?ncias, Universidade de S?o Paulo
A2 Secci?n de Antropolog?a, Facultad de Biolog?a Universitat de Barcelona Oldemar Blasi, Museu Paranaense Curitiba Paran?

Abstract:

We present the results of comparative multivariate morphological analyses based on nine skulls from Cerca Grande. The site is in the Lagoa Santa karst in Central Brazil, a key area for understanding the peopling of the Americas. The region has several archaeological sites with excellent preservation of late Pleistocene and early Holocene material culture and human skeletal remains. Stratigraphic association and direct dating of the Cerca Grande human skeletons place them definitely in the Early Holocene (c. 9000 bp uncalibrated). Principal components analysis and Mahalanobis distances reveal that these skeletons have no morphological affinities with present-day Native Americans or East Asians. These results agree with other studies and suggest that the skeletons may derive from a wave of migrants that entered the New World before the characteristic 'Mongoloid' morphology spread throughout East Asia.

Keywords:

Peopling of the Americas, Paleoamericans, Paleoindian morphology, skeletal multivariate analyses

This is certainly bigger than Africans migrating into America before Columbus. This may explain the sightings and stone heads found in Pre-Columbian South and Central America. At any rate, these early people with affinities to sub-Saharan Africans have been largely absorbed.

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| 16109|2005-03-19 17:34:13|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

wrote:

>
> "Peoples of the Old World don't believe Native Americans were the
> authors of their own cultures."
>
> "Peoples of the Old World believe Native Americans are inferior
> beings."
>
> "Asian arrived to Americas in their junks and teach the Natives all
> they need to know."
>
>
>
> Omar, apart from Europeans, can you provide the quotes of what you

> claim to be the beliefs of "Old World" peoples or show evidence of

an

> ability to read minds?

Hi Friend, nice to talk with you in here too.

Yes I can,

Some chineses and japaneses are trying to claim America for at least two decades. Have you see the link in my previous post? And they keep trying. See this link, please.

<http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

And these are the ideas of white racists:

<http://skepticult.org/hotlipz/atlantis.html>

The idea of the Atlantis, for example, is known to be one of the favorite myths of the nazis.

The Mormons developed a similar theory. You can consult the book of Mormon.

Actually, the diffusionist traditions goes back to the XV century, when the Spanish realized that the Native Americans were not mentioned in the bible. So, they invented that thing of the Israel lost tribe.

>Because unless you can do that, stating what
> the unspoken beliefs of others are is baseless. As I had explained

on

> another list, there's a big difference between racist perspectives

and

> diffusionist beliefs in cross cultural influences.

I agree. I just warned people that diffusionism is been part of the racist ideas for a long time.

>To ignore these
> differences in order to conveniently lump everyone into a single
> negative category is simply biased.
>

I just say that one has to respect every peoples heritage.

>
>
> "I believe is wrong to take away the heritage of other peoples."
>
>
>

Yes I do believe is wrong

> After seeing how someone on another list had intentionally
> mis-characterized your position on abortion just so he could
> derive pleasure from insulting you, I would think you'd be a little
> more sensitive in not mis-characterizing the positions of others.

Yes. I just defend my believes.

> Just because people see what they perceive to be cross-cultural
> influences doesn't mean they're out to take away anyone's

heritage.

I don't believe that's the intention of people when they accept diffusionist ideas. It is done as a game. But, in this case, is the heritage of Native Americans which need to be protected.

> Different people hold views for different reasons and unless they
> clearly make discriminating statements, there's no basis for
> characterizing them as being discriminating. Basing conclusions on
> bad methodologies doesn't make one a racist, it makes one a bad
> scientist.

Yes, I agree with you. Most people follows these ideas without knowing who where the first to invented them, and why did they invented them. The diffusionism was invented centuries ago by white

racists to explain that the white race was the only one that could create civilizations.

And example against Black people. Diffusionist has said that Zimbabwe was built by Phoenicians and not Africans. Diffusionists has also similar claims about anything African.

> Racists are known by their racist actions and statements,
> not by what others claim to be their unspoken beliefs.
>
> Djehuti Sundaka
>

I agree Djehuti. And, by the way, it was a good fight the one in the other list! I don't want to repeat it, though. You people of the North are too wrong in that issue.

Regards friend,

Omar Vega

>
>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Cristofori,
>>
>> This myth of the Olmecs beeing Africans does not have any support

at

>> all. Is just a fantasy. Olmecs still exists there in the same

places

>> they used to be. They are the Natives Americans that live in the
>> region. If you observe them well, you will find that they look

like

>> the representation of its arts.
>>
>> Olmecs are just one step in a large chain of cultures and
>> civilizations that the Native Americans produce in the whole

Western

>> Hemisphere. The Olmecs has its roots in previous cultures of the
>> region, and, as a whole, one can see the evolution of the

societies

>> in the Americas from the hunting style of life to the highest
>> civilizations of the Mayans, Aztecs and Incas. There isn't a

rupture

>> of the pattern at all. Not a sudden apparition of foreigners.

When

> we
>> study the history of ancient America we find the marvellous
>> development of civilizations all over, without the help of
> foreigners.
>>
>> From centuries ago, peoples of the old world (Europeans and

Asians

>> first, and now Africans) have tried to take out their heritage

from

>> the Native Americans. The reason is very simple: racial
>> discrimination.
>>
>> Peoples of the Old World don't believe Native Americans were the
>> authors of their own cultures.
>>
>> Peoples of the Old World believe Native Americans are inferior
> beings.
>>
>> So they developed many theories that tried to explain the
> "mysteries"
>> of the civilizations of the Americas. Here there are some:
>>
>> * Europeans arrived to the Americas and teach the "poor Indians"

all

>> they need to know to develop a civilization. They, Europeans,

were

>> supposed to be adored by the Indians because they were white. The
>> fact is that when the Vikings arrived to America they fail to
>> establish here because they were crushed by both Natives and

Inuits.

>>
>> * Asian arrived to Americas in their junks and teach the Natives

all

>> they need to know. Unfortunately they just teach some things and
> not
>> other. For example, they didn't teach writing, or bronze making,

or

>> the wheel. They even forgot to bring pigs or chickens! Moreover,

the

>> Asians were quite poor sailors, even if they got large ships. As

the

>> matter of fact the Admiral Cheng Ho was a Muslim!
>>
>> * People from outer-space arrive with the knowledge to America,
>> Tiahuanaco and other places. Well, that's really crap, and a
>> different kind of racism that New Age people admire.
>>
>> * The mormons claim that the American civilizations were

developed

> by
>> the lost tribes of Israel. Fortunately in this case, almost all

the

>> claims of the mormons have proved to be absolutely wrong!
>>
>> * The Afrocentric theory that the Olmecs were Africans is just
>> another version of this large chain of weird theories. There is

not

>> evidence whatsoever of the contact.
>>
>> There is evidence that there was not contact, though. Look at

what

>> the Native Americans never had.
>>
>> * Horse or Cows.
>> * Wheeled vehicles.
>> * Iron (The Africans were master ironmakers!).
>> * Alphabet.
>> * Pigs (The favorite food for chineses)
>> * Pottery Wheel.
>>
>> Above all, the Native Americans lived in complete isolation for
>> hundred of years, so they lack immunity for the illness of the

Old

>> World. When the Spaniards arrive the impact on the population was
>> immediate. Natives where dying of those infections diseases right
>> from the start. They only stop dying with the development of

modern

>> vaccines.
>>
>> Africa was not Isolated from Europe or Asia in contagious illnes.
>> That's the reason why the arrival of the European did not produce
> the
>> same health disasters in Africa.
>>
>> So, believing that Native Americans needs the help of foreigners

to

>> develop is, in my oppinion, just racism agains them.
>>
>> Some years ago a Chinese claimed that the Olmecs were chinese.

Well,

>> the reply come immediately for the top scientist in the field. It

is

>> this:
>>
>> "Professor Michael Coe of the anthropology department at Yale
>> University took the view that to link the marks on the jade celts
>> with Chinese oracle bone writings was "insulting to the

00-

identical

the

Mesoamerica.

>>>

Sorry. It is very easy to show positive evidence, the inverse is almost impossible. You might know that. As far as I know there is no

evidence at all of that theoretical presence in the Americas.

- > Research is the foundation of good science, or
- > knowing in general. There are four methods of knowing
- > 1) Method of tenacity (one holds firmly to the truth,
- > because "they know it" to be true); 2) method of
- > authority (the method of established belief, i.e., the
- > Bible or the "experts" says it, it is so); 3) method
- > of intuition (the method where a proposition agrees
- > with reason, but not necessarily with experience); and
- > 4) the method of science (the method of attaining
- > knowledge which calls for self-correction). To explain
- > Africans in ancient America, I use the scientific
- > method which calls for hypothesis testing, not only
- > supported by experimentation, but also that of
- > alternative plausible hypotheses that, may place doubt
- > on the original hypothesis.
- > The aim of science is theory construction (F.N.
- > Kirlinger, Foundations of behavior research, (1986)
- > pp.6-10; R. Braithwaite, Scientific explanation,
- > (1955) pp.1-10). A theory is a set of interrelated
- > constructs, propositions and definitions, that provide
- > a systematic understanding of phenomena by outlining
- > relations among a group of variables that explain and
- > predict phenomena.
- > Scientific inquiry involves issues of theory
- > construction, control and experimentation. Scientific
- > knowledge must rest on testing, rather than mere
- > induction which can be defined as inferences of laws
- > and generalizations, derived from observation. This
- > falsity of logical possibility is evident in the
- > rejection of the African origin of the Olmecs
- > hypothesis. Just because these people may live in the
- > Olmec heartland today, says very little about the
- > inhabitants of this area 3000 years ago.
- > Karl Popper in The Logic of Scientific Discovery,
- > rejects this form of logical validity based solely on
- > inference and conjecture (pp. 33-65). Popper maintains
- > that confirmation in science, is arrived at through
- > falsification.
- > Therefore to confirm a theory in science one test
- > the theory through rigorous attempts at falsification.
- > In falsification the researcher uses cultural,
- > linguistic, anthropological and historical knowledge
- > to invalidate a proposed theory. If a theory can not
- > be falsified through yes of the variables associated
- > with the theory it is confirmed. It can only be
- > disconfirmed when new generalizations associated with
- > the original theory fail to survive attempts at
- > falsification.
- > In short, science centers on conjecture and
- > refutations. Many commentators maintain that the
- > Olmecs weren't Africans. In support of this conjecture
- > they maintain: 1) Africans first came to America with
- > Columbus; 2) Amerindians live in Mesoamerica; 3) the
- > Olmec look like the Maya; 4) linguistic groups found
- > in the Olmec heartland have always lived in areas they
- > presently inhabit. These are all logical deduction,
- > but they are mainly nonfalsifiable and therefore
- > unscientific.

Olmecs were not Africans. They were Native Americans. That's what science accept so far.

- > Granted we see Zoquean and Maya speakers in
- > Olmecland today.

Yes. People still lives there. Actually, the current Mayans have help researchers to break Maya writing. So now Mayan is been read very fast. It is possible that in the future the truth will be see clear thanks to Mayan evidence.

But the linguistic evidence of

- > Swadesh indicate that they were not in this area 3000
- > years ago when a new linguistic group appears to have
- > entered the area.

Native Americans used to move around. The Aztecs, for example came from the north. The Caribbean islands where populated by the Tainos from the Amazon. Native Americans spoke hundreds of different languages.

- > Secondly, any comparison of Mayans depicted in
- > Mayan art, and the Olmec people depicted in Olmec art
- > especially the giant heads, indicate that these people
- > did not look alike
- > <http://geocities.com/Athens/Academy/8919/heads.htm>

Art is art. You can't claim much by it. Many Mayan drawings have the style of modern cartoons. So they prove anything. You can't say that Mickey Mouse was a ruler of the Mayans, just by seeing Mayan arts.

- > In your post you claim that you have seen Olmec
- > figures that look like contemporary native Americans.

- > This may be true but practically all of the Olmec
- > figures look African. At the following site I compare
- > the Mayan type and the African type:

> <http://www.geocities.com/olmec982000/olwrit.htm>

>

Actually, that picture you show me proves nothing. I have seen Quechuas in person and they have those features as well.

- > A cursory examination of these pictures of the Maya
- > show that the ancient Maya look nothing like the
- > Olmecs.

That's false. Take a look at these pictures. Don't look the color of the skin, just the features. Even the nose of your "African" pictures is appreciated there.

http://www.culturefocus.com/guatemala_maya.htm

- > How do you explain the fact that the Olmec
- > look nothing like the Mayan people, if the Olmec were
- > "indigenous" people you talk about.

As I say. They look indigenous to me.

- > . Moreover, just because Africans may have come to
- > America with Columbus, does not prove that they were
- > not here before Columbus. Yet, subscription to these
- > theories is logical, but logical assurance alone, is
- > not good science.

Nothing to do with it.

- > Logically we could say that because Amerindians
- > live in the Olmec heartland today, they may have lived
- > in these areas 3000 years ago. But, the evidence found
- > by Swadesh, an expert on the Mayan languages, of a new
- > linguistic group invading the Olmec heartland 3000
- > years ago; and the lack of congruence between Olmec
- > and Mayan art completely falsifies the conjectures of
- > the Amerindian origin of the Olmec theorists.

I don't believe so. As I say, Native Americans used to move around. Actually, we have a relatively clear picture of what had happened in the Americas for thousands of years.

- > The
- > opposite theory, an African origin for the Olmecs,
- > deserves testing.
- > You claim that there is no scientific basis for
- > the ability of African people to have remained
- > unabsorbed in America. This is totally false there are
- > many reports of Black tribes living in America when
- > Europeans arrived in the New World.

No. I claim that diffusionism is bad science. If one brings a sure evidence that that really happens, I will accept.

- > The scientific evidence supports the African
- > origin and perpetuation of an Olmec civilization in
- > Mesoamerica from 1200 BC, up to around 400 AD. Let's
- > examine this theory. My hypothesis is that the Olmec
- > people were Africans. There are five variables that
- > support this theorem. They are: the following
- > variables: 1) African scripts found during
- > archaeological excavation;

What excavation? That would be interesting to know.

- > 2) the Malinke-Bambara
- > origin of the Mayan term for writing;

Most languages share certain terms. As the matter of fact, the

sound "papa" and "mama" for "mom" and "dad" appear in almost half the languages of mankind. No serious scientist will accept that as an evidence.

- >3) cognate
- > iconographic representations of African and Olmec
- > personages;

Artistic styles have several parallels in different civilization.
That is not a hard proof either.

4) the influence of Malinke-Bambara

- > cultural and linguistic features on historic
- > Mesoamerican populations;

What influence?

and 5) the presence of

- > African skeletal material excavated from Olmec graves
- > in addition to many other variables.

Where. By which scientists? When? That's an spectacular claim that does not have scientific support. As far as I know, of course.

The relation

- > between these five variables or a combination of these
- > variables explains the African origin of the Olmecs.

As you see. There is not hard evidence.

We know that ancient americans came from siberia because we can correlate blood, languages, and customs at both sides of the artic.
We know that Olmecs were just one more civilizations on that region.
There were cultures before and after them that followed the same cultural patterns.

- > Let's begin with the skeletal evidence. You
- > maintain that the African was not indigenous to
- > America. Although you make this claim you fail to
- > acknowledge that in addition to Wiercinski's analysis
- > of the Olmec skeletons, many other researchers
- > including C.C. Marquez, Estudios arqueologicos y
- > etnografico (Madrid,1920), Roland B. Dixon, The
- > racial history of Man (N.Y.,1923) and Ernest Hooton,
- > Up from the Ape (N.Y.,1931) and the Luzia remains make
- > it clear that Africans were in the Americas before the
- > native Americans crossed the Bearing Sea.

Look at the data of your references.

- > You speak of people being absorbed by the Native
- > Americans. Yet we know from the expansion of the
- > Europeans in the Western Hemisphere, Eventhough the
- > Native Americans outnumbered these people, they are in
- > decline while the Europeans have prospered and
- > multiplied.

One thing. We know that the ancient americans came from Asia. It is possible that they are a mixture of people like modern siberians, southern indians and other peoples of the region.

If you say that same Native Americans have australoid (vedic) blood, I do AGREE with you. If you say those ancestors were black I AGREE with you, because australoids have black skin.

If you say that all people came originally from africa I AGREE with you once again.

- > There is skeletal evidence of Africans in
- > Olmecland. The evidence of Wiercinski craniometrics
- > have not been dissected and disputed.
- > <http://www.geocities.com/Tokyo/Bay/7051/content.html>
- >

And I will tell you once more. Some Native Americans have australoid features, and we do know that for a long time.

But they were not modern Africans. Their ancestors came through the Bering strait with all the peoples that populated America.

- > This makes it appear that we should ignore the

- > evidence. I have tried to keep up with the literature
- > in this field over the past 30 years and I would
- > appreciate you reproducing on this forum citations of
- > the articles which have conclusively disconfirmed the
- > skeletal evidence of Wiercinski. Reproduce these
- > sources now and we can debate them.

As you see. That does not prove that the Olmecs were African either.

- > The fact remains African skeletons were found in
- > Mesoamerica. This archaeological evidence supports the
- > view that the Olmec predominately African when we
- > examine the anthropological language used to describe
- > the Olmec skeletons analyzed by Wiercinski. See:
- > <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>
- >
- > There is clear linguistic evidence that the
- > Malinke Bambara language of the Xi people, is a
- > substratum in the major languages spoken in the former
- > centers of Olmec civilization.
- > In the Olmec World: Ritual and Rulership (1995),
- > (ed.) by Carolyn Tate, on page 65, we find the
- > following statement "Olmec culture as far as we know
- > seems to have no antecedents; no material models
- > remain for its monumental constructions and sculptures
- > and the ritual acts captured in small objects". M.
- > Coe, writing in Regional Perspective on the Olmecs
- > (1989), (ed.) by Sharer and Grove, observed that "on
- > the contrary, the evidence although negative, is that
- > the Olmec style of art, and Olmec engineering ability
- > suddenly appeared full fledged from about 1200 BC".

That's not what I have heard.

- > Mary E. Pye, writing in Olmec Archaeology in
- > Mesoamerica (2000), (ed.) by J.E. Clark and M.E.
- > Pye, makes it clear after a discussion of the pre-Olmec
- > civilizations of the Mokaya tradition, that these
- > cultures contributed nothing to the rise of the Olmec
- > culture. Pye wrote "The Mokaya appear to have
- > gradually come under Olmec influence during Chertla
- > times and to have adopted Olmec ways. We use the term
- > olmecization to describe the processes whereby
- > independent groups tried to become Olmecs, or to
- > become like the Olmecs" (p.234). Pye makes it clear
- > that it was around 1200 BC that Olmec civilization
- > rose in Mesoamerica. She continues "Much of the
- > current debate about the Olmecs concerns the
- > traditional mother culture view. For us this is still
- > a primary issue. Our data from the Pacific coast show
- > that the mother culture idea is still viable in terms
- > of cultural practices. The early Olmecs created the
- > first civilization in Mesoamerica; they had no peers,
- > only contemporaries" (pp.245-46).

Man has been living in the Americas for at least 25,000 years and there are many cultures older than the Olmecs. As you ever hear about the Chirichoro mummies. Well, that's just one case.

- > There continues to be no evidence that Olmec
- > civilization originated in Mexico.

That's. Sorry if I am rude. That's ridiculous. In there precisely that culture originated!

R.A. Diehl, in The

- > Olmecs (Thames & Hudson, 2004) wrote that "The
- > identity of these first Olmecs remain a mystery. Some
- > scholars believe they were Mokaya migrants from the
- > Pacific coast of Chiapas who brought improved maize
- > strains and incipient social stratification with them.
- > Others propose that Olmec culture evolved among local
- > indigenous populations without significant external
- > stimulus. I prefer the latter position, but freely
- > admit that we lack sufficient information on the
- > period before 1500 B.C. to resolve the issue" (p.25).
- > You try to claim that I am wrongly ruling out an
- > "indigenous revolution" for the origin of the Olmec
- > civilization? the archaeological evidence,
- >
- > not I,
- > suggest that the founders of the Olmec civilization
- > were not "indigenous"

I think that I start to get the idea.

- >This supported by the fact that
- > the Olmecs began their civilization long after "native
- > Americans" had left the area. This view is typified by
- > the San Lorenzo site which was early occupied by the
- > Olmec. Diehl (2004) noted that "San Lorenzo-phase
- > pottery fills the upper levels of the entire San
- > Lorenzo plateau, blanketing deeply buried Ojochi,
- > Bajio- and Chicharras-phase refuse." This makes it
- > clear that "native people" had already left the area
- > by the time the Olmec arrived.

I just see a change in tribes.

- > The evidence presented by these authors make it
- > clear that the Olmec introduced a unique culture to
- > Mesoamerica that was adopted by the Mesoamericans. As
- > these statements make it clear there was no continuity
- > between pre-Olmec cultures and the Olmec culture.
- >
- > Clyde

That's not what I hear.

Regards,

Omar Vega
 | 16112|2005-03-19 18:32:51|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|
 Yes,

You are right. The New World was populated from the Old World.
 What I claim, based in what I know (I may be wrong as well) is the
 following:

(1) The Americas were populated from Asia through the Bering strait.

(2) These people developed those famous american civilizations by
 themselves. They lived in isolation.

There is not hard evidence of contact. Some of the reasoning why I
 believe they were isolated are those things that natives lacked:

(1) Animals: cows, horses, mules and pigs where totally unknown in
 the Americas.

(2) Foods: wheat, rice and many other plants where unknown in the
 Americas.

(3) Metallurgy: Iron was unknown in the Americas although they knew
 how to produce coopers and bronzes.

(4) Music: String instruments where unknown in the Americas. Imagine
 that!

(5) Wheel: for use in transports, was unknown in the Americas.

(6) Bacterias and Virus: Native Americans were never exposed before
 to the illness of the old world.

And the list goes and goes on. If there were contacts, well, that
 list would not exists.

But. And that is a big but:

Native Americans are not identical to Asians. The exact racial make-
 up of the migrants that became our Native Americans is not exactly
 know. And also, not all native americans look identical between them.
 That allow especulation. We don't know who were the people that
 crossed the Bering strait.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com "Paul Kekai Manansala"
 wrote:

- >
- > --- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:
- >>
- >>
- >> --- In Ta_Seti@yahoogroups.com "Djehuti Sundaka"
- >> wrote:
- >
- >
- >>
- >>> Just because people see what they perceive to be cross-cultural
- >>> influences doesn't mean they're out to take away anyone's
- >> heritage.
- >>
- >> I don't believe that's the intention of people when they accept

>> diffusionist ideas. It is done as a game. But, in this case, is
> the
>> heritage of Native Americans which need to be protected.
>>
>
> What you say is true. However, that does not mean there was not
> cultural contact between the "Old World" and the "New World."
>
> In fact, one was populated from the other and no one knows for sure
> how long both have been isolated from one another.
>
> Regards,
> Paul Kekai Manansala

| 16113|2005-03-19 19:32:42|Paul Kekai Manansala|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Yes,
>
> You are right. The New World was populated from the Old World.
> What I claim, based in what I know (I may be wrong as well) is the
> following:
>
> (1) The Americas were populated from Asia through the Bering

strait.

>

That may not be entirely correct.

> (2) These people developed those famous american civilizations by
> themselves. They lived in isolation.
>

That also may not be correct.

> There is not hard evidence of contact. Some of the reasoning why I
> believe they were isolated are those things that natives lacked:
>
> (1) Animals: cows, horses, mules and pigs where totally unknown in
> the Americas.

Chickens were known as were dogs. Mules were totally unknown in
Southeast Asia but it didn't mean they were totally isolated.

>
> (2) Foods: wheat, rice and many other plants where unknown in the
> Americas.
>

Bananas and a number of other plants were known. Also the sweet
potato was known in much of the Pacific.

> (3) Metallurgy: Iron was unknown in the Americas although they knew
> how to produce coopers and bronzes.
>

There are people living in various countries surrounded by iron
technology people who never adopted it for one reason or another.

I know this is common in Africa, South Asia and Southeast Asia.
There are even some cases of people today who still cling to
Neolithic or even Paleolithic technologies.

In fact, iron technology in general grow only very slowly over most
of Eurasia initially. I think it was the adoption of iron armor
brought about the iron age revolution.

> (4) Music: String instruments where unknown in the Americas.

Imagine

> that!
>

Musical bows were fairly common along the Pacific coast of the
United States and Mexico according to my information.

> (5) Wheel: for use in transports, was unknown in the Americas.
>

Also not adopted for about 1,500 years in Ancient Egypt although the nearby Mesopotamians had solid wheels.

In vast parts of insular Southeast Asia also the wheel was never adopted although they knew about it and even represented it in drawings and sculpture. They were able to get along fine with ships and boats.

> (6) Bacterias and Virus: Native Americans were never exposed

before

> to the illness of the old world.
>

Actually, there are quite a few studies that suggest possible late microbes migrating to the Americas from Asia, including the polyomavirus and some of the retroviruses (HTLV).

Regards,
Paul Kekai Manansala
| 16114|2005-03-19 20:13:24|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|
Hi Paul,

It called my attention something you say about the string instruments. Is this:

>
> Musical bows were fairly common along the Pacific coast of the
> United States and Mexico according to my information.

I would like to know references about it. That's quite interesting.
Now I proceed with what you comment.

>>
>> (1) Animals: cows, horses, mules and pigs where totally unknown

in

>> the Americas.
>
>
> Chickens were known as were dogs. Mules were totally unknown in
> Southeast Asia but it didn't mean they were totally isolated.
>

Well. Polynesians carried pigs wherever they go. So that animal was widespread in the Pacific. If an ancient skeleton of pig is found in the Americas would be a strong evidence of contact with the polynesians.

>>
>> (2) Foods: wheat, rice and many other plants where unknown in the
>> Americas.
>>
>
> Bananas and a number of other plants were known. Also the sweet
> potato was known in much of the Pacific.
>

Bananas were unknown in the Americas. Sweet potato is still in study.
It could be an evidence of contact with polynesians.

>
>> (3) Metallurgy: Iron was unknown in the Americas although they

knew

>> how to produce coopers and bronzes.
>>
>
> There are people living in various countries surrounded by iron
> technology people who never adopted it for one reason or another.
>
> I know this is common in Africa, South Asia and Southeast Asia.
> There are even some cases of people today who still cling to
> Neolithic or even Paleolithic technologies.
>

There is evidence that iron metallurgy was invented in Africa south of the Sahara. Iron is known there since ancient times. If Africans were in the Americas, the first thing they will bring would be iron metallurgy. No doubt about it.

> In fact, iron technology in general grew only very slowly over most
> of Eurasia initially. I think it was the adoption of iron armor
> brought about the iron age revolution.
>

Yes. But the theory says there was a sudden explosion of inventions in
Olmec country. Why should the teachers forget iron?

>
>> (4) Music: String instruments were unknown in the Americas.
> Imagine
>> that!
>>
>
> Musical bows were fairly common along the Pacific coast of the
> United States and Mexico according to my information.
>

I would like to see it. I have seen any string instrument invented by
Native Americans. But it is almost impossible to know everything about
the Americas.

>> (5) Wheel: for use in transports, was unknown in the Americas.
>>
>
>
> Also not adopted for about 1,500 years in Ancient Egypt although

the

> nearby Mesopotamians had solid wheels.
>
> In vast parts of insular Southeast Asia also the wheel was never
> adopted although they knew about it and even represented it in
> drawings and sculpture. They were able to get along fine with

ships

> and boats.
>

In America wheels would have been invaluable. I am sure that
invention would have accelerated the evolution of American societies.
Actually, without wheels the native Americans could not build
machinery, so they could not develop more than a certain degree.
That's the reason America lacked behind the Old World and the
Europeans were the ones that have the technological advantage during
the invasion.

>
>> (6) Bacteria and Virus: Native Americans were never exposed
> before
>> to the illness of the old world.
>>
>
> Actually, there are quite a few studies that suggest possible late
> microbes migrating to the Americas from Asia, including the
> poliovirus and some of the retroviruses (HIV).
>

That could be interesting to look at. There are lots of records that
show the impact of the illness of the Old World in the Americas was
really devastating. Most of American Natives died because of virus and
bacteria. The population was reduced to a fraction of the original
one. That only can be explained by the isolation.

> Regards,
> Paul Kekai Manansala

And please don't forget to tell me about those string instruments you
mentioned. I am really interested.

Regards Paul,

Omar Vega
| 16115|2005-03-19 20:17:16|clyde winters|Re: Fwd: African Olmec Reality I|
Hi Omar
You have not presented any counter evidence. I have
supported my ideas with evidence. All you do is say
that you believe this, or you believe that.
Belief is not science. You are blinded by
Eurocentric myths that will keep you blind to reality
and truth.
It appears that you have entered this forum not in
search of truth, but as a propagandist. I should have
recognized this fact when you attempted to direct

members of the group to only talk about West Africa and not Egypt. If this was your plan you are in the wrong place. Here we attempt to debate issues based on evidence instead of conjecture. You just don't get it. Just because Europeans suggest that Afrocentrism is based on myth this is false, Afrocentrists for the past 200 years have studied the past using hard evidence. In other forums you can make claims without evidence and be supported by other people who may be ignorant of the truth. Here we want you to back up your ideas with evidence--not belief.

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
>> Hi
>> The Olmecs were Africans. Since you are so sure
> that
>> they were not I expect you to post counter
> evidence to
>> refute my evidence.
>
> Sorry. It is very easy to show positive evidence,
> the inverse is
> almost impossible. You might know that. As far as I
> know there is no
> evidence at all of that theoretical presence in the
> Americas.
>
>> Research is the foundation of good science, or
>> knowing in general. There are four methods of
> knowing
>> 1) Method of tenacity (one holds firmly to the
> truth,
>> because "they know it" to be true); 2) method of
>> authority (the method of established belief, i.e.,
> the
>> Bible or the "experts" says it, it is so); 3)
> method
>> of intuition (the method where a proposition
> agrees
>> with reason, but not necessarily with experience);
> and
>> 4) the method of science (the method of attaining
>> knowledge which calls for self-correction). To
> explain
>> Africans in ancient America, I use the scientific
>> method which calls for hypothesis testing, not
> only
>> supported by experimentation, but also that of
>> alternative plausible hypotheses that, may place
> doubt
>> on the original hypothesis.
>> The aim of science is theory construction
> (F.N.
>> Kirlinger, Foundations of behavior research,
> (1986)
>> pp.6-10; R. Braithwaite, Scientific explanation,
>> (1955) pp.1-10). A theory is a set of interrelated
>> constructs, propositions and definitions, that
> provide
>> a systematic understanding of phenomena by
> outlining
>> relations among a group of variables that explain
> and
>> predict phenomena.
>> Scientific inquiry involves issues of theory
>> construction, control and experimentation.
> Scientific
>> knowledge must rest on testing, rather than mere
>> induction which can be defined as inferences of
> laws
>> and generalizations, derived from observation.
> This
>> falsity of logical possibility is evident in the
>> rejection of the African origin of the Olmecs
>> hypothesis. Just because these people may live in
> the
>> Olmec heartland today, says very little about the
>> inhabitants of this area 3000 years ago.
>> Karl Popper in The Logic of Scientific
> Discovery,
>> rejects this form of logical validity based solely
> on
>> inference and conjecture (pp. 33-65). Popper
> maintains

>> that confirmation in science, is arrived at
> through
>> falsification.
>> Therefore to confirm a theory in science one
> test
>> the theory through rigorous attempts at
> falsification.
>> In falsification the researcher uses cultural,
>> linguistic, anthropological and historical
> knowledge
>> to invalidate a proposed theory. If a theory can
> not
>> be falsified through yes of the variables
> associated
>> with the theory it is confirmed. It can only be
>> disconfirmed when new generalizations associated
> with
>> the original theory fail to survive attempts at
>> falsification.
>> In short, science centers on conjecture and
>> refutations. Many commentators maintain that the
>> Olmecs weren't Africans. In support of this
> conjecture
>> they maintain: 1) Africans first came to America
> with
>> Columbus; 2) Amerindians live in Mesoamerica; 3)
> the
>> Olmec look like the Maya; 4) linguistic groups
> found
>> in the Olmec heartland have always lived in areas
> they
>> presently inhabit. These are all logical
> deduction,
>> but they are mainly nonfalsifiable and therefore
>> unscientific.
>
> Olmecs were not Africans. They were Native
> Americans. That's what
> science accept so far.
>
>> Granted we see Zoquean and Maya speakers in
>> Olmecland today.
>
> Yes. People still lives there. Actually, the current
> Mayans have help
> researchers to break Maya writing. So now Mayan is
> been read very
> fast. It is possible that in the future the truth
> will be see clear
> thanks to Mayan evidence.
>
> But the linguistic evidence of
>> Swadesh indicate that they were not in this area
> 3000
>> years ago when a new linguistic group appears to
> have
>> entered the area.
>
> Native Americans used to move around. The Aztecs,
> for example came
> from the north. The Caribbean islands where
> populated by the Tainos
> from the Amazon. Native Americans spoke hundreds of
> different
> languages.
>
>> Secondly, any comparison of Mayans depicted
> in
>> Mayan art, and the Olmec people depicted in Olmec
> art
>> especially the giant heads, indicate that these
> people
>> did not look alike
>> <http://geocities.com/Athens/Academy/8919/heads.htm>
>
> Art is art. You can't claim much by it. Many Mayan
> drawings have the
> style of modern cartoons. So they prove anything.
> You can't say that
> mickey mouse was a ruler of the mayans, just by
> seeing mayan arts.
>
>> In your post you claim that you have seen Olmec
>> figures that look like contemporary native
> Americans.
>
>> This may be true but practically all of the Olmec
>> figures look African. At the following site I
> compare
>> the Mayan type and the African type:
>
>>
>> <http://www.geocities.com/olmec982000/olwrit.htm.htm>
>>

>
 > Actually, that picture you show me proves nothing. I
 > have seen
 > Quechuas in person and they have those features as
 > well.
 >
 >
 >> A cursory examination of these pictures of the
 > Maya
 >> show that the ancient Maya look nothing like the
 >> Olmecs.
 >
 > That's false. Take a look at these pictures. Don't
 > look the color of
 > the skin, just the features. Even the nose of your
 > "african" pictures
 > is appreciated there.
 >
 > http://www.culturefocus.com/guatemala_maya.htm
 >
 >> How do you explain the fact that the Olmec
 >> look nothing like the Mayan people, if the Olmec
 > were
 >> "indigenous" people you talk about.
 >
 > As I say. They look indigenous to me.
 >
 >> . Moreover, just because Africans may have come
 > to
 >> America with Columbus, does not prove that they
 > were
 >> not here before Columbus. Yet, subscription to
 > these
 >

=== message truncated ===

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| 16116|2005-03-19 20:39:31|Paul Kekai Manansala|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
 > Hi Paul,
 >
 > It called my attention something you say about the string
 > instruments. Is this:
 >
 >>
 >> Musical bows were fairly common along the Pacific coast of the
 >> United States and Mexico according to my information.
 >
 > I would like to know references about it. That's quite

interesting.

> Now I proceed with what you comment.
 >
 >

Roberts, Helen Heffron. "Ancient Hawaiian music." IN Bernice P. Bishop Museum Bulletin 29, 1926.

Fischer, Hans. 1983. "Sound-Producing Instruments in Oceania: Construction and Playing Technique---Distribution and Function." Translated by Philip W. Holzkecht. Boroko, Papua New Guinea: Institute of Papua New Guinea Studies.

You will find distribution maps in these works including the following one from the first reference;

<http://asiapacificuniverse.com/pkm/mimap3.JPG>

>>>
 >>> (1) Animals: cows, horses, mules and pigs were totally

unknown

> in
 >>> the Americas.
 >>
 >>
 >> Chickens were known as were dogs. Mules were totally unknown in
 >> Southeast Asia but it didn't mean they were totally isolated.
 >>
 >
 > Well. Polynesians carried pigs wherever they go. So that animal

was > widespread in the pacific. If an ancient skeleton of pig is found in > the Americas would be a strong evidence of contact with the > polynesians.

>

I don't agree with this. Just because Japan did not adopt European dogs or mules during the colonial period, doesn't mean they didn't have contacts with Europeans. The question is whether there is any positive evidence of contact.

>>>

>>> (2) Foods: wheat, rice and many other plants where unknown in

the

>>> Americas.

>>>

>>

>> Bananas and a number of other plants were known. Also the sweet

>> potato was known in much of the Pacific.

>>

>

> Bananas were unknown in the Americas.

There is evidence from Ecuador and the west coast of South America (surprisingly enough) of Maia AAB hybrid bananas possibly going back 2,000 years ago.

Sweet potato is still in study.

> It could be an evidence of contact with polynesians.

>

> Yes. But the theory say there was a sudden explosion of inventions

in

> Olmec country. Why should the teachers forget iron?

>

Difficult to say, but it is possible that they simply did not transfer iron technology.

There are many such examples that I have already given. Why didn't the Harappans adopt certain useful systems from the Sumerians and Akkadians who they had extensive trade with?

Why did it take so long for paper money to catch on in the West despite its use in China during the silk trade.

>>> (5) Wheel: for use in transports, was unknown in the Americas.

>>>

>>

>>

>> Also not adopted for about 1,500 years in Ancient Egypt although

> the

>> nearby Mesopotamians had solid wheels.

>>

>> In vast parts of insular Southeast Asia also the wheel was never

>> adopted although they knew about it and even represented it in

>> drawings and sculpture. They were able to get along fine with

> ships

>> and boats.

>>

>

> In America wheels would have been invaluable. I am sure that

> invention would have accelerated the evolution of American

societies.

> Actually, without wheels the native americans could not built

> machinery, so they could not develop more than a certain degree.

>

That's true anywhere, yet many peoples chose not to adopt the wheel.

Most of American Natives died because of virus and

> bacterias. The population was reduced to a fraction of the

original

> one. That only can be explained by the isolation.
>

Europeans also died in huge numbers for centuries when rats brought the black plague possibly coming in the wagons of nomads like the Huns and Mongols. But they were never completely isolated from Asia. Maybe there were strains that developed among Europeans that they had no resistance to.

However this does not negate the positive evidence.

Regards,

Paul Kekai Manansala

| 161117|2005-03-19 20:45:17|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

> Hi Omar
> You have not presented any counter evidence. I have
> supported my ideas with evidence. All you do is say
> that you believe this, or you believe that.
> Belief is not science. You are blinded by
> Eurocentric myths that will keep you blind to reality
> and truth.

My sources of information are Latin American museums and scientists. As far as I know. We are not eurocentric at all. Our people have a different way of thinking than europeans, because we have been discriminated by europeans as well. We want that the heritage of the Americas be recognize for the ancient peoples of the Americas. That's all.

> It appears that you have entered this forum not in
> search of truth, but as a propagandist. I should have
> recognized this fact when you attempted to direct
> members of the group to only talk about West Africa
> and not Egypt. If this was your plan you are in the
> wrong place. Here we attempt to debate issues based on
> evidence instead of conjecture.

I would like to know more about Africa because that continent is where many Latin Americans can trace their roots, and the source of very important cultural developments in the Americas.

> You just don't get it. Just because Europeans
> suggest that Afrocentrism is based on myth this is
> false, Afrocentrists for the past 200 years have
> studied the past using hard evidence.

Afrocentrism, I afraid, is not the issue. The problem is diffusionism

I am not against the idea that Africans must defend their heritage and contribution to mankind. Blacks must do!

Africa has many important cultures that the world should know more. And not only Egypt. You have Ethiopia, Ghana, Zimbabwe, Sudan, Nigeria, and many others. People should gave Africa as a whole the same level of interest given to others regions of the world.

I am interest in Africans arts from the West because there is a direct link to the Americas. And also, because there you find the roots of cubism. I am also interested in African music and cosmology.

>In other forums
> you can make claims without evidence and be supported
> by other people who may be ignorant of the truth. Here
> we want you to back up your ideas with evidence--not
> belief.
>
> Clyde
>

Clyde. I explained to you. I can't prove that anyone visited the Americas before columbus. There is not way to prove that no one came here.

Tell me how I prove it and I will do. But that it is impossible.

For example. How I prove that the martians have never visited the earth. How I prove that never existed Budda. How I prove that the Trojan horse was never build. It's impossible.

Those negative demonstrations are impossible to prove. The only thing possible is analize the positive claims and demonstrate they are false.

The only thing that I can say is that, as far as I now, there is not hard evidence that anyone has arrived to the Americas before the first contact by the Vikings. And even the Vikings did not produce

any impact at all to the Americas. They were forgotten ten years after they left America (or died). The only change happened with the European masive invasion.

It was required a lot of transport to change the Americas. In other world, a technology that was outside the reach of ancient peoples.

I think that even an occasional contact would not have produced any impact at all.

Regards,

Omar Vega

| 16118|2005-03-19 20:53:48|clyde winters|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> Hi Paul,
>
> It called my attention something you say about the
> string
> instruments. Is this:
>
>>
>> Musical bows were fairly common along the Pacific
> coast of the
>> United States and Mexico according to my
> information.
>
> I would like to know references about it. That's
> quite interesting.
> Now I procede with what you comment.
>
>
>>>
>>> (1) Animals: cows, horses, mules and pigs where
> totally unknown
> in
>>> the Americas.
>>
>>
>> Chickens were known as were dogs. Mules were
> totally unknown in
>> Southeast Asia but it didn't mean they were
> totally isolated.
>>
>
> Well. Polynesians carried pigs wherever they go. So
> that animal was
> widespread in the pacific. If an ancient skeleton of
> pig is found in
> the Americas would be a strong evidence of contact
> with the
> polynesians.
>
>>>
>>> (2) Foods: wheat, rice and many other plants
> where unknown in the
>>> Americas.
>>>
>>
>> Bananas and a number of other plants were known.
> Also the sweet
>> potato was known in much of the Pacific.
>>
>
> Bananas were unknown in the Americas. Sweet potato
> is still in study.
> It could be an evidence of contact with polynesians.
>
>>
>>> (3) Metalurgy: Iron was unknown in the Americas
> although they
> knew
>>> how to produce coopers and bronzes.
>>>
>>
>> There are people living in various countries
> surrounded by iron
>> technology people who never adopted it for one
> reason or another.
>>
>> I know this is common in Africa, South Asia and
> Southeast Asia.
>> There are even some cases of people today who
> still cling to
>> Neolithic or even Paleolithic technologies.
>>
>
> There is evidence that iron metalurgy was invented
> in Africa south of
> the Sahara. Iron is known there since ancient times.
> If Africans were

> in the Americas, the first thing they will bring
 > would be iron
 > metallurgy. No doubt about it.
 >
 >> In fact, iron technology in general grow only very
 > slowly over most
 >> of Eurasia initially. I think it was the adoption
 > of iron armor
 >> brought about the iron age revolution.
 >>
 >
 > Yes. But the theory say there was a sudden explosion
 > of inventions in
 > Olmec country. Why should the teachers forget iron?
 >

Hi Omar

This shows your ignorance of Olmec civilization. The Olmec left tons of iron artifacts, especially iron beads, see R.A. Diehl, The Olmecs (2004), page 94-95. They worked the iron ores magnetite, hematite and ilmenite into beads and mirrors. Ann Cypers found workshops that contained tons of iron beads. If they had iron beads, they may have also had iron tools in addition to the iron mirrors they produced.

Clyde

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| 16119|2005-03-19 20:55:17|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
 > --- In Ta_Seti@yahoogroups.com, clyde winters
 > wrote:
 >> Hi Omar
 >> You have not presented any counter evidence. I have
 >> supported my ideas with evidence. All you do is say
 >> that you believe this, or you believe that.
 >> Belief is not science. You are blinded by
 >> Eurocentric myths that will keep you blind to reality
 >> and truth.
 >
 > My sources of information are Latin American museums and

scientists.

> As far as I know. We are not eurocentric at all.

I disagree. For example, watch Mexican television. The characters portrayed all look European. You rarely seen mestizos or Indios except maybe as the loving maid or house-boy. I've encountered some Puerto Ricans on the net, who suggest there are hardly any blacks on that island. They claim most of the people are of European descent. Fortunately I've had enough experience to know this is bs.

I've also encountered Mexican elite who insist that Mexico is 2/3 or 3/4 European in population.

Regards,

Paul Kekai Manansala

| 16120|2005-03-19 21:00:20|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

Thanks Paul,

Well. I believe that we must agree that there is not negative evidence of contact. You know that negative evidence is almost impossible to provide for anything. But there is not conclusive positive evident either.

The only think I could say is that the patterns of development in the Americas are very clear. They show cultures appearing everywhere and interacting between them. One can see how they slowly develop. If one study it carefully one get convinced that there is not need of external intervention. Is the Occam's razor principle, that's all.

And you are right. Some inventions don't cross the barriers very easy. The llama for example was never adopted by the Aztecs. And the turkey was unknown in South America. Both groups have Maize, though.

Regards and thanks for the data,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>
 > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>>
 >> Hi Paul,
 >>
 >> It called my attention something you say about the string
 >> instruments. Is this:
 >>
 >>>
 >>> Musical bows were fairly common along the Pacific coast of the
 >>> United States and Mexico according to my information.
 >>
 >> I would like to know references about it. That's quite
 > interesting.
 >> Now I procede with what you comment.
 >>
 >>
 >
 > Roberts, Helen Heffron, _Ancient Hawaiian music_, IN Bernice P.
 > Bishop Museum Bulletin 29, 1926.
 >
 > Fischer, Hans. 1983. _Sound-Producing Instruments in Oceania:
 > Construction and Playing Technique---Distribution and Function._
 > Translated by Philip W. Holzkecht. Boroko, Papua New Guinea:
 > Institute of Papua New Guinea Studies.
 >
 > You will find distribution maps in these works including the
 > following one from the first reference;
 >
 > <http://asiapacificuniverse.com/pkm/minimap3.JPG>
 >
 >
 >>>>
 >>>> (1) Animals: cows, horses, mules and pigs where totally
 > unknown
 >> in
 >>>> the Americas.
 >>>
 >>>> Chickens were known as were dogs. Mules were totally unknown in
 >>>> Southeast Asia but it didn't mean they were totally isolated.
 >>>
 >>
 >> Well. Polynesians carried pigs wherever they go. So that animal
 > was > widespread in the pacific. If an ancient skeleton of pig is
 > found in> the Americas would be a strong evidence of contact with
 > the> polynesians.
 >>
 >
 > I don't agree with this. Just because Japan did not adopt European
 > dogs or mules during the colonial period, doesn't mean they didn't
 > have contacts with Europeans. The question is whether there is any
 > positive evidence of contact.
 >
 >
 >
 >>>>
 >>>> (2) Foods: wheat, rice and many other plants where unknown in
 > the
 >>>> Americas.
 >>>>
 >>>
 >>>> Bananas and a number of other plants were known. Also the sweet
 >>>> potato was known in much of the Pacific.
 >>>
 >
 >
 >>
 >> Bananas were unknown in the Americas.
 >
 > There is evidence from Ecuador and the west coast of South America
 > (surprisingly enough) of Maia AAB hybrid bananas possibly going

back

> 2,000 years ago.
 >
 >
 > Sweet potato is still in study.
 >> It could be an evidence of contact with polynesians.
 >>
 >
 >
 >
 >> Yes. But the theory say there was a sudden explosion of

inventions

> in
 >> Olmec country. Why should the teachers forget iron?
 >>
 >
 > Difficult to say, but it is possible that they simply did not
 > transfer iron technology.
 >
 > There are many such examples that I have already given. Why didn't
 > the Harappans adopt certain useful systems from the Sumerians and

> Akkadians who they had extensive trade with?
>
> Why did it take so long for paper money to catch on in the West
> despite its use in China during the silk trade.
>
>
>>>> (5) Wheel: for use in transports, was unknown in the Americas.
>>>>
>>>
>>>
>>> Also not adopted for about 1,500 years in Ancient Egypt

although

>> the
>>> nearby Mesopotamians had solid wheels.
>>>
>>> In vast parts of insular Southeast Asia also the wheel was

never

>>> adopted although they knew about it and even represented it in
>>> drawings and sculpture. They were able to get along fine with
>> ships
>>> and boats.
>>>
>>
>> In America wheels would have been invaluable. I am sure that
>> invention would have accelerated the evolution of American
> societies.
>> Actually, without wheels the native americans could not built
>> machinery, so they could not develop more than a certain degree.
>>
>
> That's true anywhere, yet many peoples chose not to adopt the wheel.
>
>
> Most of American Natives died because of virus and
>> bacterias. The population was reduced to a fraction of the
> original
>> one. That only can be explained by the isolation.
>>
>
> Europeans also died in huge numbers for centuries when rats brought
> the black plague possibly coming in the wagons of nomads like the
> Huns and Mongols. But they were never completely isolated from

Asia.

> Maybe there were strains that developed among Europeans that they
> had no resistance to.
>
> However this does not negate the positive evidence.
>
> Regards,
> Paul Kekai Manansala

| 16121|2005-03-19 21:07:18|clyde winters|Re: Fwd: African Olmec Reality 1|
--- "Omar E. Vega" <oevega@yahoo.com> wrote:

> Those negative demonstrations are impossible to
> prove. The only thing
> possible is analyze the positive claims and
> demonstrate they are false.
>
> The only thing that I can say is that, as far as I
> now, there is not
> hard evidence that anyone has arrived to the
> Americas before the
> first contact by the Vikings. And even the Vikings
> did not produce
> any impact at all to the Americas. They were
> forgotten ten years
> after they left America (or died). The only change
> happened with the
> European masive invasion.
>
> It was required a lot of transport to change the
> Americas. In other
> world, a technology that was outside the reach of
> ancient peoples.
>
> I think that even an occasional contact would not
> have produced any
> impact at all.
>
>
> Regards,
>
> Omar Vega

Hi

As I said before you are blinded by Eurocentrism. In
your post you claim that no one can prove any ancient
people arrived in the Americas. Yet above you say you

believe the Vikings were here. The Vikings left little if any evidence of their presence here, the African Olmecs left skeletons to prove their presence and writing. While the Vikings were here for only ten years you claim, the African Olmec empire lasted for over 500 years. Oh, I see Europeans could sail here, but not Africans. This type of logic is sad indeed.

Clyde

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| 16122|2005-03-20 04:50:58|Omar E. Vega|Re: Fwd: African Olmec Reality I|

> Hi
> As I said before you are blinded by Eurocentrism. In
> your post you claim that no one can prove any ancient
> people arrived in the Americas. Yet above you say you
> believe the Vikings were here.

If you can blame of something is about my "american-indian centrism" or indigenism (the center in the Native Americans). I don't admire europeans that much. As the matter of fact, I believe most of the europeans -that control the world from the XV century up to the XX century- were nothing more than descendents of Barbarian and that the nazis are the purest form of the european way of thinking.

Remember how much pain bring the european colonization to the world.

I don't like eurocentrism at all. If you blame me do it because my indigenism.

I have to accept the Vikings landed in America because I saw the evidence. Not because I like it. Actually I don't like it at all! I hate to recognize they arrived here. But it is true.

How do we know? Well, we have the landing sites, the chronicles of nordic sagas, and all that. Everything matches well. They did it. But it was not an easy task. Vikings have ships reinforced with iron spikes, and they have the leading sailing tech of those times.

> The Vikings left
> little if any evidence of their presence here,

Yes, the Vikings left no memory in the Americas they were even here. So they fail. It is not an easy task to cross the oceans to conquer other peoples. Large fleets are needed, not just some occasional adventurers.

>the
> African Olmecs left skeletons to prove their presence
> and writing.

Hey. What skeletons? As far as I know, Olmec writing is just in the earliest phases of study.

>While the Vikings were here for only ten
> years you claim, the African Olmec empire lasted for
> over 500 years. Oh, I see Europeans could sail here,
> but not Africans. This type of logic is sad indeed.
>

I don't give much credit to the Viking at all. They just happened to pass from the Americas following -perhaps- the Inuits that were living in Greenland in those times. The Vikings did nothing here more than writing some sagas. Nothing else. I know that whites (I am not) that pride in that fact, and they exaggerate their merits. I believe the Vikings are just a historical curiosity, nothing else.

The key to it is technology. During the Middle Age only two peoples could, eventually, have arrived to the Americas: the Polynesians and the Vikings, because they have the tech: the catamaran and the longship could do the job. Both peoples have long traditions in nautical achievements that are very well documented.

And I do hate that the europeans invaded the Americas. I think that the Americas could be better off without that invasion. Not African or Asian peoples suffered the destruction of a people like happened in the Americas. That was the largest genocide ever.

Regards,

Omar Vega

| 16123|2005-03-20 05:13:29|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

> How do we know? Well, we have the landing sites, the chronicles of
> nordic sagas, and all that. Everything matches well. They did it.

But

> it was not an easy task. Vikings have ships reinforced with iron
> spikes, and they have the leading sailing tech of those times.
>

That's bs, Omar. Why didn't you apply the same logic that you used before.

Where is the iron technology, the wheels, cows, goats, etc.?

Regards,

Paul Kekai Manansala

| 16124|2005-03-20 05:14:14|Omar E. Vega|Re: Fwd: African Olmec Reality I|

Hi,

First, you are talking with a Mestizo, although I am Chilean and not Mexican. It is true that Mexicans and many other Latin Americans prefer blondes. However, many others prefer Brazilian mulattas and Brazilian TV shows them very much, and they are very pretty. I tell you.

Other fact. Most Latin Americans have European ancestors, but are also mixtures of the three main races: natives, blacks and Europeans.

Thirds, pure blacks are a minority in Latin America. Most black descendants are mixed with European and -That's important- in Latin America the mixed blacks are not considered Blacks! Actually those mixtures happened since a long time ago, and the Hispanic culture has permeated people to the bone.

Fourth, the Americas have a lot of identity problems because our culture is mainly Hispanic and our origins are mixed. People have trouble to decide which identity to choose. That's not my case. I know I am mixed. And most educated Latin Americans know the truth.

However, Latin American anthropology is mainly indigenist. That is, it is interested in the past of the peoples that lived in the Americas. And is searching those roots. That is changing people's mind, making us to realize that the history of the Americas is 200 centuries old, and not only 5.

Regards,

Omar Vega

>> My sources of information are Latin American museums and
> scientists.
>> As far as I know. We are not Eurocentric at all.
>
> I disagree. For example, watch Mexican television. The characters
> portrayed all look European. You rarely see mestizos or Indians
> except maybe as the loving maid or house-boy. I've encountered some
> Puerto Ricans on the net, who suggest there are hardly any blacks

on

> that island. They claim most of the people are of European
> descent. Fortunately I've had enough experience to know this is bs.
>
> I've also encountered Mexican elite who insist that Mexico is 2/3

or

> 3/4 European in population.
>
> Regards,
> Paul Kekai Manansala

| 16125|2005-03-20 05:18:33|Omar E. Vega|Re: Fwd: African Olmec Reality I|

I have seen the longships. I know how they were built. I saw a Norse toolbox of a carpenter of those times. I read the sources of Norse sagas. Everything matches. That convinced me.

I have to accept it. Even I don't like the fact! I hate to recognize those barbarians arrived to the Americas. But they fail, anyways!

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
> --- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:
>>
>
>
>> How do we know? Well, we have the landing sites, the chronicles

of

>> nordic sagas, and all that. Everything matches well. They did it.
> But
>> it was not an easy task. Vikings have ships reinforced with iron
>> spikes, and they have the leading sailing tech of those times.
>>
>
> That's bs, Omar. Why didn't you apply the same logic that you used
> before.
>
> Where is the iron technology, the wheels, cows, goats, etc.?
>
> Regards,
> Paul Kekai Manansala

| 16126|2005-03-20 05:27:28|clyde winters|Re: Fwd: African Olmec Reality 1:African People Have Suffered|
--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> And I do hate that the europeans invaded the
> Americas. I think that
> the Americas could be better off without that
> invasion. Not African
> or Asian peoples suffered the destruction of a
> people like happened
> in the Americas. That was the largest genocide ever.
>
> Regards,
>
> Omar Vega

Hi Omar

Where are your comments to part 2 of this post
especially the photos of Classical Maya and Olmec
iconography?

Now lets get to the point. How can you make the
statement that Africans did not suffer at the hands of
whites. W.E. DuBois reports that over 300 years of
slave trading 100 million Africans died during the
middle passage. Moreover, when these Africans arrived
in Mexico, their Masters worked many of them to death
and just bought new slaves because they were so cheap,
and the Black native Americans were forced into
slavery where they were wiped out. At least many
Amerindians are still here, the Black MesoAmericans
were killed off.

Are you saying that the murder of 100 million
Africans was not as bad as Europeans destroying native
Americans and their civilization. I pray for all the
dead. But, the Atlantic slave trade was the largest
genocide ever.
Clyde

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| 16127|2005-03-20 05:31:16|Alex van Deelen|Re: Fwd: Africans in Brazil|
Dr Wynters posted:

Re: Re: Fwd: Africans in Brazil

The working hypothesis is that two very distinct populations entered
the New World by the end of the Pleistocene, and that the transition
between the cranial morphology of the Paleoindians and the
morphology of later Native Americans, which occurred around 8-9ka,
was abrupt. This, in our opinion, is a more parsimonious explanation for
the diversity detected than a long, local microevolutionary process
mediated by selection and drift. The similarities of the first South
Americans with sub-Saharan Africans may result from the fact that
the non-Mongoloid Southeast Asian ancestral population came,
ultimately, from Africa, with no major modification in the original
cranial bau plan of the first modern humans."

J Hum Evol. 2003 Jul;45(1):19-42.

Early Holocene human skeletal remains from Santana do
Riacho, Brazil: implications for the settlement of the New World.
Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J.

Years ago there was a documentary on people who were Black in South America. I think their remains were found in the southern tip of South America (Tierra del Fuego)?

Anyway, all the explanations were that they still arrived from Asia. However, it is not difficult to perceive that if they were able to make even the simplest kinds of boats, they could have come directly from the west coast of Africa.

Am I wrong on this?

Alex

| 16128|2005-03-20 05:38:01|clyde winters|Re: Fwd: African Olmec Reality 1: Malians in America|

Attachments :

Many African tribal groups were established in America when the Europeans began to settle the New World. It is documented that Columbus learned about America from his travels along the West coast of Africa. Vasco da Gama, is said to have found out information concerning the West Indies from Ahmad b. Majid, of West Africa. Europeans knew about the Americas due to their contacts with West Africans. These Africans helped them discover the Americas. Balboa, found numerous African communities in Central America and Mexico. Gunilla, also found their presence on the shores of the Orinoco river of Venezuela at the commencement of the 16th Century. The largest settlement of Blacks had moved from Brazil to Darien, Panama according to Amerindian tradition. Some of these Blacks were Muslims, and belonged to the Manding tribe, as indicated by the "tribe of Almany" who were said to have settled in Honduras. The term Almany in Manding means "al-Imam", the religious leader. Panama remained a strong base for the Manding in the Americas. From Panama the Manding, migrated northward into Honduras where they were known, according to H.G. Lawrence under the clan names Jara and Guaba and southward to the province of Choco, here they were called Chuana or Guana. This corresponds to the Sarakole (Soninke) tribe, called "Caracoles", by the Spanish, and the Mandinga Jara/Diara and Kaba/Kabba clans. The Jara and the Guaba Manding lived in Honduras. Using linguistic and epigraphic evidence we discover there are several bases from which Manding traders spread in the two Americas: from Northeastern South America into Peru; and from a base in Darien moving along roads marked by the presence of burial and /or habitation mounds and inscriptions into and beyond Mexico, and as far as Canada. The writings of the early explorers support the African presence in much of early America. The majority of Black tribes according to Quatrefages in The Human Species, include the Choco, Marabis, Yaruras, Guarani, Charruas, Othomi (Otomi), Yamassi, Tzendal/Chontal, the Mandinga (a member of the Cunan group of Mexico), the Blacks of Quareca and numerous tribes along the Orinoco river in Venezuela and the Isthmus of Darien; not to mention the Black tribes of the United States southwest including a tribe reported by Cabeza de Vaca called Mandicas (< Mandinka). The Otomi and Caribe spoke a Manding language. The major center for the Manding was Panama. The major Amerindian group in this area was the Cunan group. In A.D. 1312, Emperor Abubakari Muhammad, of Mali gave his throne to Mansa Musa and embarked with his fleet into the Atlantic Ocean in search of the continent opposite Africa. Archaeological and epigraphic evidence indicates that Abubakari, and or members of his expedition settled in preColumbian Brazil. The Indians have a tradition that Mansar Akban was the leader of another tribe which discovered the Cunan people. This Mansar Akban, may be a reference to Mansa Abubakari, who led the Malian voyagers to the Americas. There were many African tribes in Brazil. In northern Brazil Europeans found numerous African settlements, for example the Charuas. Two other tribes in this area were the Galibis and the Marabitime. The name Galibis and Marabitime are also names for African tribes in the western Sudan. Other Africans lived with the Porcijis and Matayas in Brazil.

MANDING IN AFRICA

In Africa the Mande lived in large villages in Medieval times. At

this time the Manding lived on mounds with their circular huts made of stone and wood on the top. Their fields were tilled each day. The houses were clustered together in compounds organized around a family head and his married sons. The houses were round.

The Manding warriors used spears, spear throwers, bows and arrows. The farmers used axes, hoes and scythes.

The Manding wore woven cotton breeches, or simply a girdle. The men often wore sandals and a Tunic.

The Manding lived in mounds along the Niger rivers. The mound cultures of ancient America were built by Africans primarily Manding. The people of the Niger Delta formed river riverine communities which were partly vegetation with some aquatic animals were eaten.

The pottery associated with the Niger Valley/Delta cultures is usually bright red or white on red ware. This pottery corresponds to pottery used in the southern Sahara between 2000 to 500 BC. At Kouga, we find in numerous tumuli, with impressions of millet, wheat and perhaps Maize. The name for maize in Manding is KA, this corresponds to the Maya word for maize KAN.

Other excavated tumuli in the Niger area have also yielded many copper and glass artifacts including numerous terocotto figurines of Blacks in a sitting position. These seated figures have been mainly found at Kaniana, while other statuettes have been found at Nankaka, Kami, Koubaye, Bamako-Bankoni, N'Koumi and Mopti.

The ancient Manding built several types of homes.

In ancient times

they built masonry houses and cliff dwellings identical to those found in the American Southwest. In Medieval times they lived on mounds in the most watery areas in their circular huts made a stone and wood on the top and their fields in front of the mounds tilled each day.

The Malian people arrived in America as merchants. They were taken to the New World by the Currents that exist in the Atlantic that wash upon the Atlantic shoreline of the Americas.

The Malian people introduced their technology to the Americas. The

Manding built dwellings depending on the topography .

Near rivers they

lived on mounds. In semi-arid regions they lived in cliff houses, like

those found in the Southwest. Today the Dogon who trace their descent to the Mande live in identical dwellings as those found in Colorado, where Manding inscriptions dating to the A.D. 1000 's have been found related to the Pueblo culture.

The most common signs found in Mandeland and the American southwest

are habitation signs painted in red at Anasazi. These signs agree with

Mande signs along the Niger river in Africa.

Near major waterway the Mande occupied mounds.

The construction of the Mande mounds in the Americas follow the African tradition as serving as cemetery and habitation mounds . The mounds usually had two openings, one remained open and the was sealed off.

These entrances to the mound

were suppose to represent the passage way for the release of the soul.

The tomb of a Mande King, chief or family head, was usually situated below the surface of the ground, directly above the sepulcher was another house within the tomb which sometimes contained additional bodies .

The Manding speakers in Africa, founded the earliest empires in Northwest and West Africa. Between 100 BC and A.D. 1500 they founded the empires of Ghana and Mali. Scholars agree that during the Mali empire the Manding discovered America.

The king of Mali was called Mansa. The Mansas, controlled the land and sea trade in the Western Sudan. The leading Mande merchant group were the Wangara. They controlled the gold producing centers of Bure and Bambuk.

The great water system of the Upper Niger River and its tributaries

were located in ancient Mali. The capital city of Mali was Niani. Niani , was situated on the Niger. The Niger river empties into the Gulf of Guinea.

The ships or canoes plowing down the Niger were operated by the Bozo and Sorko fishermen. The Bozo lived along the western arm of the Niger bend. The

Sorko people, who spoke Songhay language submitted to Manding rule. The Bozo and Sorko, were the masters of the Niger river transport. Many of the ships of the Niger could carry burdens of 60-80 tons. These canoes were ninety to one hundred feet long. The men usually sat three abreast with ease. Around forty men paddled.

Other canoes were joined together. These canoes were forty feet long and five feet across. These jointed boats were mainly navigated by the Bozo. In addition to canoes the fishermen along the Niger built rope sewn plank boats ninety to one hundred feet long.

Around A.D. 1310, thousands of Manding speakers arrived in the Americas from ancient Mali. Ibn Fadlullah al- Umari, in his encyclopedia "Masalik al Absar", said the mariners from Mali during the reign of Abubakari made transatlantic voyages. Al-Umari, obtained his information from Mansa Musa, who was handed the kingship of Mali by Abubakari when he set out to colonize the Americas.

Mansa Musa, said that Mansa Abubakari would not believe that it was impossible to discover the limits of the neighboring sea (the Atlantic). Musa, told al-Umari that: "so he sent out 200 ships equipped and filled with men and the same number filled with gold, water and enough food to last them for years. Muhammad Abubakari, commanded that the captain not return until the supplies were exhausted".

Sewn Boat Mande Boat

After sometime, according to Mansa Musa, a single ship returned and the captain was ordered to report his findings.

"Prince", he replied

"we sailed for a long time up to the moment when we encountered in mid-Ocean something like a river with a violent current. My ship was lost. The others sailed on...they disappeared and did not come back".

"But the Emperor [Abubakari] did not believe him", continued Musa, "He equipped two thousand vessels, a thousand for himself, and a thousand for water and supplies. He conferred power on me [Mansa Musa] and left with his companions on the ocean".

The expeditionary force of Mansa Abubakari, must have been immense, because the average boat on the Niger, in the 1500's A.D., could carry 80 men. This means that anywhere between 25,000 to 80,000 men may have sailed from Mali along with Mansa Abubakari.

The mention of a violent current in mid-ocean by Abubakari's captain may refer to the Atlantic ocean currents which can carry a boat from Africa to the Americas.

Malinke Boat

We can hypothesize that Abubakari and his expeditionary force probably left the city of Niani, by canoe and traveled down the Niger to the Gulf of Guinea. From here the expeditionary force was probably carried by the Guinea Current out into the Atlantic where it met the South Equatorial Current. The South Equatorial Current carried the Mali explorers to Brazil.

Abubakari's ships would not be the last vessels to be carried to

Brazil. For example, in 1500, Alvares Cabral's ship was captured by the North Equatorial Current and swiftly taken to Brazil.

In addition to high boat technology the ancient Manding had their own writing system. The so-called Libyco-Berber inscriptions found throughout the Western Sahara in the Air, Mauritania and Morocco were engraved by the ancient Manding in their own logo-syllabic script. At many Western Sahara and sites in North and South America, we find the Mande totem sign Kangaba (the lizard or serpent) engraved. The earliest Proto-Mande inscriptions are located at Oued Mertoutek which has been dated to 3000 BC. The Oued Mertoutek signs are identical to the Vai signs and the Manding signs located in the Grotte de Goundaka in West Africa.

The Manding writing is analogous to the Indus Valley, Minoan Linear A, and Olmec writing. The Proto-Manding wrote on stone, wood and dried leaves. Ink was made from soot and lina. The Bambara (Manding tribe) claim that they once carved their royal inscriptions/archives on tablets of wood. Today ancient Manding writing systems survive among the Manding secret societies.

Upon arrival in America the Manding sailed along the coast until they found rivers like the Orinoco in Venezuela, and Amazon in Brazil which they used to move into the inland parts of South America. Along

these rivers the Manding have left many inscriptions to point the way to good camp sites for Abubakari and the main expeditionary force.

Many of these inscriptions have been found along the Rio Chao river in the state of Alagos in Brazil. These inscriptions are of two kinds. One group of inscriptions were meant to warn the Manding expeditionary force not to camp in certain areas. Inscriptions in this category are found at Piracaba, Brazil. Another group of inscriptions were left in areas suitable for settlement.

Once a safe place was found for settlement, the Manding colonists built stone cities or mound habitations. One of these lost cities was found in A.D. 1753, by banderistas (bandits). These inscriptions were found in the State of Bahia, Brazil by Padre Tellesde Menezes, in Marajo near the Paraoacu and Una rivers engraved over a mausolea. They tell us that the personage buried in the Tomb was named Pe. The most startling evidence of Malians in Brazil , is the "Brazil

Tablet", discovered by Col. P.H. Fawcett in an unexplored region near the Culueu river. The interesting thing about this Tablet, was the fact it had "African pigment" and features.

The personage in this Tablet was an elite of Malian colony in Brazil. Evidence suggesting a Manding origin for the Brazil Tablet are 1) THE CROWN worn by the personage on the tablet; 2) the Manding inscriptions inscribed across the chest and feet of the figure on the Tablet; and 3) the evidence of breeches similar to the Manding style worn by the personage depicted on the Tablet.

The decipherment of these inscriptions detail the burial place, and cause of death of a Mansa. it appears that the Mansa on the Brazil Tablet" was named Be. It tells us that Be, was buried in a hemisphere tomb (i.e., mound). ANASAZI

The Manding mentioned in the Mexican traditions of 1325, may represent the founders of Anasazi civilization of Four Corners section of the United States. Anasazi, is a Navajo word which means "Ancient Ones" for the founders of the spectacular cliff dwellings and great multistoried pueblos erected on open plains near the San Juan, Salt and Little Colorado rivers. Although American anthropologists accept the theory that the Amerindians entered North America across the Bering Strait about 20000-15000 years ago , the Hopis, on the contrary say their ancestors crossed the sea during their emergence to this present Fourth World, arriving somewhere along the coast of Mexico or Central America, then gradually worked their way northward to settle in their present homes in the Four Corners region.

They call the original inhabitants of the cliff dwellings "Ancient Ones". These Anasazi were probably Manding speakers. The ruins of their great stone cities are crouched low on the Mesa tops or nestled in caves along the sheer canyon walls of this high desert region. These stone cities are exact replicas of stone cities cliff dwellings found in West African areas that formerly formed part of the Mali empire, especially the Dogon towns such as Tellum.

Mesa Verde

Montezuma, Arizona

Paktki Arizona

Tellum

In what is now known as Four Corners region where the states of Utah, Colorado, New Mexico and Arizona come together at a common point the Anasazi tilled the earth and even irrigated their crops, and stored some of the harvest for later use.

The presence of Manding in Four Corners, is supported by the appearance of Dogon and Bambara ideograms, called petroglyphs, on rocks in the Anasazi area. Moreover, there are several tablets found in Four Corners which have been deciphered that were written in an aspect of Malinke.

Due to the spread of nomadic Amerindians from the northwest, the Anasazi were forced from their stone cities and cliff dwellings by the invaders. There was probably some intermarriage between Africans and Amerindians and today we see a negroid strain among the southwestern Amerindian populations. In addition many African communities were found in the Southwest when Europeans arrived in this part of the United States.

Here is evidence of boats, Arabic chronicles, etc. Did the Mande make it to America? What effect would have 80,000 Mande speaking people have on the Americas?

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> I have seen the longships. I know how they were
> built. I saw a norse
> toolbox of a carpenter of those times. I read the
> sources of norse
> sagas. Everything matches. That convinced me.
>
> I have to accept it. Even I don't like the fact! I
> hate to recognize
> those barbarians arrived to the Americas. But they
> fail, anyways!
>
> Regards,
>
> Omar Vega
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai
> Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
> wrote:
>>>
>>
>>
>>> How do we know? Well, we have the landing sites,
> the chronicles
> of
>>> nordic sagas, and all that. Everything matches
> well. They did it.
>> But
>>> it was not an easy task. Vikings have ships
> reinforced with iron
>>> spikes, and they have the leading sailing tech
> of those times.
>>>
>>
>> That's bs, Omar. Why didn't you apply the same
> logic that you used
>> before.
>>
>> Where is the iron technology, the wheels, cows,
> goats, etc.?
>>
>> Regards,
>> Paul Kekai Manansala
>
>
>
>

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| 16129|2005-03-20 05:39:44|clyde winters|Re: Fwd: Africans in Brazil|
Hi

Thanks for the information.

Clyde

--- Alex van Deelen <avdeelen@wanadoo.nl> wrote:

> Dr Wynters posted:
>
> Re: Re: Fwd: Africans in Brazil

>
> The working hypothesis is that two very distinct
> populations entered
> the New World by the end of the Pleistocene, and
> that the transition
> between the cranial morphology of the Paleoindians
> and the
> morphology of later Native Americans, which occurred
> around 8-9ka,
> was abrupt. This, in our opinion, is a more
> parsimonious explanation for
> the diversity detected than a long, local
> microevolutionary process
> mediated by selection and drift. The similarities of
> the first South
> Americans with sub-Saharan Africans may result from
> the fact that
> the non-Mongoloid Southeast Asian ancestral
> population came,
> ultimately, from Africa, with no major modification
> in the original
> cranial bau plan of the first modern humans."
>
> J Hum Evol. 2003 Jul;45(1):19-42.
> Early Holocene human skeletal remains from Santana
> do
> Riacho, Brazil: implications for the settlement of
> the New World.
> Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell
> J.
> *****
>
> Years ago there was a documentary on people who were
> Black in South America. I think their remains were
> found
> in the southern tip of South America (Tierra del
> Fuego)?
>
> Anyway, all the explanations were that they still
> arrived
> from Asia. However, it is not difficult to perceive
> that
> if they were able to make even the simplest kinds of
> boats,
> they could have come directly from the west coast of
> Africa.
>
> Am I wrong on this?
>
> Alex
>
>
>

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[16130|2005-03-20 05:46:16|clyde winters|Re: Fwd: African Olmec Reality]

Hi Omar

There were also many Blacks in ancient South America.

I have worked with many South Americans on this reality. Check out the following site:

http://www.world-mysteries.com/sar_8.htm

Here you will find information on a few Sumerian inscriptions I deciphered from the area. Sumerian inscriptions and statues that testify to Blacks in ancient South America.

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> Hi,
>
> First, you are talking with a Mestizo, although I am
> Chilean and not
> Mexican. It is true that Mexicans and many other
> Latin Americans
> prefer them blondy. However, many others prefer
> Brazilian mulattas
> and Brazilian TV shows them very much, and they are
> very pretty. I
> tell you.
>
> Other fact. Most Latin Americans have European
> ancestors, but are
> also mixtures of the three main races: natives,
> blacks and Europeans.
>
> Thirds, pure blacks are a minority in Latin America.

> Most black
 > descendants are mixed with european and -That's
 > important- in Latin
 > America the mixed blacks are not considered Blacks!
 > Actually those
 > mixtures happened since a long time ago, and the
 > hispanic culture has
 > permeated people to the bone.
 >
 > Fourth, the Americas have a lot of identity problems
 > because our
 > culture is mainly hispanic and our origins are
 > mixed. People have
 > trouble to decide which identity choose. That's not
 > my case. I know I
 > am mixed. And most educated Latin Americans know the
 > truth.
 >
 > However, Latin American anthropology is mainly
 > indigenist. That is,
 > it is interested in the past of the peoples that
 > lived in the
 > Americas. And is searching those roots. That is
 > changing peoples
 > mind, making us to realize that the history of the
 > Americas is 200
 > centuries old, and not only 5.
 >
 > Regards,
 >
 > Omar Vega
 >
 >
 >>> My sources of information are Latin American
 > museums and
 >> scientists.
 >>> As far as I know. We are not eurocentric at all.
 >>
 >> I disagree. For example, watch Mexican television.
 > The characters
 >> portrayed all look European. You rarely seen
 > mestizos or Indios
 >> except maybe as the loving maid or house-boy. I've
 > encountered some
 >> Puerto Ricans on the net, who suggest there are
 > hardly any blacks
 > on
 >> that island. They claim most of the people are of
 > European
 >> descent. Fortunately I've had enough experience
 > to know this is bs.
 >>
 >> I've also encountered Mexican elite who insist
 > that Mexico is 2/3
 > or
 >> 3/4 European in population.
 >>
 >> Regards,
 >> Paul Kekai Manansala
 >
 >
 >
 >

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| 16131|2005-03-20 05:49:41|Omar E. Vega|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

Hi Clyde,

Trying to show that the Olmecs had iron has been the purpose of the Mormon church from a long time. Look this,

http://www.jefflindsay.com/LDSFAQ/FQ_metals.shtml

and this, about the myth of the lost tribe migrations,

<http://www.hope-of-israel.org/olmec.htm>

If you show the Olmecs had iron, the church would prove that its book is true! So they have tried hard. Therefore, because there is a bias here, I have to look to the "evidence" carefully.

And is precisely in that mormon theory where your phrase appeared:

<http://fams.byu.edu/display.php?id=248&table=review>

"Several tons (tons!) of worked iron ores were very recently found at the Olmec site of San Lorenzo Tenochtitlan in southern Mexico.15"

Well, the person explain that this was not smelted iron, after all:

The whole paragraph:

"
3b. There was no iron smelted in the Americas until after the Spanish conquest.

The verb to smelt does not occur in the Book of Mormon, in any of its forms, so it is not entirely clear what we are to conclude from this "question." Only once, in early Jaredite history, do we seem to find a reference to the process (Ether 7:9). Iron was, evidently, relatively rare in the ancient New World, as the Book of Mormon itself attests.¹³ But iron of one origin or another was indisputably present and used in pre-Columbian America, and the question of whether or not iron was ever smelted in Mesoamerica is by no means closed.¹⁴ Several tons (tons!) of worked iron ores were very recently found at the Olmec site of San Lorenzo Tenochtitl? in southern Mexico.¹⁵"

By the way, the book you mentioned appear in that site as well. I will take a look at the evidence, anyways, because it is interesting to know. However, why the Mesoamericans did not use iron weapons at the times of Cortes? The Africans use iron weapons for a long time.

By the way, iron ores have been used by several peoples, like the inuits for example. But smelting iron a more difficult task. The Africans were masters in this art. See the weapons of the zulues, for examples, they were made of iron. In the Americas the Aztecs used obsidian swords.

Regards,

Omar Vega

> Hi Omar
> This shows your ignorance of Olmec civilization. The
> Olmec left tons of iron artifacts, especially iron
> beads , see R.A. Diehl, The Olmecs (2004), page
> 94-95. They worked the iron ores magnetite, hematite
> and ilmenite into beads and mirrors. Ann Cypers found
> workshops that contained tons of iron beads. If they
> had iron beads, they may have also had iron tools in
> addition to the iron mirrors they produced.
>
> Clyde
>
>
>
> _____
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| 16132|2005-03-20 06:00:18|Omar E. Vega|Re: Fwd: African Olmec Reality 1:African People Have Suffered|
Yes,

The europeans make peoples of the world to suffer very much.

Africans did not suffer the invasion in the scale the native americans have.

Native americans lost their land and their lifes.
They lost their blood, and its genetic makeup was changed.

Look now to the world. After colonization India remains for the indians, China remain for the chineses and Africa for the Africans.

The Native Americans lost their lands, states, and most of their lifes.

Africans suffer of course, and very much indeed. But they are still living and owning Africa. The american indians lost the Americas. And now they are a minority in their own lands.

That's what I mean.

And the genocide of Native Americans is large.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
> --- "Omar E. Vega" wrote:
>
>>
>> And I do hate that the europeans invaded the
>> Americas. I think that

16133|2005-03-20 06:01:44|clyde winters|Re: Fwd: African Olmec Reality 1: Malians in America
Attachments :

Hi
attached are pictures of the cliff dwellings of Africa
and the American South West.
Clyde
--- clyde winters <olmec982000@yahoo.com> wrote:

Hi
attached are pictures of the cliff dwellings of Africa
and the American South West.
Clyde
--- clyde winters <olmec982000@yahoo.com> wrote:

- > discover there are several bases from which Manding
- > traders spread in the two Americas: from
- > Northeastern
- > South America into Peru; and from a base in Darien
- > moving along roads marked by the presence of burial
- > and /or habitation mounds and inscriptions into and
- > beyond Mexico, and as far as Canada.
- > The writings of the early explorers support the
- > African presence in
- > much of early America. The majority of Black tribes
- > according to
- > Quatrefores in The Human Species, include the Choco,
- > Manabis, Yauras,
- > Guarani, Charruas, Othomi (Otomí), Yamassi,
- > Tzendal/Chontal, the Mandinga(a member of the Cunan
- > group of Mexico), the Blacks of Quareca and numerous
- > tribes along the Orinoco river in Venezuela and the
- > Isthmus of Darien; not to mention the Black tribes
- > of
- > the United States southwest including a tribe
- > reported
- > by Cabeza de Vaca called Mandicas (< Mandinka).
- > The Otomi and Caribe spoke a Manding language.
- > The major center for
- > the Manding was Panama. The major Amerindian group
- > in
- > this area was the
- > Cunan group.
- > In A.D. 1312, Emperor Abubakari Muhammad , of
- > Mali gave his throne to Mansa Musa and embarked with
- > his fleet into the Atlantic Ocean in search of the
- > continent opposite Africa. Archaeological and
- > epigraphic evidence indicates that Abubakari, and or
- >
- > members of his expedition settled in preColumbian
- > Brazil.
- > The Indians have a tradition that Mansar Akban
- > was the leader of
- > another tribe which discovered the Cunan
- > people. This
- > Mansar Akban, may
- > be a reference to Mansa Abubakari, who led the
- > Malian
- > voyagers to the
- > Americas.
- > There were many African tribes in Brazil. In
- > northern Brazil Europeans found numerous African
- > settlements, for example the Charuas. Two other
- > tribes
- > in this area were the Galibis and the Marabutine.
- > The
- > name Galibis and Marabutine are also names for
- > African
- > tribes in the western Sudan. Other Africans lived
- > with
- > the Porcijiis and Matayas in Brazil.
- > MANDING IN AFRICA
- >
- > In Africa the Mande lived in large villages in
- > Medieval times. At
- > this time the Manding lived on mounds with their
- > circular huts made of stone and wood on the top.
- > Their
- > fields were tilled each day. The houses were
- > clustered
- > together in compounds organized around a family head
- > and his married sons. The houses were round.
- > The Manding warriors used spears, spear
- > throwers, bows and arrows. The farmers used axes,
- > hoes
- > and scythes.
- > The Manding wore woven cotton breeches, or
- > simply
- > a girdle. The men
- > often wore sandals and a Tunic.
- > The Manding lived in mounds along the Niger
- > rivers. The mound cultures of ancient America were
- > built by Africans primarily Manding. The people of
- > the Niger Delta formed river riverine communities
- > which were partly vegetation with some aquatic
- > animals
- > were eaten.
- > The pottery associated with the Niger
- > Valley/Delta cultures is usually bright red or white
- > on red ware. This pottery corresponds to pottery
- > used
- > in the southern Sahara between 2000 to 500 BC. At
- > Kouga, we find in numerous tumuli, with impressions
- > of
- > millet, wheat and perhaps Maize. The name for maize
- > in
- > Manding is KA, this corresponds to the Maya word for
- > maize KAN.
- > Other excavated tumuli in the Niger area have

- > also yielded many copper and glass artifacts
- > including
- > numerous terocotto figurines of Blacks in a sitting
- > position. These seated figures have been mainly
- > found
- > at Kaniana, while other statuettes have been found
- > at
- > Nankaka, Kami, Koubaye, Bamako-Bankoni, N'Kouni and
- > Mopti.
- > The ancient Manding built several types of
- > homes.
- > In ancient times
- > they built masonry houses and cliff dwellings
- > identical to those found in the American Southwest.
- > In
- > Medieval times they lived on mounds in the
- > most watery areas in their circular huts made a
- > stone
- > and wood on the top and their fields in front of the
- > mounds tilled each day.
- > The Malian people arrived in America as
- > merchants. They were taken to the New World by the
- > Currents that exist in the Atlantic that wash upon
- > the
- > Atlantic shoreline of the Americas.
- > The Malian people introduced their technology
- > to
- > the Americas. The
- > Manding built dwellings depending on the topography
- > .
- > Near rivers they
- > lived on mounds. In semi-arid regions they lived in
- > cliff houses, like
- > those found in the Southwest. Today the Dogon who
- > trace their descent to the Mande live in identical
- > dwellings as those found in Colorado, where Manding
- > inscriptions dating to the A.D. 1000 's have been
- > found related to the Pueblo culture.
- > The most common signs found in Mandeland and
- > the
- > American southwest
- > are habitation signs painted in red at Anasazi.
- > These
- > signs agree with
- > Mande signs along the Niger river in Africa.
- > Near major waterway the Mande occupied mounds.
- > The construction of the Mande mounds in the Americas
- > follow the African tradition as serving as cemetery
- > and habitation mounds . The mounds usually had two
- > openings, one remained open and the was sealed off.
- > These entrances to the mound
- > were suppose to represent the passage way for the
- > release of the soul.
- > The tomb of a Mande King, chief or family head,
- > was usually situated below the surface of the
- > ground,
- > directly above the sepulcher was another house
- > within
- > the tomb which sometimes contained additional bodies
- > .
- > The Manding speakers in Africa, founded the
- > earliest empires in Northwest and West Africa.
- > Between
- > 100 BC and A.D. 1500 they founded the empires of
- > Ghana
- >

=== message truncated ===

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| 16134|2005-03-20 06:04:48|clyde winters|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|

Hi

I am not talking about the Book of Mormon. I was
referring to R.A. Diehl, The Olmecs (2004), page 94-95.

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

- >
- > Hi Clyde,
- >
- > Trying to show that the Olmecs had iron has been the
- > purpose of the
- > Mormon church from a long time. Look this,
- >
- > http://www.jefflindsay.com/LDSFAQ/FQ_metals.shtml

>
> and this, about the myth of the lost tribe
> migrations,
>
> <http://www.hope-of-israel.org/olmec.htm>
>
> If you show the Olmecs had iron, the church would
> prove that its book
> is true! So they have tried hard. Therefore, because
> there is a bias
> here, I have to look to the "evidence" carefully.
>
> And is precisely in that mormon theory where your
> phrase appeared:
>
> <http://farms.byu.edu/display.php?id=248&table=review>
>
> "Several tons (tons!) of worked iron ores were very
> recently found at
> the Olmec site of San Lorenzo Tenochtitlan in
> southern Mexico.15"
>
> Well, the person explain that this was not smelted
> iron, after all:
>
> The whole paragraph:
>
> "
> 3b. There was no iron smelted in the Americas until
> after the Spanish
> conquest.
>
> The verb to smelt does not occur in the Book of
> Mormon, in any of its
> forms, so it is not entirely clear what we are to
> conclude from
> this "question." Only once, in early Jaredite
> history, do we seem to
> find a reference to the process (Ether 7:9). Iron
> was, evidently,
> relatively rare in the ancient New World, as the
> Book of Mormon
> itself attests.13 But iron of one origin or another
> was indisputably
> present and used in pre-Columbian America, and the
> question of
> whether or not iron was ever smelted in Mesoamerica
> is by no means
> closed.14 Several tons (tons!) of worked iron ores
> were very recently
> found at the Olmec site of San Lorenzo
> Tenochtitl? in southern
> Mexico.15"
>
> By the way, the book you mentioned appear in that
> site as well.
> I will take a look at the evidence, anyways, because
> it is
> interesting to know. However, why the Mesoamericans
> did not use iron
> weapons at the times of Cortes? The Africans use
> iron weapons for a
> long time.
>
> By the way, iron ores have been used by several
> peoples, like the
> inuits for example. But smelting iron a more
> difficult task. The
> Africans were masters in this art. See the weapons
> of the zulues, for
> examples, they were made of iron. In the Americas
> the Aztecs used
> obsidian swords.
>
> Regards,
>
> Omar Vega
>
>> Hi Omar
>> This shows your ignorance of Olmec civilization.
> The
>> Olmec left tons of iron artifacts, especially iron
>> beads , see R.A. Diehl, The Olmecs (2004), page
>> 94-95.They worked the iron ores magnetite,
> hematite
>> and ilmenite into beads and mirrors. Ann Cypers
> found
>> workshops that contained tons of iron beads. If
> they
>> had iron beads, they may have also had iron tools
> in
>> addition to the iron mirrors they produced.
>>
>> Clyde

>>
>>
>>
>>

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>

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| 16135|2005-03-20 06:07:57|clyde winters|Re: Fwd: African Olmec Reality 1:African People Have Suffered|
Hi
There are around 50 million Blacks in America, a 100
million Blacks in Brazil, and millions of Blacks in
Central & South America, we don't have a country
either, or language of our own. I don't get the point.

Clyde

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> Yes,
>
> The europeans make peoples of the world to suffer
> very much.
>
> Africans did not suffer the invasion in the scale
> the native
> americans have.
>
> Native americans lost their land and their lifes.
> They lost their blood, and its genetic makeup was
> changed.
>
> Look now to the world. After colonization India
> remains for the
> indians, China remain for the chineses and Africa
> for the Africans.
>
> The Native Americans lost their lands, states, and
> most of their
> lifes.
>
> Africans suffer of course, and very much indeed. But
> they are still
> living and owning Africa. The american indians lost
> the Americas. And
> now they are a minority in their own lands.
>
> That's what I mean.
>
> And the genocide of Native Americans is large.
>
>
> Regards,
>
> Omar Vega
>
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
>
> wrote:
>>
>> --- "Omar E. Vega" wrote:
>>
>>>
>>> And I do hate that the europeans invaded the
>>> Americas. I think that
>>> the Americas could be better off without that
>>> invasion. Not African
>>> or Asian peoples suffered the destruction of a
>>> people like happened
>>> in the Americas. That was the largest genocide
> ever.
>>>
>>> Regards,
>>>
>>> Omar Vega
>>
>> Hi Omar
>> Where are your comments to part 2 of this post
>> especially the photos of Classical Maya and Olmec

>> iconography?
 >> Now lets get to the point. How can you make
 > the
 >> statement that Africans did not suffer at the
 > hands of
 >> whites. W.E. DuBois reports that over 300 years of
 >> slave trading 100 million Africans died during the
 >> middle passage. Moreover, when these Africans
 > arrived
 >> in Mexico, their Masters worked many of them to
 > death
 >> and just bought new slaves because they were so
 > cheap,
 >> and the Black native Americans were forced into
 >> slavery where they were wiped out. At least many
 >> Amerindians are still here, the Black
 > MesoAmericans
 >> were killed off.
 >> Are you saying that the murder of 100 million
 >> Africans was not as bad as Europeans destroying
 > native
 >> Americans and their civilization. I pray for all
 > the
 >> dead. But, the Atlantic slave trade was the
 > largest
 >> genocide ever.
 >> Clyde
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 >>
 >> _____
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 > search.
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| 16136|2005-03-20 06:22:36|Omar E. Vega|Re: Fwd: Africans in Brazil
 Hi Alex,

No, you are not wrong at all in what you say.

People don't know very much, but Native Americans were not an uniform group but a mixture of several peoples. You can see natives americans that look very asian, like japaneses, and others that resemble australian natives.

There are Native Americans that were very short, 1.40 mts. Others were 2 mts. tall, and make the europeans look short. There are light brown skinned natives and dark brown skinned.

Is very much possible that severals groups from Asia crossed to the Americas. In the times of the crossing there were australoid groups all over Asia, they were the basis of the populations of southern India, and they past to form part of the South-East Asian populations. They crossed to Australia as well, and stablished there, and they are the ancestors of current Australian and New Guinean population. And also are part of the genetic make up of the Polynesians.

I very believe that those migrants could have crossed to the Americas as well. So, the findings in Brazil make sense to me.

Australoids were are an ancient Black race that populated most of the old world, so it is very possible they reach the Americas.

The peoples of Tierra del Fuego were not black. Actually, they looked similar to other Native Americans: dark red skin, straight hair, etc. So if they descended from australoids, they were already mixed. However, they had facial features that resembled the australian somehow, much than other groups.

I talk in past tense, because much of that people disappered. They suffered a genocide, and just a few mixed descendents remain.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
 wrote:

> Dr Wynters posted:
 >
 > Re: Re: Fwd: Africans in Brazil
 >
 > The working hypothesis is that two very distinct populations entered
 > the New World by the end of the Pleistocene, and that the transition
 > between the cranial morphology of the Paleoindians and the
 > morphology of later Native Americans, which occurred around 8-9ka,
 > was abrupt. This, in our opinion, is a more parsimonious

explanation for

> the diversity detected than a long, local microevolutionary process
 > mediated by selection and drift. The similarities of the first South
 > Americans with sub-Saharan Africans may result from the fact that
 > the non-Mongoloid Southeast Asian ancestral population came,
 > ultimately, from Africa, with no major modification in the original
 > cranial bau plan of the first modern humans."
 >
 > J Hum Evol. 2003 Jul;45(1):19-42.
 > Early Holocene human skeletal remains from Santana do
 > Riacho, Brazil: implications for the settlement of the New World.
 > Neves WA, Prus A, Gonzalez-Jose R, Kipnis R, Powell J.
 > *****
 >
 > Years ago there was a documentary on people who were
 > Black in South America. I think their remains were found
 > in the southern tip of South America (Tierra del Fuego)?
 >
 > Anyway, all the explanations were that they still arrived
 > from Asia. However, it is not difficult to perceive that
 > if they were able to make even the simplest kinds of boats,
 > they could have come directly from the west coast of
 > Africa.
 >
 > Am I wrong on this?
 >
 > Alex

| 16137|2005-03-20 06:27:12|Omar E. Vega|Re: Fwd: African Olmec Reality I|
 Yes,

I do believe there were Blacks in ancient South America.

The group know as the Australoids, that is, the dark skinned natives
 of Australia and New Guinea, are the same populations of ancient
 india and south east Asia. That group very likely crossed the strait
 of Bering and arrived to the Americas.

What I don't believe is in transoceanic crossing in recent times.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters
 wrote:

> Hi Omar
 > There were also many Blacks in ancient South America.
 > I have worked with many South Americans on this
 > reality. Check out the following site:
 > http://www.world-mysteries.com/sar_8.htm
 > Here you will find information on a few Sumerian
 > inscriptions I deciphered from the area. Sumerian
 > inscriptions and statues that testify to Blacks in
 > ancient South America.
 >
 > Clyde
 >
 > --- "Omar E. Vega" wrote:
 >>
 >> Hi,
 >>
 >> First, you are talking with a Mestizo, although I am
 >> Chilean and not
 >> Mexican. It is true that Mexicans and many other
 >> Latin Americans
 >> prefer them blondy. However, many others prefer
 >> Brazilian mulattas
 >> and Brazilian TV shows them very much, and they are
 >> very pretty. I
 >> tell you.
 >>
 >> Other fact. Most Latin Americans have european
 >> ancestors, but are
 >> also mixtures of the three main races: natives,
 >> blacks and europeans.
 >>
 >> Thirds, pure blacks are a minority in Latin America.
 >> Most black
 >> descendents are mixed with european and -That's
 >> important- in Latin

- >
- > Yes,
- >
- >
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>>> Brazilian mulattas
>>> and Brazilian TV shows them very much, and they
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>>> very pretty. I
>>> tell you.
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>>> Other fact. Most Latin Americans have European
>>> ancestors, but are
>>> also mixtures of the three main races: natives,
>>> blacks and Europeans.
>>>
>>> Thirds, pure blacks are a minority in Latin
> America.
>>> Most black
>>> descendants are mixed with European and -That's
>>> important- in Latin
>>> America the mixed blacks are not considered
> Blacks!
>>> Actually those
>>> mixtures happened since a long time ago, and the
>>> Hispanic culture has
>>> permeated people to the bone.
>>>
>>> Fourth, the Americas have a lot of identity
> problems
>>> because our
>>> culture is mainly Hispanic and our origins are
>>> mixed. People have
>>> trouble to decide which identity choose. That's
> not
>>> my case. I know I
>>> am mixed. And most educated Latin Americans know
> the
>>> truth.
>>>
>>> However, Latin American anthropology is mainly
>>> indigenist. That is,
>>> it is interested in the past of the peoples that
>>> lived in the
>>> Americas. And is searching those roots. That is
>>> changing peoples
>>> mind, making us to realize that the history of
> the
>>> Americas is 200
>>> centuries old, and not only 5.
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>>>> My sources of information are Latin American
>>>> museums and
>>>> scientists.
>>>> As far as I know. We are not Eurocentric at
> all
>>>>

>>>> I disagree. For example, watch Mexican
> television.
>>> The characters
>>>> portrayed all look European. You rarely seen
>>> mestizos or Indios
>>>> except maybe as the loving maid or house-boy.
> I've
>>> encountered some
>>>> Puerto Ricans on the net, who suggest there
> are
>>> hardly any blacks
>>> on
>>>> that island. They claim most of the people
> are of
>>> European
>>>> descent. Fortunately I've had enough
> experience
>>> to know this is bs.
>>>>
>>>> I've also encountered Mexican elite who insist
>>>> that Mexico is 2/3
>>>> or
>>>> 3/4 European in population.
>>>>
>>>> Regards,
>>>> Paul Kekai Manansala
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 Yahoo! Small Business - Try our new resources site!
<http://smallbusiness.yahoo.com/resources/>
 16139|2005-03-20 06:38:11|Omar E. Vega|Re: Fwd: African Olmec Reality 1:African People Have Suffered|
 Yes,

But this land belong to the Native Americans.

Native Americans are the only group of humans that lost their homes and lives forever in recent times. They were living here for 200 centuries, and they were murdered to make room for the new people arriving.

There are still natives being dying in Brazil to make room.

That does not happened to anyone else. To no other group in such a large scale.

The tragedy of the Africans forced into America is also one of the worst crimes of history. I know. But there still is Africa there, which was not wiped out like the Americas.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

```
> Hi
> There are around 50 million Blacks in America, a 100
> million Blacks in Brazil, and millions of Blacks in
> Central & South America, we don't have a country
> either, or language of our own. I don't get the point.
>
> Clyde
>
>
>
> --- "Omar E. Vega" wrote:
>>
>> Yes,
>>
>> The europeans make peoples of the world to suffer
>> very much.
>>
```

>> Africans did not suffer the invasion in the scale
>> the native
>> americans have.
>>
>> Native americans lost their land and their lifes.
>> They lost their blood, and its genetic makeup was
>> changed.
>>
>> Look now to the world. After colonization India
>> remains for the
>> indians, China remain for the chineses and Africa
>> for the Africans.
>>
>> The Native Americans lost their lands, states, and
>> most of their
>> lifes.
>>
>> Africans suffer of course, and very much indeed. But
>> they are still
>> living and owning Africa. The american indians lost
>> the Americas. And
>> now they are a minority in their own lands.
>>
>> That's what I mean.
>>
>> And the genocide of Native Americans is large.
>>
>>
>> Regards,
>>
>> Omar Vega
>>
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>> wrote:
>>>
>>> --- "Omar E. Vega" wrote:
>>>
>>>>
>>>> And I do hate that the europeans invaded the
>>>> Americas. I think that
>>>> the Americas could be better off without that
>>>> invasion. Not African
>>>> or Asian peoples suffered the destruction of a
>>>> people like happened
>>>> in the Americas. That was the largest genocide
>>> ever.
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>
>>> Hi Omar
>>> Where are your comments to part 2 of this post
>>> especially the photos of Classical Maya and Olmec
>>> iconography?
>>> Now lets get to the point. How can you make
>> the
>>> statement that Africans did not suffer at the
>> hands of
>>> whites. W.E. DuBois reports that over 300 years of
>>> slave trading 100 million Africans died during the
>>> middle passage. Moreover, when these Africans
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>>> in Mexico, their Masters worked many of them to
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>>> and just bought new slaves because they were so
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>>> and the Black native Americans were forced into
>>> slavery where they were wiped out. At least many
>>> Amerindians are still here, the Black
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>>> Africans was not as bad as Europeans destroying
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>>> Americans and their civilization. I pray for all
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>>> Yahoo! Mail - Find what you need with new enhanced
>> search.

>>> http://info.mail.yahoo.com/mail_250

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| 16140|2005-03-20 06:43:23|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

> Other fact. Most Latin Americans have european ancestors, but are
> also mixtures of the three main races: natives, blacks and

europeans.

>

Is this a fact?

> Thirds, pure blacks are a minority in Latin America. Most black
> descendents are mixed with european and -That's important- in

Latin

> America the mixed blacks are not considered Blacks!

Are not considered blacks by whom?

> Fourth, the Americas have a lot of identity problems because our
> culture is mainly hispanic and our origins are mixed.

This is an over generalization. In many areas, the culture is
mainly Indian or in some cases African.

There are even tens of millions and maybe well over 100 million
people whose first language is not Hispanic or Portuguese.

>
> However, Latin American anthropology is mainly indigenist.

Again, that's your own opinion. For example, genetic and physical
anthropology studies that I have seen from *outsiders* tend to show
a much smaller percentage of European blood in Latin America
compared to those done by Latin American researchers.

The general trend is that the elite in Latin America who are still
largely European or Europeanized attempt to show the region as more
represented by their own kind and culture that is actually the case.

Regards,
Paul Kekai Manansala
| 16141|2005-03-20 06:46:50|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> I have seen the longships. I know how they were built. I saw a

norse

> toolbox of a carpenter of those times.

You didn't answer my question.

If Europeans ventured to America before Columbus why didn't the
indigenous people adopt the same carpenter's toolbox, the iron
technology, wagons, etc.?

Regards,
Paul Kekai Manansala
| 16142|2005-03-20 06:50:12|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

>
> What I don't believe is in transoceanic crossing in recent times.
>

You only buy when white people suggest it happen involving white people themselves.

I guess that's what we call "indigenest" anthropology.

Regards,
Paul Kekai Manansala
| 16143|2005-03-20 06:50:31|Omar E. Vega|Re: Fwd: African Olmec Reality I|
Well,

I believe it deserved further study. However, every single day there is so much information about the contact theories that is hard to discard them. People wants very much to prove the contact that those things appear quite often. Many are discarded like forgeries. Others prove to have a different meaning. So, they need to be studied.

These are some of the ideas I have recently discarded:

* That the mayans had telescopes.

* That the Atlantis was in Bolivia.

* That the Incas knew the alphabet.

I believe that the only way one can keep a little objectivity is by being a little bit skeptical.

The only think I know is that there is not final proof of contact so far. As far as I know, the professional archeologist don't recognize any as yet.

It could happens that something is found that changes my mind. Like the time when I was forced to believed the vikings were in America (And believe me. I hate that idea).

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

> Hi
> Again we hear this belief thing. You have failed to
> comment on the Sumerian inscriptions and statues of
> Africans from South America. These artifacts do not
> date back to the paleolithic.
>
> Clyde
>
>
>
> --- "Omar E. Vega" wrote:
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>> Yes,
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>> I do believe there were Blacks in ancient South
>> America.
>>
>> The group know as the Austroloids, that is, the dark
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```

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>>>>> and Brazilian TV shows them very much, and they
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>>>>> also mixtures of the three main races: natives,
>>>>> blacks and europeans.
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>>>>> Most black
>>>>> descendents are mixed with european and - That's
>>>>> important- in Latin
>>>>> America the mixed blacks are not considered
>> Blacks!
>>>>> Actually those
>>>>> mixtures happened since a long time ago, and the
>>>>> hispanic culture has
>>>>> permeated people to the bone.
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>>>>> Fourth, the Americas have a lot of identity
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>>>>> because our
>>>>> culture is mainly hispanic and our origins are
>>>>> mixed. People have
>>>>> trouble to decide which identity choose. That's
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>>>>> mind, making us to realize that the history of
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>>>>> Americas is 200
>>>>> centuries old, and not only 5.
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>>>>> Regards,
>>>>
>>>>> Omar Vega
>>>>
>>>>>
>>>>>>> My sources of information are Latin American
>>>>>>> museums and
>>>>>>> scientists.
>>>>>>> As far as I know. We are not eurocentric at
>> all.
>>>>>
>>>>>>> I disagree. For example, watch Mexican
>> television.
>>>>> The characters
>>>>>>> portrayed all look European. You rarely seen
>>>>>>> mestizos or Indios
>>>>>>> except maybe as the loving maid or house-boy.
>> I've
>>>>>>> encountered some
>>>>>>> Puerto Ricans on the net, who suggest there
>> are
>>>>>>> hardly any blacks
>>>>> on
>>>>>>> that island. They claim most of the people
>> are of
>>>>>>> European
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>> experience
>>>>>>> to know this is bs.
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>>>>>>> I've also encountered Mexican elite who insist
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| 16144|2005-03-20 07:09:17|Omar E. Vega|Re: African Olmec Reality I|
Hi Paul,

Look these figures. These are approximate numbers. But is the closest
one to the truth I have seen so far,

<http://www.geocities.com/hispanicamerica/>

"Pure" whites in Latin America are about 30%

Mixtures of white are about 80%

Genetic studies have shown that those statistics are close to the
truth.

That myth of the white elite is only partially true. Is is true that
you find between the rich people more blondies that in the general
population in average. Recent migrations of germans and other
northern europeans ended mainly in the elite.

However, it is not true that all the rich are blondies. Most look
like regular citizens. Also you can find blondies even in the poorest
levels of the society. So that racial idea is wrong !! The people is
very well mixed in Latin America, and you can see a Native president
as toledo, side by side to a blue eyed homeless.

Native americans have large populations in certain countries of Latin
America. That's true. There are at least 60 millions of Natives and
about 280 mestizos in Latin America.

You asked me what happened with mulattos. Well, they don't consider
themselves Blacks. If you go to the Dominican Republic you will find
that mulattos discriminate against blacks, specially haitians.

Once I had the chance to know a brazilian mulatta and we become
friends. She told me about the blacks of Brazil and she did not
considered herself in that group, although it was obvious the
conexion.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

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> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
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>> descendents are mixed with european and - That's important- in
> Latin
>> America the mixed blacks are not considered Blacks!
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> Are not considered blacks by whom?
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 > There are even tens of millions and maybe well over 100 million
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 > Again, that's your own opinion. For example, genetic and physical
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 > a much smaller percentage of European blood in Latin America
 > compared to those done by Latin American researchers.
 >
 > The general trend is that the elite in Latin America who are still
 > largely European or Europeanized attempt to show the region as more
 > represented by their own kind and culture that is actually the case.
 >
 > Regards,
 > Paul Kekai Manansala

| 16145|2005-03-20 07:26:48|Omar E. Vega|Re: Fwd: African Olmec Reality 1|
 Hi Paul,

I believe because the Vikings were not able to get establish in North America. They were a bunch of losers :)

Well, as the matter of fact, the viking experiment could have ended in tragedy. It is possible that most of them died of hunger or were killed by the natives.

More seriously, to have a real effect in the native population, you have to carry large numbers of people to the New World. The sagas show that the Vikings have a lot of trouble with certain groups of people, probably the inuit and north american natives. And they describe them as very cruel! Imagine, barbaric vikings describing people as cruel.

And once again, a casual contact does not change many things. There is the case of a spanish ship that sunk close of the coasts of Mexico before of the Spaniards invaded it with Cortes. The survivors were welcome by the Natives. When Cortes arrived he found that those survivors has lost almost any trace of the hispanic culture, and had became accustomed to the native culture.

So, if you have a casual contact nothing will happens. To make a real impact you have to invade. And that required large invasion fleets.

Moreover, even with all their tech and might, the Spaniards could hardly beat many groups of Natives. They could not break into the Amazon or dominate southern South America, for example.

The Natives not always welcome invaders. They fight back as much as they could. And they did.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>
 > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
 >>
 >> I have seen the longships. I know how they were built. I saw a
 > norse
 >> toolbox of a carpenter of those times.
 >
 > You didn't answer my question.
 >
 > If Europeans ventured to America before Columbus why didn't the
 > indigenous people adopt the same carpenter's toolbox, the iron
 > technology, wagons, etc.?
 >
 > Regards,
 > Paul Kekai Manansala

| 16146|2005-03-20 07:29:51|Omar E. Vega|Re: Fwd: African Olmec Reality 1|
 Hi Paul,

No. extreme indigenism say white people should go back to Europe. In many places of the Americas the invasion is not celebrated.

Indigenism is in the side of the Native American, not in the side of Europeans.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

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> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
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>> What I don't believe is in transoceanic crossing in recent times.
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> You only buy when white people suggest it happen involving white
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> I guess that's what we call "indigenest" anthropology.
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> Regards,
> Paul Kekai Manansala

| 16147|2005-03-20 08:05:58|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

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> Hi Paul,
>
> I believe because the Vikings were not able to get establish in

North

> America. They were a bunch of loosers :)
>

So then cultural contact can not be ruled out by your earlier arguments, which I think you were conceding anyway.

I agree that diffusionism usually meant some smart people lending all their culture to some dumb people. This is the way Europeans have used it for some two centuries.

However, cultural contact can mean mutual influence. It doesn't mean either side wholly adopted the ways of the other.

Regards,

Paul Kekai Manansala

| 16148|2005-03-20 08:11:40|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Hi Paul,
>
> Look these figures. These are approximate numbers. But is the

closest

> one to the truth I have seen so far,
>
> <http://www.geocities.com/hispanicamerica/>
>
> "Pure" whites in Latin America are about 30%
>
> Mixtures of white are about 80%

That adds up to 110 percent.

>
> Genetic studies have shown that those statistics are close to the
> truth.
>

I don't know of any agreement in the genetic studies. As I have said there is a divergence between those conducted by outsiders and those in Latin America (mostly from the educated elite).

> That myth of the white elite is only partially true. Is is true

that

> you find between the rich people more blondies that in the general
> population in average.

I'm not referring only to blondes and northern Europeans. European Spaniards make up the bulk of the elite in Latin America.

> You asked me what happened with mulattos. Well, they don't

consider

> themselves Blacks. If you go to the Dominican Republic you will

find

> that mulattos discriminate against blacks, specially haitians.
>

Well, we have Afro-Latinos here like Raymond, so maybe they can comment.

Regards,

Paul Kekai Manansala

| 16149|2005-03-20 08:18:47|Paul Kekai Manansala|Re: Fwd: African Olmec Reality 1|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Paul,
>>
>> Look these figures. These are approximate numbers. But is the
> closest
>> one to the truth I have seen so far,
>>
>> <http://www.geocities.com/hispanicamerica/>
>>
>> "Pure" whites in Latin America are about 30%
>>
>> Mixtures of white are about 80%
>
> That adds up to 110 percent.
>
>

Also I noted this in the notes:

(#) Brazil counts its Mestizos of predominantly white ancestry and Mulattos of predominantly white ancestry into its White population as one single figure. This may cause an over-representation of it's and Latin America's overall White population and an under-representation of its Mestizos and Mulattos..

(*) Costa Rica counts its Mestizo population into its White population as one single figure. This will cause an over-representation of it's and Latin America's overall White population and an under-representation of its Mestizos.

Regards,

Paul Kekai Manansala

| 16150|2005-03-20 08:26:35|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

Ooops.

I should have say mixtures-of-whites + whites add up to 80%

Spaniard, as you know, are not very nordic looking, in average. It is almost imposible to divide the population between mestizos and "pure" spanish because they look very similar. And any light skin mestizo will claim pure spanish blood, whatever that means.

So I reffer to blondies, which also exist in Latin America and the over representation of them in TV and in certain circles.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Paul,
>>
>> Look these figures. These are approximate numbers. But is the
> closest
>> one to the truth I have seen so far,
>>
>> <http://www.geocities.com/hispanicamerica/>
>>
>> "Pure" whites in Latin America are about 30%
>>
>> Mixtures of white are about 80%
>
> That adds up to 110 percent.
>
>
>>
>> Genetic studies have shown that those statistics are close to the
>> truth.
>>
>
> I don't know of any agreement in the genetic studies. As I have

said

> there is a divergence between those conducted by outsiders and

those

> in Latin America (mostly from the educated elite).

>

>> That myth of the white elite is only partially true. Is it true

> that

>> you find between the rich people more blondes than in the

general

>> population in average.

>

> I'm not referring only to blondes and northern Europeans. European

> Spaniards make up the bulk of the elite in Latin America.

>

>

>

>> You asked me what happened with mulattos. Well, they don't

> consider

>> themselves Blacks. If you go to the Dominican Republic you will

> find

>> that mulattos discriminate against blacks, specially Haitians.

>>

>

> Well, we have Afro-Latinos here like Raymond, so maybe they can

> comment.

>

> Regards,

> Paul Kekai Manansala

| 16151|2005-03-20 08:29:03|Omar E. Vega|Re: Fwd: African Olmec Reality I|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>>

>> Hi Paul,

>>

>> I believe because the Vikings were not able to get established in

> North

>> America. They were a bunch of losers :)

>>

>

> So then cultural contact can not be ruled out by your earlier

> arguments, which I think you were conceding anyway.

>

> I agree that diffusionism usually meant some smart people lending

> all their culture to some dumb people. This is the way Europeans

> have used it for some two centuries.

>

Yes. That has been the argument of the Europeans all these centuries.

> However, cultural contact can mean mutual influence. It doesn't

mean

> either side wholly adopted the ways of the other.

>

Well, then it may be. We have to wait for the hard evidence, though,

> Regards,

> Paul Kekai Manansala

Regards, Paul

Omar Vega

| 16152|2005-03-20 08:35:07|Omar E. Vega|Re: Fwd: African Olmec Reality I|

Yes,

You bet. There is not a precise statistic in that matter. The main problem? People sometimes don't even know what they really are. If someone look certain way, it is.

As the matter of fact, it is known that a large part of the Brazilian whites are really mestizos, because the first explorers married natives in large numbers.

Mestizo "passing as whites" is a common thing in Latin America. There is also a certain numbers of mulattos passing as whites.

We will have to wait for widespread DNA tests to really know what we are :)

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com "Paul Kekai Manansala"
wrote:

>
> --- In Ta_Seti@yahoogroups.com "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com "Omar E. Vega"

wrote:

>>>
>>> Hi Paul,
>>>
>>> Look these figures. These are approximate numbers. But is the
>> closest
>>> one to the truth I have seen so far,
>>>
>>> <http://www.geocities.com/hispanicamerica/>
>>>
>>> "Pure" whites in Latin America are about 30%
>>>
>>> Mixtures of white are about 80%
>>
>> That adds up to 110 percent.
>>
>>
>
> Also I noted this in the notes:
>
> (#) Brazil counts its Mestizos of predominantly white ancestry and
> Mulattos of predominantly white ancestry into its White population
> as one single figure. This may cause an over-representation of it's
> and Latin America's overall White population and an under-
> representation of its Mestizos and Mulattos..
>
> (*) Costa Rica counts its Mestizo population into its White
> population as one single figure. This will cause an over-
> representation of it's and Latin America's overall White population
> and an under-representation of its Mestizos.
>
> Regards,
> Paul Kekai Manansala

| 16153|2005-03-20 08:45:47|Paul Kekai Manansala|Re: Fwd: African Olmec Reality 1|
--- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:

>
> Ooops.
>
> I should have say mixtures-of-whites + whites add up to 80%
>
> Spaniard, as you know, are not very nordic looking, in average. It

is

> almost imposible to divide the population between mestizos

and "pure"

> spanish because they look very similar. And any light skin mestizo
> will claim pure spanish blood, whatever that means.
>

As someone who lived in Europe for two years, I found most Spanish
can easily be distinguished from mestizos.

However, maybe the culture in Latin America looks over these
differences.

Regards,
Paul Kekai Manansala

| 16154|2005-03-20 09:07:37|Paul Kekai Manansala|Re: Fwd: African Olmec Reality 1|
--- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:

>
> --- In Ta_Seti@yahoogroups.com "Paul Kekai Manansala"
> wrote:
>>

> Yes. That has been the argument of the europeans all these

centuries.

>
>> However, cultural contact can mean mutual influence. It doesn't
> mean
>> either side wholly adopted the ways of the other.
>>
>
> Well, then it may be. We have to wait for the hard evidence,

though,

>

"We" don't have to wait for anything. Maybe you will wait, but I've already seen "hard evidence."

Regards,
Paul Kekai Manansala
| 16155|2005-03-20 09:18:14|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

> "We" don't have to wait for anything. Maybe you will wait, but

I've

> already seen "hard evidence."
>
> Regards,
> Paul Kekai Manansala

Tell me about it.

Regards,

Omar Vega
| 16156|2005-03-20 09:21:25|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

> As someone who lived in Europe for two years, I found most Spanish
> can easily be distinguished from mestizos.
>
> However, maybe the culture in Latin America looks over these
> differences.
>
> Regards,
> Paul Kekai Manansala

Well, when you can distinguish them you can count them. But how many have you missed? To make things more confusing, some native americans claim mestizo as well. So, who understand this thing?

Regards,

Omar Vega
| 16157|2005-03-20 09:48:29|Paul Kekai Manansala|Re: Fwd: African Olmec Reality 1|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
>> "We" don't have to wait for anything. Maybe you will wait, but
> I've
>> already seen "hard evidence."
>>
>> Regards,
>> Paul Kekai Manansala
>
> Tell me about it.
>

I've already mentioned some of it, but I won't get too detailed because most of information deals with Oceanic and Asian contacts, which are then beyond the topic range of this group.

There are dozens of possible domesticated plants that are being studied in this regard. I mentioned bananas and sweet potatoes but there are many more.

As for African evidence, I think Clyde is best equipped to handle that side of the story. What I will say is at the minimum one would expect at least many accidental drift voyages from Africa.

The prevailing currents and storm drifts to America from the West originate off the coast of West Africa.

Also, I believe that Amerindian voyagers ventured beyond "Turtle Island" both on accidental and intentional voyages. This is especially the case in the northern Pacific regions.

Regards,
Paul Kekai Manansala
| 16158|2005-03-20 10:06:14|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

> I've already mentioned some of it, but I won't get too detailed
> because most of information deals with Oceanic and Asian contacts,
> which are then beyond the topic range of this group.
>

Polynesians are good candidates, no doubt about it. They were at 3,000 kilometers of America already, in Easter Island. They were a people whose culture was mainly about sailing. They were able to navigate in the open Pacific without losing the direction. That was not common in ancient times, when most sailors followed the coast lines.

>
> There are dozens of possible domesticated plants that are being
> studied in this regard. I mentioned bananas and sweet potatoes but
> there are many more.
>

That might be. But you know that evidence is not final. And even if
so, you know very well that plants, specially seed, can occasionally
make the crossing without the need of human help.

> As for African evidence, I think Clyde is best equipped to handle
> that side of the story. What I will say is at the minimum one would
> expect at least many accidental drift voyages from Africa.
>
> The prevailing currents and storm drifts to America from the West
> originate off the coast of West Africa.
>

As I say, I don't believe an accidental contact would have produced
any effect at all in the cultures of those regions. Why should
permeated the whole culture of a region, the presence of ten
foreigners?

> Also, I believe that Amerindian voyagers ventured beyond "Turtle
> Island" both on accidental and intentional voyages. This is
> especially the case in the northern Pacific regions.
>

Yes, It is known that Tupac Yupanqui, Inca ruler, reach at least to
the Galapagos. And the Tainos reach the Caribbean.

Regards,

Omar Vega

| 16159|2005-03-20 10:48:26|Paul Kekai Manansala|Re: Fwd: African Olmec Reality I|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
>
>>
>> There are dozens of possible domesticated plants that are being
>> studied in this regard. I mentioned bananas and sweet potatoes

but

>> there are many more.
>>
>
> That might be. But you know that evidence is not final.

No evidence is final. Even those supposed Viking settlements rest
only on the evidence of radiocarbon dates, which can be erroneous.

And even if

> so, you know very well that plants, specially seed, can

occasionally

> make the crossing without the need of human help.
>

Some can, but others cannot. For example, bananas are a good example
of a domesticated species that needs human vectors.

Besides there is plenty of other evidence.

I think though its important that we get back on topic.

One I said to Raymond that we could discuss some topics on African
culture in Latin America I meant with digression. I don't want
people coming in here seeing nothing but posts on "mestizos"
and "mulattas."

Btw, when you arrived here you asked why people were not interested
in discussing West Africa and so on.

Did you not notice that this group is categorized under "Egyptology?"

Regards,
Paul Kekai Manansala
| 16160|2005-03-20 11:53:38|James St. Clair|Re: Fwd: African Olmec Reality I|
Debate can be healthy but hidden agendas are usually dangerous. Many people drift in and out of this group, some with little regard for the group as a whole. I wish individual petty arguments would be shared in
private emails. Who has time to read all this stuff..enough is enough. I'm going to daily digest until some normalcy returns. Peace, James E.St.Clair

"Omar E. Vega" wrote:

Please visit me at <http://www.paintsaint.com>

Do you Yahoo!?

Yahoo! Mail - now with 250MB free storage. [Learn more.](#)

| 16161|2005-03-20 14:29:29|saidis_aswan_egy/Re: Fwd: African Olmec Reality 1|

Dear Dr. Clyde Ahmed Winters,

I am curious if you happen to have pictures of these boats built by Mande people along the Niger. I know that local pirogues they are called and displace many tons. I read that Portuguese accounts of boats going along the Niger are recorded to have been very large. However, I would like to see some of these boats in photographs. This would also help my friend Alexander Derrik who is building a website on technology in Inner Africa.

Dr. Gloria Emegawli[forgive if I misspell your name] if you are out there maybe you can tell me something about the boat building traditions along the Niger River. I think this also would be good material for your website on Indigenous African Science. I am also searching for pictures of African stone monuments mentioned on your website like the Gwoza terraces. Do you have pictures of these?

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy

| 16162|2005-03-20 15:10:41|Asar Imhotep|Re: Fwd: African Olmec Reality 1|

Dr. Charles S. Finch has a good chapter on African navigation and cartography in his work, "The Star of Deep Beginnings: The Genesis of African Science and Technology."

It is worth taking a look at. I would also recommend this work as a start for your friend Alex.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"

wrote:

>
> Dear Dr. Clyde Ahmed Winters,
>
>
> I am curious if you happen to have pictures of these boats built

by

> Mande people along the Niger. I know that local pirogues they are
> called and displace many tons. I read that Portuguese accounts of
> boats going along the Niger are recorded to have been very large.
> However, I would like to see some of these boats in photographs.

This

> would also help my friend Alexander Derrik who is building a website
> on technology in Inner Africa.
>
>
> Dr. Gloria Emegawli[forgive if I misspell your name] if you are

out

> there maybe you can tell me something about the boat building
> traditions along the Niger River. I think this also would be good
> material for your website on Indigenous African Science. I am also
> searching for pictures of African stone monuments mentioned on your
> website like the Gwoza terraces. Do you have pictures of these?

>
>
>
>
> Your Sa3eadi Egyptian Friend,
>
>
> Saidis_Aswan_Egy

| 16163|2005-03-20 16:05:51|saidis_aswan_egy/Re: Fwd: African Olmec Reality 1|

Is there any pictures of African vessels in this book. I am familiar with Charles Finch, but I wonder if there are any pictures in his book of such vessels.

Your sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16164|2005-03-20 16:26:47|alberto34482@yahoo.com|Re: Fwd: African Olmec Reality I|
If you have any more pictures of stone buildings or boat vessels
please email them to my friend at the following
website:<http://www.highculture.8m.com/highculture.html>

Your Sa3eadi Egyptian Friend,

Saidis_Aswan_Egy
| 16165|2005-03-20 16:32:29|Asar Imhotep|Re: Fwd: African Olmec Reality I|
Unfortunately there is not. The only images are the ones of the Nile
Valley. But he speaks about the early vessels along the Nile with
depictions found on temple walls found by Petrie. He also speaks
extensively about the voyages made by people from west Africa to the
Americas and the evidences for that. He cites the works of Harold
Lawrence (African Explorers of the New World," which appeared in the
Crisis June-July 1962 and Ivan Van Sertima's, "They Came before
Columbus" published in 1976.

He cites quite a few references for trans atlantic and pacific oceans
prior to the 15th century and he has a section on W. African voyages.
The reference was more so for your friend Alex and the construction
of his site.

The only thing that is really missing from this book is African
Medicine. He deals with metallurgy, stone building and architecture,
astro science, navigation, cartography, mathematics (number and
harmony), quantum consciousness and even parapsychology expanding a
bit on Diop in Civilization or Barbarism

So your friend has a good summary and a basis, for other areas to
explore.

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com "saidis_aswan_egy"
wrote:

>
> Is there any pictures of African vessels in this book. I am

familiar

> with Charles Finch, but I wonder if there are any pictures in his

book

> of such vessels.
>
>
>
>
>
>
>
> Your sa3eadi Egyptian Friend,
>
>
>
> Saidis_Aswan_Egy

| 16166|2005-03-20 17:51:07|Mahari|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|

Pardon me. I am not Latin and don't live in Latin America
but I try to keep abreast of what's happening in the world.
You say that Latin America is one big happy family.
Please show me how that is so. My understanding is
that Latin slavery was on of the most brutal and that
even now there is a great deal of denial and effort to
suppress Latin America's Afrikan-ness. And this is
only from the slave contribution standpoint.
From my personal observation it certainly appears that
those who are most Afrikan looking are the ones who
are most oppressed and disadvantaged. True, culturally
Afrikan-ness runs through and through the culture but,
regrettably that does not translate into "one happy family".
Here in the US culturally the music is Afrikan American
essentially: rock, r&b, today's pop, jazz, blues and even
country and western have roots (that is created by)
Afrikan-Americans. Yes, even country and western.
It's only the blues with a twang.
And Brazil which I read more than 20 years ago had
85% of its population with Afrikan blood. discriminates
brutally against the darker Brazilian. And until fairly
recently I bought the Pollyanna propaganda. But if
we are not truthful about the issues we will not free
ourselves from black oppression. Sometimes, I
think that that is precisely the goal. Say, everything
is honky-dory with our propaganda

and everyone will be happy and we,
white people, will remain in oppressive power.
Please tell us more about the "happy latin
american family".

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sat 03/19, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Sat, 19 Mar 2005 06:13:37 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt homeland Af Americans

Hola Charles,

Le podria responder en espa?ol, pero por respeto al grupo lo hare en ingles si le parece. De paso le digo a usted y a nuestros amigos que si, por casualidad, estan aprendiendo espa?ol que me escriban.

I could answer in Spanish, but because we should respect the group I would answer in English, if you don't mind. By the way, I'll tell you and our friend that, if it happens someone is studying Spanish, that send me an e-mail.

Yes, Chile and Argentina are mainly mixtures of white and natives. Brazil is mainly white and mulatto. However, in the way of thinking and living, everyone in Latinamerica is very close. We are a big family. And fusion is widespread. You can see that in music, for example, where the Spanish guitar is mixed with the Quechua zampo?a (pan flute) and the African drum. That's Latin America.

And about Asia, you are right too. Some Natives of Chile, for example, look Japanese. My Wife and I lived in Canada some years ago, and she looks typically Chilean. Once we went to a Chinese store to buy certain pots and chopsteaks, and the Chinese teller ask her: Are you Chinese? So, what else can I say. By the way, country people call their wives "the chinese lady".

Yes. Man appeared in Africa. No doubt about it. And we should not forget that the Homo Sappiens Sappiens, the current type of human being, is a single species.

Ancient Egypt was a great civilization that lasted four thousand years, and I do understand why Black Americans identify with it. Perhaps the greatest value of Egypt, though, is not in the material culture but in its values. Egypt was the first culture the world knew that have some humanitarian values. And also it was a racial tolerant society.

I believe that Black Americans feel the attraction of Egypt, in the same way the Westerners feel identified with Greece, and South Americans with the Inca empire. (Even though most westerners are not the descendents of Greeks; and most South American are not descendents of Quechuas either).

We all need certain icons where to reflect our lifes and hopes.

Regards,

Omar Vega

--- In Ta_Seti@yahooogroups.com, "biblical12" wrote:

>
>
> Hola Omar,
>
> En los Estados Unidos hay muchos hispanos que aparece como usted.
> Vivo en Nueva York y encuentro' muchos de America Del Sur. Chile
> acerca de Brazil y Argentina tiene una cultura mestiza. La
> influencia
> del mar Pacifico ta da un espiritu de Asia tambien. Los estudios
> geneticos se dice que hay una herencia maternal de Africa en pocos
> de
> los Argentinos y Chilenos.
>
> Piense Ud. como yo en lo que creo todo el mundo es uno. Somos los
> hijos de Adan y Eva nacido en Africa hace dos cien mil anos.
>
> En Ingles para todos:
>
> You ask why Ancient Egypt and not Nigeria?
>
> I remember as a child seeing paintings of Ancient Egyptians and
> saying to myself, "Hey, they look like me!" Those pictures depict
> reddish brown people. The average skintone of African Americans is
> probably reddish brown. Also, this may sound a little weird, but I
> think that the Ancient Egyptian disembodied spirits maybe be
> influencing African Americans. The dead of Kenet can see from the
> otherside the strongest African group on the planet who also
> resemble
> them and may be seeking an outlet into the physical world.
>
> The African Americans are really the only group in the world who
> celebrate Ancient Egypt en masse. others try to claim th racially,
> but only African Americans have made them "ancestors".
>
> Charles
>
>
>
>
> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Charles,

>>
>> I am Hispanic of mainly Spanish background. That's my identity.
>> However, things are curious in the Hispanic world.
>> every one of us is part of just a single people: the human race.
> And
>> that varieties are the salt that make this world less boring.
>>
>> Imagine a world of clones were every society was exactly the same
> of
>> the other, and every single people was identical to its
neighbour.
>> That would be horrible. I prefer the world like it is now.
>>
>> I hope one day every people in the world study all other peoples
on
>> this planet. That day, I think, the world would be better.
>>
>> Regards,
>>
>> Omar Vega
>>
>>
>>
>> --- In Ta_Seti@yahooogroups.com, "biblical12" wrote:
>>>
>>>
>>>
>>> RaSeti and Omar,
>>>
>>>> Southern Africa's Rock Art is older than the Saharan Rock Art
> going
>>>> back to 25,000 B.C. and the original humans could have also
been
>> pygmy
>>>> like people from this region as well.
>>>
>>>> The Sephardic Jewish Genetic profile of Spain includes a Berber
>> origin
>>>> and Ancestors of most African Americans living in the Sahel may
>> have
>>>> had contact with Berbers to the North. There is the U6 mtDNA in
>> West
>>>> African tribes Fulbe, Wolof, Mandenka, Hausa, Tuaregs and others
> at
>>>> small levels.
>>>
>>>> > There is African female mtDNA, L1-L3, in people in Portugal and
>> Spain
>>>> and in Mizrahi and Yemenite Jews. The L mtDNA sequences in the
>>>> Mizrahi and Yemenite Jews also come from Southern and Eastern
>> Africa.
>>>> Their foremothers' sisters descendants ended up in Brazil and
>> other
>>>> parts of South America.
>>>
>>>> The Y chromosomes of many Sephardic Jews of Spain is E3b which
is
>> the
>>>> same for most North Africans. Another version of E3b is
prevalent
>>>> along East Africa.
>>>
>>>> African American ancestors also includes some from South West
>> Africa
>>>> and that's why Bantu words from this region also appear in our
>>>> American English. The Stono Slave Rebellion in South Carolina
was
>> made
>>>> up of mostly Angolans. The Shot-gun house design of the
American
>> south
>>>> is a Bantu design. The "Yard Show" of the American south is of
>>>> Congolese/Bantu origin and is based on the same philosophical
> roots
>> as
>>>> Latin America's Palo Mayombe. The Voodoo in New Orleans is
>> partially
>>>> via Haiti from South West Africa. There are many Bantu Place
> names
>> on
>>>> America soil. The most famous one may be Congo Square!
>>>
>>>> In other words, we are all related. Most likely if you are
>> African
>>>> American, you ancestry comes from many tribes. I was reading
>> somewhere
>>>> that the slaveowners in the South, took the tall skinny men from
>> the
>>>> Sahelian regions and the big hipped women from further down the
>>>> African coast. When you add Eurogenes and Native Americans and
>> mix
>> it
>>>> all up you end up with Beyonce Knowles !!!!!!!!! :-)
>>>
>>>
>>>
>>> Charles
>>>
>>>
>>>
>>>
>>>
>>>> --- In Ta_Seti@yahooogroups.com, "Asar Imhotep"
> wrote:
>>>>
>>>>> If you want to get technical, we (as all of humanity)
>> originated
>> in
>>>>> the lacustrine region of east central Africa in the areas of
>>>> Uganda,
>>>>> Kenya, Burundi, Tanzania, and the nKongo.
>>>>
>>>>> Nubia is a late connotation to Ta-Nehesi as so is
>> Ethiopia/Abssynia.
>>>>> Those aren't the names. The earliest records indicate that
the
>> whole
>>>>> Nile Valley region was one contiguous pocket of nations that
>>>> migrated
>>>>> in small sprints over thousands of years from this lacustrine
>>>> region.

```

>>>>
>>>> Kmt is the height of the society, but in my opinion, didn't
> come
>>> into
>>>> prominence as a seperate nation until the 11th dynasty.
Reason
>> being
>>>> is that it didn't have a fomal name until after the first
>>>> intermediate period in which in most non-literary text was
> called
>>> Ta-
>>>> Meri and in literary text, KMT. Before then it was simply
>>>> called "Hnw" meaning the interior. It was the "interior"
(more
> so
>> a
>>>> Downtown for modern relation somewhat) of a larger empire
>> (Nehesi).
>>>>
>>>> The Qustul evidence escavated by Bruce Williams and his team
at
>>>> cemetary L pr ovides us with enough proof that Ta-Meri's
origins
>> lie
>>>> south in Ta-Seti & Ta-Nehesi. But this is it's fomal
> structure.
>>>>
>>>> The Sahara experienced what is called the Naptian Pluvial
> Period
>>>> which is characterized by years of heavy rainfall followed by
>> arid
>>>> temperatures and spars precipitation. This is 10, 000 - 3000
> BCE.
>>>> During this time African people are migrating back and forth
> for
>>>> trade and other reasons across what is now desert. These
> cultures
>>>> influenced the formation of Kmt as well. Although Kmt was
>> somewhat
>>>> culturally connected, it was mainly made of smaller African
>> ethnic
>>>> groups. The thought processes of most Western thinkers is
>> assuming
>>>> everything is an "either/or" state, instead of multi
>> possibilities
>>>> (wholistic). Now while this may fuel Eurocentrists
arguments,
>> the
>>>> multi influence that helped to formulate Ta-Merry is
primarily
>>>> African in the most mundane sense of the word.
>>>>
>>>> A good example of how many African cultures almagamate nicely
> is
>> the
>>>> many influences in the mid 1970s that formulated Hip Hop
from
>>>> various regions (Jazz scat, West Coast funk, spoken word,
>> Brazilian
>>>> Capoiara {for breakin}, Jamaican Dancehall and Disco). All
>>>> African/Caribbean American, but interwoven to create a new
>> culture.
>>>>
>>>> I think Mr. Winters understands completely the origins of Ta-
>> Meri's
>>>> society.
>>>>
>>>>
>>>> Asar Inhotep
>>>> http://www.mochasuite.com
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, ABDUL-RAHMAAN SHAHEED
>>>> wrote:
>>>>> Dear :
>>>>>
>>>>> Brother I reconize you have studied a littile bit
I
>> must
>>>> say that are people did not start in kemit first but in Nubia
>> (Sudan
>>>> area). Kemit is a child of Abbysinia(ethiopia) and Abbysinia
is
>> a
>>>> child of Nubia and Nubia is the begining.
>>>>
>>>>
>>>> Sincerly
>>>> Laamb 12000
>>>>
>>>>> Mahari wrote:
>>>>>> However, I am very interested in South West Africa,
because
>> that
>>>>> region is the source of many cultural manifestations of
Latin
>>>>> American culture, specially in arts and believes. Latin
> America
>> is
>>>> a
>>>>> multicultural society with roots in many places, and I do
>> believe
>>>>> there is a lot of ignorance about the African part of our
>> past.<<
>>>>>
>>>>> Dr. Winters is the man to enlighten you on that.
>>>>>
>>>>>
>>>>>
>>>>>
>>>>> Free India's Blacks.....
>>>>>> Man has no nobler function than to defend the truth.
>>>>>> -- Ruth McKenney
>>>>>
>>>>> Year: 12,951, March 16
>>>>> In honor,
>> & gt; >> HTP,
>>>>> Mahari
>>>>>
>>>>> --- On Thu 03/17, Omar E. Vega <oevega@y...> wrote:

```

>>>>>
>>>>> From: Omar E. Vega [mailto:oevega@y...]
>>>>> To: Ta_Seti@yahooogroups.com
>>>>> Date: Fri, 18 Mar 2005 04:40:17 -0000
>>>>> Subject: [Ta_Seti] Re: Why Egypt and not Nigeria? Egypt
>> homeland
>>> Af
>>>> Americans
>>>>>
>>>>>
>>>>>
>>>>> Hi Friend,
>>>>>
>>>>> I do understand that the Egyptian past is important and
that
>>>>> eurocentric scholarship tried to change real history.
> Besides,
>>>>> Egypt
>>>>> together with Mesopotamia, are the oldest civilizations on
>> earth.
>>>>> They are the roots of Western, Muslim, and maybe Indian
>>>>> civilization
>>>>> as well.
>>>>>
>>>>> Well, the eurocentric school tried to demonstrate that the
>> Germanic
>>>>> (also known as white) race was the only "carrier of the
> light"
>> in
>>>>> the
>>>>> whole planet. So they invented the Indoeuropean myth.
That's
>>>>> ridiculous. Germanic people were called Barbarians by
ancient
>>>>> civilizations and the Romans had a tough time civilizing
> them.
>>> The
>>>>> Barbarians were very hard headed people. I believe
>> eurocentrism
>>> is
>>>>> a
>>>>> kind of inferiority complex of the Germanic people.
>>>>>
>>>>> In Europe, even today, Germanic and Latin people form two
>> distinct
>>>>> groups. Latins have always looked the Nordics as Barbarians.
> Even
>>>>> today.
>>>>> And Nordics do hate Latins very much and consider them
>> backwards.
>>>>> That same pattern repeats in the Americas between white-
Anglos
>> and
>>>>> Hispanics. Is a hate that goes on for centuries.
>>>>>
>>>>> The eurocentrists went so far to claim that Native
Americans
>>>>> received
>>>>> their culture and were directed by some mysterious white
> upper-
>>>>> class.
>>>>> All of this has been shown to be bullshit. Native American
>>>>> civilizations were invented and created by Native Americans
>>>>> themselves. There is no doubt about it.
>>>>>
>>>>> I would like to know more about the Black roots of ancient
>> Egypt
>>>>> for
>>>>> sure. And I believe in this group I will learn more.
>>>>>
>>>>> However, I am very interested in South West Africa, because
>> that
>>>>> region is the source of many cultural manifestations of
Latin
>>>>> American culture, specially in arts and believes. Latin
> America
>> is
>>>>> a
>>>>> multicultural society with roots in many places, and I do
>> believe
>>>>> there is a lot of ignorance about the African part of our
> past.
>>>>>
>>>>> Regards,
>>>>>
>>>>> Omar Vega
>>>>>
>>>>> --- In Ta_Seti@yahooogroups.com, alberto34482@y... wrote:
>>>>>
>>>>>> Omar, you have to understand that racist scholars in the
> past
>>> have
>>>>>> even tried to ascribe a hamitic origin even for the
Yoruba
>>> culture
>>>>>> in Nigeria. One of the crux behind the argument of
ancient
>> Egypt
>>>>>> basically boils down to the hamitic myth. Early
> Egyptologist
>>>>>> stated
>>>>>> the ancient Egyptians were like the modern Beja and
Nubian
>>>> people
>>>>> but
>>>>>> in reality most separated these people from the bantu
> Central
>>>>> Africans.
>>>>>
>>>>>
>>>>>> What most people don't realize is that the Sahara was not
>> always
>>>>>> dry and that Western Africans and Nile Valley Africans
> trace
>>> alot
>>>>> of
>>>>>> their ancestry to the Central/Eastern Sahara area.
>>>>>>


```

>>>>>
>>>>>> I will agree with you that Lower Egypt was like New York
> City
>> of
>>>>> its
>>>>>> day with Libyans, Western Asians, and Mediterranean people
>>> settling
>>>>> and
>>>>>> intermingling there. However, I would say So uthem Upper
>> Egypt
>>>>> around
>>>>>> Luxor-Aswan was mostly what we would call black. To this
> day
>> it
>>>>> still
>>>>>> largely is. This is also the region of Egypt that over
the
>> years
>>>>> has
>>>>>> had foreign settlement of Arabs but in small amounts.
>>>>>
>>>>>
>>>>>> I fear though that some people might isolate themselves to
>>>>>> ancient Egypt and not explore the other beautiful
cultures
> in
>>>> other
>>>>>> parts of Africa. Western African culture is still
> living, but
>> the
>>>>> only
>>>>>> remnants of ancient Kmt are to be found amongst rural
>> Fellahin
>>> in
>>>>>> Middle and Upper Egypt.
>>>>>
>>>>>> I can't say I agree that foreign Western Asians were
always
>>>>>> settling
>>>>>>> and bringing the downfall of Kmt. You had Cretan and
> Western
>>> Asian
>>>>>>> craftsmen settling right in the Delta and parts of Men-
> nefer.
>>>>>>> Especially during the third Intermediate period and later
>>>> dyansties
>>>>>>> Phonecians, Syrians, and Jews settled in Northern and
Middle
>>> Egypt.
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>> Your Sa3eadi Egyptian Friend,
>>>>>>
>>>>>>> Saidis _Aswan_Egy
>>>>>
>>>>>
>>>>>
>& gt; >>>>
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>>>>>> Yahoo! Groups Links
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| 16167|2005-03-20 18:18:55|Mahari|Re: Fwd: African Olmec Head & Classical Maya Type|

Talk about insult! I find it amazing that people will tell us that people who they ordinarily would call black/negroid if seen out of context with this or Kemetan history SUDDENLY become unblack/non-negroid when mentioned in context with history.

They are going to tell us who is black and who is not. We are not to believe our own eyes. Take those people and put them in our midst and see if they don't get treated like us black folk. Another great experiment would be to take the exact likeness of these Olmecs and put them in a modern environment in modern dress or Afrikan dress and see how they get classified. The modern power structure is psychotic!

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sat 03/19, clyde winters <olmec982000@yahoo.com> wrote:

From: clyde winters [mailto:olmec982000@yahoo.com]
To: Ta_Seti@yahoo.com
Date: Sat, 19 Mar 2005 15:01:31 -0800 (PST)
Subject: Re: [Ta_Seti] Re: Fwd: African Olmec Head & Classical Maya Type

Hi
Attached are pictures of an Olmec head and a Classical Maya. A cursory examination of these pictures of the Maya show that the ancient Maya look nothing like the Olmecs. How do you explain the fact that the Olmec look nothing like the Mayan people, but they do look like Africans.

<http://geocities.com/olmec982000/ortiz1.htm>

I have also attached a picture of an Ocos female the alleged ancestor of the Maya according to the archaeologists. If you look carefully, she was also an African. The Ocos were in Meso America hundreds of years before the Olmec. This shows that Africans were native to Meso America.

Clyde

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Attachment: manmaya.jpeg (69.42KB)
Attachment: bighead3.jpeg (22.99KB)
Attachment: OcosFemale.JPG (33.89KB)

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| 16168|2005-03-20 18:34:18|Mahari|Re: Fwd: Africans in Brazil|

Dr. Winters,
This is not your area of expertise and is somewhat off the topic but not much.
I believe that "they" have determined that the continental drift took place millions of years ago. In addition, science seems to be saying now that modern man have evolved approximately 195,000 years ago. On that, of course, they could be wrong. Perhaps, it took place even further in the past; maybe not.
The question is this. South America and Afrika, obviously, were once one landmass. Could not black people have co-evolved in

both places at the same time which could explain the presence of very ancient blacks in the Americas- IN ADDITION TO those who, it seems, migrated to meso-america?

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sat 03/19, clyde winters <olmec982000@yahoo.com> wrote:

From: clyde winters [mailto:olmec982000@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Sat, 19 Mar 2005 15:33:06 -0800 (PST)
Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil

[March 9, 2005]
Paleoamerican skull from Brazil

Journal of Human Evolution (Article in Press)

A new early Holocene human skeleton from Brazil:
implications for the settlement of the New World

Walter A. Neves et al.

Abstract

Increasing skeletal evidence from the U.S.A., Mexico, Colombia, and Brazil strongly suggests that the first settlers in the Americas had a cranial morphology distinct from that displayed by most late and modern Native Americans [Jantz, R.L., Owsley, D.W., 2003. Reply to Van Vark et al.: is European Upper Paleolithic cranial morphology a useful analogy for early Americans? *Am. J. Phys. Anthropol.* 121, 185?188; Steele, D.G., Powell, J.F., 1992. The peopling of the Americas: the paleobiological evidence. *Hum. Biol.* 63, 301?336; Neves, W.A., Prous, A., Gonz?lez-Jos?, R., Kipnis, R., Powell, J., 2003. Human skeletal remains from Santana do Riacho I, Brazil: archeological background, chronological context and comparative cranial morphology. *J. Hum. Evol.* 45, 759?782]. The Paleoamerican morphological pattern is more generalized and can be seen today among Africans, Australians, and Melanesians. Here, we present the results of a comparative morphological assessment of a late Paleoindian/early archaic specimen from Capelinha Burial II, southern Brazil. The Capelinha skull was compared with samples of four Paleoindian groups from South and Central America and worldwide modern groups from W.W. Howells' studies. In both analyses performed (classical morphometrics and geometric morphometrics), the results show a clear association between Capelinha Burial II and the Paleoindians, as well as Australians, Melanesians, and Africans, confirming its Paleoamerican status.

J Hum Evol. 2003 Jul;45(1):19-42.
Early Holocene human skeletal remains from Santana do Riacho, Brazil:
implications for the settlement of the New World.
Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J.

"In this study we compare the cranial morphology of several late Paleoindian skeletons uncovered at Santana do Riacho, Central Brazil, with worldwide human cranial variation. Mahalanobis Distance and Principal Component Analysis are used to explore the extra-continental morphological affinities of the Brazilian Paleoindian sample. Santana do Riacho is a late Paleoindian burial site where approximately 40 individuals were recovered in varying states of preservation. The site is located at Lagoa Santa/Serra do Cip?o, State of Minas Gerais. The first human activities in this rockshelter date back to the terminal Pleistocene, but the burials are bracketed between circa 8200 and 9500BP. The collection contains only six skulls well-enough preserved to be measured. The Santana do Riacho late Paleoindians present a cranial morphology characterized by long and narrow neurocrania, low and narrow faces, with low nasal apertures and orbits. The multivariate analyses show that they exhibit strong morphological affinities with present day Australians and Africans, showing no resemblance to recent Northern Asians and Native Americans. These findings confirm our long held opinion that the settlement of the Americas was more complicated in terms of biological input than has been widely assumed. The working hypothesis is that two very distinct populations entered the New World by the

end of the Pleistocene, and that the transition between the cranial morphology of the Paleoindians and the morphology of later Native Americans, which occurred around 8-9ka, was abrupt. This, in our opinion, is a more parsimonious explanation for the diversity detected than a long, local microevolutionary process mediated by selection and drift. The similarities of the first South Americans with sub-Saharan Africans may result from the fact that the non-Mongoloid Southeast Asian ancestral population came, ultimately, from Africa, with no major modification in the original cranial bauplan of the first modern humans."

World Archaeology
Publisher: Routledge, part of the Taylor &
Francis Group
Issue: Volume 36, Number 4 / December 2004
Pages: 479 - 501
URL: Linking Options
DOI: 10.1080/0043824042000303665

Early Holocene human skeletal remains from Cerca
Grande, Lagoa Santa, Central Brazil, and the origins
of the first Americans

Walter A Neves A1, Rolando Gonz?lez-Jos? A2, Mark
Hubbe A1, Renato Kipnis A1, Astolfo GM Araujo A1,
Oldemar Blasi

A1 Laborat?rio de Estudos Evolutivos Humanos,
Departamento de Biologia Instituto de Bioci?ncias,
Universidade de S?o Paulo
A2 Secc?n de Antropolog?a, Facultad de Biolog?a
Universitat de Barcelona Oldemar Blasi, Museu
Paranaense Curitiba Paran?

Abstract:

We present the results of comparative multivariate
morphological analyses based on nine skulls from Cerca
Grande. The site is in the Lagoa Santa karst in
Central Brazil, a key area for understanding the
peopling of the Americas. The region has several
archaeological sites with excellent preservation of
late Pleistocene and early Holocene material culture
and human skeletal remains. Stratigraphic association
and direct dating of the Cerca Grande human skeletons
place them definitely in the Early Holocene (c. 9000
bp uncalibrated). Principal components analysis and
Mahalanobis distances reveal that these skeletons have
no morphological affinities with present-day Native
Americans or East Asians. These results agree with
other studies and suggest that the skeletons may
derive from a wave of migrants that entered the New
World before the characteristic 'Mongoloid' morphology
spread throughout East Asia.

Keywords:

Peopling of the Americas, Paleoamericans, Paleoindian
morphology, skeletal multivariate analyses

This is certainly bigger than Africans migrating into
America before Columbus. This may explain the
sightings and stone heads found in Pre-Columbian South
and Central America. At any rate, these early people
with affinities to sub-Saharan Africans have been
largely absorbed.

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| 16169|2005-03-20 18:46:21|MahariKEMET IMAGE TO DISCUSS|

Attachments :

These are images from a National Geographic magazine.
Co-incidentally, since the current thread is about latin american
this is the image of a man named Maya who
is the overseer of King Tut's tomb.
But that's not why I posted it but I got to
run now. I'll return later.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

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I can't really discuss this issue. Yet it appears to me that most of the evidence of early man comes from East Africa; this suggest that early man evolved in areas distant from west Africa, which is believed to have been nearest S.Am before it separated from Africa.

Clyde

--- Mahari <mahari@myway.com> wrote:

> Dr. Winters, This is not your area of expertise and
> is somewhat off the topic but not much. I believe
> that "they" have determined that the continental
> drift took place millions of years ago. In
> addition, science seems to be saying now that modern
> man have evolved approximately 195,000 years ago.
> On that, of course, they could be wrong. Perhaps,
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> time which could explain the presence of very
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> Ta_Seti@yahoo.com Date: Sat, 19 Mar 2005
> 15:33:06 -0800 (PST) Subject: Re: [Ta_Seti] Re: Fwd:
> Africans in Brazil [March 9, 2005] Paleoamerican skull
> from Brazil Journal of Human Evolution (Article in
> Press) A new early Holocene human skeleton from
> Brazil implications for the settlement of the New
> World Walter A. Neves et al. Abstract Increasing
> skeletal evidence from the U.S.A., Mexico, Colombia,
> and Brazil strongly suggests that the first settlers
> in the Americas had a cranial morphology distinct
> from that displayed by most late and modern Native
> Americans [Jantz, R.L., Owsley, D.W., 2003. Reply to
> Van Vark et al.: is European Upper Paleolithic
> cranial morphology a useful analogy for early
> Americans? Am. J. Phys. Anthropol. 121,
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> context and comparative cranial morphology. J. Hum.
> Evol. 45, 759?782]. The Paleoamerican morphological
> pattern is more generalized and can be seen today
> among Africans, Australians, and Melanesians. Here,
> we present the results of a comparative morphological
> assessment of late Paleoindian/early archaic
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> The Capelinha skull was compared with samples of four
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> worldwide modern groups from W.W. Howells' studies.
> In both analyses performed (classical morphometrics
> and geometric morphometrics), the results show a
> clear association between Capelinha Burial II and the
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> implications for the settlement of the New
> World. Neves WA, Prous A, Gonzalez-Jose R, Kipnis R,
> Powell J. "In this study we compare the cranial
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> uncovered at Santana do Riacho, Central Brazil, with
> worldwide human cranial variation. Mahalanobis
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> where approximately 40 individuals were recovered in
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> located at Lagoa Santa/Serra do Cipó, State of Minas
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> rock shelter date back to the terminal Pleistocene,
> but the burials are bracketed between circa 8200 and
> 9500 BP. The collection contains only six skulls
> well-enough preserved to be measured. The Santana do
> Riacho late Paleoindians present a cranial
> morphology characterized by long and narrow
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> apertures and orbits. The multivariate analyses show
> that they exhibit strong morphological
> affinities with present day Australians and Africans,
> showing no resemblance to recent Northern Asians and

> Native Americans. These findings confirm our long
 > held opinion
 > that the settlement of the Americas was
 > more complicated in terms of biological input than
 > has been widely assumed. The working hypothesis is
 > that two very distinct populations entered the New
 > World by the end of the Pleistocene, and that the
 > transition between the cranial morphology of the
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 > and drift. The similarities of the first South
 > Americans with sub-Saharan Africans may result from
 > the fact that the non-Mongoloid Southeast Asian
 > ancestral population came, ultimately, from Africa,
 > with no major modification in the original cranial
 > bauplan of the first modern humans."World
 > Archaeology Publisher: Routledge, part of the Taylor
 > & Francis Group Issue: Volume 36, Number 4 /
 > December 2004 Pages: 479 - 501 URL: Linking
 > Options DOI: 10.1080/0043824042000303665 Early
 > Holocene human skeletal remains from Cerca Grande,
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 > first Americans Walter A. Neves A1, Rolando
 > Gonz?lez-Jos? A2, Mark Hubbe A1, Renato Kipnis A1,
 > Astolf? G.M. Araujo A1, Oldemar Blasi A1 Laborat?rio de
 > Estudos Evolutivos Humanos, Departamento de Biologia
 > Instituto de Bioci?ncias, Universidade de S?o Paulo A2
 > Secci?n de Antropolog?a, Facultad de
 > Biolog?a Universitat de Barcelona Oldemar Blasi,
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 > with excellent preservation of late Pleistocene and
 > early Holocene material culture and human skeletal
 > remains. Stratigraphic association and direct dating
 > of the Cerca Grande human skeletons place them
 > definitely in the Early Holocene (c. 9000bp
 > uncalibrated). Principal components analysis
 > and Mahalanobis distances reveal that these skeletons
 > have no morphological affinities with present-day
 > Native Americans or East Asians. These results agree
 > with other studies and suggest that the skeletons
 > may derive from a wave of migrants that entered the
 > New World before the characteristic 'Mongoloid'
 > morphologies spread throughout East
 > Asia. Keywords: Peopling of the Americas,
 > Paleoamericans, Paleoindian morphology, skeletal
 > multivariate analyses
 >

*****This

> is certainly bigger than Africans migrating
 > into America before Columbus. This may explain
 > the sightings and stone heads found in Pre-Columbian
 > South and Central America. At any rate, these early
 > people with affinities to sub-Saharan Africans have
 > been largely
 > absorbed. _____ Do you
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| 16171|2005-03-20 20:00:58|Omar E. Vega|Re: Why Egypt and not Nigeria? Egypt homeland Af Americans|
Hi Mahari,

I had promised myself not continue this conversation, because it's becoming polemic. But I would like to answer some of your affirmations about Latin America, if the group don't mind.

>Pardon me. I am not Latin and don't live in Latin America
>but I try to keep abreast of what's happening in the world.
>You say that Latin America is one big happy family.

We don't live in paradise. In here we have had many problem as well. The most urgent is the number of poors our region has. We are a "third world" region and people migrate to U.S.A to escape poverty.

> Please show me how that is so.

The only think I would say in favor of Latin America is that the number of people that died in wars and guerrilla warfare in the XX century, in proportion to population, is quite low if you compare the massive crimes that happened in europe and the rest of the world during the same period of time.

> My understanding is
> that Latin slavery was on of the most brutal and that
> even now there is a great deal of denial and effort to
> suppress Latin America's Afrikan-ness.

Brutal, well, my understanding is that english and french speaking slave owners were a lot more brutal that the hispanic ones. The plantations in the caribbean, specially of french and english ones, where machineries of death. In many places of Latin America that was not the case. You have to find out who wrote the history in each case.

Denial. Yes. You are right. Many countries deny their past. And many people with african ancestors have tried to hide them.

>And this is
>only from the slave contribution standpoint.
>From my personal observation it certainly appears that
>those who are most Afrikan looking are the ones who
>are most oppressed and disadvantaged.

That's not always the case. I have seen many poor peoples in Latin America, and I tell you that poverty there does not discriminate by race.

> True, culturally
> Afrikan-ness runs through and through the culture but,
> regrettably that does not translate into "one happy family".

Look. Latins are, generally, more happy than other peoples. And when I say Latin, I mean everyone that lives in Latin America.

>Here in the US culturally the music is Afrikan American
>essentially: rock, r&b, today's pop, jazz, blues and even
>country and western have roots (that is created by)
>Afrikan-Americans. Yes, even country and western.
>It's only the blues with a twang.
>And Brazil which I read more than 20 years ago had
>85% of its population with Afrikan blood.discriminates
>brutally against the darker Brazilian.

Actually, the people that suffer most in Brazil are the poor. The poors are not necessarily blacks. The rich are not necessarily white. The divide between rich and poor is brutal in Latin America.

And in Brazil, a Black person is less discriminated that in the U.S. If you see Brazil, the mixtures are infinite, and anyone marries with who choose. Brazil is not perfect, of course. But ask a brazilian who they are, and are not going to say white or black, but Brazilian. They are proud of it. Their lemma is "Brazil: the greatest country on Earth".

>And until fairly
>recently I bought the Pollyanna propaganda. But if
>we are not truthful about the issues we will not free
>ourselves from black oppression. Sometimes, I
>think that that is precisely the goal. Say, everything
>is honky-dorry with our propaganda

>and everyone will be happy and we,
>white people, will remain in oppressive power.

I truly believe that the apartheid way of living that Africans have in the United States is not the same that has happened elsewhere.

You can't generalize the experience of Black people in the United States to Latin America without really making the effort to understand those realities. Latin America is not the U.S.

Hispanic culture is totally opposed to the Anglo-Saxon-Protestant way of thinking of powerful americans.

>Please tell us more about the "happy latin
>american family".

I don't think I have said we are a "happy family". We have many problems and lots of hope, as well. Latin America is very complex, and the realities vary from country to country. We have peaceful places and violent ones, poor and rich, and places where there is discrimination and others where people is more tolerant.

What else do you want to know?

Regards,

Omar Vega
| 16172|2005-03-20 20:41:04|Alex van Deelen|Africans in the Western Hemisphere before Columbus|
From <http://www.mail-archive.com/kominform@lists.eunet.fi/msg00391.html>

A short but nice summation of the evidence, I think.

Alex

>Message-ID: <008a01bf7ff6\$a9363e50\$>
>From: "WW" <>
>Subject: [WW] Africans in the Western Hemisphere before Columbus
>Date: Fri, 25 Feb 2000 20:13:16 -0500
>Content-Type: text/plain;
> charset="iso-8859-1"
>Content-Transfer-Encoding: 7bit
>
>-----
>Via Workers World News Service
>Reprinted from the Mar. 2, 2000
>issue of Workers World newspaper
>-----
>
>PART TWO OF AFRICA'S GIFT TO CIVILIZATION:
>
>AFRICANS IN THE WESTERN HEMISPHERE BEFORE COLUMBUS
>
>By Pat Chin
>
>[Part 1 refuted the racist Eurocentric view of African
>history. It looked at ancient Africa's central role in the
>rise of civilization--from the world's first use of fire to
>the development of agriculture, metallurgy and the complex
>sciences underpinning the building of vast empires in
>Egypt, Ghana, Mali and Songhai. Part 1 also analyzed
>Africa's decline in relationship to the voyages of
>Christopher Columbus and the rise of the trans-Atlantic
>slave trade and racism]
>
>
>
>Many cultural parallels have emerged that point to the
>presence of Africans in the Western Hemisphere well before
>Christopher Columbus accidentally encountered the Americas
>in 1492.
>
>There is ample evidence from anthropology, linguistics and
>other scientific disciplines to support the view that the
>ancient Africans used their knowledge of sea currents and
>other navigation and boat-building skills to cross the
>Atlantic Ocean.
>
>These mariners came looking for trade. They brought with
>them, among other things, plants, animals, cloth, their
>knowledge of science, technology and the arts. Others may
>have washed ashore accidentally after being caught in
>powerful Atlantic currents.
>
>Modern experiments have shown that ancient African boats,
>including the "dug-out," could have been made seaworthy
>enough to cross the vast waters. Boat builders in Central
>Africa's Lake Chad constructed a papyrus craft that was
>sailed from North Africa to Barbados in the eastern
>Caribbean in 1969. Other similar journeys have shown that
>small boats can indeed survive the crossing.

>

>The pre-Columbian presence of Africans in the Western Hemisphere has been deliberately suppressed to reinforce the racist fiction of African inferiority. The Europeans invented this myth to justify the growing slave trade.

>

>But signs can be found in the oral traditions of Guinea and other African countries, as well as in the Native American nations--north and south. Documentary traces have also survived in Portuguese and Spanish writings, including the journals of Columbus.

>

>In addition, "An overwhelming body of new evidence is now emerging from several disciplines, evidence that could not be verified and interpreted before, in light of the infancy of archeology and the great age of racial and intellectual prejudice," wrote anthropologist and linguist Ivan Van Sertima.

>

>In 1492 the Native people of Hispanola--now Haiti and the Dominican Republic--gave Columbus proof that they had been trading with Africans--proof in the form of spears they called "gua-nin." The tips were made of gold, silver and copper, as Columbus later discovered, no doubt to his greedy delight.

>

>According to linguists, "gua-nin" is rooted in the Mande languages of West Africa. Moreover, metallurgy was first developed on that vast and ancient continent.

>

>Columbus later used this information, along with knowledge gained from Portuguese navigators, to sail the "Guinea Route" in 1498 on his third voyage to the Americas. He landed first on the Caribbean island of Trinidad, spotted the South American mainland and called the region the "New World."

>

>Days later, his men brought from a Venezuelan coastal settlement cotton handkerchiefs woven in the colors and styles of Guinea that were used in both cultures as headdresses and loincloths.

>

>This was one of the first documented traces of an African presence in America. "Within the first and second decades of the so-called 'discovery,' " noted Van Sertima, "African settlements and artifacts were to be sighted by the Spanish."

>

>The historical record suggests that the European invaders first spotted a Black settlement on an island off Cartagena, Colombia. Africans also traded with Brazil and settled in Panama and elsewhere on the mainland.

>

>Peruvian tradition, for example, records a tale of Black men from the east who penetrated the Andes mountains before Columbus' arrival. More recently, Africoid skeletal remains were found in pre-Columbian strata in the Pecos River Valley, which straddles Texas and New Mexico.

>

>Interestingly enough, many of the early Black settlements were found along the coast where the divisions of the powerful trans-Atlantic Equatorial Current terminates.

>

>The early African presence went beyond the mainland. Not only did the indigenous people of Hispanola give Columbus proof of their trade with African mariners--in 1975 archeologists unearthed two Africoid skeletons in the Virgin Islands which were carbon dated to A.D. 1250.

>

>"Black populations have been found in the midst of very different nations," anthropologist Alphonse de Quatrefages wrote of the region.

>

>"Such are the Charruas of Brazil, the Black Caribbees of Saint Vincent in the Gulf of Mexico, the Jamassi of Florida. . . Such again is the tribe of which Balboa saw some representatives in his passage of the Isthmus of Darien in 1513."

>

>Some of the most striking evidence that Africans reached the Western Hemisphere before Columbus are the realistic portrayals of Black Africans in clay, gold and stone that have been found in pre-Columbian strata in Central and South America.

>

>But Mexico bears perhaps the greatest and earliest imprints. Skulls found there, along with numerous artifacts and the pyramids, reinforce the view that Africans crossed the Atlantic before Columbus.

>

>Most impressive are the huge stone heads with African features found in three different areas of the ancient Olmec heartland--now Mexico--which flourished between 1500 B.C. and 600 B.C.

>
 >Each sculpture--11 in all--stands six to nine feet, weighs
 >up to 40 tons and has been carbon dated to at least 700
 >B.C. They were built at least 2,000 years before Columbus'
 >voyages set in motion the European slave trade and 'the
 >colonization not only of history,' according to Dr. John
 >Henrik Clarke, "but also the information about history."
 >
 >If history were written truthfully you would learn, for
 >example, that Africa seems to have had a strong and
 >enduring influence on Olmec culture. And that it peaked
 >during the same period that Black Egyptian culture ascended
 >in Africa. The first African clay masks, pyramids, mummies,
 >trepanned skulls, stelae and hieroglyphs found in America
 >were also from this era.
 >
 >Documents in Cairo, Egypt, as well as Mandingo oral
 >tradition reflect the sea voyages of the great Mali Empire
 >from a later period. A year after sending an expeditionary
 >fleet across the Atlantic, in 1311 King Abubakari II sailed
 >west with a huge flotilla.
 >
 >"Neither of the two Mandingo fleets came back to Mali to
 >tell their story," explained Van Sertima, "but around this
 >same time evidence of contact between West Africans and
 >Mexicans appears in strata in America in an overwhelming
 >combination of artifacts and cultural parallels."
 >
 >They suggest that the Aztecs might have witnessed
 >Abubakari's landing and thought him to be the reincarnation
 >of one of their gods. "A black-haired, black-bearded figure
 >in white robes," noted Van Sertima, "one of the
 >representations of Quetzalcoatl, modeled on a dark-skinned
 >outsider, appears in paintings in the valley of Mexico,
 >while the Aztecs begin to worship a Negroid figure mistaken
 >for their god Tezcatlipoca because he had the right
 >ceremonial color."
 >
 >The pre-Columbian presence of Africans in the Americas is
 >also reflected in linguistic similarities and other
 >cultural parallels including rainmaking rituals, but these
 >are just a few examples of many.
 >
 >Part 3 will look at the presence of Africans in early Asia
 >and Europe.
 >It will also analyze the links between capitalism, slavery,
 >colonialism and racism.
 >
 >Sources: Clarke, John Henrik, Christopher Columbus and the
 >Afrikan Holocaust: Slavery and the Rise of European
 >Capitalism, 1993; Du Bois, W. E. Burghardt, The World and
 >Africa: An inquiry into the part which Africa has played in
 >world history, 1965; Josephy, Jr., Alvin M., 500 Nations,
 >1994; de Quatrefages, Alphonse, The Human Species, 1905;
 >Van Sertima, Ivan, ed., Blacks in Science: ancient and
 >modern, 1983; Van Sertima, They Came Before Columbus, 1976.
 >
 > - END -

| 16173|2005-03-20 21:28:27|Mahari|Re: KEMET IMAGE TO DISCUSS|

The comment that I wanted to make regarding the Natl Geo. mag was in reference to the hair. I took one closeup so that the detail of the hair could be clearly seen. The hair is Afrikan hair. It is kinky. White hair does not look like that; Asian hair does not look like that. The only hair that looks like that is Afrikan hair. If a white or Asian has hair that looks like that then they have Afrikan blood - and not a little, a LOT of Afrikan blood. But you say you know some jews who have hair like that? Well, that may be true but that is precisely because some jews have Afrikan blood. They may deny it but that is because they are lying or ignorant. Ask a geneticist or an honest observant individual with a working decent brain and he'll agree. It's a wig, you say. Well, why would a non-black wear a wig that depicts black hair? Because it's exotic or fun? Right. Why do eurocentrics persist in such dumb claims of Kemetans being white with iconography like this all over the place? Amazing.

Free India's Blacks.....
 Man has no nobler function than to defend the truth.
 -- Ruth McKenney

Year: 12,951, March 20
 In honor,
 HTTP,
 Mahari

--- On Sun 03/20, Mahari <mahari@myway.com> wrote:

From: Mahari [mailto: mahari@myway.com]
 To: Ta_Seti@yahoo.com

Date: Sun, 20 Mar 2005 21:46:14 -0500 (EST)
Subject: [Ta_Seti] KEMET IMAGE TO DISCUSS

These are images from a National Geographic magazine.
Co-incidentally, since the current thread is about latin american
this is the image of a man named Maya who
is the overseer of King Tut's tomb.
But that's not why I posted it but I got to
run now. I'll return later.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

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| 16174|2005-03-20 22:08:35|MahariRe: Fwd: African Olmec Reality I|

It seems to me that what latins have against
the europeans have more to do with social hierarchy
than anything of real substance. I believe your
resentment of europeans are on par with the
french resentment of the british or french
resentment of the germans but they both
are eurocentric.

One thing that I think is telling about the latins
of america is that they cling to spanish as the
language that defines them: It makes them
"latin". It is european. Why not embrace a
native language rather than your oppressor's
language if you are so anti-european?
And the second telling thing is the way that
you have treated and continue to treat the
blacks and the indians. The ruling group
are those of european descent or who look
and/or espouse eurocentricity.
So I sense a lot of disingenuousness in what
you say.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sat 03/19, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Sun, 20 Mar 2005 04:44:41 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality I

-- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

> Hi Omar
> You have not presented any counter evidence. I have
> supported my ideas with evidence. All you do is say
> that you believe this, or you believe that.
> Belief is not science. You are blinded by
> Eurocentric myths that will keep you blind to reality
> and truth.

My sources of information are Latin American museums and scientists.
As far as I know. We are not eurocentric at all. Our people have a
different way of thinking than europeans, because we have been
discriminated by europeans as well. We want that the heritage of the
Americas be recognize for the ancient peoples of the Americas. That's
all.

> It appears that you have entered this forum not in
> search of truth, but as a propagandist. I should have
> recognized this fact when you attempted to direct
> members of the group to only talk about West Africa
> and not Egypt. If this was your plan you are in the
> wrong place. Here we attempt to debate issues based on
> evidence instead of conjecture.

I would like to know more about Africa because that continent is
where many Latin Americans can trace their roots, and the source of
very important cultural developments in the Americas.

> You just don't get it. Just because Europeans
> suggest that Afrocentrism is based on myth this is
> false, Afrocentrists for the past 200 years have
> studied the past using hard evidence.

Afrocentrism, I afraid, is not the issue. The problem is difussionism.

I am not against the idea that Africans must defend their heritage
and contribution to mankind. Blacks must do!

Africa has many important cultures that the world should know more.
And not only Egypt. You have Ethiopia, Ghana, Zimbabwe, Sudan,
Nigeria, and many others. People should gave Africa as a whole the
same level of interest given to others regions of the world.

I am interest in Africans arts from the West because there is a

direct link to the Americas. And also, because there you find the roots of cubism. I am also interested in African music and cosmology.

>In other forums

>you can make claims without evidence and be supported

>by other people who may be ignorant of the truth. Here

>we want you to back up your ideas with evidence—not

>belief.

>

>Clyde

>

Clyde. I explained to you. I can't prove that anyone visited the Americas before columbus. There is not way to prove that no one came here.

Tell me how I prove it and I will do. But that it is impossible.

For example. How I prove that the martians have never visited the earth. How I prove that never existed Budda. How I prove that the Trojan horse was never build. It's impossible.

Those negative demonstrations are impossible to prove. The only thing possible is analyze the positive claims and demonstrate they are false.

The only thing that I can say is that, as far as I now, there is not hard evidence that anyone has arrived to the Americas before the first contact by the Vikings. And even the Vikings did not produce any impact at all to the Americas. They were forgotten ten years after they left America (or died). The only change happened with the European massive invasion.

It was required a lot of transport to change the Americas. In other world, a technology that was outside the reach of ancient peoples.

I think that even an occasional contact would not have produced any impact at all.

Regards,

Omar Vega

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| 16175|2005-03-20 22:09:33|alaman5375@aol.com|Re: Papyrus of Hunefer Quote - Dr. Ben|

In a message dated 2/24/05 5:36:09 PM, anpugifts@earthlink.net writes:

<<

Make Glad the Heart Paul,

The possibilities are endless as to where the Alexandrian could have obtained the phrase "Mountains of the Moon. I know he didn't get from the film of the same name that came out around 1989-90. (smile)

However, we know where Dr. ben-Jochannan thinks it originated; if not with Budge, then from the word "Kilimanjaro" or "Rwensori" or their "Ki-Swahili" analogs. According to him they all translate "Mountains of the Moon." (See the glossary in the aforementioned Abu Simbel-Ghizeh: Guide Book/Manual, p. x)

I speak neither Kenda, Buganda or even Swahili, but is that type of linguistic convergence likely? And did he pick it up from Budge's work or not -- or both?

Best,

Raymond >>

| 16176|2005-03-20 22:34:41|Maharij|Re: Fwd: African Olmec Reality 1:African People Have Suffered|

Clearly native-americans have suffered. I don't particularly want to get into who suffered more. However, the point about Afrikans owning Afrika is not totally accurate. Afrikans have been fighting indo-european incursion for centuries, if not thousands of years and still are trying recover AND fight them off still. It seems that the europeans have backed off a little for the time being but those arabs are still pushing and kicking Afrikans around.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sun 03/20, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Sun, 20 Mar 2005 14:00:05 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality 1:African People Have Suffered

Yes,

The europeans make peoples of the world to suffer very much.

Africans did not suffer the invasion in the scale the native americans have.

Native americans lost their land and their lifes.
They lost their blood, and its genetic makeup was changed.

Look now to the world. After colonization India remains for the indians, China remain for the chineses and Africa for the Africans.

The Native Americans lost their lands, states, and most of their lifes.

Africans suffer of course, and very much indeed. But they are still living and owning Africa. The american indians lost the Americas. And now they are a minority in their own lands.

That's what I mean.

And the genocide of Native Americans is large.

Regards,

Omar Vega

-- In Ta_Seti@yahooogroups.com, clyde winters wrote:

>
> --- "Omar E. Vega" wrote:
>
>>
>> And I do hate that the europeans invaded the
>> Americas. I think that
>> the Americas could be better off without that
>> invasion. Not African
>> or Asian peoples suffered the destruction of a
>> people like happened
>> in the Americas. That was the largest genocide ever.
>>
>> Regards,
>>
>> Omar Vega
>
> Hi Omar
> Where are your comments to part 2 of this post
> especially the photos of Classical Maya and Olmec
> iconography?
> Now lets get to the point. How can you make the
> statement that Africans did not suffer at the hands of
> whites. W.E. DuBois reports that over 300 years of
> slave trading 100 million Africans died during the
> middle passage. Moreover, when these Africans arrived
> in Mexico, their Masters worked many of them to death
> and just bought new slaves because they were so cheap,
> and the Black native Americans were forced into
> slavery where they were wiped out. At least many
> Amerindians are still here, the Black MesoAmericans
> were killed off.
> Are you saying that the murder of 100 million
> Africans was not as bad as Europeans destroying native
> Americans and their civilization. I pray for all the
> dead. But, the Atlantic slave trade was the largest
> genocide ever.
> Clyde
>
>
>
>
>
>
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| 16177|2005-03-20 22:40:13|Mahari|Re: Fwd: Africans in Brazil|

>>I talk in past tense, because much of that people disappered. They
suffered a genocide, and just a few mixed descendents remain.<<

And who killed them?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 20

In honor,

HTTP,

Mahari

--- On Sun 03/20, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Sun, 20 Mar 2005 14:22:30 -0000

Subject: [Ta_Seti] Re: Fwd: Africans in Brazil

Hi Alex,

No, you are not wrong at all in what you say.

People don't know very much, but Native Americans were not an uniform group but a mixture of several peoples. You can see natives americans that look very asian, like japaneses, and others that resemble australian natives.

There are Native Americans that were very short, 1.40 mts. Others were 2 mts. tall, and make the europeans look short. There are light brown skinned natives and dark brown skinned.

Is very much possible that severals groups from Asia crossed to the Americas. In the times of the crossing there were australoid groups all over Asia, they were the basis of the populations of southern India, and they past to form part of the South-East Asian populations. They crossed to Australia as well, and stablished there, and they are the ancestors of current Australian and New Guinean population. And also are part of the genetic make up of the Polynesians.

I very believe that those migrants could have crossed to the Americas as well. So, the findings in Brazil make sense to me.

Australoids were are an ancient Black race that populated most of the old world, so it is very possible they reach the Americas.

The peoples of Tierra del Fuego were not black. Actually, they looked similar to other Native Americans: dark red skin, straight hair, etc. So if they descended from australoids, they were already mixed. However, they had facial features that resembled the australians somehow, much than other groups.

I talk in past tense, because much of that people disappered. They suffered a genocide, and just a few mixed descendents remain.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

> Dr Wynters posted:

>

> Re: Re: Fwd: Africans in Brazil

>

> The working hypothesis is that two very distinct populations entered
> the New World by the end of the Pleistocene, and that the transition
> between the cranial morphology of the Paleoindians and the
> morphology of later Native Americans, which occurred around 8-9ka,
> was abrupt. This, in our opinion, is a more parsimonious
explanation for

> the diversity detected than a long, local microevolutionary process
> mediated by selection and drift. The similarities of the first South
> Americans with sub-Saharan Africans may result from the fact that
> the non-Mongoloid Southeast Asian ancestral population came,
> ultimately, from Africa, with no major modification in the original
> cranial bau plan of the first modern humans."

>

> J Hum Evol. 2003 Jul;45(1):19-42.

> Early Holocene human skeletal remains from Santana do

> Riacho, Brazil: implications for the settlement of the New World.

> Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J.

> *****

>

> Years ago there was a documentary on people who were

> Black in South America. I think their remains were found

> in the southern tip of South America (Tierra del Fuego)?

>

> Anyway, all the explanations were that they still arrived

> from Asia. However, it is not difficult to perceive that

> if they were able to make even the simplest kinds of boats,

> they could have come directly from the west coast of

> Africa.

>

> Am I wrong on this?

>
> Alex

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| 16178|2005-03-20 22:48:23|Mahari|Re: Fwd: African Olmec Reality I|
>>As far as I know, the professional archeologist don't recognize
any as yet.<<

And are these "professional archeologists" eurocentric?

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 20
In honor,
HTP,
Mahari

--- On Sun 03/20, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [<mailto:oevega@yahoo.com>]
To: Ta_Seti@yahoogroups.com
Date: Sun, 20 Mar 2005 14:50:25 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality I

Well,

I believe it deserved further study. However, every single day there
is so much information about the contact theories that is hard to
discard them. People wants very much to prove the contact that those
things appear quite often. Many are discarded like forgeries. Others
prove to have a different meaning. So, they need to be studied.

These are some of the ideas I have recently discarded:

* That the mayans had telescopes.

* That the Atlantis was in Bolivia.

* That the Incas knew the alphabet.

I believe that the only way one can keep a little objectivity is by
being a little bit skeptical.

The only think I know is that there is not final proof of contact so
far. As far as I know, the professional archeologist don't recognize
any as yet.

It could happens that something is found that changes my mind. Like
the time when I was forced to believed the vikings were in America
(And believe me. I hate that idea).

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:

> Hi

> Again we hear this belief thing. You have failed to
> comment on the Sumerian inscriptions and statues of
> Africans from South America. These artifacts do not
> date back to the paleolithic.

>

> Clyde

>

>

>

> --- "Omar E. Vega" wrote:

>>

>> Yes,

>>

>> I do believe there were Blacks in ancient South

>> America.

>>

>> The group know as the Australoids, that is, the dark

>> skinned natives

>> of Australia and New Guinea, are the same

>> populations of ancient

>> india and south east Asia. That group very likely

>> crossed the strait
>> of Bering and arrived to the Americas.
>>
>> What I don't believe is in transoceanic crossing in
>> recent times.
>>
>> Regards,
>>
>> Omar Vega
>>
>>
>>
>> --- In Ta_Seti@yahoogroups.com, clyde winters
>>
>> wrote:
>>> Hi Omar
>>> There were also many Blacks in ancient South
>>> America.
>>> I have worked with many South Americans on this
>>> reality. Check out the following site:
>>> http://www.world-mysteries.com/sar_8.htm
>>> Here you will find information on a few Sumerian
>>> inscriptions I deciphered from the area. Sumerian
>>> inscriptions and statues thst testify to Blacks
>>> in
>>> ancient South America.
>>>
>>> Clyde
>>>
>>> --- "Omar E. Vega" wrote:
>>>>
>>>> Hi,
>>>>
>>>> First, you are talking with a Mestizo, although
>>>> I am
>>>> Chilean an not
>>>> Mexican. It is true that Mexicans and many other
>>>> Latin Ame ricans
>>>> preffer them blondy. However, many others
>>>> preffer
>>>> Brazilian mullatas
>>>> and Brazilian TV shows them very much, and they
>>>> are
>>>> very pretty. I
>>>> tell you.
>>>>
>>>> Other fact. Most Latin Americans have european
>>>> ancestors, but are
>>>> also mixtures of the three main races: natives,
>>>> blacks and europeans.
>>>>
>>>> Thirds, pure blacks are a minority in Latin
>>>> America.
>>>> Most black
>>>> descendents are mixed with european and -That's
>>>> important- in Latin
>>>> America the mixed blacks are not considered
>>>> Blacks!
>>>> Actually those
>>>> mixtures happened since a long time ago, and the
>>>> hispanic culture has
>>>> permeated people to the bone.
>>>>
>>>> Fourth, the Americas have a lot of identity
>>>> problems
>>>> because our
>>>> culture is mainly hispanic and our origins are
>>>> mixed. People have
>>>> trouble to decide which identity choose. That's
>>>> not
>>>> my case. I know I
>>>> am mixed. And most educated Latin Americans know
>>>> the
>>>> truth.
>>>>
>>>> However, Latin American anthropology is mainly
>>>> indigenist. That is,
>>>> it is interested in the past of the peoples that
>>>> lived in the
>>>> Americas. And is searching those roots. That is
>>>> changing peoples
>>>> mind, making us to realize that the history of
>>>> the
>>>> Americas is 200
>>>> centuries old, and not only 5.
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>>
>>>>
>>>>> My sources of information are Latin American
>>>>> museums and
>>>>> scientists.
>>>>> As far as I know. We are not eurocentric at
>>>>> all.
>>>>>
>>>>> I disagree. For example, watch Mexican
>>>>> television.
>>>>> The characters
>>>>> portrayed all look European. You rarely seen
>>>>> mestizos or Indios
>>>>> except maybe as the loving maid or house-boy.
>>>>> I've
>>>>> encountered some
>>>>> Puerto Ricans on the net, who suggest there
>>>>> are
>>>>> hardly any blacks
>>>>> on
>>>>> that island. They claim most of the people
>>>>> are of
>>>>> European
>>>>> descent. Fortunately I've had enough
>>>>> experience
>>>>> to know this is bs.
>>>>>
>>>>> I've also encountered Mexican elite who insist
>>>>> that Mexico is 2/3

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```
-- In Ta_Seti@yahooogroups.com, "Paul Kekai Manansala"
wrote:
>
> -- In Ta_Seti@yahooogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Paul,
>>
>> I believe because the Vikings were not able to get establish in
>> North
>> America. They were a bunch of losers :)
>>
>>
>> So then cultural contact can not be ruled out by your earlier
```

> arguments, which I think you were conceding anyway.
>
> I agree that diffusionism usually meant some smart people lending
> all their culture to some dumb people. This is the way Europeans
> have used it for some two centuries.
>

Yes. That has been the argument of the Europeans all these centuries.

> However, cultural contact can mean mutual influence. It doesn't
mean
> either side wholly adopted the ways of the other.
>

Well, then it may be. We have to wait for the hard evidence, though,

> Regards,
> Paul Kekai Manansala

Regards, Paul

Omar Vega

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| 16180|2005-03-21 04:16:57|Peter Gray|Re: Fwd: Africans in Brazil|

Mahari,

Your objections are very speculative. ♦ According to science, continental drift did take place millions of years ago, and according to science anatomically modern *homo sapiens sapiens* did appear about 195,000 years ago. ♦ To say that science could be wrong, or that the "they" who have determined ♦ such facts are malicious is not particularly illuminating. ♦ What you are suggesting about the co-evolution of blacks in a joined African/S. American continent has to be supported by ♦ a thesis. No offense.

Peter Gray

>From: "Mahari"
>Reply-To: Ta_Seti@yahoo.com
>To: Ta_Seti@yahoo.com
>Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil
>Date: Sun, 20 Mar 2005 21:34:11 -0500 (EST)
>

>♦♦♦ Dr. Winters, This is not your area of expertise and is somewhat off the topic but not much. ♦♦♦ I believe that "they" have determined that the continental drift took place millions of years ago. ♦♦♦ In addition, science seems to be saying now that modern man have evolved approximately 195,000 years ago. ♦♦♦ On that, of course, they could be wrong. ♦♦♦ Perhaps, it took place even further in the past; maybe not. The question is this. ♦♦♦ South America and Afrika, obviously, were once one landmass. ♦♦♦ Could not black people have co-evolved in both places at the same time which could explain the presence of very ancient blacks in the Americas- IN ADDITION to those who, it seems, migrated to meso-america? Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 20In

honor, HTP, Mahari--- On Sat 03/19, clyde winters <olmec982000@yahoo.com> wrote: From: clyde winters [<mailto:olmec982000@yahoo.com>] To: Ta_Seti@yahoo.com Date: Sat, 19 Mar 2005 15:33:06 -0800 (PST) Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil [March 9, 2005] Paleoamerican skull from Brazil Journal of Human Evolution (Article in Press) A new early Holocene human skeleton from Brazil implications for the settlement of the New World Walter A. Neves et al. Abstract Increasing skeletal evidence from the U.S.A., Mexico, Colombia, and Brazil strongly suggests that the first settlers in the Americas had a cranial morphology distinct from that displayed by most late and modern Native Americans [Jantz, R.L., Owsley, D.W., 2003. Reply to Van Vark et al.: is European Upper Paleolithic cranial morphology a useful analogy for early Americans? Am. J. Phys. Anthropol. 121, 185?188; Steele, D.G., Powell, J.F., 1992. The peopling of the Americas: the paleobiological evidence. Hum. Biol. 63, 301?336; Neves, W.A., Prous, A., Gonz?lez-Jos?, R., Kipnis, R., Powell, J., 2003. Human skeletal remains from Santana do Riacho I, Brazil: archeological background, chronological context and comparative cranial morphology. J. Hum. Evol. 45, 759?782]. The Paleoamerican morphological pattern is more generalized and can be seen today among Africans, Australians, and Melanesians. Here, we present the results of a comparative morphological assessment of a late Paleoindian/early archaic specimen from Capelinha Burial II, southern Brazil. The Capelinha skull was compared with samples of four Paleoindian groups from South and Central America and worldwide modern groups from W.W. Howells' studies. In both analyses performed (classical morphometrics and geometric morphometrics), the results show a clear association between Capelinha Burial II and the Paleoindians, as well as Australians, Melanesians, and Africans, confirming its Paleoamerican status. J Hum Evol. 2003 Jul;45(1):19-42. Early Holocene human skeletal remains from Santana do Riacho, Brazil: implications for the settlement of the New World. Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J. "In this study we compare the cranial morphology of several late Paleoindian skeletons uncovered at Santana do Riacho, Central Brazil, with worldwide human cranial variation. Mahalanobis Distance and Principal Component Analysis are used to explore the extra-continental morphological affinities of the Brazilian Paleoindian sample. Santana do Riacho is a late Paleoindian burial site where approximately 40 individuals were recovered in varying states of preservation. The site is located at Lagoa Santa/Serra do Cip?o, State of Minas Gerais. The first human activities in this rock shelter date back to the terminal Pleistocene, but the burials are bracketed between circa 8200 and 9500 BP. The collection contains only six skulls well-enough preserved to be measured. The Santana do Riacho late Paleoindians present a cranial morphology characterized by long and narrow neurocrania, low and narrow faces, with low nasal apertures and orbits. The multivariate analyses show that they exhibit strong morphological affinities with present day Australians and Africans, showing no resemblance to recent Northern Asians and Native Americans. These findings confirm our long held opinion

>♦♦♦ that the settlement of the Americas was more complicated in terms of biological input than has been widely assumed. The working hypothesis is that two very distinct populations entered the New World by the end of the Pleistocene, and that the transition between the cranial morphology of the Paleoindians and the morphology of later Native Americans, which occurred around 8-9ka, was abrupt. This, in our opinion, is a more parsimonious explanation for the diversity detected than a long, local microevolutionary process mediated by selection and drift. The similarities of the first South Americans with sub-Saharan Africans may result from the fact that the non-Mongoloid Southeast Asian ancestral population came, ultimately, from Africa, with no major modification in the original cranial bauplan of the first modern humans." World Archaeology Publisher: Routledge, part of the Taylor

& Francis Group Issue: Volume 36, Number 4 / December 2004 Pages: 479 - 501 URL: Linking Options DOI: 10.1080/0043824042000303665 Early Holocene human skeletal remains from Cerca Grande, Lagoa Santa, Central Brazil, and the origins of the first Americans Walter A. Neves A1, Rolando Gonz?lez-Jos? A2, Mark Hubbe A1, Renato Kipnis A1, Astolf? G?m Araujo A1, Oldemar Blasi A1 Laborat?rio de Estudos Evolutivos Humanos, Departamento de Biologia Instituto de Bioci?ncias, Universidade de S?o Paulo A2 Secci?n de Antropolog?a, Facultad de Biolog?a Universitat de Barcelona Oldemar Blasi, Museu Paraense C?lida Parana? Abstract: We present the results of comparative multivariate morphological analyses based on nine skulls from Cerca Grande. The site is in the Lagoa Santa karst in Central Brazil, a key area for understanding the peopling of the Americas. The region has several archaeological sites with excellent preservation of late Pleistocene and early Holocene material culture and human skeletal remains. Stratigraphic

association and direct dating of the Cerca Grande human skeletons place them definitely in the Early Holocene (c. 9000bp uncalibrated). Principal components analysis and Mahalanobis distances reveal that these skeletons have no morphological affinities with present-day Native Americans or East Asians. These results agree with other studies and suggest that the skeletons may derive from a wave of migrants that entered the New World before the characteristic 'Mongoloid' morphologies spread throughout East Asia. Keywords: Peopling of the Americas, Paleoamericans, Paleoindian morphology, skeletal multivariate analyses

***** This is certainly bigger than Africans migrating into America before Columbus. This may explain the sightings and stone heads found in Pre-Columbian South and Central America. At any rate, these early people with affinities to sub-Saharan Africans have been largely absorbed. Do you Yahoo!? Yahoo! Mail - Find what you need with new enhanced search. http://info.mail.yahoo.com/mail_250----- Yahoo! Groups Sponsor -----> What would our lives be like without music, dance, and theater? Donate or volunteer in the arts today at Network for Good! <http://us.click.yahoo.com/TzSHvD/SonlAA/79vVAA/q3prlB/TM----->> Yahoo! Groups Links:<*> To visit your group on the web, go to http://groups.yahoo.com/group/Ta_Seti/<*> To unsubscribe from this group, send an email to Ta_Seti-unsubscribe@yahoo.com<*> Your use of Yahoo! Groups is subject to <http://docs.yahoo.com/info/terms/>

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| 16181|2005-03-21 05:32:40|Peter Gray|Re: Fwd: Africans in Brazil|

Thanks for the update on Luzia, etc., Clyde.

These are cutting-edge developments, and I agree Brazil is the place to look for "new" findings w.r.t. the African presence in the Americas.

Peter Gray

>From: clyde winters
>Reply-To: Ta_Seti@yahoo.com
>To: Ta_Seti@yahoo.com
>Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil
>Date: Sat, 19 Mar 2005 15:33:06 -0800 (PST)
>
>
>[March 9, 2005]
>Paleoamerican skull from Brazil
>
>Journal of Human Evolution (Article in Press)
>
>A new early Holocene human skeleton from Brazil:
>implications for the settlement of the New World
>
>Walter A. Neves et al.
>
>Abstract
>
>Increasing skeletal evidence from the U.S.A., Mexico,
>Colombia, and Brazil strongly suggests that the first
>settlers in the Americas had a cranial morphology
>distinct from that displayed by most late and modern
>Native Americans [Jantz, R.L., Owsley, D.W., 2003.
>Reply to Van Vark et al.: is European Upper
>Paleolithic cranial morphology a useful analogy for
>early Americans? Am. J. Phys. Anthropol. 121, 185?188;
>Steele, D.G., Powell, J.F., 1992. The peopling of the
>Americas: the paleobiological evidence. Hum. Biol. 63,
>301?336; Neves, W.A., Prous, A., Gonz?lez-Jos?, R.,
>Kipnis, R., Powell, J., 2003. Human skeletal remains
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>background, chronological context and comparative
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>Paleoamerican morphological pattern is more
>generalized and can be seen today among Africans,
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>results of a comparative morphological assessment of a
>late Paleoindian/early archaic specimen from Capelinha
>Burial II, southern Brazil. The Capelinha skull was
>compared with samples of four Paleoindian groups from
>South and Central America and worldwide modern groups
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>(classical morphometrics and geometric morphometrics),
>the results show a clear association between Capelinha
>Burial II and the Paleoindians, as well as
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>
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>
>
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>several late Paleoindian skeletons uncovered at
>Santana do Riacho, Central Brazil, with worldwide human
>cranial variation. Mahalanobis Distance and Principal
>Component Analysis are used to explore the
>extra-continental morphological affinities of the
>Brazilian Paleoindian
>sample. Santana do Riacho is a late Paleoindian burial
>site where approximately 40 individuals were recovered
>in varying states of preservation. The site is located
>at Lagoa Santa/Serra do Cipo, State of Minas Gerais.
>The first human activities in this rockshelter date
>back to the terminal Pleistocene, but the burials are
>bracketed between circa 8200 and 9500BP. The
>collection contains only six skulls well-enough

>preserved to be measured. The Santana do Riacho late
 >Paleoindians present a cranial morphology
 >characterized by long
 >and narrow neurocrania, low and narrow faces, with low
 >nasal apertures and orbits. The multivariate analyses
 >show that they exhibit strong morphological affinities
 >with present day Australians and Africans, showing no
 >resemblance to recent Northern Asians and Native
 >Americans. These findings confirm our long held
 >opinion that the settlement of the Americas was more
 >complicated in terms of biological input than has been
 >widely assumed. The working hypothesis is that two
 >very distinct populations entered the New World by the
 >
 >end of the Pleistocene, and that the transition
 >between the cranial morphology of the Paleoindians and
 >the morphology of later Native Americans, which
 >occurred around 8-9ka, was abrupt. This, in our
 >opinion, is a more parsimonious explanation for the
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 >mediated by selection and drift. The similarities of
 >the first South Americans with sub-Saharan Africans
 >may result from the fact that the non-Mongoloid
 >Southeast Asian ancestral population came, ultimately,
 >from
 >Africa, with no major modification in the original
 >cranial bauplan of the first modern humans."

>♦♦♦♦ World Archaeology

>♦♦♦♦ Publisher: ♦♦♦♦ Routledge, part of the Taylor &
 >Francis Group

>♦♦♦♦ Issue: ♦♦♦♦ Volume 36, Number 4 / December 2004

>♦♦♦♦ Pages: ♦♦♦♦ 479 - 501

>♦♦♦♦ URL: ♦♦♦♦ Linking Options

>♦♦♦♦ DOI: ♦♦♦♦ 10.1080/0043824042000303665

>Early Holocene human skeletal remains from Cerca
 >Grande, Lagoa Santa, Central Brazil, and the origins
 >of the first Americans

>Walter A Neves A1, Rolando Gonz?lez-Jos? A2, Mark
 >Hubbe A1, Renato Kipnis A1, Astolf? GM Araujo A1,
 >Oldemar Blasi

>A1 Laborat?rio de Estudos Evolutivos Humanos,
 >Departamento de Biologia Instituto de Bioci?ncias,
 >Universidade de S?o Paulo
 >A2 Secci?n de Antropolog?a, Facultad de Biolog?a
 >Universitat de Barcelona Oldemar Blasi, Museu
 >Paranaense Curitiba Paran?

>Abstract:

>We present the results of comparative multivariate
 >morphological analyses based on nine skulls from Cerca
 >Grande. The site is in the Lagoa Santa karst in
 >Central Brazil, a key area for understanding the
 >peopling of the Americas. The region has several
 >archaeological sites with excellent preservation of
 >late Pleistocene and early Holocene material culture
 >and human skeletal remains. Stratigraphic association
 >and direct dating of the Cerca Grande human skeletons
 >place them definitely in the Early Holocene (c. 9000
 >bp uncalibrated). Principal components analysis and
 >Mahalanobis distances reveal that these skeletons have
 >no morphological affinities with present-day Native
 >Americans or East Asians. These results agree with
 >other studies and suggest that the skeletons may
 >derive from a wave of migrants that entered the New
 >World before the characteristic 'Mongoloid' morphology
 >spread throughout East Asia.

>Keywords:

>Peopling of the Americas, Paleoamericans, Paleoindian
 >morphology, skeletal multivariate analyses

>*****

>This is certainly bigger than Africans migrating into
 >America before Columbus. This may explain the
 >sightings and stone heads found in Pre-Columbian South
 >and Central America. At any rate, these early people
 >with affinities to sub-Saharan Africans have been
 >largely absorbed.

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```

| 16182|2005-03-21 06:43:55|Omar E. Vega|Re: Fwd: African Olmec Reality I|

```

> It seems to me that what latins have against
> the europeans have more to do with social hierarchy
> than anything of real substance.

```

Latin Americans means people that live in the Americas speaking a Latin language. In particular Spanish and Portuguese, although sometimes Haiti (French) is also included.

To understand our feeling with the europeans you have to go back in time and learn about our independence wars. That is not a "racial" problem. Is a nationality problem.

Every single people in the Americas (whites, natives, blacks, all the mixtures) fought against the europeans to break free. We have feelings against the europeans because many things that had happened. Since the invasion, to the times they used to bomb our ports at will, to those french nuclear waste ships that cross our coasts without permission. I hope I have been clear.

```

> I believe your
> resentment of europeans are on par with the
> french resentment of the british or french
> resentment of the germans but they both
> are eurocentric.

```

Latin Americans are not eurocentrics. We are Hispanic centrics. We talk about the Hispanic world. A community of nations that share the same past, language, religion and history. A multicultural society tied up by language.

```

> One thing that I think is telling about the latins
> of america is that they cling to spanish as the
> language that defines them: It makes them
> "latin". It is european.

```

Actually, the Spanish and Portuguese languages are derivation of Latin, the language of the Romans. That's our heritage. Our ancestors talk it and we do as well. Remember, most Hispanics (80% and more) have at least one Spanish ancestor. We could be 1/2 1/4 or even 1/128 Spanish, but we are still Hispanics.

```

> Why not embrace a
> native language rather than your oppressor's
> language if you are so anti-european?

```

Because a Native language allows us to talk only in one small region. With Spanish and Portuguese we can talk to more than 600 million people. But don't worry much. There are whole countries which are bilingual, like Paraguay, Bolivia and Peru. In others there are several native languages that are alive and well.

```

> And the second telling thing is the way that
> you have treated and continue to treat the
> blacks and the indians.

```

Indians in the Amazon are suffering at this very moment. Brazil must change that attitude. But Blacks have been living with the rest of the population all way long. So, what else can be done. There still lots of poverty in Latin America that affects everyone, not only Blacks.

- > The ruling group
- > are those of european descent or who look
- > and/or espouse eurocentricity.

That is not true. The ruling group does not care much other than themselves. You have to visit Latin America to understand how things work. Latin America is a complex continent, that deserves study. I can't explain things by using just one or two arguments.

- > So I sense a lot of disingenuousness in what
- > you say.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

| 16183|2005-03-21 06:50:11|Omar E. Vega|Re: Fwd: Africans in Brazil|

- >>I talk in past tense, because much of that people disappeared. They
- >>suffered a genocide, and just a few mixed descendents remain.<<

- >>And who killed them?

Mahari,

Don't you guess it?

At the end of the XIX and beginning of the XX, the Chilean state opened the door to european migrants to colonize the extreme South.

And, you know what is the mind of the white mind.

The main criminal was a pig called Captain Popper, A Romanian -that was dying of hunger in Europe- and that went to Patagonia to exterminate the natives.

The natives of the region were just a couple of thousands, so they were exterminated. That's it.

Regards,

Omar Vega

| 16184|2005-03-21 07:03:35|Omar E. Vega|Re: Fwd: African Olmec Reality 1|

Hi Mahari

- > It's getting late and I haven't caught up with
- > all the weekend postings but my assessment
- > is that you are caught up in what you described
- > as the "hispanic confused identity" syndrome
- > or something to that effect.

That syndrome affects all peoples that have mixed backgrounds. Black-White, Native-White, Chinese-Hindu, Christian-Jew, etc, etc.

- > And like many
- > AfrikanAmerican you spout and spew
- > eurocentric jibberish and you don't even know
- > it.

I am not African American, but mestizo (Spanish + Native)

- > That's the power of socialization.
- > Take a moment - honestly, it will take several -
- > and ask yourself why you so quickly dismiss
- > a powerful Afrikan presence in ancient america.

I don't believe in diffusionism. I believe diffusionism is only a plot to take away the heritage of Native Americans. They, natives, were the ones that built all those great civilizations of the past. I don't think racism is fine, and diffusionism is racism against native people.

- > We always have been a powerful people and we
- > still are. The problem - which is a good thing.
- > I hope - is that we are not generally a militaristic
- > people. We tend to be an accepting, generous
- > people.

I believe Blacks deserve to be known. That's why I came here in the first place.

- > As is the case in everyday life when you give things
- > away people tend not to value it or you and ultimately

> take advantage and call you a fool.

It is not my case.

> That's like calling the generous earth a fool. Yes,
> people take advantage of her and give her next to
> no thanks. Yet, she does and always will reign
> SUPREME.

I love Mother Earth as well,

Regards,

Omar Vega

| 16185|2005-03-21 07:58:24|jean philippe|Conference in the university of Rouen (France) for the 50th anniver|

◆ Hello everybody,

◆

This conference is planned on April 5th and 6th 2005 with Dr Cheikh M'Back ◆ Diop (first son of Cheikh Anta Diop and co-director of ANKH www.ankhonline.com) , Dr Th ◆ ophile Obenga, Dr Babacar Sall and many others.

◆

<http://www.rouen.iufm.fr/culture/document/asr.doc>.

◆

It seems to be a breakthrough to have such congress in french university.

◆

Bye.

COLLOQUE

" LES SOURCES EGYPTIENNES DE LA CIVILISATION AFRICAINE ".



EN HOMMAGE AU 50^{ème} ANNIVERSAIRE DE LA PARTITION DU GRAND OUVRAGE DE CHEIKH ANTA DIOP ◆ : *Nations n ◆ gres et culture*.

A LA MAISON DE L'UNIVERSITE DE ROUEN

(Site de Mont Saint Aignan)

DU MARDI 05 AU MERCREDI 06 AVRIL 2005

MARDI 05

10h15 ◆ : La voix de Cheikh Anta DIOP ◆ : Premi ◆ res Recherches (4'13")

10h20?11h 05 ◆ : *Cheikh Anta Diop ◆ : l'homme et l'œuvre*. Par Cheikh Mback ◆ DIOP, fils a ◆ n ◆ de Cheikh Anta DIOP. Docteur en sciences

11h30?12h15 ◆ : *Les razzias n ◆ gri ◆ res transatlantiques ou quatre si ◆ cles de rupture de la conscience historique du peuple noir*. Par ◆ Bwemba BONG, Historien Membre du Cercle SAMORY (CESAM) ◆ : Cercle de R ◆ flexion sur la Culture Africaine pour la Renaissance du Peuple Noir

14h30 ◆ : La voix de Cheikh Anta DIOP ◆ : La falsification de l'histoire (5'56")

14h40?15h25 ◆ : *Etat des recherches sur les similitudes entre l'art de l'Egypte ancienne et celui de l'Afrique noire*. Par Babacar Mbaye DIOP, Doctorant en Philosophie, Universit ◆ de Rouen.

15h50?16h35 ◆ : *L'histoire des sciences et des techniques en Afrique noire*. Par Jean Paul MBELEK, Enseignant et Docteur en physique.

17h-17h45 ◆ : *Etat des ◆ tudes sur l'Afrique dans l'antiquit ◆*. Par Babacar SALL, Professeur d'Histoire ◆ l'Universit ◆ de Dakar.

MERCREDI 06

10h05- La voix de Cheikh Anta DIOP ◆ : Le colloque du Caire (10'36")

10h20?11h05 ◆ : *Migration et production domestique dans la tradition communautaire africaine ◆ de l'Egypte antique ◆ l'Afrique noire*. Par Doudou GUEYE Ma ◆ tre de Conf ◆ rence de Sociologie ◆ Universit ◆ de Versailles

11h40-12h25 ◆ : *L'Egypte ancienne et l'Afrique noire ◆ : quelques nouveaux faits qui ◆ clairent le d ◆ bat sur leurs relations*. Par Aboubacry Moussa LAM, Professeur d'Histoire ◆ l'Universit ◆ de Dakar.

14h30?15h15 ◆ : *Afrocentricit ◆ ◆ : pol ◆ mique autour d'un concept*. Par Doudou DIENG, Doctorant en Philosophie, Universit ◆ de Rouen.

15h40?16h25 ◆ : *Fran ◆ ais/Langues africaines : la colonisation linguistique hier et aujourd'hui, ici et l ◆ bas*. Par Bernard ZONGO, Docteur ◆ s Lettres, Universit ◆ de Rouen

16h50 ◆ : La voix de Cheikh Anta DIOP ◆ : L'apport de l'Egypte ◆ la Gr ◆ ce antique (4'23")

16h55-17h40♦: *L'Egypte dans l'œuvre de Platon*. Par Thophile OBENGA, Professeur ♦ l'Université ♦ de Californie ♦ San Francisco.

18h10♦: *Clôture et rappel des interventions par Babacar Mbaye DIOP, Représentant du Comité d'Organisation*

Organisateurs♦: Université ♦ de Rouen, L'Association des Sénégalais Etudiants ♦ Rouen, CROUS de Haute Normandie, UFR de Lettres et de Sciences humaines, la Francophonie.

Contacts♦: Babacar Mbaye DIOP : 06 98 16 39 42

Doudou DIENG : 06 61 18 32 49

Mail : asercolloque@yahoo.fr

web♦: <http://assoc.nuxweb.net/index.htm>

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
>
>
> > There are dozens of possible domesticated plants that are being
> > studied in this regard. I mentioned bananas and sweet potatoes
but
> > there are many more.
> >
>
> That might be. But you know that evidence is not final.

No evidence is final.♦ Even those supposed Viking settlements rest
only on the evidence of radiocarbon dates, which can be erroneous.

And even if
> so, you know very well that plants, specially seed, can
ocasionally
> make the crossing without the need of human help.
>

Some can, but others cannot. For example, bananas are a good example
of a domesticated species that needs human vectors.

Besides there is plenty of other evidence.

I think though its important that we get back on topic.

One I said to Raymond that we could discuss some topics on African
culture in Latin America I meant with disgression.♦ I don't what
people coming in here seeing nothing but posts on "mestizos"
and "mulattas."

Btw, when you arrived here you asked why people were not interested
in discussing West Africa and so on.

Did you not notice that this group is categorized under "Egyptology?"

Regards,
Paul Kekai Manansala
```

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| 16186|2005-03-21 09:43:33|Djehuti Sundaka|Re: Fwd: Hatshepsut's .. (Olmecs Myth)|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

```
>
>
> --- In Ta\_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>
> > "Peoples of the Old World don't believe Native Americans were the
> > authors of their own cultures."
>
> > "Peoples of the Old World believe Native Americans are inferior
> > beings."
>
> > "Asian arrived to Americas in their junks and teach the Natives
```

all

```
> > they need to know."
>
>
>
> > Omar, apart from Europeans, can you provide the quotes of what you
> > claim to be the beliefs of "Old World" peoples or show evidence of
> an
> > ability to read minds?
>
> Hi Friend, nice to talk with you in here too.
>
> Yes I can,
```


So far you haven't. Nowhere in the link below is it ever stated that Asians were here to "teach the Natives all they need to know" or that "Native Americans are inferior beings" or even that they had not been the authors of their own cultures. Like I've said, different people hold views for different reasons and so far the reason you've claimed for them holding their views has not been substantiated. A person's perception of cross cultural influence is not an automatic expression of a racist perspective.

- >
- > Some chineses and japaneses are trying to claim America for at least
- > two decades. Have you see the link in my previous post? And they

keep

- > trying. See this link, please.
- >
- > <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>
- >
- > And these are the ideas of white racists:
- >
- > <http://skepticult.org/hotlipz/atlantis.html>
- >
- > The idea of the Atlantis, for example, is known to be one of the
- > favorite myths of the nazis.

The world is pretty much familiar with the racist perspectives of Europeans which is why I asked for the perspectives of those other than European in relation to this matter.

- >
- > The Mormons developed a similar theory. You can consult the book of
- > Mormon.
- >
- > Actually, the diffusionist traditions goes back to the XV century,
- > when the Spanish realized that the Native Americans were not
- > mentioned in the bible. So, they invented that thing of the Israel
- > lost tribe.
- >
- >>Because unless you can do that, stating what
- >> the unspoken beliefs of others are is baseless. As I had

explained

- > on
- >> another list, there's a big difference between racist perspectives
- > and
- >> diffusionist beliefs in cross cultural influences.
- >
- > I agree. I just warned people that diffusionism is been part of the
- > racist ideas for a long time.

As I explained on the other list, no one disputes diffusionist perspectives for local civilizations such as for the influence of the so-called "Four Cradle Civilizations". Diffusionism in and of itself is not disputed, only particular perspectives of its application.

- >
- >>To ignore these
- >> differences in order to conveniently lump everyone into a single
- >> negative category is simply biased.
- >>
- >
- > I just say that one has to respect every peoples heritage.
- >
- >>
- >>
- >> "I believe is wrong to take away the heritage of other peoples."
- >>
- >>
- >>
- >
- > Yes I do believe is wrong.
- >
- >> After seeing how someone on another list had intentionally
- >> mis-characterized your position on abortion just so he could
- >> derive pleasure from insulting you, I would think you'd be a

little

>> more sensitive in not mis-characterizing the positions of others.

>

> Yes. I just defend my believes.

>

>> Just because people see what they perceive to be cross-cultural

>> influences doesn't mean they're out to take away anyone's

> heritage.

>

> I don't believe that's the intention of people when they accept

> diffusionist ideas. It is done as a game. But, in this case, is the

> heritage of Native Americans which need to be protected.

>

>> Different people hold views for different reasons and unless they

>> clearly make discriminating statements, there's no basis for

>> characterizing them as being discriminating. Basing conclusions

on

>> bad methodologies doesn't make one a racist, it makes one a bad

>> scientist.

>

> Yes. I agree with you. Most people follows these ideas without

> knowing who where the first to invented them, and why did they

> invented them. The diffusionism was invented centuries ago by white

> racists to explain that the white race was the only one that could

> create civilizations.

>

> And example against Black people. Diffusionist has said that Zimbabwe

> was built by Phoenicians and not Africans. Diffusionists has also

> similar claims about anything African.

>

>> Racists are known by their racist actions and statements,

>> not by what others claim to be their unspoken beliefs.

>>

>> Djehuti Sundaka

>>

>

> I agree Djehuti. And, by the way, it was a good fight the one in the

> other list! I don't want to repeat it, though. You people of the

> North are too wrong in that issue.

>

> Regards friend,

>

> Omar Vega

"You people of the North..."? There you go again with your
overgeneralizations.

Djehuti Sundaka

>

>

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

wrote:

>>>

>>> Hi Cristofori,

>>>

>>> This myth of the Olmecs beeing Africans does not have any

support

> at

>>> all. Is just a fantasy. Olmecs still exists there in the same

> places

>>> they used to be. They are the Natives Americans that live in the

>>> region. If you observe them well, you will find that they look

> like

>>> the representation of its arts.

>>>

>>> Olmecs are just one step in a large chain of cultures and

>>> civilizations that the Native Americans produce in the whole

> Western

>>> Hemisphere. The Olmecs has its roots in previous cultures of the

>>> region, and, as a whole, one can see the evolution of the

> societies

>>> in the Americas from the hunting style of life to the highest

>>> civilizations of the Mayans, Aztecs and Incas. There isn't a

> rupture

>>> of the pattern at all. Not a sudden apparition of foreigners.

> When

>> we

>>> study the history of ancient America we find the marvellous

>>> development of civilizations all over, without the help of

>> foreigners.
>>>
>>> From centuries ago, peoples of the old world (Europeans and
> Asians
>>> first, and now Africans) have tried to take out their heritage
> from
>>> the Native Americans. The reason is very simple: racial
>>> discrimination.
>>>
>>> Peoples of the Old World don't believe Native Americans were the
>>> authors of their own cultures.
>>>
>>> Peoples of the Old World believe Native Americans are inferior
>> beings.
>>>
>>> So they developed many theories that tried to explain the
>> "mysteries"
>>> of the civilizations of the Americas. Here there are some:
>>>
>>> * Europeans arrived to the Americas and teach the "poor Indians"
> all
>>> they need to know to develop a civilization. They, Europeans,
> were
>>> supposed to be adored by the Indians because they were white.

The

>>> fact is that when the Vikings arrived to America they fail to
>>> establish here because they were crushed by both Natives and
> Inuits.
>>>
>>> * Asian arrived to Americas in their junks and teach the Natives
> all
>>> they need to know. Unfortunately they just teach some things

and

>> not
>>> other. For example, they didn't teach writing, or bronze

making,

> or
>>> the wheel. They even forgot to bring pigs or chickens! Moreover,
> the
>>> Asians were quite poor sailors, even if they got large ships. As
> the
>>> matter of fact the Admiral Cheng Ho was a Muslim!
>>>
>>> * People from outer-space arrive with the knowledge to America,
>>> Tiahuanaco and other places. Well, that's really crap, and a
>>> different kind of racism that New Age people admire.
>>>
>>> * The Mormons claim that the American civilizations were
> developed
>> by
>>> the lost tribes of Israel. Fortunately in this case, almost all
> the
>>> claims of the Mormons have proved to be absolutely wrong!
>>>
>>> * The Afrocentric theory that the Olmecs were Africans is just
>>> another version of this large chain of weird theories. There is
> not
>>> evidence whatsoever of the contact.
>>>
>>> There is evidence that there was not contact, though. Look at
> what
>>> the Native Americans never had.
>>>
>>> * Horse or Cows.
>>> * Wheeled vehicles.
>>> * Iron (The Africans were master ironmakers!).
>>> * Alphabet.
>>> * Pigs (The favorite food for Chinese)
>>> * Pottery Wheel.
>>>
>>> Above all, the Native Americans lived in complete isolation for
>>> hundred of years, so they lack immunity for the illness of the
> Old
>>> World. When the Spaniards arrive the impact on the population

was

>>> immediate. Natives were dying of those infectious diseases

right

>>> from the start. They only stop dying with the development of
> modern
>>> vaccines.
>>>
>>> Africa was not isolated from Europe or Asia in contagious

illness.

>>> That's the reason why the arrival of the European did not

produce

>> the
>>> same health disasters in Africa.
>>>
>>> So, believing that Native Americans needs the help of foreigners
> to
>>> develop is, in my oppinion, just racism agains them.
>>>
>>> Some years ago a Chinese claimed that the Olmecs were chinese.
> Well,
>>> the reply come immediately for the top scientist in the field.

It

```
> is
>>> this:
>>>
>>> "Professor Michael Coe of the anthropology department at Yale
>>> University took the view that to link the marks on the jade
```

celts

```
>>> with Chinese oracle bone writings was "insulting to the
> indigenous
>>> people of Mexico."
>>>
>>> Yes. Is an insult!.
>>>
>>> If you want to see the chinese crap, it is here:
>>>
>>> http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html
>>>
>>> And that applies to Afrocentrism, too.
>>>
>>> I believe is wrong to take away the heritage of other peoples.
>>> And Native Americans deserves our respect for their
```

achievements.

>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>>>
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>>>
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>>>
>>>
>>>
>>>
>>>
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>>>
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>>>
>>>
>>> --- In Ta_Seti@yahooogroups.com, cristofori whitakara
>>> wrote:
>>>> well heres is evidence that you provided showing explicitly
>>> that
>>>> the comparisons are identical. let us see if someone refuting
>>> this
>>>> possibility provide evidence of this not occuring.
>>>>
>>>> ulagankmy wrote:
>>>> --- In evolutionary-psychology@yahooogroups.com, "Marc
> Washington"
>>>> wrote:
>>>>> 02-16-900-14-20-00-
>>>>> 01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
>>>>> <http://www.mightymail.com/TheSecondBookImages/02-16-900-14-20-00-01.jpg>
>>>>>
>>>>> "Kathryn Bard and Rodolfo Fattovich have found last
>>>>> December the well-preserved timbers and riggings of
>>>>> pharaonic seafaring ships inside two man-made caves
>>>>> on Egypt's Red Sea coast. They are the first pieces ever
>>>>> recovered from Egyptian seagoing vessels, and along
>>>>> with hieroglyphic inscriptions found near one of the caves,
>>>>> they promise to shed light on an elaborate network of ancient
>>>>> Red Sea trade. Inside they found a network of larger rooms
>>>>> and an assortment of nautical items, among them ropes, a
>>>>> wooden bowl, and a mesh bag. They also found two curved
>>>>> cedar planks that were probably the steering oars on a
>>>>> 70-foot-long ship from Queen Hatshepsut's famous 15th-century

>>> naval expedition to Punt. An important historical stela with

the

```
>>>> cartouche of King Amenemhat III, was also there. "The text
>>>> recounts two expeditions led by government officials to Punt
>>>> and Bia-Punt, whose location is uncertain. It was not known
>>>> until this stela that King Amenemhat III had sent any
>>>> expeditions to Punt."
>>>>
>>>> See more:
>>>> http://www.bu.edu/bridge/archive/2005/03-18/archaeologist.html
>>>>
>>>> Marc's comment below:
>>>>
>>>> I made two posters showing common motifs between Egypt and
>>>> Mesoamerica. One
>>>> of them follows:
>>>>
>>>> 02-16-900-14-20-00-
>>>> 01_African.Images.Among.the.Xi.of.MesoAmerica..2x4.POSTER
>>>> http://www.mightymall.com/TheSecondBook/Images/02-16-900-14-20-
>>>> 00-
>>>> 01.jpg
>>>>
>>>> Here, the ba bird, panther (interesting is that in
```

Mesoamerica,

```
>> the
>>> animal
>>>> god is riding the panther and I have a photograph of an
> identical
>>> stone
>>>> carving of a god riding a panther from Anatolia about 6000
```

BC),

[illegible]

>>>>
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As I've explained on another list, if mere diffusionism is to be simply equated to racism, then anyone who accepts Olmec influence on Mayans and Maya influence on Aztecs and all of their general influence on the "Mound Builders" of the Mississippi river valley civilizations is a racist. It can't just be racist for some and not racist for others holding to the same ideas.

- > Mother of us all, or sister? Olmecs a puzzle
- > <http://www.timesunion.com/AspStories/storyprint.asp?StoryID=341973>
- >
- > As I've explained on another list, if mere diffusionism is to be

> equated to racism, then anyone who accepts Olmec influence on

Mayans and

- > Maya influence on Aztecs and all of their general influence on the
- > "Mound Builders" of the Mississippi river valley civilizations is a
- > racist. It can't just be racist for some and not racist for others
- > holding to the same ideas.
- >

Also, it is rare for "diffusion" to be unidirectional regardless of the relative cultural levels involved.

For example, Western civilization is indebted to Amerindians for the potato and corn, two of the most important crops in the world today.

The potato plays a key role in preventing famine in many high altitude areas around the world.

Maybe we should use a term like race-oriented diffusion to refer to G. Elliot Smith type theories.

Regards,
Paul Kekai Manansala
| 16189|2005-03-21 10:50:15|Immmre|Re: Papyrus of Hunefer Quote - Dr. Ben|
Brother Alaman,

Would you mind telling us why you have re-circulated this post? Paul did reply to it. Was there something you wished to add?

Peace,

Raymond Davis
| 16190|2005-03-21 11:00:35|Paul Kekai Manansala|Re: Diffusionism = Racism?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

- >
- >
- > Maybe we should use a term like race-oriented diffusion to refer

to

- > G. Elliot Smith type theories.
- >

Race-oriented diffusion: Everything of cultural or civilizational value is invented by one race, all other races borrow from this one race through hyper-diffusion.

Regards,
Paul Kekai Manansala
| 16191|2005-03-21 11:32:00|cristofori whitakara|Re: Fwd: African Olmec Reality 1|
this boat building tradition continues with the garifuna people of central america also.

saidis_aswan_egy wrote:

◆ Dear Dr. Clyde Ahmed Winters,

◆ I am curious if you happen to have pictures of these boats built by Mande people along the Niger. I know that local pirgoue they are called and displace many tons.◆ I read that Portugeese accounts of boats going along the Niger are recorded to have been very large. However, I would like to see some of these boats in photographs.◆ This would also help my friend Alexander Derrik who is building a website on technology in Inner Africa.

◆ Dr. Gloria Emegawli[forgive if I misspell your name] if you are out there maybe you can tell me something about◆ the boat building traditions along the Niger River.◆◆ I think this also would be good material for your website on Indigenous African Science.◆ I am also serching for pictures of African stone monuments mentioned on your website like the Gwoza terraces.◆ Do you have pictures of these?

◆◆◆ Your Sa3eadi Egyptian Friend,

◆◆◆ Saidis_Aswan_Egy

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| 16192|2005-03-21 11:33:24|Omar E. Vega|Re: Diffusionism = Racism?|
Of course it is,

People has been told Native Americans are not the ones who developed the civilizations in their own lands. They had to wait for somebody else to progress. That's false. Anthropology (professional) has proved from long time ago that every single civilization in the Americas was done by the native american peoples.

At this moment, if one has patience and time, one could follow the development of hundred of cultures and dozens of civilizations in the Americas from very humble beginning to the hights societies of the Mayas, Incas and Aztecs.

Those civilizations are the source of pride of natives americans and their descendents. And it is just an injustice to take the past from them

That's what I think.

Follows something about the link between diffusionism and white-racism. And several diffusionist links that crowd the web.

Pick up at random

Diffusionism:

Diffusionism is the theory about the development of cultures and technologies, particularly in ancient history. The theory holds that a given innovation will have been initiated within a specific culture, but that it would then 'diffuse' by various means from this starting point.

In the Americas there were influences between different groups, and continuous migrations.

But claiming that the Natives need outside help to develop is pure racism.

Read this. It say the natives have nothing to do with the Olmecs. Lol.

"clearly show that the Olmecs were not Indians"

<http://www.essaysbyekowa.com/olmecs.htm>

Other more.

<http://www.theperspective.org/olmecs.html>

This time about Indians from India, they say they were the Olmecs.

<http://www.viewzone.com/gene.olmec.html>

This about chineses and olmecs,

<http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

This about jews and olmecs,

<http://www.hope-of-israel.org/olmec.htm>

But also green martians, look:

<http://www.halexandria.org/dward359.htm>

It seems everyone on earth want to rob the legacy from the Native American people. Nobody can believe that "dumb" guatemalians could have created such superb civilizations. So they preffer to assign the merits to other peoples.

Well, at least shows Native Americans where outstanding people, that build such glorious civilizations that every group want to claim for themselves.

I believe current people from Southern Mexico and Guatemalans are the descendent of Olmecs and Mayans. Poor people at this period of time, but with a great past.

Regards,

Omar Vega

>>
>> As I've explained on another list, if mere diffusionism is to be
> simply
>> equated to racism, then anyone who accepts Olmec influence on
> Mayans and
>> Maya influence on Aztecs and all of their general influence on the
>> "Mound Builders" of the Mississippi river valley civilizations is

>> racist. It can't just be racist for some and not racist for

others

>> holding to the same ideas.

>>

>

> Also, it is rare for "diffusion" to be unidirectional regardless of
> the relative cultural levels involved.

>

> For example, Western civilization is indebted to Amerindians for

the

> potato and corn, two of the most important crops in the world today.

>

> The potato plays a key role in preventing famine in many high
> altitude areas around the world.

>

> Maybe we should use a term like race-oriented diffusion to refer to
> G. Elliot Smith type theories.

>

> Regards,

> Paul Kekai Manansala

| 16193|2005-03-21 11:48:14|Immmre|Re: Why Egypt and not Nigeria?|

In Ta_Seti, Omar E. Vega" <oevega@yahoo.com> wrote:

"I had promised myself not continue this conversation, because it's
becomming polemic."

Omar, I believe you may have contributed to this by so often failing
to document your claims. Thus far, your own views appear to champion
the myth of nonracialism that prevails throughout the former Spanish
and Portuguese colonies we now call "Latin America."

I would find your comments more helpful if they reflected the real
ways in which the culture of those countries still reflect continuity with
their colonial and racist past as well as the how some present-day prac-
tices diverge from it.

Right now, you seem to be arguing from a position of personal opinion
and conjecture. Gross comparisons with US and South African apartheid
are simply not enough. It's like asking an innocent person to be grateful
to an assailant for pushing his knife in only half way. The point is he never
should have been assaulted in the first place.

Regards,

Raymond Davis

Regards,

Raymond Davis

| 16194|2005-03-21 11:58:06|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Raymond,

I believe it is very hard for people outside Latin America to
understand what has happened here. First, people must understand that
Latin America is different from both Europe and North America, and
that many things that happened here were done in a different way.

Otherwise, it is almost impossible to say anything.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, Immmre wrote:

> In Ta_Seti, Omar E. Vega" wrote:

>

> "I had promised myself not continue this conversation, because
it's
> becomming polemic."

>

> Omar, I believe you may have contributed to this by so often failing
> to document your claims. Thus far, your own views appear to champion
> the myth of nonracialism that prevails throughout the former Spanish
> and Portuguese colonies we now call "Latin America."

>

> I would find your comments more helpful if they reflected the real
> ways in which the culture of those countries still reflect
continuity with
> their colonial and racist past as well as the how some present-day
prac-
> tices diverge from it.

>

> Right now, you seem to be arguing from a position of personal
opinion
> and conjecture. Gross comparisons with US and South African
apartheid
> are simply not enough. It's like asking an innocent person to be

grateful
> to an assailant for pushing his knife in only half way. The point
is he never
> should have been assaulted in the first place.
>
> Regards,
> Raymond Davis
>
>
>
>
>
> Regards,
> Raymond Davis

| 16195|2005-03-21 12:36:09|Immmre|Re: Why Egypt and not Nigeria?|
Omar,

First of all, I am from Central America, so
your high-handed and dismissive comment
does not apply to me.

Secondly, your response is exactly the
sort of thing I am trying to bring to your
attention in a friendly way.

Lastly, where would we be if, as you say, one has to
have been "from" a region in order to intelligently
comment on its affairs? This is simply demonstrably
false. One just has to have taken the time to become
informed.

Regards,
Raymond Davis

Regards,
Raymond Davis
| 16196|2005-03-21 12:37:30|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Hi,

Which country are you from?

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, Immmre wrote:
> Omar,
>
> First of all, I am from Central America, so
> your high-handed and dismissive comment
> does not apply to me.
>
> Secondly, your response is exactly the
> sort of thing I am trying to bring to your
> attention in a friendly way.
>
> Lastly, where would we be if, as you say, one has to
> have been "from" a region in order to intelligently
> comment on its affairs? This is simply demonstrably
> false. One just has to have taken the time to become
> informed.
>
> Regards,
> Raymond Davis
>
>
>
>
> Regards,
> Raymond Davis

| 16197|2005-03-21 13:18:59|Immmre|Re: Why Egypt and not Nigeria?|
Omar,

I hope you see I was trying to make a larger point.
It is sufficient to say that I was born in a Central American
country and was dragged away by my parents at the
ripe age of fifteen. (Perhaps more detail in a private
conversation off-line if you'd like.)

It is common knowledge that "Latin Americans" tend to
be a generally warm, accepting, friendly people and that
the dual society that developed in the US is largely ab-
sent among us. But the region was once also a huge
slave market with a complex system of racial castes

where revolts were both common and brutally punished.
(Read for example, Leslie B. Rout Jr. The African Experience in Spanish America, and any number of accounts of resistance by the indigenous people themselves.)

It is also true that the teaching of this aspect of history has been largely ignored in the region's schools. (At least that was the case the last time I looked.) This is important, because without this knowledge it is easy to swallow the official ideology of the "Universal Latin American Man" and difficult for anyone to truly understand what you mean when you say you are Mestizo. Afterall, you are much more than an exotic cocktail of "Indian" and Hispanic genes -- if there is such a thing. The word has a very revealing history; one upon which you have barely touched.

Best regards,
Raymond Davis

| 16198|2005-03-21 13:27:51|noirfist|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

Hmmm...

This is typical of some sectors of the "Latin-American" communities who seek (erroneously) down play that areas outright culpability in its participation in African bondage in this hemisphere.

See Elder Abdias Do Nascimento's poignant work on the subject in order to dispell such myths as that below. The funniest joke of all is that which claims that "Hispanic" African bondage practices were "less severe" than their English, French, et al cognates.

In fact, it was far worse, in many respects, as the idea was to seek means by which the African would not seek to rebel against his enslavement (i.e. in "allowing" periods for dancing, merrymaking, etc.). Likewise, Brazil's so-called racial mixing "policy" is nothing more than an extremely poorly constructed covert practice of "bleaching/whitening" out, if you will, the African component of the population. In otherwords, the attempt was to get Africans, as here, to some degree, to by into marrying progressively "whiter," the end result being, again, the "de-Africanization" of the population.

These practices are ruses which serve(ed) desired no different result than their Anglo-Saxon, etc., variants.

Noirfist

> Raymond,

>

> I believe it is very hard for people outside Latin America to

> understand what has happened here. First, people must understand that

> Latin America is different from both Europe and North America, and

> that many things that happened here were done in a different way.

>

> Otherwise, it is almost impossible to say anything.

>

> Regards,

>

> Omar Vega

>

>

> --- In Ta_Seti@yahoogroups.com, Immmre wrote:

>> In Ta_Seti@yahoogroups.com, Omar E. Vega" wrote:

>>

>> "I had promised myself not continue this conversation, because

>> it's

>> becoming polemic."

>>

>> Omar, I believe you may have contributed to this by so often failing

>> to document your claims. Thus far, your own views appear to champion

>> the myth of nonracialism that prevails throughout the former Spanish

>> and Portuguese colonies we now call "Latin America."

>>

>> I would find your comments more helpful if they reflected the real

>> ways in which the culture of those countries still reflect

>> continuity with

>> their colonial and racist past as well as the how some present-day

>> prac-

>> tices diverge from it.

>>

>> Right now, you seem to be arguing from a position of personal opinion

>> and conjecture. Gross comparisons with US and South African apartheid

>> are simply not enough. It's like asking an innocent person to be grateful

>> to an assailant for pushing his knife in only half way. The point is he never

>> should have been assaulted in the first place.

>>
>> Regards,
>> Raymond Davis
>>
>>
>>
>>
>>
>> Regards,
>> Raymond Davis

| 16199|2005-03-21 13:40:16|Paul Kekai Manansala|Re: Diffusionism = Racism?|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Of course it is,
>
> People has been told Native Americans are not the ones who

developed

> the civilizations in their own lands. They had to wait for

somebody

> else to progress. That's false.

Omar, I don't think anyone here buys your 'defender of indigeneous culture' pose. We have seen how you have given the Spaniards a nice cuddly facade.

Bernard Ortiz de Montellano, a thoroughly Eurocentric fellow, tried to come on with this same mask.

All cultures develop through some degree of interaction and diffusion.

Regards,
Paul Kekai Manansala
| 16200|2005-03-21 14:15:03|noirfist|Re: Fwd: African Olmec Reality I|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
Greetings, this Kenneth/Noirfist responding herein...
> Hi Mahari
>
>> It's getting late and I haven't caught up with
>> all the weekend postings but my assessment
>> is that you are caught up in what you described
>> as the "hispanic confused identity" syndrome
>> or something to that effect.
>
> That syndrome affect all peoples that have mixed backgrounds. Black-
> White, Native-White, Chinese-Hindu, Christian-Jew, etc, etc.
>
>> And like many
>> AfrikanAmerican you spout and spew
>> eurocentric jibberish and you don't even know
>> it.
>
> I am not African American, but mestizo (Spanish + Native)
>
>> That's the power of socialization.
>> Take a moment - honestly, it will take several -
>> and ask yourself why you so quickly dismiss
>> a powerful Afrikan presence in ancient america.
>
> I don't believe in diffusionism. I believe diffusionism is only a
> complot to take away the heritage of Native Americans.

Dr. Ivan Van Sertima is a trained anthropologist. He used data made manifest through research using primary resource materials as the basis for his conclusions. He has emphasized that Africans DID NOT bring "civilization" to the indigenous populations of the Americas. All peoples have been affected by some level of "diffusion." The problem is in the Eurocentric approach to researching cultures. This view has it that anything worthy of note (in the view of Eurocentrists) must be directly or indirectly the result of European influence. Herein lies the problem. True to form, however, Europeans never view themselves as being the recipients of Diffusion from non-European societies, but ALWAYS see AFRICAN societies as having been the recipients of one form or another of such a process.

If anything, as my research seems to indicate, it is AFRICAN peoples who make such a legitimate complaint about such practices (diffusion into African cultures as the basis for anything innovative within African societies).

They, natives,
> were the ones that build all those great civilizations of the past.

To which specific researcher do you refer?

> I don't think racism is fine, and diffusionism is racism against
> native people.

Diffusion is not racist, as a process, unless the inference is that everything of note, found within a host culture, is the result of diffusion from another culture. I have not found this to be the case with respect to Van Sertima's theories. Even here, nothing is definitive.

>
>> We always have been a powerful people and we
>> still are. The problem - which is a good thing,
>> I hope - is that we are not generally a militaristic
>> people. We tend to be an accepting, generous
>> people.

I beg to differ: the indigenous armies of the areas in question were NOT accepting, powerless pacifists. Obsidian bladed weaponry contradicts the claim of a compliant, pacific Indigenous environment.

>
> I believe Blacks deserve to be known. That's why I came here in the
> first place.

Thanks but, as an African, your statement comes off a tad patronizing. It is equally hard to swallow relative to your (IMO) "WHITEWASHING" of the harshness of African servitude in "South" America.

>
>> As is the case in everyday life when you give things
>> away people tend not to value it or you and ultimately
>> take advantage and call you a fool.

> It is not my case.

>
>> That's like calling the generous earth a fool. Yes,
>> people take advantage of her and give her next to
>> no thanks. Yet, she does and always will reign
>> SUPREME.

>
> I love Mother Earth as well,
>
> Regards,
>
> Omar Vega

Regards,

Kenneth

| 16201|2005-03-21 14:18:30|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?
--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> In fact, it was far worse, in many respects, as the idea was to

seek

> means by which the African would not seek to rebel against his
> enslavement (i.e. in "allowing" periods for dancing, merrymaking,
> etc.). Likewise, Brazil's so-called racial mixing "policy" is

nothing

> more than an extremely poorly constructed covert practice
> of "bleaching/whitening" out, if you will, the African component

of

> the population. In other words, the attempt was to get Africans, as
> here, to some degree, to by into marrying progressively "whiter,"

the

> end result being, again, the "de-Africanization" of the

population.

>

Yes, that's why I don't believe any of the statistics on mestizos, mulattos and "pure Europeans."

Because of the assimilation strategy of Hispanics these stats cannot be trusted. They simply say what they want them to say.

Regards,

Paul Kekai Manansala

| 16202|2005-03-21 15:25:32|Djehuti Sundaka|Re: Diffusionism = Racism?
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Of course it is,
>
> People has been told Native Americans are not the ones who developed
> the civilizations in their own lands. They had to wait for somebody
> else to progress. That's false.

I've asked you for quotes from such people matching what you claim they believe yet you still haven't produced any. You continue to post links to websites promoting the perspective of cross cultural influence without quoting any statements of a belief in racial inferiority.

Anthropology (professional) has

- > proved from long time ago that every single civilization in the Americas was done by the native american peoples.

Such anthropology has also made claims of Indigenous cultures influencing others. In effect, from the way you're currently expressing things, Indigenous cultures to the north had to wait for Indigenous peoples to the south to help civilize them. If some anthropologist claims that the Aztec kalendar and writing system had been influenced by the Mayans, such a person is a Mayan racist trying to steal the Aztecs heritage away. Or if some anthropologist claims that the Roman solar kalendar and alphabet had ultimately been influenced by the solar kalendar and writing system of Kamat (via Finixw and Greece), such a person is a racist trying to steal Latin culture away. Likewise for anyone claiming influence in Nippon from Zhong-gwo. And let's not forget the poor Dine (Navajo) who those racist anthropologists must be claiming had to "wait" for the Anastasi to bring culture to them.

Unless those are the perspectives you're willing to attempt to defend, you can't hold to a simple "Diffusionism = Racism" equation. Diffusionism is a historical reality and even the misapplication of it can't honestly be considered racist without corroborating statements.

- >
- > At this moment, if one has patience and time, one could follow the development of hundred of cultures and dozens of civilizations in

the

- > Americas from very humble beginning to the hights societies of the Mayas, Incas and Aztecs.

Which one of these are you willing to claim had not been influenced by a previous Indigenous culture?

- >
- > Those civilizations are the source of pride of natives americans and their descendents. And it is just an injustice to take the past from them
- >
- > That's what I think.

Well then from that perspective it's the anthropologists themselves who are trying to take the past from all of them except the Olmecs.

- >
- > Follows something about the link between diffusionism and white-racism. And several diffusionist links that crowd the web.
- >
- > -----
- > Pick up at random:
- > -----
- > Diffusionism:
- >
- > Diffusionism is the theory about the development of cultures and technologies, particularly in ancient history. The theory holds that
- > a given innovation will have been initiated within a specific
- > culture, but that it would then 'diffuse' by various means from this
- > starting point.
- >
- > -----
- > In the Americas there were influences between different groups, and
- > continuous migrations.
- >
- > But claiming that the Natives need outside help to develop is pure

> racism

Did the Italians need outside help from Zhong-gwo and the Aztecs to develop spaghetti or did they develop it with no cross cultural influences whatsoever?

>
> Read this. It say the natives have nothing to do with the Olmecs.

Lol

>
> "clearly show that the Olmecs were not Indians"
>
> <http://www.essaysbyekowa.com/olmecs.htm>

The full quote is:

"clearly show that the Olmecs were not Indians with "baby faces," or Indians who looked like Blacks (although a few Olmecs did mix with the Native Americans)"

Why did you deliberately not provide the quote in full?

>
> Other more.
>
> <http://www.theperspective.org/olmecs.html>
>
> This time about Indians from India, they say they were the Olmecs.
>
> <http://www.viewzone.com/gene.olmec.html>
>
> This about chineses and olmecs,
>
> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>
>
> This about jews and olmecs,
>
> <http://www.hope-of-israel.org/olmec.htm>
>
> But also green martians, look:
>
> <http://www.halexandria.org/dward359.htm>
>
> -----
>
> It seems everyone on earth want to rob the legagy from the Native
> American people. Nobody can believe that "dumb" guatemalians could
> have created such superb civilizations. So they preffer to assign

the

> merits to other peoples.

It seems you keep making these claims for what other people believe without ever showing them making such statements. Then you generalize it to "Native Americans" even though you only show the focus to be on the Olmecs. It seems that there are individuals of every ethnicity that like to play the victim as an excuse to engage in what they feel to be "righteous indignation".

Not agreeing with other peoples' perceptions is one thing, mis-characterizing them is another.

Djehuti Sundaka

>
> Well, at least shows Native Americans where outstanding people, that
> build such glorious civilizations that every group want to claim for
> themselves.
>
> I believe current people from Southern Mexico and Guatemalans are

the

> descendent of Olmecs and Mayans. Poor people at this period of time,

> but with a great past.
>
> Regards,
>
> Omar Vega
>
> -----
>>>
>>> As I've explained on another list, if mere diffusionism is to be
>> simply
>>> equated to racism, then anyone who accepts Olmec influence on
>> Mayans and
>>> Maya influence on Aztecs and all of their general influence on

the

>>> "Mound Builders" of the Mississippi river valley civilizations

is

> a
>>> racist. It can't just be racist for some and not racist for
> others
>>> holding to the same ideas.
>>>
>>
>> Also, it is rare for "diffusion" to be undirectional regardless

of

>> the relative cultural levels involved.
>>
>> For example, Western civilization is indebted to Amerindians for
> the
>> potato and corn, two of the most important crops in the world

today.

>>
>> The potato plays a key role in preventing famine in many high
>> altitude areas around the world.
>>
>> Maybe we should use a term like race-oriented diffusion to refer

to

>> G. Elliot Smith type theories.
>>
>> Regards,
>> Paul Kekai Manansala

| 16203|2005-03-21 16:10:52|Djehuti Sundaka|Re: Fwd: African Olmec Reality 1|
--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
>> It seems to me that what latins have against
>> the europeans have more to do with social hierarchy
>> than anything of real substance.
>
> Latin Americans means people that live in the Americas speaking a
> Latin language. In particular Spanish and Portuguese, although
> sometimes Haiti (French) is also included.
>
> To understand our feeling with the europeans you have to go back in
> time and learn about our independence wars. That is not a "racial"
> problem. Is a nationality problem.
>
> Every single people in the Americas (whites, natives, blacks, all

the

> mixtures) fought against the europeans to break free. We have
> feelings against the europeans because many things that had

happened.

> Since the invasion, to the times they used to bomb our ports at

will,

> to those french nuclear waste ships that cross our coasts without
> permission. I hope I have been clear.
>
>> I believe your
>> resentment of europeans are on par with the
>> french resentment of the british or french
>> resentment of the germans but they both
>> are eurocentric.
>
> Latin Americans are not eurocentrics. We are Hispanic centrics. We
> talk about the Hispanic world. A community of nations that share the
> same past, language, religion and history. A multicultural society
> tied up by language.

Djehuti Sundaka

- >
- >> One thing that I think is telling about the latins
- >> of america is that they cling to spanish as the
- >> language that defines them. It makes them
- >> "latin". It is european.
- >
- > Actually, the Spanish and Portuguese languages are derivation of
- > Latin, the language of the Romans. That's our heritage. Our

ancestors

- > talk it and we do as well. Remember, most Hispanics (80% and more)
- > have at least one Spanish ancestor. We could be 1/2 1/4 or even

1/128

- > Spanish, but we are still Hispanics.
- >
- >> Why not embrace a
- >> native language rather than your oppressor's
- >> language if you are so anti-european?
- >
- > Because a Native language allows us to talk only in one small

region.

- > With Spanish and Portuguese we can talk to more than 600 million
- > people. But don't worry much. There are whole countries which are
- > bilingual, like Paraguay, Bolivia and Peru. In others there are
- > several native languages that are alive and well.
- >
- >> And the second telling thing is the way that
- >> you have treated and continue to treat the
- >> blacks and the indians.
- >
- > Indians in the Amazon are suffering at this very moment. Brazil must
- > change that attitude. But Blacks have been living with the rest of
- > the population all way long. So, what else can be done. There still
- > lots of poverty in Latin America that affects everyone, not only
- > Blacks.
- >
- >> The ruling group
- >> are those of european descent or who look
- >> and/or espouse eurocentricity.
- >
- > That is not true. The ruling group does not care much other that
- > themselves. You have to visit Latin America to understand how things
- > works. Latin America is a complex continent, that deserves study. I
- > can't explain thing by using just one or two arguments.
- >
- >> So I sense a lot of disingenuousness in what
- >> you say.
- >
- >
- > Free India's Blacks.....
- > Man has no nobler function than to defend the truth.
- > -- Ruth McKenney

| 16204|2005-03-21 16:44:11|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Raymond,

- In Ta_Seti@yahoogroups.com, Immmire wrote:
- > Omar,
- >
- > I hope you see I was trying to make a larger point.
- > It is sufficient to say that I was born in a Central American
- > country and was dragged away by my parents at the
- > ripe age of fifteen. (Perhaps more detail in a private
- > conversation off-line if you'd like.)
- >

It would be a pleasure to talk to you off-line. Please write me and
we start.

- > It is common knowledge that "Latin Americans" tend to
- > be a generally warm, accepting, friendly people and that
- > the dual society that developed in the US is largely ab-
- > sent among us.

You bet.

- > But the region was once also a huge
- > slave market with a complex system of racial castes

That is one think that is not accurate. There were regions of the
Spanish Empire whith large numbers of Black slaves. In others the
abuse was against Indians. And in countries like mine, where
intensive agriculture was not practical and with quite a few slaves,
the practice was to use the forced labour of prisoners.

Although Spaniards landlords were cruel many times, there were a lot of free blacks in Hispanic Americas. Besides, Blacks could buy legally their freedom, and many did.

There is a myth on the Spanish Empire. The white anglosaxons blame all the crimes of the world against the Spaniards, but they forgot to look at the mirror.

Same facts:

(1) England and France owned most of the Black Slaves in America.

(2) Spaniards bought most of their slaves from British and French traders.

(3) Spaniards have laws regulating slavery; not the others have such. The slave have legal rights and both church and the government enforced them. You have to study this topics. In the Spanish Empire, with all its brutality, appeared from the first time in human history, fighters for the human rights.

And most important of all:

(4) Immediately after the independence the slaves were liberated (1810-1820).

I recommend you see this. Perhaps it changes your mind.

<http://www.freerepublic.com/forum/a39d38e0d14db.htm>

> where revolts were both common and brutally punished.
> (Read for example, Leslie B. Rout Jr. The African Experience in Spanish America, and any number of accounts
> of resistance by the indigenous people themselves.)
>

Spaniards were brutal in warfare. No matter the color of skin you have. That's the reason our countries fought them and defeated them.

> It is also true that the teaching of this aspect of history
> has been largely ignored in the region's schools. (At least
> that was the case the last time I looked.) This is important,
> because without this knowledge it is easy to swallow
> the official ideology of the "Universal Latin American Man"

This is not an ideology, it is just something that happens naturally. But things are not very simple. In Latin America the three races are present in different proportions. So in some countries you see white and black populations without natives (Caribbean), on others you see native and white populations without black (Southern South America), others are mainly native (Andes), or mainly white (Argentina/Southern Brazil) or mainly black (Haiti). So the realities are different in every country.

That's why I ask from which country you are from. Costa Rica, Panama or Guatemala are not the same. Even they are all hispanics and live very close.

But what is a reality is that we are a community of nations with the same roots, cultures and past, and that we identify between us. Most Hispanic Americans still call Spain the Mother Land.

> and difficult for anyone to truly understand what you mean
> when you say you are Mestizo.

I am common Chilean. Mestizo means -in the ancient racist language of the Spaniards- a mixture of Native and Spaniard. Most mestizos always lived in Spanish society.

> Afterall, you are much more
> than an exotic cocktail of "Indian" and Hispanic genes -- if
> there is such a thing.

Mestizos are the large majority of Hispanic American population by far. Also, most "white" brazilians are mestizos.

> The word has a very revealing history;
> one upon which you have barely touched.
>

Yes. I would like to learn more about it. That's why I am here. I'm interested in the African roots of the Latin arts.

Regards,

Omar Vega

| 16205|2005-03-21 16:56:55|Omar E. Vega|Re: Why Egypt and not Nigeria?
--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Hmm..

- >
- > This is typical of some sectors of the "Latin-American" communities
- > who seek (erroneously) down play that areas outright culpability in
- > its participation in African bondage in this hemisphere.
- >

First, in Chile there is not a Black population. How I could feel guilty of ancient slave owners? Besides, the few slaves that existed in the past were freed at independence.

- >
- > See Elder Abdias Do Nascimento's poignant work on the subject

in order

- > to dispell such myths as that below. The funniest joke of all is

that

- > which claims that "Hispanic" African bondage practices were "less
- > severe" than their English, French, et al cognates.
- >

First Brazil is not Hispanic, is Lusitano (Portuguese). The practices of portugueses were different of the Spaniards in many respects.

- > In fact, it was far worse, in many respects, as the idea was to

seek

- > means by which the African would not seek to rebel against his
- > enslavement (i.e. in "allowing" periods for dancing, merrymaking,
- > etc.). Likewise, Brazil's so-called racial mixing "policy" is

nothing

- > more than an extremely poorly constructed covert practice
- > of "bleaching/whitening" out, if you will, the African component of
- > the population.

I agree

- > In other words, the attempt was to get Africans, as
- > here, to some degree, to by into marrying progressively "whiter,"

the

- > end result being, again, the "de-Africanization" of the population.
- >

Not only de-africanization but also de-europeization and de-indianization.

The idea was, and it's still going on, of destroying every single variety by fusing the population under one flag.

There you got it right. The nation state is the goal, not the race. In the case of Brazil, it is more important to be Brazilian than to be white, black or asian.

Listen Brazilians singing "Brazil", and you'll find out. See Brazilians celebrating a sport success. Or crying the death of one of their heroes. That's real Brazil: one nation, one people, several roots.

- > These practices are ruses which serve(ed) desired no different

result

- > than their Anglo-Saxon, etc., variants.
- >
- > Noirfist

Anglo-saxons believe populations must live appart.

Omar Vega

| 16206|2005-03-21 17:21:24|Omar E. Vega|Re: Diffusionism= Racism?|

- >
- > Omar, I don't think anyone here buys your 'defender of indigeneous
- > culture' pose. We have seen how you have given the Spaniards a nice
- > cuddly facade.
- >

So, Spaniards and Indians were mortal enemies. Therefore, one must choose one side. Isn't it? Well, what happens with people that descend of both sides? What happens with countries that have both heritages?

Tell me please, Mexico is Indian or Hispanic?

Peru is Indian or Hispanic?

Dominican Republic is Black or Hispanic?

Brazil is White or Black?

- > Bernard Ortiz de Montellano, a thoroughly Eurocentric fellow, tried
- > to come on with this same mask.

I don't use masks. I defend Indian heritage because is the past of my nation, and mine as well. And Spanish heritage is also mine.

Look. When Spain have its Civil War many Latinos went there to fight and died. Because Spain is still important to us.

For the Madrid bombings, Latinos in general felt the impact and a huge hate for those muslims terrorists.

I don't justify Spanish crimes of the past at all. If you wish, I can give you a long list of them. However, that's is part of the past. We, Chileans, have already forgotten them.

If you want to judge me, do it for the crimes the Chilean people has committed, not ancient Spaniards.

By the way, I am not eurocentric at all. I prefer Latin America above all. I hope our continent develop and take its place in this global world. That only depends on us.

- >
- > All cultures develop through some degree of interaction and
- > diffusion.
- >

Of course you are right in that point.

I just say I don't believe in that theory... that's all.

- > Regards,
- > Paul Kekai Manansala

Regards,

Omar Vega

| 16207/2005-03-21 17:34:50|Mahari|Re: Fwd: Africans in Brazil|

>>What you are suggesting about the co-evolution of blacks in a joined African/S. American continent has to be supported by a thesis. No offense<<

Of course it's speculative and of course it would have to be supported by a thesis. I don't believe that I said that the concept was true. It was a question and I asked Dr. Winters' opinion about it. And if you will think about the history of science you will find that it is full of expert opinions and conclusions about science and life that were QUITE wrong - even ridiculous. Just a hundred years ago expert "doctors" were bleeding people to death to cure them of their ills. Can you imagine a lowly patient telling the almighty doctor that he was wrong to bleed him/her? Not likely but they would have been correct to do so. Even President Lincoln was bled following his assassination.

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

--- On Mon 03/21, Peter Gray <atenergy@hotmail.com> wrote:

From: Peter Gray [mailto:atenergy@hotmail.com]
To: Ta_Seti@yahooogroups.com
Date: Mon, 21 Mar 2005 07:16:52 -0500
Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil

Mahari,

Your objections are very speculative. According to science, continental drift did take place millions of years ago, and according to science anatomically modern *homo sapiens sapiens* did appear about 195,000 years ago. To say that science could be wrong, or that the "they" who have determined such facts are malicious is not particularly illuminating. What you are suggesting about the co-evolution of blacks in a joined African/S. American continent has to be supported by a thesis. No offense.

Peter Gray

>From: "Mahari"
>Reply-To: Ta_Seti@yahooogroups.com
>To: Ta_Seti@yahooogroups.com
>Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil
>Date: Sun, 20 Mar 2005 21:34:11 -0500 (EST)
>

> Dr. Winters, This is not your area of expertise and is somewhat off the topic but not much. I believe that "they" have determined that the continental drift took place millions of years ago. In addition, science seems to be saying now that modern man have evolved approximately 195,000 years ago. On that, of course, they could be wrong. Perhaps, it took place even further in the past; maybe not. The question is this. South America and Africa, obviously, were once one landmass. Could not black people have co-evolved in both places at the same time which could explain the presence of very ancient blacks in the Americas- IN ADDITION TO those who, it seems, migrated to meso-america? Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 20 In honor, HTP, Mahari--- On Sat 03/19, clyde winters <olmec982000@yahoo.com> wrote: From clyde winters [mailto:olmec982000@yahoo.com] To: Ta_Seti@yahooogroups.com Date: Sat, 19 Mar 2005 15:33:06 -0800 (PST) Subject: Re: [Ta_Seti] Re: Fwd: Africans in Brazil [March 9, 2005] Paleoamerican skull from Brazil Journal of Human Evolution (Article in Press) A new early Holocene human skeleton from Brazil implications for the settlement of the New World Walter A. Neves et al Abstract Increasing skeletal evidence from the U.S.A., Mexico, Colombia, and Brazil strongly suggests that the first settlers in the Americas had a cranial morphology distinct from that displayed by most late and modern Native Americans [Jantz, R.L., Owsley, D.W., 2003. Reply to Van Vark et al.: is European Upper Paleolithic cranial morphology a useful analogy for early Americans? Am. J. Phys. Anthropol. 121, 185?188; Steele, D.G., Powell, J.F., 1992. The peopling of the Americas: the paleobiological evidence. Hum. Biol. 63, 301?336; Neves, W.A., Prous, A., Gonzalez-Jos?, R., Kipnis, R., Powell, J., 2003. Human skeletal remains from Santana do Riacho I, Brazil: archeological background, chronological context and comparative cranial morphology. J. Hum. Evol. 45, 759?782]. The Paleoamerican morphological pattern is more generalized and can be seen today among Africans, Australians, and Melanesians. Here, we present the results of a comparative morphological assessment of a late Paleoindian/early archaic specimen from

CapelinhaBurial II, southern Brazil. The Capelinha skull was compared with samples of four Paleoindian groups from South and Central America and worldwide modern groups from W.W. Howells' studies. In both analyses performed (classical morphometrics and geometric morphometrics), the results show a clear association between CapelinhaBurial II and the Paleoindians, as well as Australians, Melanesians, and Africans, confirming its Paleoamerican status. J Hum Evol. 2003 Jul;45(1):19-42. Early Holocene human skeletal remains from Santana do Riacho, Brazil: implications for the settlement of the New World. Neves WA, Prous A, Gonzalez-Jose R, Kipnis R, Powell J. In this study we compare the cranial morphology of several late Paleoindian skeletons uncovered at Santana do Riacho, Central Brazil, with worldwide human cranial variation. Mahalanobis Distance and Principal Component Analysis are used to explore the extra-continental morphological affinities of the Brazilian Paleoindian sample. Santana do Riacho is a late Paleoindian burial site where approximately 40 individuals were recovered in varying states of preservation. The site is located at Lagoa Santa/Serra do Cipó, State of Minas Gerais. The first human activities in this rock shelter date back to the terminal Pleistocene, but the burials are bracketed between circa 8200 and 9500 BP. The collection contains only six skulls well-enough preserved to be measured. The Santana do Riacho late Paleoindians present a cranial morphology characterized by long and narrow neurocrania, low and narrow faces, with low nasal apertures and orbits. The multivariate analyses show that they exhibit strong morphological affinities with present-day Australians and Africans, showing no resemblance to recent Northern Asians and Native Americans. These findings confirm our long-held opinion

> that the settlement of the Americas was more complicated in terms of biological input than has been widely assumed. The working hypothesis is that two very distinct populations entered the New World by the end of the Pleistocene, and that the transition between the cranial morphology of the Paleoindians and the morphology of later Native Americans, which occurred around 8-9ka, was abrupt. This, in our opinion, is a more parsimonious explanation for the diversity detected than a long, local microevolutionary process mediated by selection and drift. The similarities of the first South Americans with sub-Saharan Africans may result from the fact that the non-Mongoloid Southeast Asian ancestral population came, ultimately, from Africa, with no major modification in the original cranial bauplan of the first modern humans. "World Archaeology Publisher: Routledge, part of the Taylor & Francis Group Issue: Volume 36, Number 4 / December 2004 Pages: 479 - 501 URL: Linking Options DOI: 10.1080/0043824042000303665 Early Holocene human skeletal remains from Cerca Grande, Lagoa Santa, Central Brazil, and the origins of the first Americans Walter A Neves A1, Rolando González-José A2, Mark Hubbe A1, Renato Kipnis A1, Astolfo GM Araujo A1, Oldemar Blasi A1 Laboratório de Estudos Evolutivos Humanos, Departamento de Biologia Instituto de Biociências, Universidade de São Paulo A2 Sección de Antropología, Facultad de Biología Universidad de Barcelona Oldemar Blasi, Museu Paraense Emílio Goeldi Abstract: We present the results of comparative multivariate morphological analyses based on nine skulls from Cerca Grande. The site is in the Lagoa Santa karst in Central Brazil, a key area for understanding the peopling of the Americas. The region has several archaeological sites with excellent preservation of late Pleistocene and early Holocene material culture and human skeletal remains. Stratigraphic association and direct dating of the Cerca Grande human skeletons place them definitely in the Early Holocene (c. 9000 bp uncalibrated). Principal components analysis and Mahalanobis distances reveal that these skeletons have no morphological affinities with present-day Native Americans or East Asians. These results agree with other studies and suggest that the skeletons may derive from a wave of migrants that entered the New World before the characteristic 'Mongoloid' morphology spread throughout East Asia. Keywords: Peopling of the Americas, Paleoamericans, Paleoindian morphology, skeletal multivariate analyses ***** This is certainly bigger than Africans migrating into America before Columbus. This may explain the sightings and stone heads found in Pre-Columbian South and Central America. At any rate, these early people with affinities to sub-Saharan Africans have been largely absorbed.

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 | 16208|2005-03-21 17:40:03|Omar E. Vega|Re: Fwd: African Olmec Reality I|
 --- In Ta_Seti@yahoo.com, 'hoirfist' wrote:

>

> --- In Ta_Seti@yahoo.com, 'Omar E. Vega' wrote:

> Greetings, this Kenneth/Noirfist responding herein...

>> Hi Mahari

>>

>>> It's getting late and I haven't caught up with

>>> all the weekend postings but my assessment

>>> is that you are caught up in what you described

>>> as the "hispanic confused identity" syndrome

>>> or something to that effect.

>>

>> That syndrome affect all peoples that have mixed backgrounds.

Black-

>> White, Native-White, Chinese-Hindu, Christian-Jew, etc, etc.

>>

>>> And like many

>>> AfrikanAmerican you spout and spew

>>> eurocentric jibberish and you don't even know

>>> it.

>>

>> I am not African American, but mestizo (Spanish + Native)

>>

>>> That's the power of socialization.

>>> Take a moment - honestly, it will take several -

>>> and ask yourself why you so quickly dismiss

>>> a powerful Afrikan presence in ancient america.

>>

>> I don't believe in diffusionism. I believe diffusionism is only a

>> complot to take away the heritage of Native Americans.

>

> Dr. Ivan Van Sertima is a trained anthropologist. He used data made

> manifest through research using primary resource materials as the

> basis for his conclusions. He has emphasized that Africans DID NOT

> bring "civilization" to the indigenous populations of the Americas.

> All peoples have been affected by some level of "diffusion." The

> problem is in the Eurocentric approach to researching cultures.

This

> view has it that anything worthy of note (in the view of

> Eurocentrists) must be directly or indirectly the result of

European

> influence. Herein lies the problem. True to form, however,

Europeans

> never view themselves as being the recipients of Diffusion from non-

> European societies, but ALWAYS see AFRICAN societies as having been

> the recipients of one form or another of such a process.

>

I don't see the point. Africans have contributed to the world civilizations for centuries. Egypt was African, Ethiopia was African and they were mentioned since the beginning of history.

African has been the creators of modern music and painting.

Africa is the most likely place where iron metallurgy originated.

African Americans have contributed in one century of freedom more than other peoples have done in thousands of years.

So, the fact that some whites don't want to recognize it is just IGNORANCE. That's all.

> If anything, as my research seems to indicate, it is AFRICAN peoples

> who make such a legitimate complaint about such practices (diffusion

> into African cultures as the basis for anything innovative within
> African societies).
>

Yes sir. Some have said that Zimbabwe was not built by Africans, for example. For me Zimbabwe is the most original creation in African architecture.

> They, natives,
>> were the ones that build all those great civilizations of the past.

>
> To which specific researcher do you refer?
>

"all diffusionists think New World peoples were a bunch of ignorant savages who couldn't have figured out how to build pyramids, practice agriculture, etc. They think diffusion had to have occurred because otherwise these people were incapable of coming up with such characteristics"

This is an opinion of an professional Anthropologist.

In the next case, is the opinion of Professor Michael Coe of Yale, talking about the theory the Olmecs were Chinese. Lol

"Most of the opposing voices, on- and off-line, came from leading figures in current Mesoamerican research, who tended towards "nativist" or "independent invention" views. They maintained that the artifacts were the product of the American peoples' own ingenuity, and did not need outside intervention to explain them. For instance, Professor Michael Coe of the anthropology department at Yale University took the view that to link the marks on the jade celts with Chinese oracle bone writings was "insulting to the indigenous people of Mexico." Robert Bagley of Princeton University, an associate professor of Chinese archeology and art and an expert on Shang civilization, said that all the people proposing such a connection were themselves Chinese, and that "it no doubt gratifies their ethnic pride to discover that Mesoamerican civilization springs from China." Hence people in this camp labelled Mike Xu "the most dangerous person in Mesoamerican research."

>> I don't think racism is fine, and diffusionism is racism against
>> native people.
>
> Diffusion is not racist, as a process, unless the inference is that

> everything of note, found within a host culture, is the result of
> diffusion from another culture. I have not found this to be the case

> with respect to Van Sertima's theories. Even here, nothing is
> definitive.
>>
>>> We always have been a powerful people and we
>>> still are. The problem - which is a good thing
>>> I hope - is that we are not generally a militaristic
>>> people. We tend to be an accepting, generous
>>> people.
>
> I beg to differ: the indigenous armies of the areas in question

were

> NOT accepting, powerless pacifists. Obsidian bladed weaponry
> contradicts the claim of a compliant, pacific Indigenous

environment.

>>
>> I believe Blacks deserve to be known. That's why I came here in

the

- >> first place.
- >
- > Thanks but, as an African, your statement comes of a tad

patronizing

I just say what I believe. That's why I want to learn about South West Africa.

- > It is equally hard to swallow relative to your (IMO) "WHITEWASHING"
- > of the harshness of African servitude in "South" America.
- >>

I never say so. I just say that between two evils, british were the worst. And they were worst.

Regards,

Omar Vega

| 16209|2005-03-21 17:42:32|Omar E. Vega|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

- >
- > --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
- >>
- >> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

wrote:

- >>
- >> In fact, it was far worse, in many respects, as the idea was to
- > seek
- >> means by which the African would not seek to rebel against his
- >> enslavement (i.e. in "allowing" periods for dancing, merry-making,
- >> etc.). Likewise, Brazil's so-called racial mixing "policy" is
- > nothing
- >> more than an extremely poorly constructed covert practice
- >> of "bleaching/whitening" out, if you will, the African component
- > of
- >> the population. In other words, the attempt was to get Africans,

as

- >> here, to some degree, to by into marrying progressively "whiter,"
- > the
- >> end result being, again, the "de-Africanization" of the
- > population.
- >>
- >
- > Yes, that's why I don't believe any of the statistics on mestizos,
- > mulattos and "pure Europeans."
- >
- > Because of the assimilation strategy of Hispanics these stats

cannot

- > be trusted. They simply say what they want them to say.
- >
- > Regards,
- > Paul Kekai Manansala

Dear Paul,

The problem with that strategy is that was so effective we don't even know what we are. I am not kidding.

Regards,

Omar Vega

| 16210|2005-03-21 17:47:30|Mahari|Re: Fwd: African Olmec Reality I|

>>Actually, the Spanish and Portuguese languages are derivation of Latin, the language of the Romans. That's our heritage. Our ancestors talk it and we do as well. Remember, most Hispanics (80% and more) have at least one Spanish ancestor. We could be 1/2 1/4 or even 1/128 Spanish, but we are still Hispanics.<<

I don't think I need to remind you that both Spain and Rome(Romans) are in Europe. And I sense some level of pride in your comment about the Spanish language and the Romans. How do you have such pride in that European-ness and NOT have some eurocentricity as well? I not attempting to tell you how you think just probing.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 21

In honor,

HTTP,

Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Mon, 21 Mar 2005 14:43:22 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality 1

> It seems to me that what latins have against
> the europeans have more to do with social hierarchy
> than anything of real substance.

Latin Americans means people that live in the Americas speaking a Latin language. In particular Spanish and Portuguese, although sometimes Haiti (French) is also included.

To understand our feeling with the europeans you have to go back in time and learn about our independence wars. That is not a "racial" problem. Is a nationality problem.

Every single people in the Americas (whites, natives, blacks, all the mixtures) fought against the europeans to break free. We have feelings against the europeans because many things that had happened. Since the invasion, to the times they used to bomb our ports at will, to those french nuclear waste ships that cross our coasts without permission. I hope I have been clear.

> I believe your
> resentment of europeans are on par with the
> french resentment of the british or french
> resentment of the germans but they both
> are eurocentric.

Latin Americans are not eurocentrics. We are Hispanic centrics. We talk about the Hispanic world. A community of nations that share the same past, language, religion and history. A multicultural society tied up by language.

> One thing that I think is telling about the latins
> of america is that they cling to spanish as the
> language that defines them. It makes them
> "latin". It is european.

Actually, the Spanish and Portuguese languages are derivation of Latin, the language of the Romans. That's our heritage. Our ancestors talk it and we do as well. Remember, most Hispanics (80% and more) have at least one Spanish ancestor. We could be 1/2 1/4 or even 1/128 Spanish, but we are still Hispanics.

> Why not embrace a
> native language rather than your oppressor's
> language if you are so anti-european?

Because a Native language allows us to talk only in one small region. With Spanish and Portuguese we can talk to more than 600 million people. But don't worry much. There are whole countries which are bilingual, like Paraguay, Bolivia and Peru. In others there are several native languages that are alive and well.

> And the second telling thing is the way that
> you have treated and continue to treat the
> blacks and the indians.

Indians in the Amazon are suffering at this very moment. Brazil must change that attitude. But Blacks have been living with the rest of the population all way long. So, what else can be done. There still lots of poverty in Latin America that affects everyone, not only Blacks.

> The ruling group
> are those of european descent or who look
> and/or espouse eurocentricity.

That is not true. The ruling group does not care much other than themselves. You have to visit Latin America to understand how things works. Latin America is a complex continent, that deserves study. I can't explain thing by using just one or two arguments.

> So I sense a lot of disingenuousness in what
> you say.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
— Ruth McKenney

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| 16211|2005-03-21 17:59:29|Mahari|Re: Fwd: African Olmec Reality 1|

Hi, Omar,

"> And like many

> AfrikanAmerican you spout and spew
> eurocentric jibberish and you don't even know
> it.

I am not African American, but mestizo (Spanish + Native)"

Sorry, I was not suggesting that you were Afrikan-American.
What I mean is that your attitude is like many Afrikan-Americans who are also
eurocentric and don't even know it. And they wholeheartedly support
the euro agenda and are frequently unaware that their attitudes
and actions, in effect, say or show "white is right".

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 21

In honor,

HTTP,

Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Mon, 21 Mar 2005 15:03:06 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality 1

Hi Mahari

> It's getting late and I haven't caught up with
> all the weekend postings but my assessment
> is that you are caught up in what you described
> as the "hispanic confused identity" syndrome
> or something to that effect.

That syndrome affect all peoples that have mixed backgrounds. Black-
White, Native-White, Chinese-Hindu, Christian-Jew, etc, etc.

> And like many
> AfrikanAmerican you spout and spew
> eurocentric jibberish and you don't even know
> it.

I am not African American, but mestizo (Spanish + Native)

> That's the power of socialization.
> Take a moment - honestly, it will take several -
> and ask yourself why you so quickly dismiss
> a powerful Afrikan presence in ancient America.

I don't believe in diffusionism. I believe diffusionism is only a
conplot to take away the heritage of Native Americans. They, natives,
were the ones that build all those great civilizations of the past.
I don't think racism is fine, and diffusionism is racism against
native people.

> We always have been a powerful people and we
> still are. The problem - which is a good thing,
> I hope - is that we are not generally a militaristic
> people. We tend to be an accepting, generous
> people.

I believe Blacks deserve to be known. That's why I came here in the
first place.

> As is the case in everyday life when you give things
> away people tend not to value it or you and ultimately
> take advantage and call you a fool.

It is not my case.

> That's like calling the generous earth a fool. Yes,
> people take advantage of her and give her next to
> no thanks. Yet, she does and always will reign
> SUPREME.

I love Mother Earth as well,

Regards,

Omar Vega

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| 16212|2005-03-21 18:04:20|Omar E. Vega|Re: Diffusionism = Racism? (Olmecs were natives)|

Ask please this expert:

(1) Professor Michael Coe of the anthropology department at Yale University.

Actually, most professional archeologist agree that Olmecs were Native Americans. A logical conclusion after all.

And if you still believe in those afrocentric fantasies, please read this:

Is called "Robbing Native American Cultures"

<http://www.thehalofmaat.com/modules.php?name=Articles&file=article&sid=73>

That's an excelent site. They specialize in destroying fantasies.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Of course it is,
>>
>> People has been told Native Americans are not the ones who

developed

>> the civilizations in their own lands. They had to wait for

somebody

>> else to progress. That's false.
>
>
>
> I've asked you for quotes from such people matching what you claim
> they believe yet you still haven't produced any. You continue to

post

> links to websites promoting the perspective of cross cultural
> influence without quoting any statements of a belief in racial
> inferiority.
>
>
>
> Anthropology (professional) has
>> proved from long time ago that every single civilization in the
>> Americas was done by the native american peoples.
>
>
>
> Such anthropology has also made claims of Indigenous cultures
> influencing others. In effect, from the way you're currently
> expressing things, Indigenous cultures to the north had to wait for
> Indigenous peoples to the south to help civilize them. If some
> anthropologist claims that the Aztec kalendar and writing system

had

> been influenced by the Mayans, such a person is a Mayan racist

trying

> to steal the Aztecs heritage away. Or if some anthropologist

claims

> that the Roman solar kalendar and alphabet had ultimately been
> influenced by the solar kalendar and writing system of Kamat (via
> Fnixw and Greece), such a person is a racist trying to steal Latin
> culture away. Likewise for anyone claiming influence in Nippon

from

> Zhong-gwo. And let's not forget the poor Dine (Navajo) who those
> racist anthropologists must be claiming had to "wait" for the

Anastasi

> to bring culture to them.
>
> Unless those are the perspectives you're willing to attempt to

defend,

> you can't hold to a simple "Diffusionism = Racism" equation.
> Diffusionism is a historical reality and even the misapplication of

it

> can't honestly be considered racist without corroborating

statements.

>
>
>
>
>>
>> At this moment, if one has patience and time, one could follow

the

>> development of hundred of cultures and dozens of civilizations in
> the
>> Americas from very humble beginning to the heights societies of

the

>> Mayas, Incas and Aztecs.
>
>
>
> Which one of these are you willing to claim had not been influenced

by

> a previous Indigenous culture?
>
>
>
>>
>> Those civilizations are the source of pride of natives americans

and

>> their descendents. And it is just an injustice to take the past

from

>> them.
>>
>> That's what I think.
>
>
>
> Well then from that perspective it's the anthropologists themselves
> who are trying to take the past from all of them except the Olmecs.
>
>
>>
>> Follows something about the link between diffusionism and white-
>> racism. And several diffusionist links that crowd the web.
>>
>> -----
>> Pick up at random:
>> -----
>> Diffusionism:
>>
>> Diffusionism is the theory about the development of cultures and
>> technologies, particularly in ancient history. The theory holds

that

>> a given innovation will have been initiated within a specific
>> culture, but that it would then 'diffuse' by various means from

this

>> starting point.
>>
>> -----
>> In the Americas there were influences between different groups,

and

>> continuous migrations.
>>
>> But claiming that the Natives need outside help to develop is

pure

>> racism
>
>
>
>
> Did the Italians need outside help from Zhong-gwo and the Aztecs to
> develop spaghetti or did they develop it with no cross cultural
> influences whatsoever?
>
>
>
>>

>> Read this. It say the natives have nothing to do with the Olmecs.
> Lol.
>>
>> "clearly show that the Olmecs were not Indians"
>>
>> <http://www.essaysbyekowa.com/olmecs.htm>
>
>
>
> The full quote is:
>
> "clearly show that the Olmecs were not Indians with "baby faces,"

or

> Indians who looked like Blacks (although a few Olmecs did mix with

the

> Native Americans)"
>
>
> Why did you deliberately not provide the quote in full?
>
>
>
>>
>> Other more.
>>
>> <http://www.theperspective.org/olmecs.html>
>>
>> This time about Indians from India, they say they were the Olmecs.
>>
>> <http://www.viewzone.com/gene.olmec.html>
>>
>> This about chineses and olmecs,
>>
>> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>
>>
>> This about jews and olmecs,
>>
>> <http://www.hope-of-israel.org/olmec.htm>
>>
>> But also green martians, look:
>>
>> <http://www.halexandria.org/dward359.htm>
>>
>> -----
>>
>> It seems everyone on earth want to rob the legagy from the Native
>> American people. Nobody can believe that "dumb" guatemalians

could

>> have created such superb civilizations. So they preffer to assign
> the
>> merits to other peoples.
>
>
>
> It seems you keep making these claims for what other people believe
> without ever showing them making such statements. Then you

generalize

> it to "Native Americans" even though you only show the focus to be

on

> the Olmecs. It seems that there are individuals of every ethnicity
> that like to play the victim as an excuse to engage in what they

feel

> to be "righteous indignation".
>
> Not agreeing with other peoples' perceptions is one thing,
> mis-characterizing them is another.
>
>
> Djehuti Sundaka
>
>
>
>>
>> Well, at least shows Native Americans where outstanding people,

that

>> build such glorious civilizations that every group want to claim

for

>> themselves.
>>
>> I believe current people from Southern Mexico and Guatemalans are
> the
>> descendent of Olmecs and Mayans. Poor people at this period of

time,

>> but with a great past.
>>
>> Regards,
>>
>> Omar Vega
>>
>>-----
>>>>
>>>> As I've explained on another list, if mere diffusionism is to

be

>>> simply
>>>> equated to racism, then anyone who accepts Olmec influence on
>>> Mayans and
>>>> Maya influence on Aztecs and all of their general influence

on

> the
>>>> "Mound Builders" of the Mississippi river valley

civilizations

> is
>> a
>>>> racist. It can't just be racist for some and not racist for
>> others
>>>> holding to the same ideas.
>>>>
>>>
>>> Also, it is rare for "diffusion" to be unidirectional

regardless

> of
>>> the relative cultural levels involved.
>>>
>>> For example, Western civilization is indebted to Amerindians

for

>> the
>>> potato and corn, two of the most important crops in the world
> today.
>>>
>>> The potato plays a key role in preventing famine in many high
>>> altitude areas around the world.
>>>
>>> Maybe we should use a term like race-oriented diffusion to

refer

> to
>>> G. Elliot Smith type theories.
>>>
>>> Regards,
>>> Paul Kekai Manansala

| 16213|2005-03-21 18:16:01|Omar E. Vega|Re: Fwd: African Olmec Reality I|
Mahari,

>I don't think I need to remind you that both Spain and Rome(Romans)
>are in Europe. And I sense some level of pride in your comment about
>the Spanish language and the Romans. How do you have such pride
>in that European-ness and NOT have some eurocentricity as well?
>I not attempting to tell you how you think just probing.

Spain was multicultural:

Spain was iberian native, celt, phoenician, cartago, roman, jew,
germanic, moor, arab, gypsy, etc., etc., It's not a race but an
universe. Their legacy to Hispanic America was their language,
traditions, religion, way of living, etc.

Spanish culture is a "software" very attractive. Once someone fall in
that net can't left it. We would not be Latinos if not were because
we learn our way of living from Spain. Some of us are Blacks, others
are Indians, others are Germans, and others are Spaniards, most are
mixed, but all Speak Spanish, so they have been reprogrammed to the
Spanish mentality. Don't you see it? I am talking about software, not
hardware :)

Ole!

Regards,

Omar Vega

| 16214|2005-03-21 18:22:38|Omar E. Vega|Re: Fwd: African Olmec Reality I|
Hi,

>>I am not African American, but mestizo (Spanish + Native)"

>Sorry, I was not suggesting that you were Afrikan-American.
>What I mean is that your attitude is like many Afrikan-Americans who
>are also
>eurocentric and don't even know it. And they wholeheartedly support
>the euro agenda and are frequently unaware that their attitudes
>and actions, in effect, say or show "white is right".

I am not eurocentric. I think the time of Europe is passing away. I
want my own people to develop.

I believe in a global society where all the races have the right to
respect. I believe in an Universal History, where peoples around the
world are reflected.

I hate "centrism" of any color, although I am fascinated with the
history of native americans. And I want to know the cultural
contributions of all the races that came to the Americas. I want to
know more about Africa.

Regards,

Omar Vega

| 16215|2005-03-21 18:31:38|osirica|Re: Diffusionism = Racism?|
My only problem with diffusionism is that it can be used as a double
edged sword. Diffusionism is easily susceptible to semantic word play.
And word play is the gateway to misinformation. Diffusionism is done
with Ethiopia, with "proto-caucasoids" and "everyone is Afrikan Black
because everyone is human"...

The Olmecs may have well been Black but they were most likely not
africans any more or less than japanese or Europeans are africans. (I
am open to the idea that Muslim Africans traveled there before columbus)

--- In Ta_Seti@yahoogroups.com, Djehuti Sundaka wrote:
> Mother of us all, or sister? Olmecs a puzzle
> <http://www.timesunion.com/AspStories/storyprint.asp?StoryID=341973>
>
> As I've explained on another list, if mere diffusionism is to be simply
> equated to racism, then anyone who accepts Olmec influence on Mayans and
> Maya influence on Aztecs and all of their general influence on the
> "Mound Builders" of the Mississippi river valley civilizations is a
> racist. It can't just be racist for some and not racist for others
> holding to the same ideas.
>
> Djehuti Sundaka

| 16216|2005-03-21 18:31:48|Mahari|Re: Fwd: African Olmec Reality 1|

>> We always have been a powerful people and we

>> still are. The problem - which is a good thing,
>> I hope - is that we are not generally a militaristic
>> people. We tend to be an accepting, generous
>> people.

>>I beg to differ: the indigenous armies of the areas in question were

NOT accepting, powerless pacifists. Obsidian bladed weaponry
contradicts the claim of a compliant, pacific Indigenous environment.<<

>

Kenneth,
I have to defend Omar for the above - the part between double lines.
That was my comment about Afrikans not his comment about
South Americans.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

--- On Mon 03/21, noifist <noifist@yahoo.com> wrote:

From: noifist [[mailto: noifist@yahoo.com](mailto:noifist@yahoo.com)]
To: Ta_Seti@yahoogroups.com
Date: Mon, 21 Mar 2005 22:14:21 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality 1

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
Greetings, this Kenneth/Noifist responding herein...
> Hi Mahari
>
>> It's getting late and I haven't caught up with
>> all the weekend postings but my assessment
>> is that you are caught up in what you described
>> as the "hispanic confused identity" syndrome
>> or something to that effect.
>
> That syndrome affect all peoples that have mixed backgrounds. Black-
> White, Native-White, Chinese-Hindu, Christian-Jew, etc, etc.
>
>> And like many
>> AfrikanAmerican you spout and spew
>> eurocentric jibberish and you don't even know

>> it.
>
> I am not African American, but mestizo (Spanish + Native)
>
>> That's the power of socialization.
>> Take a moment - honestly, it will take several -
>> and ask yourself why you so quickly dismiss
>> a powerful African presence in ancient America.
>
> I don't believe in diffusionism. I believe diffusionism is only a
> complot to take away the heritage of Native Americans.

Dr. Ivan Van Sertima is a trained anthropologist. He used data made manifest through research using primary resource materials as the basis for his conclusions. He has emphasized that Africans DID NOT bring "civilization" to the indigenous populations of the Americas. All peoples have been affected by some level of "diffusionism." The problem is in the Eurocentric approach to researching cultures. This view has it that anything worthy of note (in the view of Eurocentrists) must be directly or indirectly the result of European influence. Herein lies the problem. True to form, however, Europeans never view themselves as being the recipients of Diffusion from non-European societies, but ALWAYS see AFRICAN societies as having been the recipients of one form or another of such a process.

If anything, as my research seems to indicate, it is AFRICAN peoples who make such a legitimate complaint about such practices (diffusion into African cultures as the basis for anything innovative within African societies).

They, natives,
> were the ones that build all those great civilizations of the past.

To which specific researcher do you refer?

> I don't think racism is fine, and diffusionism is racism against
> native people.

Diffusion is not racist, as a process, unless the inference is that everything of note, found within a host culture, is the result of diffusion from another culture. I have not found this to be the case with respect to Van Sertima's theories. Even here, nothing is definitive.
>
>> We always have been a powerful people and we
>> still are. The problem - which is a good thing.
>> I hope - is that we are not generally a militaristic
>> people. We tend to be an accepting, generous
>> people.

I beg to differ: the indigenous armies of the areas in question were NOT accepting, powerless pacifists. Obsidian bladed weaponry contradicts the claim of a compliant, pacific Indigenous environment.
>
> I believe Blacks deserve to be known. That's why I came here in the
> first place.

Thanks but, as an African, your statement comes off a tad patronizing. It is equally hard to swallow relative to your (IMO) "WHITEWASHING" of the harshness of African servitude in "South" America.
>
>> As is the case in everyday life when you give things
>> away people tend not to value it or you and ultimately
>> take advantage and call you a fool.

> It is not my case.
>
>> That's like calling the generous earth a fool. Yes,
>> people take advantage of her and give her next to
>> no thanks. Yet, she does and always will reign
>> SUPREME.
>
> I love Mother Earth as well,
>
> Regards,
>
> Omar Vega

Regards,

Kenneth

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- > My only problem with diffusionism is that it can be used as a double
- > edged sword. Diffusionism is easily susceptible to semantic word

play.

- > And word play is the gateway to misinformation. Diffusionism is done
- > with Ethiopia, with "proto-caucasoids" and "everyone is African

Black

- > because everyone is human"...
- >
- > The Olmecs may have well been Black but they were most likely not
- > Africans any more or less than Japanese or Europeans are Africans.

(I

- > am open to the idea that Muslim Africans traveled there before

Columbus)

I agree with you. Diffusionism has been used against Africa. Specially against Africa.

When the whites colonized Africa and found the ruins of Zimbabwe they could not accept those were the heritage of local people. So they invented the story that the Phoenicians built it.

When the archeologist found some Egyptian Pharaohs with Black features they invent the Hamitic race to explain it.

Other point. It is very possible that a Black race -known as Australoids- entered the Americas in one of the waves of migration. At the time of the crossing of the Bering Strait, the Australoids -also known as Vedas- were expanding all over Asia. They got established in Southern India where they developed the earliest Indian Civilizations, before the invasions of the Barbarians (known as Aryans).

Some continued to South East Asia, Australia and New Guinea. And they mixed with other races to form the Polynesians. Other branch continued to East Asia, and it might have crossed to the Americas. There are some evidences of Australoids in the Americas.

By the time of the contact the Native Americans have a lot of physical variation. Most have straight hair and copper-colored skin, but the features, size and aspects varied very much. Some looked Europeans, others Japanese, and African as well (although with straight hair)

Regards,

Omar Vega

| 16218|2005-03-21 19:14:15|Paul Kekai Manansala|Re: Diffusionism = Racism?

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

- >
- > Because Spain is still important to us.
- >

I don't think Spain is important to many millions of people living in "Latin America."

- > I don't justify Spanish crimes of the past at all.

Well, I'm not the only one here who feels that you have made Spanish seem very loving compared to those hateful British and French (and now Muslims?). As Mahari said "one big happy family."

Then how come there is still genocide in Chiapas, Colombia and the slums of Brazil?

I have heard many people use the word "cholo" with very derogatory tones against Chicanos or even people just interested in Indian culture.

Regards,

Paul Kekai Manansala

| 16219|2005-03-21 19:37:36|Omar E. Vega|Re: Diffusionism = Racism?

Hi Paul,

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
- >>
- >
- >> Because Spain is still important to us.
- >>
- >
- > I don't think Spain is important to many millions of people living
- > in "Latin America."

>

I believe you are wrong. We have a relation of love and hate with Spain. We hate some of its past: Indian wars, slavery, inquisition, etc. We love Spanish culture: literature, music, arts, science, philosophy.

You have to know that good and evil are very remarked in Spain history. And one thing we admire for sure: Spain has personality.

>

>> I don't justify Spanish crimes of the past at all.

>

> Well, I'm not the only here who feels that you have made Spanish seem very loving compared to those hateful British and French (and now Muslims?). As Mahari said "one big happy family."

First I say Muslims terrorists. I can't accept what they did in Madrid, nor what they did in New York the 11 of September, or in Russia, in the theatre and in the primary school.

British have always being enemies of the Spaniards. After independence gringos became the enemies of latinos. So the history continues. Latinos and gringos are like dogs and cats.

>

> Then how come there is still genocide in Chiapas, Columbia and the slums of Brazil?

>

If there is a genocide in Chiapas the fault is of the Mexican Government. No one else to blame.

Colombia is a real tragedy. The drug has that country converted in the most dangerous on earth. That is not racism, please, is a country that is desintegrating while we are looking. A real pain for Hispanics, believe me.

Brazil can't control poverty in a democratic manner. It has failed on that every single time. Poverty is the its principal problem, and the control of criminality.

> I have heard many people use the word "cholo" with very derogatory tones against Chicanos or even people just interested in Indian culture.
>
> Regards,
> Paul Kekai Manarsala

Not only cholo. Remember that we also use "gringo". Is a nasty custom in the Hispanic word to apply nicknames to people. There are some that are very nasty. fat people, high people, small people, dark people, white people, rich people, poor people, everyone has a naughty nickname. Although they are not directed to a particular group. But, there are also stupid people everywhere.

Regards,

Omar Vega

| 16220|2005-03-21 19:44:36|Mahari|Re: Why Egypt and not Nigeria?|

>>But what is a reality is that we are a community of nations with the same roots, cultures and past, and that we identify between us. Most Hispanic Americans still call Spain the Mother Land.<<

I repeat Spain is in EUROPE. Yet, you say that you or your fellow Hispanics are not eurocentric. The huge, huge majority of people are very partial to their "Mothers".

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Tue, 22 Mar 2005 00:43:47 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

Raymond,

--- In Ta_Seti@yahooogroups.com, Immmre wrote:
> Omar,

>
> I hope you see I was trying to make a larger point.
> It is sufficient to say that I was born in a Central American

> country and was dragged away by my parents at the
> ripe age of fifteen. (Perhaps more detail in a private
> conversation off-line if you'd like.)
>

It would be a pleasure to talk to you off-line. Please write me and we start.

> It is common knowledge that "Latin Americans" tend to
> be a generally warm, accepting, friendly people and that
> the dual society that developed in the US is largely ab-
> sent among us.

You bet.

> But the region was once also a huge
> slave market with a complex system of racial castes

That is one thing that is not accurate. There were regions of the Spanish Empire with large numbers of Black slaves. In others the abuse was against Indians. And in countries like mine, where intensive agriculture was not practical and with quite a few slaves, the practice was to use the forced labour of prisoners.

Although Spaniards' landlords were cruel many times, there were a lot of free blacks in Hispanic Americas. Besides, Blacks could buy legally their freedom and many did.

There is a myth on the Spanish Empire. The white anglosaxons blame all the crimes of the world against the Spaniards, but they forgot to look at the mirror.

Same facts:

(1) England and France owned most of the Black Slaves in America.

(2) Spaniards bought most of their slaves from British and French traders.

(3) Spaniards have laws regulating slavery; not the others have such. The slaves have legal rights and both church and the government enforced them. You have to study this topic. In the Spanish Empire, with all its brutality, appeared from the first time in human history, fighters for the human rights.

And most important of all:

(4) Immediately after the independence the slaves were liberated (1810-1820).

I recommend you see this. Perhaps it changes your mind.

<http://www.freerepublic.com/forum/a39d38e0d14db.htm>

> where revolts were both common and brutally punished.
> (Read for example, Leslie B. Rout Jr. The African Ex-
> perience in Spanish America, and any number of accounts
> of resistance by the indigenous people themselves.)
>

Spaniards were brutal in warfare. No matter the color of skin you have. That's the reason our countries fought them and defeated them.

> It is also true that the teaching of this aspect of history
> has been largely ignored in the region's schools. (At least
> that was the case the last time I looked.) This is important,
> because without this knowledge it is easy to swallow
> the official ideology of the "Universal Latin American Man"

This is not an ideology, it is just something that happens naturally. But things are not very simple. In Latin America the three races are present in different proportions. So in some countries you see white and black populations without natives (Caribbean), in others you see native and white populations without black (Southern South America), others are mainly native (Andes), or mainly white (Argentina/Southern Brazil) or mainly black (Haiti). So the realities are different in every country.

That's why I ask from which country you are from. Costa Rica, Panama or Guatemala are not the same. Even they are all hispanics and live very close.

But what is a reality is that we are a community of nations with the same roots, cultures and past, and that we identify between us. Most Hispanic Americans still call Spain the Mother Land.

> and difficult for anyone to truly understand what you mean
> when you say you are Mestizo.

I am common Chilean. Mestizo means -in the ancient racist language of the Spaniards- a mixture of Native and Spaniard. Most mestizos always lived in Spanish society.

> After all, you are much more
> than an exotic cocktail of "Indian" and Hispanic genes -- if
> there is such a thing.

Mestizos are the large majority of Hispanic American population by far. Also, most "white" Brazilians are mestizos.

> The word has a very revealing history;
> one upon which you have barely touched.
>

Yes. I would like to learn more about it. That's why I am here. I'm interested in the African roots of the Latin arts.

Regards,

Omar Vega

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| 16221|2005-03-21 19:47:48|clyde winters|Re: Diffusionism = Racism? (Olmecs were natives)|

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
> Ask please this expert:
>
> (1) Professor Michael Coe of the anthropology
> department at Yale
> University.
>
> Actually, most professional archeologist agree that
> Olmecs were
> Native Americans. A logical conclusion after all.
>
> And if you still believe in those afrocentric
> fantasies, please read
> this:
>
> Is called "Robbing Native American Cultures"
>
> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)
> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)
>
> That's an excelent site. They specialize in
> destroying fantasies.
>
>
> Regards,
>
> Omar Vega

Hi

I hope you will check out my site where I demolish the
propaganda of Haslip-Viera, Ortiz de Montellano and
Barbour (1997) . Enjoy

<http://geocities.com/olmec982000/ortiz1.htm>

Clyde

Do you Yahoo!?

Yahoo! Mail - Helps protect you from nasty viruses.

http://promotions.yahoo.com/new_mail

| 16222|2005-03-21 19:58:42|Mahari|Re: Diffusionism = Racism?|

>>Look. When Spain have its Civil War many Latinos went there to fight
and died. Because Spain is still important to us.

For the Madrid bombings, Latinos in general felt the impact and a
huge hate for those muslims terrorists.

I don't justify Spanish crimes of the past at all. If you wish, I can
give you a long list of them. However, that's is part of the past.
We, Chileans, have already forgotten them.<<

Omar,

It seems you could be a nice guy but, it seems clear to
me that you are conflicted about whether you are
eurocentric or not. You talk constantly about your
connection and your appreciation even love (my word)
for Spain (Europe) and the Spanish(europeans). You
even go so far as to defend them who enslaved
and murdered blacks and Indians.

It's good, I think, to be able to forget certain
things and move on. However, if you are
going to put the past behind you, you
should be sure that the past IS behind you.

And I say that the European/Spanish past
philosophy of oppression is not in the past
but malingers on in the present like a silent
deadly cancer or virus. And it quietly saps
the joy of life from people of color.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 21

In honor,

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Tue, 22 Mar 2005 01:21:07 -0000
Subject: [Ta_Seti] Re: Diffusionism = Racism?

>
> Omar, I don't think anyone here buys your 'defender of indigeneous
> culture' pose. We have seen how you have given the Spaniards a nice
> cuddly facade.
>

So, Spaniards and Indians were mortal enemies. Therefore, one must
choose one side. Isn't it? Well, what happens with people that
descend of both sides? What happens with countries that have both
heritages?

Tell me please, Mexico is Indian or Hispanic?

Peru is Indian or Hispanic?

Dominican Republic is Black or Hispanic?

Brazil is White or Black?

> Bernard Ortiz de Montellano, a thoroughly Eurocentric fellow, tried
> to come on with this same mask.

I don't use masks. I defend Indian heritage because is the past of
my nation, and mine as well. And Spanish heritage is also mine.

Look. When Spain have its Civil War many Latinos went there to fight
and died. Because Spain is still important to us.

For the Madrid bombings, Latinos in general felt the impact and a
huge hate for those muslims terrorists.

I don't justify Spanish crimes of the past at all. If you wish, I can
give you a long list of them. However, that's is part of the past.
We, Chileans, have already forgotten them.

If you want to judge me, do it for the crimes the Chilean people has
committed, not ancient Spaniards.

By the way, I am not eurocentric at all. I prefer Latin America
above all. I hope our continent develop and take its place in this
global world. That only depends on us.

>
> All cultures develop through some degree of interaction and
> diffusion.
>

Of course you are right in that point.

I just say I don't believe in that theory... that's all.

> Regards,
> Paul Kekai Manansala

Regards,

Omar Vega

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| 16223|2005-03-21 20:04:03|Omar E. Vega|Re: Why Egypt and not Nigeria?|

>>>But what is a reality is that we are a community of nations with
>the
>same roots, cultures and past, and that we identify between us. Most
>Hispanic Americans still call Spain the Mother Land.<<
>
>I repeat Spain is in EUROPE. Yet, you say that you or
>your fellow Hispanics are not eurocentric. The huge,
>huge majority of people are very partial to their "Mothers".

Hey,

The roots of Spain are not only European but also Moor and Jewish. The fact that Spain is geographically located in Europe is just an accident. In fact, they were considered outsiders to Europe for most of the history. Do you consider Turkey to be an European state? Well, they do. They are trying to enter the EU and are in the same situation that Spain some decades ago.

In any case, why we should discard that part of our heritage? Why don't we add that to our Native American and Black heritages?

That's the idea. To add, not to subtract.

And the eurocentric idea has to be replaced by a fair globalize concept of peoples and history.

Regards,

Omar Vega

| 16224|2005-03-21 20:08:34|Paul Kekai Manansala|Re: Diffusionism = Racism?|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Hi Paul,
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

wrote:

>>>
>>
>>> Because Spain is still important to us.
>>>
>>
>> I don't think Spain is important to many millions of people

living

>> in "Latin America."
>>
>
> I believe you are wrong. We have a relation of love and hate with
> Spain. We hate some of its past: Indian wars, slavery,

inquisition,

> etc. We love Spanish culture: literature, music, arts, science,
> phylosophy.
>

No, the Afro-Latinos I have known, mostly from Puerto Rico, Dominican Republic and Panama, do not give a lick about Spain.

I have Chicano friends who despise anything "Hispanic."

And there are millions of Indians in Mexico and Peru who can't even speak Spanish. How can they "love Spanish culture? They live almost like their ancestors a thousand years ago.

Regards,

Paul Kekai Manansala

| 16225|2005-03-21 20:16:25|Mahari|Re: Why Egypt and not Nigeria?|

>>The problem with that strategy is that was so effective we don't even know what we are. I am not kidding.<<

You know what, Omar? I think that you are in the process of buying into that South American tactic. And you are becoming exactly who they want you to be: a person who espouses, loves europe and is devoted to her, but believes that there is no "race" - should I say. And you know no race consciousness would be great, really. But that is not what situation is. As long as you are devoted to europe and eurocentricity eurocentrics don't have anything to worry about because you will defend them. An example, is the statement that hispanics wanted to go and fight for Spain and how bad they felt for Spain during terrorist attacks. I hate to see anyone suffer but I must say I thought perhaps they deserved it. A beautiful young black woman told me she had racial epithets hurled at her while walking down the streets in Spain. It's possible that the Spanish harbor some resentment toward blacks due to the reign of the Moors over Spain. But like you said earlier that is in the past. BTW, what do Spaniards think about the Moors control over Spain for 800 years?

Free India's Blacks.....

Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12951, March 21

In honor,
HTP,
Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahooogroups.com
Date: Tue, 22 Mar 2005 01:42:07 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

--- In Ta_Seti@yahooogroups.com, "Paul Kekai Manansala"
wrote:
>
> --- In Ta_Seti@yahooogroups.com, "noirfist" wrote:
>>
>> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega"
wrote:
>>
>> In fact, it was far worse, in many respects, as the idea was to
> seek
>> means by which the African would not seek to rebel against his
>> enslavement (i.e. in "allowing" periods for dancing, merrymaking,
>> etc.). Likewise, Brazil's so-called racial mixing "policy" is
> nothing
>> more than an extremely poorly constructed covert practice
>> of "bleaching/whitening" out, if you will, the African component
> of
>> the population. In otherwords, the attempt was to get Africans,
as
>> here, to some degree, to by into marrying progressively "whiter,"
> the
>> end result being, again, the "de-Africanization" of the
> population.
>>
>
> Yes, that's why I don't believe any of the statistics on mestizos,
> mulattos and "pure Europeans."
>
> Because of the assimilation strategy of Hispanics these stats
cannot
> be trusted. They simply say what they want them to say.
>
> Regards,
> Paul Kekai Manansala

Dear Paul,

The problem with that strategy is that was so effective we don't even
know what we are. I am not kidding.

Regards,

Omar Vega

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| 16226|2005-03-21 20:19:49|Mahari|Re: Fwd: African Olmec Reality I|

>>Spanish culture is a "software" very attractive. Once someone fall in
that net can't left it. We would not be Latinos if not were because
we learn our way of living from Spain. Some of us are Blacks, others
are Indians, others are Germans, and others are Spaniards, most are
mixed, but all Speak Spanish, so they have been reprogrammed to the
Spanish mentality. Don't you see it? I am talking about software, not
hardware :)

Ole!<<

Hmmmmmm!??

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]

To: Ta_Seti@yahoogroups.com
Date: Tue, 22 Mar 2005 02:15:47 -0000
Subject: [Ta_Seti] Re: Fwd: African Olmec Reality I

Mahari,

>I don't think I need to remind you that both Spain and Rome(Romans)
>are in Europe. And I sense some level of pride in your comment about
>the Spanish language and the Romans. How do you have such pride
>in that European-ness and NOT have some eurocentricity as well?
>I not attempting to tell you how you think just probing.

Spain was multicultural:

Spain was iberian native, celt, phoenician, cartago, roman, jew,
germanic, moor, arab, gypsy, etc., etc., It's not a race but an
universe. Their legacy to Hispanic America was their language,
traditions, religion, way of living, etc.

Spanish culture is a "software" very attractive. Once someone fall in
that net can't left it. We would not be Latinos if not were because
we learn our way of living from Spain. Some of us are Blacks, others
are Indians, others are Germans, and others are Spaniards, most are
mixed, but all Speak Spanish, so they have been reprogrammed to the
Spanish mentality. Don't you see it? I am talking about software, not
hardware :)

Ole!

Regards,

Omar Vega

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| 16227|2005-03-21 20:25:44|Omar E. Vega|Re: Diffusionism = Racism?|
Hi Mahari,

>Omar,
>It seems you could be a nice guy but, it seems clear to
>me that you are conflicted about whether you are
>eurocentric or not. You talk constantly about your
>connection and your appreciation even love (my word)
>for Spain (Europe) and the Spanish(europeans). You
>even go so far as to defend them who enslaved
>and murdered blacks and Indians.
>It's good, I think, to be able to forget certain
>things and move on. However, if you are
>going to put the past behind you, you
>should be sure that the past IS behind you.
>And I say that the European/Spanish past
>philosophy of oppression is not in the past
>but malingers on in the present like a silent
>deadly cancer or virus. And it quietly saps
>the joy of life from people of color.

I tell you why I am in peace. Because we beat the Spaniards!! We had
a very bloody war of Independence and we kick their asses out of my
country and most of Latin America. So, after we won such a war why
should we continue hating those guys?

During the Spanish Civil War things turned upside down. This time
thousands of Spaniards run for their lives to many countries of Latin
America, and we received them with open arms. Why should we not? they
are very much like us.

Believe it or not, in the past, many europeans -mainly Spaniards,
Portugueses, French and Italians- run to Latin America because in
their countries they were dying of hunger. That was the time when
people came to Latin America to "make the America"; the American
dream

Remember that, we like it or not, part of our ancestors were
Spaniards. So, how could I hate those ancestors; that would be hating
myself. I feel the same respect for my native ancestors.

And I am not white, I am also a "person of color", although I prefer to be called a Chilean, or a mestizo if you wish.

Regards,

Omar Vega

| 16228|2005-03-21 20:33:20|Mahari|Re: Why Egypt and not Nigeria?|

>>In any case, why we should discard that part of our heritage? Why don't we add that to our Native American and Black heritages?

That's the idea. To add, not to subtract.

And the eurocentric idea has to be replaced by a fair globalize concept of peoples and history.<<

Indeed, add, don't subtract but don't dominate either.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 21

In honor,

HTP,

Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]

To: Ta_Seti@yahoogroups.com

Date: Tue, 22 Mar 2005 04:03:44 -0000

Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

>>>But what is a reality is that we are a community of nations with
>the
>same roots, cultures and past, and that we identify between us. Most
>Hispanic Americans still call Spain the Mother Land.<<
>
>I repeat Spain is in EUROPE. Yet, you say that you or
>your fellow Hispanics are not eurocentric. The huge,
>huge majority of people are very partial to their "Mothers".

Hey,

The roots of Spain are not only European but also Moor and Jewish.
The fact that Spain is geographically located in Europe is just an
accident. In fact, they were considered outsiders to Europe for most
of the history. Do you consider Turkey to be an European state? Well,
they do. They are trying to enter the EU and are in the same
situation that Spain some decades ago.

In any case, why we should discard that part of our heritage? Why
don't we add that to our Native American and Black heritages?

That's the idea. To add, not to subtract.

And the eurocentric idea has to be replaced by a fair globalize
concept of peoples and history.

Regards,

Omar Vega

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| 16229|2005-03-21 20:37:10|Omar E. Vega|Re: Diffusionism = Racism?|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

>
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>
>> Hi Paul,
>>
>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
>> wrote:
>>>

>>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
> wrote:
>>>>
>>>>
>>>> Because Spain is still important to us.
>>>>
>>>>
>>>> I don't think Spain is important to many millions of people
> living
>>>> in "Latin America."
>>>>
>>>>
>> I believe you are wrong. We have a relation of love and hate with
>> Spain. We hate some of its past: Indian wars, slavery,
> inquisition,
>> etc. We love Spanish culture: literature, music, arts, science,
>> phylosophy.
>>
>
> No, the Afro-Latinos I have known, mostly from Puerto Rico,
> Dominican Republic and Panama, do not give a lick about Spain.
>

Dominican Republic loves Spain, I tell you. They are very proud because they build a monument to Columbus and they claim to have the rests of Columbus itself. And almost every Dominican is Afro-Latino as you said.

Puerto Rico is very proud of speaking Spanish. As far as I know, all the Black Latinos speak spanish as well. Ask them when they are going to switch to English.

And about Panama, I really don't know. Perhaps American influence destroyed their minds :)

> I have Chicano friends who despise anything "Hispanic."
>

Chicanos are out of touch with Hispanic culture. Besides, some Mexicans and Chicanos follow the doctrine of indigenism. However, you can find a lot of contradictions in Mexican indigenism, I tell you.

> And there are millions of Indians in Mexico and Peru who can't even
> speak Spanish. How can they "love Spanish culture? They live

almost

> like their ancestors a thousand years ago.
>

That's is a good point. That's the cultures of the Americas. We Latin Americans love that too. No contradiction about it. But just one point. At this moment most Native Americans are bilingual or Spanish monolingual.

Regards,

Omar Vega

| 16230|2005-03-21 20:46:01|Omar E. Vega|Re: Why Egypt and not Nigeria?|

>An example, is the statement
>that hispanics wanted to go and fight for Spain and how
>bad they felt for Spain during terrorist attacks.
>I hate to see anyone suffer but I must say I thought
>perhaps they deserved it.

I don't think so. If you believe killing inocent people is OK, I believe you are out of your mind.

>A beautiful young black woman
>told me she had racial epithets hurled at her while walking
>down the streets in Spain.

It is possible. Spaniards were not accustomed to have Black people in their country before. Spaniards call Latin Americas "sudacas" as well, which is an insult. Well, we call them "co~~o~~os", which is another insult.

>It's possible that the Spanish
>harbor some resentment toward blacks due to the reign of
>the Moors over Spain. But like you said earlier that is
>in the past.

Most Moors in Spain were not black but Muslims. I tell you; Spaniards hate Muslims because they invaded Spain. Moor means Muslim. And the Saint of Spain is Santiago Matamoros (the Moors' killer).

Regards,

Omar Vega

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 21

In honor,

HTP,

Mahari

| 16231|2005-03-21 20:53:43|clyde winters|Re: Why Egypt and not Nigeria?|

--- "Omar E. Vega" <oevega@yahoo.com> wrote:

>
>
>
>
> Most Moors in Spain were not black but Muslims. I
> tell you, Spaniards
> hate Muslims because they invaded Spain. Moor means
> Muslim. And the
> Saint of Spain is Santiago Matamoros (the Moors'
> killer).
>
> Regards,
>
> Omar Vega
>
>

Hi

you are wrong. The Moors came from West Africa. These

Blacks were not run out of Spain-Portugal until 1492.

you can find out more about these Muslims at the

following site:

<http://geocities.com/clydewinters@sbcglobal.net/WAISLAM.html>

Clyde

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| 16232|2005-03-21 21:07:24|Mahari|Re: Why Egypt and not Nigeria?|

Omar,

My goodness it does seem like you are doing

a lot of fast stepping tap dancing in this post.

No, I really don't think that innocent people

should die. But that is quite frankly what

happens when one group dominates another.

Perhaps, that in itself is a good reason why

no one should allow injustice and oppression

to prevail because we all suffer eventually -

indirectly or directly.

I don't speak Spanish but this is the first time

that I heard that "moor" meant "muslim" in Spanish.

My understanding according to a dictionary

translation:

English Spanish

muslim musulmanes

colored person moreno

moor amare

Additionally, I also had read that "moreno" the very

common Spanish surname comes from "moor".

It is quite interesting that according to the dictionary

it means "colored person"..

Do you care to reconsider? It seems that you are

doing the same thing - that is responding the same

way that you did to Africentric Olmecs theory.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 21

In honor,

HTP,

Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [<mailto:oevega@yahoo.com>]
To: Ta_Seti@yahoogroups.com

Date: Tue, 22 Mar 2005 04:45:57 -0000

Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

>An example, is the statement
>that hispanics wanted to go and fight for Spain and how
>bad they felt for Spain during terrorist attacks.
>I hate to see anyone suffer but I must say I thought
>perhaps they deserved it.

I don't think so. If you believe killing innocent people is OK, I believe you are out of your mind.

>A beautiful young black woman
>told me she had racial epithets hurled at her while walking
>down the streets in Spain.

It is possible. Spaniards were not accustomed to have Black people in their country before. Spaniards call Latin Americas "sudacas" as well, which is an insult. Well, we call them "co?os", which is another insult.

>It's possible that the Spanish
>harbor some resentment toward blacks due to the reign of
>the Moors over Spain. But like you said earlier that is
>in the past.

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Regards,

Omar Vega

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

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| 16233|2005-03-22 06:48:02|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Hi,

As far as I how the Moors are the Moroccans. Moor-rocan:)

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters wrote:

>
> --- "Omar E. Vega" wrote:
>>
>>
>>
>> Most Moors in Spain were not black but Muslims. I
>> tell you; Spaniards
>> hate Muslims because they invaded Spain. Moor means
>> Muslim. And the
>> Saint of Spain is Santiago Matamoros (the Moors'
>> killer).
>>
>> Regards,
>>
>> Omar Vega
>>
>>
> Hi
> you are wrong. The Moors came from West Africa. These
> Blacks were not run out of Spain-Portugal until 1492.
> you can find out more about these Muslims at the
> following site:
> <http://geocities.com/clydewinters@s.../WAISLAM.html>
>
>
> Clyde
>
>

>
>
> Do you Yahoo!?
> Yahoo! Small Business - Try our new resources site!
> <http://smallbusiness.yahoo.com/resources/>

| 16234|2005-03-22 07:24:01|arumese|Re: Diffusionism = Racism? (Olmecs were natives)|
Omar,

One side of an argument can seem very convincing until certain details that are left out are finally brought out into the light.

You might want read Ivan VanSertima's book 'They Came before Columbus.' It has evidence in it that Eurocentric scholars prefer to pretend is none-existent in order to assure their students that the Afrocentric point of view is not to be taken seriously.

Unfortunately, African Americans have long been made aware that Western academia is no friend to Black History. And whether it is for reasons of racism or simple naivety, we know that they have been programmed to limit its influence and presence.

In Egypt, they cite the absence of Negroid (Olmec) type faces to try to prove that Negroes were not involved in that culture. In pre-columbian America, these same Negroid faces are attributed as typical features of Native Americans instead of blacks in order to deny any African presence or influence whatsoever. Obviously, whatever resemblance some modern natives retain from their Negroid/Olmec ancestry is not as strong as the Negroid features expressed on the Olmec heads. Even though the original Negroid Olmec people are no longer around, their African features are reflected in the native population. I guess this naturally gives the false impression that since the people look this way today, they must have always looked this way. The strange thing is that some of those giant Olmec heads are depicted with Afro style hair.

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Ask please this expert:
>
> (1) Professor Michael Coe of the anthropology department at Yale University.
>
> Actually, most professional archeologist agree that Olmecs were Native Americans. A logical conclusion after all.
>
> And if you still believe in those afrocentric fantasies, please read
> this:
>
> Is called "Robbing Native American Cultures"
>
> <http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73>
>
> That's an excellent site. They specialize in destroying fantasies.
>
>
> Regards,
>
> Omar Vega
>
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:
>>
>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>>>
>>> Of course it is,
>>>
>>> People has been told Native Americans are not the ones who developed
>>> the civilizations in their own lands. They had to wait for somebody
>>> else to progress. That's false.
>>
>>
>>
>> I've asked you for quotes from such people matching what you claim
>> they believe yet you still haven't produced any. You continue to post
>> links to websites promoting the perspective of cross cultural influence without quoting any statements of a belief in racial inferiority.
>>
>>
>>
>> Anthropology (professional) has
>>> proved from long time ago that every single civilization in the Americas was done by the native american peoples.
>>>

>>
>>
>> Such anthropology has also made claims of Indigenous cultures
>> influencing others. In effect, from the way you're currently
>> expressing things, Indigenous cultures to the north had to wait
for
>> Indigenous peoples to the south to help civilize them. If some
>> anthropologist claims that the Aztec kalendar and writing system
> had
>> been influenced by the Mayans, such a person is a Mayan racist
> trying
>> to steal the Aztecs heritage away. Or if some anthropologist
> claims
>> that the Roman solar kalendar and alphabet had ultimately been
>> influenced by the solar kalendar and writing system of Kamat (via
>> Fnixw and Greece), such a person is a racist trying to steal
Latin
>> culture away. Likewise for anyone claiming influence in Nippon
> from
>> Zhong-gwo. And let's not forget the poor Dine (Navajo) who those
>> racist anthropologists must be claiming had to "wait" for the
> Anastasi
>> to bring culture to them.
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>>> Those civilizations are the source of pride of natives
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> from
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>> develop spaghetti or did they develop it with no cross cultural
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>> The full quote is:
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>> Indians who looked like Blacks (although a few Olmecs did mix
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>> Why did you deliberately not provide the quote in full?
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>>> Other more.
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Olmecs.
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>>> This about chineses and olmecs,
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>>> This about jews and olmecs,
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>>> <http://www.hope-of-israel.org/olmec.htm>
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>>> But also green martians, look:
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>>> <http://www.halexandria.org/dward359.htm>
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>>> It seems everyone on earth want to rob the legagy from the
Native
>>> American people. Nobody can believe that "dumb" guatemalians
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>>> merits to other peoples.
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>> It seems you keep making these claims for what other people
believe
>> without ever showing them making such statements. Then you
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>> it to "Native Americans" even though you only show the focus to
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>>> Well, at least shows Native Americans where outstanding people,
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> time,
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>>>>> altitude areas around the world.
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>>>>> Maybe we should use a term like race-oriented diffusion to
> refer
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>>>>> G. Elliot Smith type theories.
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>>>>> Regards,
>>>>> Paul Kekai Manansala

| 16235|2005-03-22 07:40:38|Omar E. Vega|Re: Diffusionism = Racism? (Olmecs were natives)|
Hi,

There is evidence of Black people in Spain during the Moorish
invasion. Actually, I can give you a reference of the King Alfonso
el Sabio who describe a moor chief like this:

"He was darker as the bottom of a frying pan"

The point is that the Moors were mainly moroccans, plus berebers and
arabs. Moroccans are Africans. If they are black or not, it is just
a matter of semantics.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:
>
> Omar,
>
> One side of an argument can seem very convincing until certain
> details that are left out are finally brought out into the light.
>
> You might want read Ivan VanSertima's book 'They Came before
> Columbus.' It has evidence in it that Eurocentric scholars prefer
to

> pretend is none-existent in order to assure their students that the

> Afrocentric point of view is not to be taken seriously.

>

> Unfortunately, African Americans have long been made aware that

> Western academia is no friend to Black History. And whether it is for

> reasons of racism or simple naivety, we know that they have been

> programmed to limit its influence and presence.

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> In Egypt, they cite the absence of Negroid (Olmec) type faces to try

> to prove that Negroes were not involved in that culture. In pre-

> columbian America, these same Negroid faces are attributed as typical

> features of Native Americans instead of blacks in order to deny any

> African presence or influence whatsoever. Obviously, whatever

> resemblance some modern natives retain from their Negroid/Olmec

> ancestry is not as strong as the Negroid features expressed on the

> Olmec heads. Even though the original Negroid Olmec people are no

> longer around, their African features are reflected in the native

> population. I guess this naturally gives the false impression that

> since the people look this way today, they must have always looked

> this way. The strange thing is that some of those giant Olmec heads

> are depicted with Afro style hair.

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> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

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>> Ask please this expert:

>>

>> (1) Professor Michael Coe of the anthropology department at Yale

>> University.

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>> Actually, most professional archeologist agree that Olmecs were

>> Native Americans. A logical conclusion after all.

>>

>> And if you still believe in those afrocentric fantasies, please

> read

>> this:

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>> Is called "Robbing Native American Cultures"

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>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)

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>>

>> That's an excelent site. They specialize in destroying fantasies.

>>

>>

>> Regards,

>>

>> Omar Vega

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"

>> wrote:

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>>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

> wrote:

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>>>> Of course it is,

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>>>> People has been told Native Americans are not the ones who

>> developed

>>>> the civilizations in their own lands. They had to wait for

>> somebody

>>>> else to progress. That's false.

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>>> I've asked you for quotes from such people matching what you

> claim

>>> they believe yet you still haven't produced any. You continue

> to

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>>> links to websites promoting the perspective of cross cultural

>>> influence without quoting any statements of a belief in racial

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>>> Anthropology (professional) has

>>>> proved from long time ago that every single civilization in

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>>>> Such anthropology has also made claims of Indigenous cultures

>>>> influencing others. In effect, from the way you're currently

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>>> anthropologist claims that the Aztec calendar and writing system
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>> trying
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>>> that the Roman solar calendar and alphabet had ultimately been
>>> influenced by the solar calendar and writing system of Kamat (via
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>>>>>> Maybe we should use a term like race-oriented diffusion to
>> refer
>>> to
>>>>>> G. Elliot Smith type theories.
>>>>>
>>>>>> Regards,
>>>>>> Paul Kekai Manansala

>> "Most Moors in Spain were not black but Muslims."

That statement presents a category problem. You either miss-spoke or you believe falsely that 'black' means that there can be no Muslims involved; and that where Muslims are, there can be no black people present. Black refers primarily if not exclusively to phenotype. Muslim is a religion.

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Hi,
>
> As far as I how the Moors are the Moroccans. Moor-rocans :)
>
> Regards,
>
> Omar Vega
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
>>
>> --- "Omar E. Vega" wrote:
>>>
>>>
>>>
>>> Most Moors in Spain were not black but Muslims. I
>>> tell you; Spaniards
>>> hate Muslims because they invaded Spain. Moor means
>>> Muslim. And the
>>> Saint of Spain is Santiago Matamoros (the Moors'
>>> killer).
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>> Hi
>> you are wrong. The Moors came from West Africa. These
>> Blacks were not run out of Spain-Portugal until 1492.
>> you can find out more about these Muslims at the
>> following site:
>> <http://geocities.com/clydewinters@s.../WAISLAM.html>
>>
>>
>> Clyde
>>
>>
>>
>> _____
>> Do you Yahoo!?
>> Yahoo! Small Business - Try our new resources site!
>> <http://smallbusiness.yahoo.com/resources/>

| 16237|2005-03-22 07:48:52|arumese|Re: Diffusionism = Racism? (Olmecs were natives)|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>
> Hi,
>
> There is evidence of Black people in Spain during the Moorish
> invasion. Actually, I can give you a reference of the King Alfonso
> el Sabio who describe a moor chief like this:
>
> "He was darker as the bottom of a frying pan"
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> The point is that the Moors were mainly moroccans, plus berebers

and

> arabs. Moroccans are Africans. If they are black or not, it is just
> a matter of semantics.
>
> Regards,
>
> Omar Vega

What's this got to do with the Negro features of the Olmec heads?
Perhaps you responded to the wrong message.

>
>
> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
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>> Omar,
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>> One side of an argument can seem very convincing until certain

>> details that are left out are finally brought out into the light.
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>> You might want read Ivan VanSertima's book 'They Came before
>> Columbus.' It has evidence in it that Eurocentric scholars

prefer

> to
>> pretend is none-existent in order to assure their students that
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>> Afrocentric point of view is not to be taken seriously.
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>> Unfortunately, African Americans have long been made aware that
>> Western academia is no friend to Black History. And whether it is
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>> reasons of racism or simple naivety, we know that they have been
>> programmed to limit its influence and presence.
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>> In Egypt, they cite the absence of Negroid (Olmec) type faces to
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>> African presence or influence whatsoever. Obviously, whatever
>> resemblance some modern natives retain from their Negroid/Olmec
>> ancestry is not as strong as the Negroid features expressed on

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>> Olmec heads. Even though the original Negroid Olmec people are

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>> population. I guess this naturally gives the false impression
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>>>>> that like to play the victim as an excuse to engage in what
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>>>>> Not agreeing with other peoples' perceptions is one thing,
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>>>>>> build such glorious civilizations that every group want to
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> Guatemalans
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racist

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>>>>>> Also, it is rare for "diffusion" to be undirectional
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>>>> of
>>>>>> the relative cultural levels involved.
>>>>>>
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> Amerindians
>>> for
>>>>> the
>>>>>> potato and corn, two of the most important crops in the
> world
>>>> today.
>>>>>>
>>>>>>> The potato plays a key role in preventing famine in many
> high
>>>>>>> altitude areas around the world.
>>>>>>>
>>>>>>> Maybe we should use a term like race-oriented diffusion

to

>>> refer
>>>> to
>>>>>> G. Elliot Smith type theories.
>>>>>>
>>>>>> Regards,
>>>>>> Paul Kekai Manansala

| 16238|2005-03-22 08:08:45|James St. Clair|Re: Africans in the Western Hemisphere before Columbus|
In the jungles of Costa Rica there are a number of black stone balls lined up and pointing exactly to Giza...does anyone know anything about these?

Please visit me at <http://www.paintsaint.com>

Do you Yahoo!?

Yahoo! Sports - [Sign up](#) for Fantasy Baseball.

| 16239|2005-03-22 08:37:11|Djehuti Sundaka|Re: Diffusionism = Racism? (Olmecs were natives)

Are you suggesting that the statements of racism I've asked you for
and that you've consistently failed to provide are going to be
provided by Michael Coe? If not, you're continuing to dodge the
issue and one can only wonder why.

As for a belief on my part in "those afrocentric fantasies", I now
openly challenge you to produce a statement from me claiming a belief
in anything. Are you now going to try to claim beliefs for me without
any statements of support?

Shall I now play the same game you're playing by putting forth a
statement like "If you still believe in those eurocentric
fantasies..." and present websites and individuals supporting the fact
that ethnicities outside of Europe aren't inferior to Europeans (even
though this also hasn't been the subject of our dialog)?

Djehuti Sundaka

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:
>
> Ask please this expert:
>
> (1) Professor Michael Coe of the anthropology department at Yale
> University.
>
> Actually, most professional archeologist agree that Olmecs were
> Native Americans. A logical conclusion after all.
>
> And if you still believe in those afrocentric fantasies, please read
> this:
>
> Is called "Robbing Native American Cultures"
>
> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)
> name=Articles&file=article&sid=73

>
> That's an excellent site. They specialize in destroying fantasies.
>
>
> Regards,
>
> Omar Vega
>
>
> --- In Ta_Seti@yahoogroups.com, "Djehuti Sundaka"
> wrote:
>
>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
wrote:
>>>
>>>> Of course it is,
>>>>
>>>> People has been told Native Americans are not the ones who
> developed
>>>> the civilizations in their own lands. They had to wait for
> somebody
>>>> else to progress. That's false.
>>
>>
>>
>> I've asked you for quotes from such people matching what you claim
>> they believe yet you still haven't produced any. You continue to
> post
>> links to websites promoting the perspective of cross cultural
>> influence without quoting any statements of a belief in racial
>> inferiority.
>>
>>
>>
>> Anthropology (professional) has
>>>> proved from long time ago that every single civilization in the
>>>> Americas was done by the native american peoples.
>>
>>
>>
>> Such anthropology has also made claims of Indigenous cultures
>>>> influencing others. In effect, from the way you're currently
>>>> expressing things, Indigenous cultures to the north had to wait
> for
>>>> Indigenous peoples to the south to help civilize them. If some
>>>> anthropologist claims that the Aztec kalendar and writing system
> had
>>>> been influenced by the Mayans, such a person is a Mayan racist
> trying
>>>> to steal the Aztecs heritage away. Or if some anthropologist
> claims
>>>> that the Roman solar kalendar and alphabet had ultimately been
>>>> influenced by the solar kalendar and writing system of Kamat (via
>>>> Fniwx and Greece), such a person is a racist trying to steal Latin
>>>> culture away. Likewise for anyone claiming influence in Nippon
> from
>>>> Zhong-gwo. And let's not forget the poor Dine (Navajo) who those
>>>> racist anthropologists must be claiming had to "wait" for the
> Anastasi
>>>> to bring culture to them.
>>
>>
>> Unless those are the perspectives you're willing to attempt to
> defend,
>> you can't hold to a simple "Diffusionism = Racism" equation.
>> Diffusionism is a historical reality and even the misapplication
> of
> it
>>>> can't honestly be considered racist without corroborating
> statements.
>>
>>
>>
>>
>>>>
>>>>> At this moment, if one has patience and time, one could follow
> the
>>>>> development of hundred of cultures and dozens of civilizations
> in
>>>>> the
>>>>> Americas from very humble beginning to the hights societies of
> the
>>>>> Mayas, Incas and Aztecs.
>>
>>
>>
>>>>> Which one of these are you willing to claim had not been
> influenced
> by
>>>>> a previous Indigenous culture?
>>
>>
>>
>>>>>
>>>>> Those civilizations are the source of pride of natives americans

> and
>>> their descendents. And it is just an injustice to take the past
> from
>>> them.
>>>
>>> That's what I think.
>>
>>
>>
>> Well then from that perspective it's the anthropologists
themselves
>> who are trying to take the past from all of them except the
Olmecs.
>>
>>
>>
>>>
>>> Follows something about the link between diffusionism and white-
>>> racism. And several diffusionist links that crowd the web.
>>>
>>> -----
>>> Pick up at random
>>> -----
>>> Diffusionism:
>>>
>>> Diffusionism is the theory about the development of cultures and
>>> technologies, particularly in ancient history. The theory holds
> that
>>> a given innovation will have been initiated within a specific
>>> culture, but that it would then 'diffuse' by various means from
> this
>>> starting point.
>>>
>>> -----
>>> In the Americas there were influences between different groups,
> and
>>> continuous migrations.
>>>
>>> But claiming that the Natives need outside help to develop is
> pure
>>> racism
>>
>>
>>
>> Did the Italians need outside help from Zhong-gwo and the Aztecs
to
>> develop spaghetti or did they develop it with no cross cultural
>> influences whatsoever?
>>
>>
>>
>>>
>>> Read this. It say the natives have nothing to do with the
Olmecs.
>> Lol.
>>>
>>> "clearly show that the Olmecs were not Indians"
>>>
>>> <http://www.essaysbyekowa.com/olmecs.htm>
>>
>>
>>
>> The full quote is:
>>
>> "clearly show that the Olmecs were not Indians with "baby faces,"
> or
>> Indians who looked like Blacks (although a few Olmecs did mix with
> the
>> Native Americans)"
>>
>>
>> Why did you deliberately not provide the quote in full?
>>
>>
>>
>>> Other more.
>>>
>>> <http://www.theperspective.org/olmecs.html>
>>>
>>> This time about Indians from India, they say they were the
Olmecs.
>>>
>>> <http://www.viewzone.com/gene.olmec.html>
>>>
>>> This about chineses and olmecs,
>>>
>>> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>
>>>
>>> This about jews and olmecs,
>>>
>>> <http://www.hope-of-israel.org/olmec.htm>
>>>
>>> But also green martians, look:

>>>
>>> <http://www.halexandria.org/dward359.htm>
>>>
>>> -----
>>>
>>> It seems everyone on earth want to rob the legacy from the Native
>>> American people. Nobody can believe that "dumb" guatemalians
> could
>>> have created such superb civilizations. So they prefer to
assign
>> the
>>> merits to other peoples.
>>
>>
>>
>> It seems you keep making these claims for what other people
believe
>> without ever showing them making such statements. Then you
> generalize
>> it to "Native Americans" even though you only show the focus to be
> on
>> the Olmecs. It seems that there are individuals of every
ethnicity
>> that like to play the victim as an excuse to engage in what they
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>>>>>

>>>> Regards,
>>>> Paul Kekai Manansala

| 16240|2005-03-22 09:22:23|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?
--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>
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>>> "Most Moors in Spain were not black but Muslims."
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> That statement presents a category problem. You either miss-spoke

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> you believe falsely that 'black' means that there can be no

Muslims

> involved: and that where Muslims are, there can be no black people
> present. Black refers primarily if not exclusively to phenotype.
> Muslim is a religion.
>

Spain itself is a mestizo/mulatto country, but you don't see those categorizations used for native Spaniards most of whom certainly have percentages of black and other non-white admixture. This is also apparent from physical anthropology and genetics.

Omar makes many unfounded and unsupported statements. For example, that people in the Dominican Republic "love" Spain apparently because they have a statue of Christopher Columbus in the capital.

Regards,
Paul Kekai Manansala
| 16241|2005-03-22 10:29:48|Paul Kekai Manansala|Mummy specialists uncover secrets of ancient Egyptian queen|
<http://www.theherald.co.uk/news/35750.html>

Mummy specialists uncover secrets of ancient Egyptian queen

MARTIN WILLIAMS March 22 2005

SKELETAL remains held by the National Museum of Scotland have been identified as a lost Egyptian queen and her child.

The discovery has been made by scientists who used forensic investigative techniques to attempt to solve the mystery of the remains.

The bodies were acquired for the collection a year after being discovered by Sir Flinders Petrie in 1909 at Quana, a village on the west bank of the Nile, which has been the focus of illegal excavations.

The burial discovery, displayed at the Royal Museum for decades, consisted of two coffins containing the skeletal remains with jewellery, a ceremonial fly whisk, a Syrian oil horn, furniture, pottery, and food.

While Sir Flinders published an account of the burial soon after excavation, relatively little was known about who the mother and child were.

However, experts from NMS joined those working for Atlantic Productions, which was producing a television documentary for the Discovery channel, and found that the remains were likely to belong to a queen and her child.

The lost queen is believed to be a Nubian princess who joined the Egyptian royal family through an ancient dynastic marriage.

Using strontium isotope analysis, which examines the composition of tooth enamel, and carbon dating, the team was able to prove the remains were of Egyptians and dated to around 1650BC.

Infra-red technology was used to read damaged inscriptions and, through collaboration with hieroglyphic experts, they were also able to establish that the adult remains were likely to be of a lost queen.

Examination of the bones has also revealed that the adult was a slender woman, about five feet tall and in her late teens or early 20s when she died.

Skeletal reconstruction using 3D laser technology, completed by Caroline Wilkinson, a facial anthropologist from Manchester University, enabled the team to map the skull and helped to conclude that it was the lost queen's child.

Studies of the child's skeleton suggests an age at death of two to three years.

It is believed the child may have died of gastro-enteritis, which was a common cause of death at this age, but would not be evident in the bones.

Dan Oliver, of the Atlantic Productions team, said: "What we have done is to put flesh on bones.

"In terms of our understanding of the ancient dead, it is extremely important.

"The evidence suggests that this was a queen of Egypt and the child was an heir.

"It is pretty clear that the adult was one of the most important people of her time.

"It has been thought for a long time that this woman may have been a Nubian princess, but we have discovered through our analysis that she grew up and spent her life in Egypt.

"We believe it is very likely that she is one of a very small number of queens.

"But it is a very murky period of history and to get even vaguely close to putting a name on a body that old would be difficult. The facial reconstruction helped create a picture of the child so that people can decide whether the mother and child are related."

Hannah Dolby, a spokeswoman for the national museum said that research such as this adds to the debate and mystery surrounding the Qurna burial. "It is exciting that such an important collection can be seen here in Edinburgh," she said.

The documentary, A Lost Queen? will be broadcast on the Discovery Channel on April 8.

It is part of a series called Mummy Autopsy, which looks at how mummy specialists investigate and solve cases across the world. SKELETAL remains held by the National Museum of Scotland have been identified as a lost Egyptian queen and her child.

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| 16242|2005-03-22 10:41:57|Alex van Deelen|Re: Why Egypt and not Nigeria?|
Paul wrote:

"Spain itself is a mestizo/mulatto country, but you don't see those categorizations used for native Spaniards most of whom certainly have percentages of black and other non-white admixture. This is also apparent from physical anthropology and genetics. "

Is there any data on Spanish genetic affiliation?

Also, have there been follow-ups to the genetic study that found Egyptian/Ethiopian genes in the Greeks?

And by the way, if you've ever seen CSI: Miami and Sofia Milos (who is listed as Greek/Italian)?

http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgallery&path_key=Milos,%20Sofia

http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pgallery&path_key=Milos,%20Sofia

She looks very mixed-race, almost "biracial".

Alex

| 16243|2005-03-22 12:38:31|arumese|Re: Why Egypt and not Nigeria?|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- > Omar makes many unfounded and unsupported statements. For example,
- > that people in the Dominican Republic "love" Spain apparently
- > because they have a statue of Christopher Columbus in the capital.

I am assuming that some of Omar's miss-statements reflect a difficulty with responding to English speakers. But that can only be excused in part, because many of the things he says seem to be learned from a Eurocentric frame of reference.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

- >
- > --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
- >>
- >> "Omar E. Vega" wrote:
- >>
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- >>
- >>
- >> That statement presents a category problem. You either miss-

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- >
- > Regards,
- > Paul Kekai Manansala

| 16244|2005-03-22 12:41:22|arumese|Re: Why Egypt and not Nigeria?|
Alex van Deelen,

I meant to tell you before that I love your website.

Freddie

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

- > Paul wrote:
- >
- > "Spain itself is a mestizo/mulatto country, but you don't see

those

- > categorizations used for native Spaniards most of whom certainly
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path=pgal

- > lery&path_key=Milos,%20Sofia
- >
- > <http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?>

path=pga

- > llery&path_key=Milos,%20Sofia
- >
- >
- > She looks very mixed-race, almost "biracial".
- >
- > Alex

| 16245|2005-03-22 12:49:47|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Hi,

Middle Ages' Spain could not be a mestizo country because, as far as
I now, Native Americans did not arrived there up to recent times.
Mulatt, perhaps. In Spain I believe the name is Moor. Although Moor
almost always refers to Moroccans. The Moor's guard of Franco, for
example, was composed of Moroccans.

Actually, those white-black categories were not the norm in middle
ages or ancient Spain. The names were given to countries and
religions. That's why the documents talk about christians, moors and
jews, and very hardly mention the aspect of the people. We know there
were some Blacks, Arabs, Slaves and Germans in Spanish soil in the
middle ages. How much, it is hard to tell. And the last Moor king of
Spain, believe it or not, was blondy.

And about Dominicans. Yes. You have to learn Spanish. Juan Luis
Guerra, Dominican singer, sings:

"A race of fire,
Black, white and taina (native american), ..."

And the Dominicans are proud of Columbus. I don't know why, but they
are.

Regards,

Omar Vega

- > Spain itself is a mestizo/mulatto country, but you don't see those
- > categorizations used for native Spaniards most of whom certainly
- > have percentages of black and other non-white admixture. This is
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- > Omar makes many unfounded and unsupported statements. For example,
- > that people in the Dominican Republic "love" Spain apparently
- > because they have a statue of Christopher Columbus in the capital.
- >
- > Regards,
- > Paul Kekai Manansala

| 16246|2005-03-22 12:53:04|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Hi,

Southern Europe, Greece, Turkey, the Middle East and the North of
Africa share many genetics. Actually, some have talked about the
Mediterranean race. A race different of both Nordics and Blacks, and

intermediate between both groups. Mulatto race? I believe so.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

- > Paul wrote:
- >
- > "Spain itself is a mestizo/mulatto country, but you don't see

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- >
- > She looks very mixed-race, almost "biracial".
- >
- > Alex

| 16247|2005-03-22 12:54:25|cristofori whitakara|Re: Why Egypt and not Nigeria?
u forget maure-tania (land of the mauri or blacks in latin)

"Omar E. Vega" wrote:

```
Hi,

As far as I know the Moors are the Moroccans. Moor-rokans :)

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, clyde winters
wrote:
>
> --- "Omar E. Vega" wrote:
> >
> >
> >
> > Most Moors in Spain were not black but Muslims. I
> > tell you; Spaniards
> > hate Muslims because they invaded Spain. Moor means
> > Muslim. And the
> > Saint of Spain is Santiago Matamoros (the Moors'
> > killer).
> >
> >
> > Regards,
> >
> > Omar Vega
> >
> >
> > Hi
> > you are wrong. The Moors came from West Africa. These
> > Blacks were not run out of Spain-Portugal until 1492.
> > you can find out more about these Muslims at the
> > following site:
> > http://geocities.com/clydewinters@s.../WAISLAM.html
> >
> >
> > Clyde
> >
> >
> > ♦♦♦♦♦ ♦♦♦♦♦
> >
> > Do you Yahoo!?
> > Yahoo! Small Business - Try our new resources site!
> > http://smallbusiness.yahoo.com/resources/
```

Do you Yahoo!?

Yahoo! Small Business - [Try our new resources site!](http://smallbusiness.yahoo.com/resources/)

| 16248|2005-03-22 12:56:42|Omar E. Vega|Re: Why Egypt and not Nigeria?
Hi,

It maybe so. I mean Dominicans feel identified with their hispanic

heritage and traditions. Dominican immigrants in Spain suffer discrimination. I know.

In my case I give a damn for Christopher Columbus.

Regards,

Omar Vega

```
--- In Ta\_Seti@yahoogroups.com, "arumese" wrote:
>
> --- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>
>> Omar makes many unfounded and unsupported statements. For
> example,
>> that people in the Dominican Republic "love" Spain apparently
>> because they have a statue of Christopher Columbus in the capital
>
> I am assuming that some of Omar's miss-statements reflect a
> difficulty with responding to English speakers. But that can only
> be
> excused in part, because many of the things he says seem to be
> learned from a Eurocentric frame of reference.
>
>
> --- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>>
>> --- In Ta\_Seti@yahoogroups.com, "arumese" wrote:
>>>
>>> "Omar E. Vega" wrote:
>>>
>>>> "Most Moors in Spain were not black but Muslims."
>>>
>>>
>>> That statement presents a category problem. You either miss-
> spoke
>> or
>>> you believe falsely that 'black' means that there can be no
>> Muslims
>>> involved: and that where Muslims are, there can be no black
> people
>>> present. Black refers primarily if not exclusively to
> phenotype.
>>> Muslim is a religion.
>>>
>>
>> Spain itself is a mestizo/mulatto country, but you don't see
> those
>> categorizations used for native Spaniards most of whom certainly
>> have percentages of black and other non-white admixture. This is
>> also apparent from physical anthropology and genetics.
>>
>> Omar makes many unfounded and unsupported statements. For
> example,
>> that people in the Dominican Republic "love" Spain apparently
>> because they have a statue of Christopher Columbus in the capital
>>
>> Regards,
```

| 16249|2005-03-22 12:58:13|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

```
> Paul wrote:
>
> "Spain itself is a mestizo/mulatto country, but you don't see
```

those

```
> categorizations used for native Spaniards most of whom certainly
> have percentages of black and other non-white admixture. This is
> also apparent from physical anthropology and genetics. "
>
> Is there any data on Spanish genetic affiliation?
>
```

Alex, I was thinking mainly of YAP+ haplotypes in Spain. Also, to a lesser extent the hemoglobin disorder markers.

Regards,

Paul Kekai Manansala

| 16250|2005-03-22 12:58:29|cristofori whitakara|Re: Why Egypt and not Nigeria?|

the only time I hear a Spanish speaking Caribbean national refer to a black American is as moreno or morena, no matter if it's a Mexican a Puerto Rican a Cuban a Panamanian any Spanish speaking national here in New York City.

Mahari wrote:

```
Omar,
My goodness it does seem like you are doing
a lot of fast stepping tap dancing in this post.
No, I really don't think that innocent people
```

should die. But that is quite frankly what happens when one group dominates another. Perhaps, that in itself is a good reason why no one should allow injustice and oppression to prevail because we all suffer eventually - indirectly or directly.
I don't speak Spanish but this is the first time that I heard that "moor" meant "muslin" in Spanish. My understanding according to a dictionary translation:

English Spanish
muslim musulmanes
colored person moreno
moor amare

Additionally, I also had read that "moreno" the very common Spanish surname comes from "moor". It is quite interesting that according to the dictionary it means "colored person"..

Do you care to reconsider? It seems that you are doing the same thing - that is responding the same way that you did to Africentric Olmecs theory.

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

--- On Mon 03/21, Omar E. Vega <oevega@yahoo.com> wrote:

From: Omar E. Vega [mailto:oevega@yahoo.com]
To: Ta_Seti@yahoogroups.com
Date: Tue, 22 Mar 2005 04:45:57 -0000
Subject: [Ta_Seti] Re: Why Egypt and not Nigeria?

>An example, is the statement
>that hispanics wanted to go and fight for Spain and how
>bad they felt for Spain during terrorist attacks.
>I hate to see anyone suffer but I must say I thought
>perhaps they deserved it.

I don't think so. If you believe killing innocent people is OK, I believe you are out of your mind.

>A beautiful young black woman
>told me she had racial epithets hurled at her while walking
>down the streets in Spain.

It is possible. Spaniards were not accustomed to have Black people in their country before. Spaniards call Latin Americas "sudacas" as well, which is an insult. Well, we call them "co?os", which is another insult.

>It's possible that the Spanish
>harbor some resentment toward blacks due to the reign of
>the Moors over Spain. But like you said earlier that is
>in the past.

Most Moors in Spain were not black but Muslims. I tell you; Spaniards hate Muslims because they invaded Spain. Moor means Muslim. And the Saint of Spain is Santiago Matamoros (the Moors' killer).

Regards,

Omar Vega

Free India's Blacks.....
Man has no nobler function than to defend the truth.
-- Ruth McKenney

Year: 12,951, March 21
In honor,
HTP,
Mahari

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| 16251|2005-03-22 13:20:53|Omar E. Vega|Re: Why Egypt and not Nigeria? Moros and Morenos|
Hi,

"Moreno" is Spanish means brown. "Negro" means black.
You can use "Moreno" to describe any person that is not blondy.
Anyone with brown skin, and with dark hair and eyes, is moreno. No
matter he is white, asian, native or black.

From the Spanish Dictionary:

1. adj. Dicho de un color: Oscuro que tira a negro.
2. adj. Dicho de la piel: En la raza blanca, de color menos claro.
3. adj. Dicho del pelo: En la raza blanca, negro o castaño.

1. If talking about a color: dark close to black.
2. if talking about skin. In the white race, of a color not quite light.
3. if talking about hair: In the white race, black or brown hair.

What happens is that people prefer to say "Moreno" to black people
because seems less offensive than saying black. "Moro" in Spanish
means Muslim. The ancient "Moros" are supposed to be "Morenos".

Now Moro:

1. adj. Natural del África septentrional frontera a España.
2. adj. Perteneciente o relativo a esta parte de África.
3. adj. Que profesa la religión islámica.
4. adj. Se dice del musulmán que habitó en España desde el siglo VIII hasta el XV.

Translate:

1. Natural of North Africa in the frontier with Spain.
2. Of that region of Africa.
3. Muslim.
4. Muslims that lived in Spain from XVIII A.C. to XV A.C.

Those are the official terms of the Royal Academy of the Spanish
Language. The norm for Spain and Latin America.

Spaniards have always associated "Moros" with North Africans,
specially Moroccans. But Spaniards do know that the Moor Armies were
composed of peoples of different races, including Black troops and
generals. Although most of them were Berbers and Moroccans.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, cristofori whitakara
wrote:

> the only time i hear a spanish speaking caribbean national refer to

a black american is as moreno or morena, no matter if it's a mexican
a puerto rican a cuban panamanian any spanish speaking national here
in new york city.

- >
- > Mahari wrote:Omar,
- > My goodness it does seem like you are doing
- > a lot of fast stepping tap dancing in this post.
- > No, I really don't think that innocent people
- > should die. But that is quite frankly what
- > happens when one group dominates another.
- > Perhaps, that in itself is a good reason why
- > no one should allow injustice and oppression
- > to prevail because we all suffer eventually -
- > indirectly or directly.
- > I don't speak Spanish but this is the first time
- > that I heard that "moor" meant "muslim" in Spanish.
- > My understanding according to a dictionary
- > translation:
- >
- > English Spanish
- > muslim musulmanes
- > colored person moreno
- > moor amarré
- >
- > Additionally, I also had read that "moreno" the very
- > common Spanish surname comes from "moor".
- > It is quite interesting that according to the dictionary
- > it means "colored person".
- >
- > Do you care to reconsider? It seems that you are

in

Spaniards

> -----
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| 16252|2005-03-22 14:17:16|Omar E. Vega|Re: Diffusionism = Racism? (Olmecs were natives)|
Hi,

I think we are not talking about the same thing.

I say, I believe native americans are the creators of the Olmec culture. That's all.

I don't know how that idea could be eurocentric. At least native americans are considered europeans.

Now, how I prove it? Well, there is not reliable prove that other peoples, besides native americans, where living there.

What authority can I cite? Well, most anthropologist of the world, including Mexicans and Latin Americans, believe so.

How do I prove that anyone else what in there in that time? That is impossible to prove, I already said it.

That you can't prove that something does not exist does not means that do exist. For example, you can't prove that martians never landed on earth, but that does not means they landed. The only thing that can be done is analize the evidence and find if that makes sense or not. That's all.

So far, I have not found evidence of transoceanic contacts to the americas from people of Africa or anywhere else. It may be so. So far, I believe, that is only speculation.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com "Djehuti Sundaka"
wrote:

>
> Are you suggesting that the statements of racism I've asked you for
> and that you've consistently failed to provide are going to be
> provided by Michael Coe? If not, you're continuing to dodge the
> issue and one can only wonder why.
>
> As for a belief on my part in "those afrocentric fantasies", I now
> openly challenge you to produce a statement from me claiming a

belief

> in anything. Are you now going to try to claim beliefs for me

without

> any statements of support?
>
> Shall I now play the same game you're playing by putting forth a
> statement like "If you still believe in those eurocentric
> fantasies..." and present websites and individuals supporting the

fact

> that ethnicities outside of Europe aren't inferior to Europeans

(even

> though this also hasn't been the subject of our dialog?)
>
> Djehuti Sundaka
>
>

>
> --- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:
>>
>> Ask please this expert:
>>
>> (1) Professor Michael Coe of the anthropology department at Yale
>> University.
>>
>> Actually, most professional archeologist agree that Olmecs were
>> Native Americans. A logical conclusion after all.
>>
>> And if you still believe in those afrocentric fantasies, please

read

>> this:
>>
>> Is called "Robbing Native American Cultures"
>>
>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)
>> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)
>>
>> That's an excellent site. They specialize in destroying fantasies.
>>
>>
>> Regards,
>>
>> Omar Vega
>>
>>
>> --- In Ta_Seti@yahoogroups.com "Djehuti Sundaka"
>> wrote:
>>>
>>> --- In Ta_Seti@yahoogroups.com "Omar E. Vega"
>> wrote:
>>>>
>>>> Of course it is,
>>>>
>>>> People has been told Native Americans are not the ones who
>> developed
>>>> the civilizations in their own lands. They had to wait for
>> somebody
>>>> else to progress. That's false.
>>>>
>>>>
>>>>
>>>> I've asked you for quotes from such people matching what you

claim

>>> they believe yet you still haven't produced any. You continue

to

>> post
>>> links to websites promoting the perspective of cross cultural
>>> influence without quoting any statements of a belief in racial
>>> inferiority.
>>>
>>>
>>>
>>> Anthropology (professional) has
>>>> proved from long time ago that every single civilization in

the

>>>> Americas was done by the native american peoples.
>>>>
>>>>
>>>>
>>>> Such anthropology has also made claims of Indigenous cultures
>>>> influencing others. In effect, from the way you're currently
>>>> expressing things, Indigenous cultures to the north had to wait
>> for
>>>> Indigenous peoples to the south to help civilize them. If some
>>>> anthropologist claims that the Aztec calendar and writing

system

>> had
>>> been influenced by the Mayans, such a person is a Mayan racist
>> trying
>>> to steal the Aztecs heritage away. Or if some anthropologist
>> claims
>>> that the Roman solar calendar and alphabet had ultimately been
>>> influenced by the solar calendar and writing system of Kamat

(via

>>> Fnixw and Greece), such a person is a racist trying to steal

Latin

>>> culture away. Likewise for anyone claiming influence in Nippon
>> from
>>> Zhong-gwo. And let's not forget the poor Dine (Navajo) who

those

```
>>> racist anthropologists must be claiming had to "wait" for the
>> Anastasi
>>> to bring culture to them.
>>>
>>> Unless those are the perspectives you're willing to attempt to
>> defend,
>>> you can't hold to a simple "Diffusionism = Racism" equation.
>>> Diffusionism is a historical reality and even the
```

misapplication

```
> of
>> it
>>> can't honestly be considered racist without corroborating
>> statements.
>>>
>>>
>>>
>>>
>>>> At this moment, if one has patience and time, one could
```

follow

```
>> the
>>>> development of hundred of cultures and dozens of
```

civilizations

```
> in
>>> the
>>>> Americas from very humble beginning to the hights societies
```

of

```
>> the
>>>> Mayas, Incas and Aztecs.
>>>
>>>
>>> Which one of these are you willing to claim had not been
> influenced
>> by
>>> a previous Indigenous culture?
>>>
>>>
>>>
>>>> Those civilizations are the source of pride of natives
```

americans

```
>> and
>>>> their descendents. And it is just an injustice to take the
```

past

```
>> from
>>>> them.
>>>>
>>>> That's what I think.
>>>
>>>
>>> Well then from that perspective it's the anthropologists
> themselves
>>> who are trying to take the past from all of them except the
> Olmecs.
>>>
>>>
>>>
>>>> Follows something about the link between diffusionism and
```

white-

```
>>>> racism. And several diffusionist links that crowd the web.
>>>>
>>>> -----
>>>> Pick up at random:
>>>> -----
>>>> Diffusionism:
>>>>
>>>> Diffusionism is the theory about the development of cultures
```

and

```
>>>> technologies, particularly in ancient history. The theory
```

holds

```
>> that
>>>> a given innovation will have been initiated within a specific
>>>> culture, but that it would then 'diffuse' by various means
```

from

>> this
>>>> starting point.
>>>>
>>>> -----
>>>> In the Americas there were influences between different

groups,

>> and
>>>> continuous migrations.
>>>>
>>>> But claiming that the Natives need outside help to develop is
>> pure
>>>> racism.
>>>
>>>
>>>
>>> Did the Italians need outside help from Zhong-gwo and the

Aztecs

> to
>>> develop spaghetti or did they develop it with no cross cultural
>>> influences whatsoever?
>>>
>>>
>>>
>>>> Read this. It say the natives have nothing to do with the
> Olmecs.
>>> Lol.
>>>>
>>>> "clearly show that the Olmecs were not Indians"
>>>>
>>>> <http://www.essaysbyekowa.com/olmecs.htm>
>>>
>>>
>>>
>>> The full quote is:
>>>
>>> "clearly show that the Olmecs were not Indians with "baby

faces,"

>> or
>>> Indians who looked like Blacks (although a few Olmecs did mix

with

>> the
>>> Native Americans)"
>>>
>>>
>>> Why did you deliberately not provide the quote in full?
>>>
>>>
>>>
>>>>
>>>> Other more.
>>>>
>>>> <http://www.theperspective.org/olmecs.html>
>>>>
>>>> This time about Indians from India, they say they were the
> Olmecs.
>>>>
>>>> <http://www.viewzone.com/gene.olmec.html>
>>>>
>>>> This about chineses and olmecs,
>>>>
>>>> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>
>>>>
>>>> This about jews and olmecs,
>>>>
>>>> <http://www.hope-of-israel.org/olmec.htm>
>>>>
>>>> But also green martians, look:
>>>>
>>>> <http://www.halexandria.org/dward359.htm>
>>>>
>>>> -----
>>>>
>>>> It seems everyone on earth want to rob the legacy from the
> Native
>>>> American people. Nobody can believe that "dumb" guatemalians
>> could
>>>> have created such superb civilizations. So they preffer to
> assign
>>> the
>>>> merits to other peoples.
>>>
>>>
>>>
>>> It seems you keep making these claims for what other people
> believe
>>> without ever showing them making such statements. Then you
>> generalize

>>> it to "Native Americans" even though you only show the focus to

be

>> on
>>> the Olmecs. It seems that there are individuals of every
> ethnicity
>>> that like to play the victim as an excuse to engage in what

they

>> feel
>>> to be "righteous indignation".
>>>
>>> Not agreeing with other peoples' perceptions is one thing,
>>> mis-characterizing them is another.
>>>
>>>
>>> Djehuti Sundaka
>>>
>>>
>>>
>>>> Well, at least shows Native Americans where outstanding

people,

>> that
>>>> build such glorious civilizations that every group want to

claim

>> for
>>>> themselves.
>>>>
>>>> I believe current people from Southern Mexico and Guatemalans
> are
>>> the
>>>> descendent of Olmecs and Mayans. Poor people at this period

of

>> time,
>>>> but with a great past.
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>>
>>>>-----
>>>>>
>>>>>> As I've explained on another list, if mere diffusionism

is

> to
>> be
>>>>> simply
>>>>>> equated to racism, then anyone who accepts Olmec

influence

> on
>>>>> Mayans and
>>>>>> Maya influence on Aztecs and all of their general

influence

>> on
>>> the
>>>>>> "Mound Builders" of the Mississippi river valley
>> civilizations
>>> is
>>>> a
>>>>>> racist. It can't just be racist for some and not racist

for

>>>> others
>>>>>> holding to the same ideas.
>>>>>>
>>>>>
>>>>> Also, it is rare for "diffusion" to be undirectional
>> regardless
>>> of
>>>>> the relative cultural levels involved.
>>>>>
>>>>>> For example, Western civilization is indebted to

Amerindians

>> for
>>>> the
>>>>>> potato and corn, two of the most important crops in the

world

>>> today.
>>>>>

>>>> The potato plays a key role in preventing famine in many

high

>>>> altitude areas around the world.

>>>>

>>>> Maybe we should use a term like race-oriented diffusion to

>> refer

>>> to

>>>> G. Elliot Smith type theories.

>>>>

>>>> Regards,

>>>> Paul Kekai Manansala

| 16253|2005-03-22 14:22:54|arumese|Re: Why Egypt and not Nigeria?
Omar,

A mulatto race from its skeletal remains would probably be classified as Caucasian if found in Europe. The brown Mediterranean race has been discussed. But while this type has not been classifiable as Caucasian, it has been found to be the same as the black types of Nubia and North Africans before the later migrations and invasions of Semetics and Europeans into North Africa.

If this is the group you are referring to then they can rightly be referred to as blacks. If not, then I think that Eurocentric scholars would disagree with your implication that southern Europeans are a separate race from those of Northern Europe.

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

> Hi,

>

> Southern Europe, Greece, Turkey, the Middle East and the North of

> Africa share many genetics. Actually, some have talked about the

> Mediterranean race. A race different of both Nordics and Blacks,

> and

> intermediate between both groups. Mulatto race? I believe so.

>

> Regards,

>

> Omar Vega

>

>

> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> wrote:

>> Paul wrote:

>>

>> "Spain itself is a mestizo/mulatto country, but you don't see

>> those

>> categorizations used for native Spaniards most of whom certainly

>> have percentages of black and other non-white admixture. This is

>> also apparent from physical anthropology and genetics. "

>>

>> Is there any data on Spanish genetic affiliation?

>>

>> Also, have there been follow-ups to the genetic study

>> that found Egyptian/Ethiopian genes in the Greeks?

>>

>> And by the way, if you've ever seen CSI: Miami and

>> Sofia Milos (who is listed as Greek/Italian)?

>>

>>

[http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?](http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgal)

> path=pgal

>> lery&path_key=Milos,%20Sofia

>>

>>

[http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?](http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pga)

> path=pga

>> llery&path_key=Milos,%20Sofia

>>

>>

>> She looks very mixed-race, almost "biracial".

>>

>> Alex

| 16254|2005-03-22 14:40:52|noirfist|Re: Diffusionism = Racism?
Greetings, Omar,

Here is my response to some of your comments:

>>>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

>>

>> No, the Afro-Latinos I have known, mostly from Puerto Rico,

>> Dominican Republic and Panama, do not give a lick about Spain.

>>

>

> Dominican Republic loves Spain, I tell you. They are very proud

> because they build a monument to Columbus and they claim to have

the

> rests of Columbus himself. And almost every Dominican is Afro-Latino

> as you said.

I can point to African-"Americans" who love Europe-so what?
Brainwashing is alive and well.

>
> Puerto Rico is very proud of speaking Spanish.

You are sure of this, are you? All of the African-"Borriquas"
are "very proud" to speak Spanish, eh?

As far as I know, all

> the Black Latinos speak spanish as well.

Really? So, I guess that is why Abdias Do Nascimento speaks
portuguese then?

Ask them when they are going

> to switch to English.

I would much rather see them learn an African language, at least one,
in keeping with their African Ancestry. About which African-"Latinos"
are you speaking? I am sure that someone like Abdias Do Nascimento
would beg to differ with your assessment of this part of the "Latino"
population.

>
> And about Panama, I really don't know. Perhaps American influence
> destroyed their minds :)
>
>> I have Chicano friends who despise anything "Hispanic."
>>
>
> Chicanos are out of touch with Hispanic culture.

Wow, you take great license in attempting to make a point. Here, you
now state that Chicanos are out of touch with Hispanic culture...Hmmm-
tell me: what constitutes "Hispanic" culture, and to what degree are
they out of touch with it?

Besides, some

> Mexicans and Chicanos follow the doctrine of indigenism. However,

you

> can find a lot of contradictions in Mexican indigenism, I tell you.
>
>> And there are millions of Indians in Mexico and Peru who can't

even

>> speak Spanish. How can they "love Spanish culture? They live
> almost
>> like their ancestors a thousand years ago.
>>
>
> That's a good point. That's the cultures of the Americas. We

Latin

> Americans love that too. No contradiction about it.
> But just one point. At this moment most Native Americans are
> bilingual or Spanish monolingual.

Can you provide some data on your last point, please, say of the
Quechua speaking population?

>
> Regards,
>
> Omar Vega

Regards,

Kenneth
| 16255|2005-03-22 14:44:18|Omar E. Vega|Re: Why Egypt and not Nigeria?|
Hi,

What I do believe is that if you walk from Germany to Uganda, through
Turkey and Egypt, you will never find where the "white" race stop and
where the "black" race start. There is a continuum. Every town you
pass, you'll notice that people changes very little, but once you
have crossed some thousands of miles, physical differences accumulate.

I believe that the names "white", "black" and "yellow" are just the
labels people have put to the extremes of earth. People in between is
just that: in between.

Southern Europeans have always been considered a different people from Northern Europeans from the same reason. Are they white or blacks? Who cares. They are mediterranean people. They are too light to be black and too dark to be white-germanics. Don't you see it?

Greeks, Romans, Iraqies, Arabs, Jews, Moroccans are all mediterraneans. See the ancient art and you'll see that they were the same people that now live in those regions. Greeks where curly, for example. And mediterraneans have always called the germanic people the barbarians. So whites are the barbarians :)

So now you know why Spanish and British hate each other. One is a germanic and the other is mediterranean. The same happens now between gringos and latinos.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com "arumese" wrote:

>
> Omar,
>
> A mulatto race from its skeletal remains would probably be
classified
> as Caucasian if found in Europe. The brown Mediterranean race has
> been discussed. But while this type has not been classifiable as
> Caucasian, it has been found to be the same as the black types of
> Nubia and North Africans before the later migrations and invasions
of
> Semetics and Europeans into North Africa.
>
> If this is the group you are refering to then they can rightly be
> referred to as blacks. If not, then I think that Eurocentric
scholars
> would disagree with your implication that southern Europeans are a
> seperate race from those of Northern Europe.
>

> --- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:

>>
>> Hi,
>>
>> Southern Europe, Greece, Turkey, the Middle East and the North of
>> Africa share many genetics. Actually, some have talked about the
>> Mediterranean race. A race different of both Nordics and Blacks,
> and
>> intermediate between both groups. Mulatto race? I believe so.
>>
>> Regards,
>>
>> Omar Vega
>>

>> --- In Ta_Seti@yahoogroups.com "Alex van Deelen"
>> wrote:

>>> Paul wrote:
>>>
>>>> "Spain itself is a mestizo/mulatto country, but you don't see
>> those
>>> categorizations used for native Spaniards most of whom certainly
>>> have percentages of black and other non-white admixture. This is
>>> also apparent from physical anthropology and genetics. "
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>>>> Is there any data on Spanish genetic affiliation?
>>>

>>>> Also, have there been follow-ups to the genetic study
>>>> that found Egyptian/Ethiopian genes in the Greeks?
>>>

>>>> And by the way, if you've ever seen CSI: Miami and
>>>> Sofia Milos (who is listed as Greek/Italian)?
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>>>> [http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?](http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgal&path_key=Milos,%20Sofia)

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>>>> She looks very mixed-race, almost "biracial".
>>>>
>>>> Alex

| 16256|2005-03-22 14:52:22|noirfist|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com "Mahari" wrote:

>>>The problem with that strategy is that was so effective we

don't even know what we are. I am not kidding.<< You know what,

Omar? I think that you are in the process of buying into that South American tactic. And you are becoming exactly who they want you to be: a person who espouses, loves Europe and is devoted to her, but believes that there is no "race" - should I say. And you know no race consciousness would be great, really. But that is not what situation is. As long as you are devoted to Europe and eurocentricity Eurocentrics don't have anything to worry about because you will defend them. An example, is the statement that Hispanics wanted to go and fight for Spain and how bad they felt for Spain during terrorist attacks. I hate to see anyone suffer but I must say I thought perhaps they deserved it. A beautiful young black woman told me she had racial epithets hurled at her while walking down the streets in Spain. It's possible that the Spanish harbor some resentment toward blacks due to the reign of the Moors over Spain. But like you said earlier that is in the past. BTW, what do Spaniards think about the Moors' control over Spain for 800 years? Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 21 In honor, HTP, Mahari--- On Mon 03/21, Omar E. Vega <oevega@y...> wrote: From: Omar E. Vega [mailto:oevega@y...] To: Ta. Seti@y...: Tue, 22 Mar 2005 01:42:07 -0000 Subject: [Ta. Seti] Re: Why Egypt and not Nigeria?--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote: > > --- In Ta_Seti@yahoogroups.com, "noirfist" wrote: > > > > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote: > > > > In fact, it was far worse, in many respects, as the idea was to > seek > > means by which the African would not seek to rebel against his > > enslavement (i.e. in "allowing" periods for dancing, merrymaking, > > etc.). Likewise, Brazil's so-called racial mixing "policy" is > nothing > > more than an extremely poorly constructed covert practice > > of "bleaching/whitening" out, if you will, the African component > of > > the population. In other words, the attempt was to get Africans, as > > here, to some degree, to by into marrying progressively "whiter," > the > > end result being, again, the "de-Africanization" of the > population. > > > > Yes, that's why I don't believe any of the statistics on mestizos,

> mulattos and "pure Europeans." > > Because of the

assimilation strategy of Hispanics these stats cannot > be trusted. They simply say what they want them to say. > > Regards, > Paul Kekai Manansala

Dear Paul,
The problem with that strategy is that was so effective we don't even know what we are. I am not kidding.

Omar, don't even try it. I am sure that "Pele's" Ancestry is AFRICAN without much reservation on this issue. Perhaps with what you classify as "Mestizos." But, there are clearly persons who are discernibly African in that region. The problem is, as Paul has pointed out, the way statistics have been used to manipulate population studies of the region. That (manipulating the evidence to aid a Eurocentric political agenda), not just the strategy I reviewed, is what really corrupts any such studies.

Regards,

Omar Vega

Peace,

Ken
| 16257|2005-03-22 15:02:33|noirfist|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

The impetus of the invasions to the Iberian peninsula, From Western Africa, began with the Almoravids. However, "Berbers" and "Arabs" were but one of the groups who filled the ranks of this force. Indigenous, "Black" Africans also filled its ranks. Further, the term Moroccan is misleading as it tends to leave out the VERY REAL "BLACK" AFRICAN component of so-called north of the Sahara populations. The Haratin, related to certain Sudanic/Western African groups, like the Gnaoua, are discernibly "Black" Africans and obviously "Moroccan." Among them is the cast responsible for having smelted the metals for the African swords typical of the Sudanic and Berber regions (of Morocco in the case of the Berber).

Regards,

Ken

> Hi,
>
> As far as I know the Moors are the Moroccans. Moor-rocans :)
>
> Regards,
>
> Omar Vega
>
> --- In Ta_Seti@yahoogroups.com, clyde winters
> wrote:
> >
> > --- "Omar E. Vega" wrote:

>>>
>>>
>>>
>>> Most Moors in Spain were not black but Muslims. I
>>> tell you, Spaniards
>>> hate Muslims because they invaded Spain. Moor means
>>> Muslim. And the
>>> Saint of Spain is Santiago Matamoros (the Moors'
>>> killer).
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>> Hi
>> you are wrong. The Moors came from West Africa. These
>> Blacks were not run out of Spain-Portugal until 1492.
>> you can find out more about these Muslims at the
>> following site:
>> <http://geocities.com/clydewinters@s.../WAISLAM.html>
>>
>>
>> Clyde
>>
>>
>>
>>

>> Do you Yahoo!?
>> Yahoo! Small Business - Try our new resources site!
>> <http://smallbusiness.yahoo.com/resources/>

| 16258|2005-03-22 15:08:30|Omar E. Vega|Re: Diffusionism = Racism?|

> Greetings, Omar,
>
> Here is my response to some of your comments:

Thanks Kenneth,

I think I am in big trouble now :)

> I can point to African-"Americans" who love Europe-so what?
> Brainwashing is alive and well.
>>

You bet.

>> Puerto Rico is very proud of speaking Spanish.
>
> You are sure of this, are you? All of the African-"Borriquas"
> are "very proud" to speak Spanish, eh?
>

Why not? Spanish is a tool. And belong to all of us. Not only to
Spaniards. After all, people of the Americas speak a better Spanish
than those dumb Spaniards :)

> As far as I know, all
>> the Black Latinos speak Spanish as well.
>
> Really? So, I guess that is why Abdias Do Nascimento speaks
> Portuguese then?

Yeap. I did not want to confuse thing. Portuguese as well.

>
> Ask them when they are going
>> to switch to English.
>
> I would much rather see them learn an African language, at least

one,

> in keeping with their African Ancestry.

That's very interesting. As far as I know some Brazilians speak
Yoruba.

> About which African-"Latinos"
> are you speaking? I am sure that someone like Abdias Do Nascimento
> would beg to differ with your assessment of this part of
> the "Latino"
> population.

Well. If Pele, Celia Cruz and many others have said they are proud to

be Latinos. And we feel they are part of our people. And we love them. What is the problem? Most Blacks in Latin America consider themselves Latinos. As far as I am concerned they are.

>>
>>
>> Chicanos are out of touch with Hispanic culture.
>
> Wow, you take great license in attempting to make a point. Here,

you

> now state that Chicanos are out of touch with Hispanic

culture...Hmmm-

Yeap. Some don't even speak Spanish :)

> tell me: what constitutes "Hispanic" culture, and to what degree

are

> they out of touch with it?
>

There is a concept that is called the "Hispanic world". The community of nations that speak Spanish. They have a common history, language and tradition. That's all.

> Besides, some
>> Mexicans and Chicanos follow the doctrine of indigenism. However,
> you
>> can find a lot of contradictions in Mexican indigenism, I tell

you.

>>
>>> And there are millions of Indians in Mexico and Peru who can't
> even
>>> speak Spanish. How can they "love Spanish culture? They live
>> almost
>>> like their ancestors a thousand years ago.
>>>
>>
>> That's a good point. That's the cultures of the Americas. We
> Latin
>> Americans love that too. No contradiction about it.
>> But just one point. At this moment most Native Americans are
>> bilingual or Spanish monolingual.
>
> Can you provide some data on your last point, please, say of the
> Quechua speaking population?
>>

There are millions of peoples in Peru and Bolivia that speak native languages, specially Quechua and Aymara. I believe is about half their population. Besides, Paraguay is bilingual Spanish/Guarany, and every single citizen (regardless of race) speak both languages. In other countries there are also large populations of native american speakers. But most of them are bilinguals.

Regards,

Omar Vega

| 16259|2005-03-22 15:13:28|noirfist|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

This is a fallacy. Please provide evidence that such a race exists. If your reasoning is as I perceive it, than Puerto Ricans, Mexicans, Brazilians, Columbians, Cubans, et al constitute a "race." In one of your other posts, you claim there is no validity to the concept of race. Yet, here, you are prepared to not only speak of it, but to create, herein, an ENTIRE race based upon it.

The reasoning you have, thusfar, used is unstable.

Regards,

Ken

> Hi,
>
> Southern Europe, Greece, Turkey, the Middle East and the North of
> Africa share many genetics. Actually, some have talked about the
> Mediterranean race. A race different of both Nordics and Blacks,
> and
> intermediate between both groups. Mulatto race? I believe so.
>
> Regards,
>
> Omar Vega

>
 >
 > --- In Ta_Seti@yahoogroups.com "Alex van Deelen"
 > wrote:
 >> Paul wrote:
 >>
 >> "Spain itself is a mestizo/mulatto country, but you don't see
 > those
 >> categorizations used for native Spaniards most of whom certainly
 >> have percentages of black and other non-white admixture. This is
 >> also apparent from physical anthropology and genetics. "
 >>
 >> Is there any data on Spanish genetic affiliation?
 >>
 >> Also, have there been follow-ups to the genetic study
 >> that found Egyptian/Ethiopian genes in the Greeks?
 >>
 >> And by the way, if you've ever seen CSI: Miami and
 >> Sofia Milos (who is listed as Greek/Italian)?
 >>
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 >>
 >>
 >> She looks very mixed-race, almost "biracial".
 >>
 >> Alex

| 16260|2005-03-22 15:28:47|Omar E. Vega|Re: Why Egypt and not Nigeria?|
 Hi Mahari,

>You know what,
 > Omar? I think that you are in the process of buying into that

South

> American tactic. And you are becoming exactly who they want you to
 > be: a person who espouses, loves europe and is devoted to her, but
 > believes that there is no "race" - should I say.

I only love my land. That is called Chile.

>And you know no
 > race consciousness would be great, really. But that is not what
 > situation is. As long as you are devoted to europe and
 > eurocentricity eurocentrics don't have anything to worry about
 > because you will defend them. An example, is the statement that
 > hispanics wanted to go and fight for Spain and how bad they felt

for

> Spain during terrorist attacks.I hate to see anyone suffer but I

must

> say I thought perhaps they deserved it.

Listen. Killing innocent people is the reason why the U.S. have
 destroyed two countries already. Terrorism is a bad strategy. So,
 what do you think of the 11 of september then? Do you thing those
 terrorists did a great job? Madrid is the same.

> A beautiful young black
 > woman told me she had racial epithets hurled at her while walking
 > down the streets in Spain.

Stupid people are everywhere.

> It's possible that the Spanish harbor
 > some resentment toward blacks due to the reign of the Moors over
 > Spain.

If they have something against blacks, perhaps is because they feel
 guilty about slavery. Moors where Muslims, I told you.

>But like you said earlier that is in the past.BTW, what do
 > Spaniards think about the Moors control over Spain for 800 years?

If they were not by the Moorish invasion of Spain, that country could
 have been very different:

(1) The invasion convert Spain in a military country were war was the most important thing.

(2) It produced the religious intolerance and fanaticism that was characteristic of Spain for centuries.

(3) The invasion was the final cause of Inquisition.

(4) It was the cause of the expulsion of the Jews, accused of collaborating with the Moors.

(5) It was one indirect reason for the "discovery" of the Americas.

So the Moors were the cause of all that. They teach Spain to invade, to be cruel and intolerant.

Only recently Spain have started to rescue its Moorish past, recognizing its value.

Regards,

Omar Vega

| 16261|2005-03-22 15:30:16|Omar E. Vega|Re: Why Egypt and not Nigeria?|

I am talking about the Old World. Not the Americas.

The term race is meaningless. The right term is "population", which means a set of genes. And populations vary continuously in the Old World and the Americas as well.

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

>

> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>

> This is a fallacy. Please provide evidence that such a race exists.

> If your reasoning is as I perceive it, than Puerto Ricans, Mexicans,

> Brazilians, Columbians, Cubans, et al constitute a "race." In one of

> your other posts, you claim there is no validity to the concept of

> race. Yet, here, you are prepared to not only speak of it, but to

> create, herein, an ENTIRE race based upon it.

>

> The reasoning you have, thusfar, used is unstable.

>

> Regards,

>

> Ken

>

>> Hi,

>>

>> Southern Europe, Greece, Turkey, the Middle East and the North of

>> Africa share many genetics. Actually, some have talked about the

>> Mediterranean race. A race different of both Nordics and Blacks,

> and

>> intermediate between both groups. Mulatto race? I believe so.

>>

>> Regards,

>>

>> Omar Vega

>>

>>

>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

>> wrote:

>>> Paul wrote:

>>>

>>> "Spain itself is a mestizo/mulatto country, but you don't see those

>>> categorizations used for native Spaniards most of whom certainly

>>> have percentages of black and other non-white admixture. This is

>>> also apparent from physical anthropology and genetics. "

>>>

>>> Is there any data on Spanish genetic affiliation?

>>>

>>> Also, have there been follow-ups to the genetic study

>>> that found Egyptian/Ethiopian genes in the Greeks?

>>>

>>> And by the way, if you've ever seen CSI: Miami and

>>> Sofia Milos (who is listed as Greek/Italian)?

>>>

>>>

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>>>
>>>
>>> She looks very mixed-race, almost "biracial".
>>>
>>> Alex

| 16262|2005-03-22 15:42:21|noirfist|Re: Diffusionism = Racism?|
--- In Ta_Seti@yahoogroups.com "Omar E. Vega" wrote:

>
>> Greetings, Omar,
>>
>> Here is my response to some of your comments:
>
> Thanks Kenneth,
>
> I think I am in big trouble now :)
>
>> I can point to African-"Americans" who love Europe-so what?
>> Brainwashing is alive and well.
>>>
>
> You bet.
>
>>> Puerto Rico is very proud of speaking Spanish.
>>
>> You are sure of this, are you? All of the African-"Borriquas"
>> are "very proud" to speak Spanish, eh?
>>
>
> Why not? Spanish is a tool. And belong to all of us. Not only to
> Spaniards. After all, people of the Americas speak a better Spanish
> than those dumb Spaniards :)
>
>> As far as I know, all
>>> the Black Latinos speak Spanish as well.
>>
>> Really? So, I guess that is why Abdias Do Nascimento speaks
>> Portuguese then?
>
> Yeap. I did not want to confuse things. Portuguese as well.
>
>>
>> Ask them when they are going
>>> to switch to English.
>>
>> I would much rather see them learn an African language, at least
> one,
>> in keeping with their African Ancestry.
>
> That's very interesting. As far as I know some Brazilians speak
> Yoruba.
>
>> About which African-"Latinos"
>> are you speaking? I am sure that someone like Abdias Do

Nascimento

>> would beg to differ with your assessment of this part of
>> the "Latino"
>> population.
>
> Well. If Pele, Celia Cruz and many others have said they are proud

to

> be Latinos. And we feel they are part of our people. And we love
> them. What is the problem? Most Blacks in Latin America consider
> themselves Latinos. As far as I am concerned they are.
>
>>>
>>>
>>> Chicanos are out of touch with Hispanic culture.
>>
>> Wow, you take great license in attempting to make a point. Here,
> you
>> now state that Chicanos are out of touch with Hispanic
> culture...Hmmm-
>
> Yeap. Some don't even speak Spanish :)
>
>> tell me: what constitutes "Hispanic" culture, and to what degree
> are
>> they out of touch with it?
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>
> There is a concept that is called the "Hispanic world". The community
> of nations that speak Spanish. They have a common history, language
> and tradition. That's all.
>
>> Besides, some
>>> Mexicans and Chicanos follow the doctrine of indigenism

However,

>> you

>>> can find a lot of contradictions in Mexican indigenism, I tell
> you.
>>>
>>>> And there are millions of Indians in Mexico and Peru who

can't

>> even
>>>> speak Spanish. How can they "love Spanish culture? They live
>>> almost
>>>> like their ancestors a thousand years ago.
>>>>
>>>
>>>> That's a good point. That's the cultures of the Americas. We
>> Latin
>>>> Americans love that too. No contradiction about it.
>>> But just one point. At this moment most Native Americans are
>>>> bilingual or Spanish monolingual.
>>
>> Can you provide some data on your last point, please, say of the
>> Quechua speaking population?
>>>
>
> There are millions on peoples in Peru and Bolivia that speak native
> languages, specially Quechua and Aymara. I believe is about half
> their population. Besides, Paraguay is bilingual Spanish/Guarany,

and

> every single citizen (regardless of race) speak both languages.

Data?

> In other countries there are also large populations of native
> american speakers.

Which ones?

But most of them are bilinguals.

Data?

>
> Regards,
>
> Omar Vega

Regards,

Ken

| 16263|2005-03-22 15:47:13|noirfist|Re: Why Egypt and not Nigeria?|

--- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:

Either it is meaningless completely, or not at all. One cannot simply
pick and chose as to how one shall apply this concept. You still have
confirmed that such a population exists. If, as you say, populations
vary continously, then how can you speak of a Mediterranean "RACE?"

Regards,

Ken

>
> I am talking about the Old World. Not the Americas.
> The term race is meaningless. The right term is "population", which
> means a set of genes. And populations vary continously in the Old
> World and the Americas as well.

>
>
> Regards,
>
> Omar Vega

>
>
> --- In Ta_Seti@yahoogroups.com, "noirfist" wrote:
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>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
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>> If your reasoning is as I perceive it, than Puerto Ricans,
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>> create, herein, an ENTIRE race based upon it.
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>> Regards,
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>>> Hi,
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>>> Southern Europe, Greece, Turkey, the Middle East and the North
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>>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

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>>>> Paul wrote:
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>>>>> "Spain itself is a mestizo/mulatto country, but you don't
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>>>> Sofia Milos (who is listed as Greek/Italian)?
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>>>>
>>>> She looks very mixed-race, almost "biracial".
>>>>
>>>> Alex

| 16264|2005-03-22 16:20:04|MessiahTwain|Global Equinox Last Ritual ... Mother Emerging ...|
Re: [Adult_ Witchcraft] Last Ritual ... Mother Emerging ...

~~
~~~

my equinox blessing, ceremony, connecting

took the form of a song

shovel in hand

mother turtle shrine/temple

foundation, bones, stones found

she is re-emerging

from beneath my feet

singing me

I sing her

singing WE ...

millennium

all great spirits!

...

..

Send instant messages to your online friends <http://uk.messenger.yahoo.com>  
| 16265|2005-03-22 16:35:12|arumese|Re: Why Egypt and not Nigeria?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

- > Southern Europeans have always been considered a different people
- > from Northern Europeans from the same reason. Are they white or
- > blacks? Who cares. They are mediterranean people. They are too

light to be black and too dark to be white-germanics. Don't you see it?

Okay Omar, see it. But you must remember that all these groups are considered white and they don't deny being White. It is clear that southern Europeans are not as white as germanic whites, but they are related whites nonetheless.

Secondly, color does not necessarily dictate or limit racial classification. There are people in this group who fit into your mediterranean mixed model. But instead of denying that they are black, they acknowledge it both culturally and ethnically. A black person can be mixed to the point of appearing White or Arab and still be recognizable as black by black people and white people.

The logic of your statements would dictate that most of the people the world considers black are not black because they are not pure blooded like their African ancestors. That would mean that most if not all African Americans are none-blacks -- being somewhere in between black, white and other.

- >
- > Hi,
- >
- > What I do believe is that if you walk from Germany to Uganda,

through

- > Turkey and Egypt, you will never find where the "white" race stop

and

- > where the "black" race start. There is a continuum. Every town you
- > pass, you'll notice that people changes very little, but once you
- > have crossed some thousands of miles, physical differences

accumulate.

- >
- > I believe that the names "white", "black" and "yellow" are just the
- > labels people have put to the extremes of earth. People in between

is

- > just that: in between.
- >
- > Southern Europeans have always been considered a different people
- > from Northern Europeans from the same reason. Are they white or
- > blacks? Who cares. They are mediterranean people. They are too

light

- > to be black and too dark to be white-germanics. Don't you see it?
- >
- > Greeks, Romans, Iraqies, Arabs, Jews, Moroccans are all
- > mediterraneans. See the ancient art and you'll see that they were

the

- > same people that now live in those regions. Greeks where curly, for
- > example. And mediterraneans have always called the germanic people
- > the barbarians. So whites are the barbarians :)
- >
- > So now you know why Spanish and British hate each other. One is a
- > germanic and the other is mediterranean. The same happens now

between

- > gringos and latinos.
- >
- >
- > Regards,
- >
- > Omar Vega
- >

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) "arumese" wrote:  
>>  
>> Omar,  
>>  
>> A mulatto race from its skeletal remains would probably be  
> classified  
>> as Caucasian if found in Europe. The brown Mediterranean race has  
>> been discussed. But while this type has not been classifiable as  
>> Caucasian, it has been found to be the same as the black types of  
>> Nubia and North Africans before the later migrations and

invasions

> of  
>> Semetics and Europeans into North Africa.  
>>  
>> If this is the group you are refering to then they can rightly be  
>> referred to as blacks. If not, then I think that Eurocentric  
> scholars  
>> would disagree with your implication that southern Europeans are

a

>> seperate race from those of Northern Europe.  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

>>>  
>>> Hi,  
>>>  
>>> Southern Europe, Greece, Turkey, the Middle East and the North

of

>>> Africa share many genetics. Actually, some have talked about

the

>>> Mediterranean race. A race different of both Nordics and

Blacks,

>> and  
>>> intermediate between both groups. Mulatto race? I believe so.  
>>>  
>>> Regards,  
>>>  
>>> Omar Vega  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

>>> wrote:  
>>>> Paul wrote:  
>>>>  
>>>> "Spain itself is a mestizo/mulatto country, but you don't

see

>>> those  
>>>> categorizations used for native Spaniards most of whom

certainly

>>>> have percentages of black and other non-white admixture. This

is

>>>> also apparent from physical anthropology and genetics. "  
>>>>  
>>>> Is there any data on Spanish genetic affiliation?  
>>>>  
>>>> Also, have there been follow-ups to the genetic study  
>>>> that found Egyptian/Ethiopian genes in the Greeks?  
>>>>  
>>>> And by the way, if you've ever seen CSI: Miami and  
>>>> Sofia Milos (who is listed as Greek/Italian)?  
>>>>  
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>>

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>>> path=pga  
>>>> lery&path\_key=Milos,%20Sofia  
>>>>

>>>>  
>>>> She looks very mixed-race, almost "biracial".  
>>>>  
>>>> Alex

| 16266|2005-03-22 17:08:57|Alex van Deelen|Re: Why Egypt and not Nigeria?|  
Message: 4  
Date: Tue, 22 Mar 2005 20:41:16 -0000  
From: "arumese" <[arumese@yahoo.com](mailto:arumese@yahoo.com)>  
Subject: Re: Why Egypt and not Nigeria?

> Alex van Deelen,  
> I meant to tell you before that I love your website.  
> Freddie

Hi Freddie,

Thanks, that means a lot to me.

Alex  
| 16267|2005-03-22 17:44:46|Omar E. Vega|Re: Why Egypt and not Nigeria?|  
Well, let me say then the following:

The peoples that lives around the mediterranean sea look quite alike.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "hoirfist" wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> Either it is meaningless completely, or not at all. One cannot  
simply  
> pick and chose as to how one shall apply this concept. You still  
have  
> confirmed that such a population exists. If, as you say,  
populations  
> vary continuously, then how can you speak of a Mediterranean "RACE?"  
>  
> Regards,  
>  
> Ken  
>>  
>> I am talking about the Old World. Not the Americas.  
>> The term race is meaningless. The right term is "population",  
which  
>> means a set of genes. And populations vary continuously in the Old  
>> World and the Americas as well.  
>>  
>>  
>> Regards,  
>>  
>> Omar Vega  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "hoirfist" wrote:  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
> wrote:  
>>>  
>>> This is a fallacy. Please provide evidence that such a race  
> exists.  
>>> If your reasoning is as I perceive it, than Puerto Ricans,  
>> Mexicans,  
>>> Brazilians, Columbians, Cubans, et al constitute a "race." In  
one  
>> of  
>>> your other posts, you claim there is no validity to the concept  
> of  
>>> race. Yet, here, you are prepared to not only speak of it, but  
to  
>>> create, herein, an ENTIRE race based upon it.  
>>>  
>>> The reasoning you have, thusfar, used is unstable.  
>>>  
>>> Regards,  
>>>  
>>> Ken  
>>>  
>>>> Hi,  
>>>>  
>>>>> Southern Europe, Greece, Turkey, the Middle East and the  
North  
> of  
>>>>> Africa share many genetics. Actually, some have talked about  
> the  
>>>>> Mediterranean race. A race different of both Nordics and  
> Blacks,  
>>>> and



>>>> intermediate between both groups. Mulatto race? I believe so.  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>  
>>>> wrote:  
>>>>> Paul wrote:  
>>>>>  
>>>>>> "Spain itself is a mestizo/mulatto country, but you don't  
> see  
>>>>> those  
>>>>>> categorizations used for native Spaniards most of whom  
> certainly  
>>>>>> have percentages of black and other non-white admixture.  
This  
> is  
>>>>> also apparent from physical anthropology and genetics. "  
>>>>>  
>>>>>> Is there any data on Spanish genetic affiliation?  
>>>>>  
>>>>>> Also, have there been follow-ups to the genetic study  
>>>>>> that found Egyptian/Ethiopian genes in the Greeks?  
>>>>>  
>>>>>> And by the way, if you've ever seen CSI: Miami and  
>>>>>> Sofia Milos (who is listed as Greek/Italian)?  
>>>>>  
>>>>>  
>>>>  
> [http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?](http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgal)  
>>>>> path=pgal  
>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>  
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>>>>  
> [http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?](http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pga)  
>>>>> path=pga  
>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>  
>>>>>  
>>>>>> She looks very mixed-race, almost "biracial".  
>>>>>  
>>>>>> Alex

| 16268|2005-03-22 17:52:26|Omar E. Vega|Re: Why Egypt and not Nigeria?|

> The logic of your statements would dictate that most of the people  
> the world considers black are not black because they are not pure  
> blooded like their African ancestors. That would mean that most if  
> not all African Americans are none-blacks -- being somewhere in  
> between black, white and other.  
>

Right on. That's the problem with race: definition. Boundaries are sloppy. No matter what definition you take, there is always people that don't fit in those. Actually most people don't fit.

Regards,

Omar Vega

| 16269|2005-03-22 18:04:40|Mahari|Re: Why Egypt and not Nigeria?|

Alex  
The same is true of the woman on  
CSI:NY- Maria Karekanatas. I don't know  
if I spelled her name correctly. Look at  
that super curly hair, dark skin, fullish  
lips and widish nose.  
Yes, there is a lot of Afrikan blood in the  
Greeks. I've met a lot that display a lot of  
Afrikan traits. Even the personality of many  
are like Afrikans or tropical types: warm and  
open. I met the brother of the guy who played  
"Kojak" on TV, Telly Savalas, who said that  
I reminded him so much of his brother, Telly.  
Interesting because I don't see it and I'm  
not light-skinned. Perhaps,  
he sensed that Afrikan "thing"..

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 22  
In honor,  
HTP,  
Mahari

--- On Tue 03/22, Alex van Deelen <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)> wrote:

**From:** Alex van Deelen [<mailto:avdeelen@wanadoo.nl>]  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Date:** Tue, 22 Mar 2005 19:33:56 +0100  
**Subject:** [Ta\_Seti] Re: Why Egypt and not Nigeria?

Paul wrote:

" Spain itself is a mestizo/mulatto country, but you don't see those categorizations used for native Spaniards most of whom certainly have percentages of black and other non-white admixture. This is also apparent from physical anthropology and genetics. "

Is there any data on Spanish genetic affiliation?

Also, have there been follow-ups to the genetic study that found Egyptian/Ethiopian genes in the Greeks?

And by the way, if you've ever seen CSI: Miami and Sofia Milos (who is listed as Greek/Italian)?

[http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgallery&path\\_key=Milos,%20Sofia](http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?path=pgallery&path_key=Milos,%20Sofia)

[http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pgallery&path\\_key=Milos,%20Sofia](http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pgallery&path_key=Milos,%20Sofia)

She looks very mixed-race, almost "biracial".

Alex

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---

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| 16270|2005-03-22 18:07:33|Omar E. Vega|Re: Why Egypt and not Nigeria?  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
>> Southern Europeans have always been considered a different people  
>> from Northern Europeans from the same reason. Are they white or  
>> blacks? Who cares. They are mediterranean people. They are too  
> light to be black and too dark to be white-germanics. Don't you see  
> it?  
>  
> Okay Omar, see it. But you must remember that all these groups are  
> considered white and they don't deny being White. It is clear that  
> southern Europeans are not as white as germanic whites, but they

are

> related whites nonetheless.  
>

Whiteness is a invention of the gringos.

> Secondly, color does not necessarily dictate or limit racial  
> classification. There are people in this group who fit into your  
> mediterranean mixed model.

Yes. There are many "blacks" in the USA that would never be called blacks elsewhere.

> But instead of denying that they are  
> black, they acknowledge it both culturally and ethnically. A black  
> person can be mixed to the point of appearing White or Arab and

still

> be recognizable as black by black people and white people.  
>  
> The logic of your statements would dictate that most of the people  
> the world considers black are not black because they are not pure  
> blooded like their African ancestors. That would mean that most if  
> not all African Americans are none-blacks -- being somewhere in  
> between black, white and other.

That's the problem with racial definitions: boundaries are very sloppy. Most people don't fit it.

And in Latin America, the term Black only applies to persons of dark skin that looks very african. More than a "racial" label is just a

description. Most "Blacks" in Latin America are mixed and the "boundaries" between races have been erased long time ago. Well, that's true in places where those populations have lived together for long periods of time.

I am a man, therefore I will talk about women. I am married now and I am not searching anymore :) Well, but if I have to find one I would select the pretty one, regardless of race. That's the way the Latino mind works.

Regards,

Omar Vega

| 16271|2005-03-22 18:17:42|Mahari|Re: Why Egypt and not Nigeria?|

>>It maybe so. I mean Dominicans feel identied with their hispanic heritage and traditions. Dominican immigrats in Spain suffer discrimination. I know.<<

Here you say that Dominicans suffer discrimination in Spain "I know". Yet, you seem to admire so the Spanish. Presumably, the Dominicans are discriminated against because are darkskinned. So does that not matter to you? Is that it boils down to in the end? It's OK if the "darkskinned" - what I would call black- is discriminated against because don't really matter in the scheme of humanity. I know you will strongly disagree with this assessment but I'm inclined to call it as I see it, not as others say it.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 22

In honor,

HTP,

Mahari

--- On Tue 03/22, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Tue, 22 Mar 2005 20:55:53 -0000  
**Subject:** [Ta\_Seti] Re: Why Egypt and not Nigeria?

Hi,

It maybe so. I mean Dominicans feel identied with their hispanic heritage and traditions. Dominican immigrats in Spain suffer discrimination. I know.

I my case I give a dam for Christopher Columbus.

Regards,

Omar Vega

--- In Ta\_Seti@yahooogroups.com, "arumese" wrote:

>  
> --- In Ta\_Seti@yahooogroups.com, "Paul Kekai Manansala" wrote:  
>  
>> Omar makes many unfounded and unsupported statements. For example,  
>> that people in the Dominican Republic "love" Spain apparently  
>> because they have a statue of Christopher Columbus in the capital.  
>  
> I am assuming that some of Omar's miss-statements reflect a  
> difficulty with responding to English speakers. But that can only be  
> excused in part, because many of the things he says seem to be  
> learned from a Eurocentric frame of reference.

> --- In Ta\_Seti@yahooogroups.com, "Paul Kekai Manansala" wrote:

>>  
>> --- In Ta\_Seti@yahooogroups.com, "arumese" wrote:  
>>>  
>>>> "Omar E. Vega" wrote:  
>>>>  
>>>>>> "Most Moors in Spain were not black but Muslims."  
>>>>  
>>>>  
>>>> That statement presents a category problem. You either miss-spoke  
>> or  
>>> you believe falsely that 'black' means that there can be no  
>> Muslims  
>>> involved: and that where Muslims are, there can be no black  
> people  
>>> present. Black referes primarily if not exclusively to  
phenotype.  
>>> Muslim is a religion.  
>>>  
>>  
>> Spain itself is a mestizo/mulatto country, but you don't see those  
>> categorizations used for native Spaniards most of whom certainly  
>> have percentages of black and other non-white admixture. This is  
>> also apparent from physical anthropology and genetics.  
>>  
>> Omar makes many unfounded and unsupported statements. For example,  
>> that people in the Dominican Republic "love" Spain apparently  
>> because they have a statue of Christopher Columbus in the capital.  
>>  
>> Regards,  
>> Paul Kekai Manansala

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| 16272|2005-03-22 18:39:34|Omar E. Vega|Re: Why Egypt and not Nigeria?|

>Here you say that Dominicans suffer discrimination in Spain "I  
>know". Yet, you seem to admire so the Spanish.

I admire the cultural production of my ancestors. Modern Spaniards  
are losing their way. The Europeans gave them the tail of the Airbus  
planes, and now they believe they are also Europeans. Ha!

> Presumably,  
> the Dominicans are discriminated against because they are dark-skinned.  
> So does that not matter to you?

Yes. It matters to me. I don't like it at all.

> Is that it boils down to in the end?  
> It's OK if the "dark-skinned" - what I would call black- is  
> discriminated  
> against because it doesn't really matter in the scheme of humanity.  
> I know you will strongly disagree with this assessment but  
> I'm inclined to call it as I see it, not as others say it.

I believe that Dominicans have the right to claim their Hispanic  
heritage. I believe they deserve respect as human beings, and also  
because they are descendants of Spaniards, like any people living in  
Spain right now.

I believe that Spaniards have started to think they are Europeans. I  
preferred them when they were poor; not a long time ago. At those  
times they were more humans.

But, as in every human group, the bigots are the minority.

Regards,

Omar Vega

| 16273|2005-03-22 18:53:23|Mahari|Re: Why Egypt and not Nigeria?|

>> So the Moors were the cause of all that. They teach Spain to invade,  
to be cruel and intolerant.

Only recently Spain have started to rescue its Moorish past,  
recognizing its value. <<

As I've posted before it is quite sad that innocent people be  
killed. So death and destruction is bad. But I'm pretty much  
convinced that the Spaniards are racists. Their racism appears  
also in soccer. In fact, I believe that a Spanish coach is being  
reprimanded now for hurling racist epithets at African and  
African American players.

As far as the intolerance brought by the Moors that, of  
course, is possible. But who has this extremely long  
history of intolerance? Could it be Europe? And where is  
Spain?  
Additionally, my understanding, though it could be wrong, is  
that the Moors brought a great culture to Spain and to  
Europe via Spain as well as a certain respect for religious  
tolerance. Are you saying the Spanish Inquisition is the  
fault of the Moors?

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 22  
In honor,  
HTP,  
Mahari

--- On Tue 03/22, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Tue, 22 Mar 2005 23:26:00 -0000  
**Subject:** [Ta\_Seti] Re: Why Egypt and not Nigeria?

Hi Mahari,

>You know what,  
>Omar? I think that you are in the process of buying into that  
South  
>American tactic. And you are becoming exactly who they want you to  
>be: a person who espouses, loves europe and is devoted to her, but  
>believes that there is no "race" - should I say.

I only love my land. That is called Chile.

>And you know no  
>race consciousness would be great, really. But that is not what  
>situation is. As long as you are devoted to europe and  
>eurocentricity eurocentrics don't have anything to worry about  
>because you will defend them. An example, is the statement that  
>hispanics wanted to go and fight for Spain and how bad they felt  
for  
>Spain during terrorist attacks.I hate to see anyone suffer but I  
must  
>say I thought perhaps they deserved it.

Listen. Killing innocent people is the reason why the U.S. have  
destroyed two countries already. Terrorism is a bad strategy. So,  
what do you think of the 11 of september then? Do you thing those  
terrorists did a great job? Madrid is the same.

>A beautiful young black  
>woman told me she had racial epithets hurled at her while walking  
>down the streets in Spain.

Stupid people are everywhere.

>It's possible that the Spanish harbor  
>some resentment toward blacks due to the reign of the Moors over  
>Spain.

If they have something against blacks, perhaps is because they feel  
guilty about slavery. Moors where Muslims, I told you.

>But like you said earlier that is in the past.BTW, what do  
>Spaniards think about the Moors control over Spain for 800 years?

If they were not by the Moorish invasion of Spain, that country could  
have been very different:

(1) The invasion convert Spain in a military country were war was the  
most important thing.

(2) It produced the religious intolerance and fanaticism that was  
characteristic of Spain for centuries.

(3) The invasion was the final cause of Inquisition.

(4) It was the cause of the expulsion of the Jews, accused of  
colaborating with the Moors.

(5) It was one indirect reason for the "discovery" of the Americas.

So the Moors were t he cause of all that. They teach Spain to invade,  
to be cruel and intolerant.

Only recently Spain have started to rescue its Moorish past,  
recognizing its value.

Regards,

Omar Vega

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>Additionally, my understanding, though it could be wrong, is  
>that the Moors brought a great culture to Spain and to

>Europe via Spain as well as a certain respect for religious  
>tolerance. Are you saying the Spanish Inquisition is the  
>fault of the Moors?

Yes. The culture of Al-Andalus (modern Andalucia) was the most advanced and tolerant of Europe in the Middle Ages. There Muslims, Jews, and Christians lived and worked together. Several advanced schools were developed and most of the Science and Arts of Ancient and Middle Ages' Orient entered Europe by that way.

But there were some losers. The Christians that used to reign the whole Iberian peninsula fled to Northern Spain and they resist there for century. From their strongholds there and resist the invasion and make plans to hit back. Meanwhile they become extremely fundamentalists. They hate Moors because the first wave of Muslims invaders were brutal, and also they took note that the Spanish Jews become their allies. The free-Christians never forgot that. It took 8 centuries, but they finally recover the territory for themselves.

But the new Spain after the Reconquest was other. It was a Spain of revenge. It was a nation that would not tolerate diversity anymore. The inquisition was used to destroy the religions of the infidels: the former invaders and the Jews.

Without the Muslim invasion the Inquisition would haven't existed. Neither brilliant Al-Andalus, of course.

History is complex, my friend.

Regards,

Omar Vega  
| 16275|2005-03-22 19:49:06|Immmre|Re: Why Egypt and not Nigeria?|  
In Ta\_Seti, Ta-Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)> writes:

"And in Latin America, the term Black only applies to persons of dark skin that looks very african. More than a "racial" label is just a description. Most "Blacks" in Latin America are mixed and the "boundaries" between races have been erased long time ago. Well, that's true in places where those populations have lived together for long periods of time."

Omar, remember the loosening of boundaries you mentioned has brought with it flexibility in the use of language such that the word "black" is now deployed in several ways:

1. Black (negro): a very dark-skinned person of classical subSaharan features, as you've pointed out.
2. Black (negro): a disparaging term as in "you filthy Black of the devil."
3. Black (negro, or negrito): a term of affection or intimacy, often expressed between persons of equal status.

The first two usages are likely holdovers from the period of slavery. The third reflects a loosening of social (and linguistic) boundaries. Interestingly, we can hear all three today, as I say, depending on the circumstances. Is this not so?

Regards,  
Raymond Davis  
| 16276|2005-03-22 21:12:05|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?|  
Raymond, apparently Omar is using the "one drop" rule were anyone with one drop of white blood becomes white.

Do light-skinned blacks in Latin America really "hang out" with whites rather than other blacks, generally speaking. I haven't noticed that among Latinos living in the United States.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:  
> In Ta\_Seti, Ta-Omar E. Vega" writes:  
>  
> "And in Latin America, the term Black only applies to persons of dark  
> skin that looks very african. More than a "racial" label is just a  
> description. Most "Blacks" in Latin America are mixed and  
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> that's true in places where those populations have lived together for  
> long periods of time."  
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> Omar, remember the loosening of boundaries you mentioned has  
> brought with it flexibility in the use of language such that the word  
> "black" is now deployed in several ways:  
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> 1. Black (negro): a very dark-skinned person of classical subSaharan

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> The third reflects a loosening of social (and linguistic) boundaries.  
> Interestingly, we can hear all three today, as I say, depending on the  
> circumstances. Is this not so?  
>  
> Regards,  
> Raymond Davis

| 16277|2005-03-22 22:38:04|MaharijRe: Why Egypt and not Nigeria?|

>>Without the Muslim invasion the Inquisition would haven't existed.  
Neither brilliant Al-Andalus, of course.

History is complex, my friend.<<

Yes, history is complex and frequently mis-read and mis-interpreted.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 22  
In honor,  
HTP,  
Mahari

--- On Tue 03/22, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Wed, 23 Mar 2005 03:35:44 -0000  
**Subject:** [Ta\_Seti] Re: Why Egypt and not Nigeria?

Hi,

>Additionally, my understanding, though it could be wrong, is  
>that the Moors brought a great culture to Spain and to  
>Europe via Spain as well as a certain respect for religious  
>tolerance. Are you saying the Spanish Inquisition is the  
>fault of the Moors?

Yes. The culture of Al-Andalus (modern Andalusia) was the most advanced and tolerant of Europe in the Middle Ages. There Muslims, Jews, and Christians lived and worked together. Several advanced schools were developed and most of the Science and Arts of Ancient and Middle Ages' Orient entered Europe by that way.

But there were some losers. The Christians that used to reign the whole Iberian peninsula fled to Northern Spain and they resist there for centuries. From their strongholds there and resist the invasion and make plans to hit back. Meanwhile they become extremely fundamentalists. They hate Moors because the first wave of Muslim invaders were brutal, and also they took note that the Spanish Jews become their allies. The free-Christians never forgot that. It took 8 centuries, but they finally recover the territory for themselves.

But the new Spain after the Reconquest was other. It was a Spain of revenge. It was a nation that would not tolerate diversity anymore. The Inquisition was used to destroy the religions of the infidels: the former invaders and the Jews.

Without the Muslim invasion the Inquisition would haven't existed. Neither brilliant Al-Andalus, of course.

History is complex, my friend.

Regards,

Omar Vega

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| 16278|2005-03-22 22:52:25|Immmre|Re: Why Egypt and not Nigeria?

Hi Paul,

Omar's statements, as I read them, do not admit to a "one drop rule." I believe he does view the people of Central and South America as a mixture in which race is insignificant.

I agree with him when he says that racial and ethnic boundaries there are permeable and fluid. But that is only partly true. The fact is that the past is still with us, and the mix of which he speaks ignores the continuing oppression of the indigenous people in many countries; a tendency of these countries to portray themselves as White and European (particularly in tourist materials); and to deny the vestiges of racism that remain, particularly among the elite -- some of whom still lay claim to being of "pure blood" (ie., White).

In many of the Andean countries there is a general tendency among the educated population to define themselves as White and European even when the population of their country is obviously 30%-40% indigenous and mestizo. In Chile, where Omar is from, the Department of Immigration in 1952 embarked on a policy whose goal was "to perfect the biological condition of the Chilean race." (Read Leslie B. Rout Jr. whose work I mentioned earlier.) Austensibly this was intended to draw in White Europeans and discourage Blacks from seeking entry and permanent settlement. Argentina pretty much did the same thing with even more effective results. I don't believe that is still the case today, but it gives your some historical perspective.

In short, the situation in Spanish and Portuguese America is quite complex, and as Omar has pointed out, varies significantly from country to country. What is clear is that in most the countries involved, most of the people interact with whomever they choose and for the most part, the running war between the races that has consumed so much blood, sweat and tears in the US does not exist.

This could change as the Black populations of these countries become more aware of their own history (as a project of self-transformation) and begin to question their position in the structure of these societies -- most of which have not done much to help Africans lift themselves out of the urban slums or isolated rural areas in which they still tend to live.

Latin Americans who come to the US are practically forced to choose a racial identity aside from their strong sense of ethnicity. That is because we are a "multiracial" population that does not fit into the two-category system that exists here. Yet we find it as soon as we step out the door. We tend to see race as an imposition rather than as something upon which our identity or salvation depends.

It's complicated Paul; Argentina is not Columbia and Peru is not El Salvador or Mexico, but it is all "Latin America," -- a Europeanism that makes the indigenous people invisible -- one but to which we cling as we evolve.

As I write this, I am aware of the ways in which my experience is very different from anyone else's in that my people were immigrants to Central America and the communities in which we lived for decades have actually been completely and utterly destroyed. So I literally cannot go home again. Furthermore, our experience exposed us to classic Deep South Anglo-Saxon racism long before we came here. So we kinda knew what was up, though one never really gets used to it.

Regards,

Raymond

| 16279|2005-03-22 23:59:24|alberto34482|Re: Why Egypt and not Nigeria?

As far as northern Africans goes it really depends the locality and region. I would definately not include Egypt within Magrebian countries because most Egyptians tend to be considerable darker, and especially in more rural areas outside Cairo and Alexandria.

The ethnic history of Magreb is very complex and requires a person interested in pre-history to study it. You have the coast regions of Northern Africa influcned by the Capsian culture, Metch-Aflou culture, and the Saharan cultures.

At one time the Sahara was more fertile than it was today and most of the people within the Sahara were what we would call negriod people. Infact, most Western African groups probably come somewhere



within the Central Saharan region. Some Saharan artwork is easy for a Fulani to read as a ceremony still practiced amongst them.

Know there have been movements from northern Mediterranean regions into parts of Northern Africa. Starting back in pre-history and continuing into the era of a group of people called the Sea People. The Sea people were a confederation of various groups located around the Northern Mediterranean that attacked Egypt and parts of the Eastern Mediterranean around modern day Palestine. Mostly around this time we begin to see wheeled chariots in the Saharan artwork.

The modern descendants of the Saharan people are the Haratin. Contrary to what you might hear, Haratin are not the slaves of the Tuareg but a caste of farmers that were absorbed within Tuareg society. Infact, the word 'Haratin' means to cultivate, and deals with cultivation.

Another fact many might not know is that lots of white slaves were brought into parts of Northern Africa including Algeria, Morocco, Tunisia and northern Egypt. These slaves were kidnapped from regions as far as the modern UK, and also from Northern Mediterranean countries.

To Alex, your website is good, but you have one artifact wrongly named Amun. The artifact is not a picture of the deity Amun but of an Amarna princess. I am curious if you have a scanner because the following book has many good pictures of black Upper Egyptians:

Upper Egypt: Life along the Nile  
Nicholas S. Hopkins (Editor)

\_\_\_ check out the hard back version of the book.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_egy  
| 16280|2005-03-23 03:46:37|Omar E. Vega|Re: Why Egypt and not Nigeria?  
Hi,

Yes, there is a sort of "one drop" rule upside down in the old Latin mind. In the past, position was more important than race, for example. The son of a "hidalgo", continued to belong to that class no matter the race of his/her mother. That's was quite common in colonial Hispanic and Portuguese Americas.

Latins in the United States come from different backgrounds; different countries. Don't expect that a Mexican illiterate peasant from northern Mexico, for example, fit very well in the old-fashioned Cuban high class, or with professional people from South America. Also, the average individual of different countries look different, and sometimes they don't accept each other very well. As I see it, there is a quote of nationalism and class differences in this.

In countries with large black minorities, like Cuba and Brazil, Blacks and Whites live together in different social spheres, and they seem - from the outside - to be relatively harmonious societies. They live together, marry together, and nobody care much about it. However, if a Black Cuban migrates to a "white" or "mestizo" country, it may suffer discrimination.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> Raymond, apparently Omar is using the "one drop" rule where anyone  
> with one drop of white blood becomes white.  
>  
> Do light-skinned blacks in Latin America really "hang out" with  
> whites rather than other blacks, generally speaking. I haven't  
> noticed that among Latinos living in the United States.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:  
>> In Ta\_Seti, Ta-Omar E. Vega" writes:  
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> boundaries.  
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>> circumstances. Is this not so?  
>>  
>> Regards,  
>> Raymond Davis

| 16281|2005-03-23 03:55:15|Omar E. Vega|Re: Why Egypt and not Nigeria?|  
Hi Raymond,

You say exactly what I mean, Thanks.  
I am curious which country are you from. Althoug I respect your  
silence.

Regards friend,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:  
> Hi Paul,  
>  
> Omar's statements, as I read them, do not admit  
> to a "one drop rule." I believe he does view the  
> people of Central and South America as a mixture  
> in which race is insignificant.  
>  
> I agree with him when he says that racial and ethnic  
> boundaries there are permeable and fluid. But that  
> is only partly true. The fact is that the past is still with  
> us, and the mix of which he speaks ignores the contin-  
> uing oppression of the indigenous people in many  
> countries; a tendency of these countries to portray themselves  
> as White and European (particularly in tourist materials);  
> and to deny the vestiges of racism that remain, parti-  
> cularly among the elite -- some of whom still lay claim  
> to being of "pure blood" (ie., White).  
>  
> In many of the Andean countries there is a general  
> tendency among the educated population to define  
> themselves as White and European even when the  
> population of their country is obviously 30%-40%  
> indigenous and mestizo. In Chile, where Omar is from,  
> the Department of Immigration in 1952 embarked  
> on a policy whose goal was "to perfect the biological  
> condition of the Chilean race." (Read Leslie B. Rout  
> Jr. whose work I mentioned earlier.) Austensibly this  
> was intended to draw in White Europeans and discourage  
> Blacks from seeking entry and permanent settlement.  
> Argentina pretty much did the same thing with even  
> more effective results. I don't believe that is still the  
> case today, but it gives your some historical perspective.  
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> In short, the situation in Spanish and Portuguese America  
> is quite complex, and as Omar has pointed out, varies  
> significantly from country to country. What is clear is that

> in most the countries involved, most of the people inter-  
 > act with whomever they choose and for the most part,  
 > the running war between the races that has consumed  
 > so much blood, sweat and tears in the US does not exist.  
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 > This could change as the Black populations of these countries  
 > become more aware of their own history (as a project of  
 > self-transformation) and begin to question their position  
 > in the structure of these societies -- most of which have not  
 > done much to help Africans lift themselves out of the urban  
 > slums or isolated rural areas in which they still tend to live.  
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 > Latin Americans who come to the US are practically forced  
 > to choose a racial identity aside from their strong sense of  
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 > our identity or salvation depends.  
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 > It's complicated Paul; Argentina is not Columbia and Peru is  
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 > Europeanism that makes the indigenous people invisible --  
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 > As I write this, I am aware of the ways in which my experience  
 > is very different from anyone else's in that my people were  
 > immigrants to Central America and the communities in which  
 > we lived for decades have actually been completely and  
 > utterly destroyed. So I literally cannot go home again.  
 > Furthermore, our experience exposed us to classic Deep  
 > South Anglo-Saxon racism long before we came here. So  
 > we kinda knew what was up, though one never really gets  
 > used to it.  
 >  
 > Regards,  
 > Raymond

| 16282|2005-03-23 06:45:33|Bruno Matt|Re: Why Egypt and not Nigeria?|  
 I suspect Raymond comes from Panama. His ancestors traveled there from the US South to build the canal. Correcto?  
 Bruno

"Omar E. Vega" wrote:

Hi Raymond,

You say exactly what I mean, Thanks.  
 I am curious which country are you from. Although I respect your  
 silence.

Regards friend,

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> we kinda knew what was up, though one never really gets  
> used to it.  
>  
> Regards,  
> Raymond

---

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| 16283|2005-03-23 07:54:34|afroerotiK@blackplanet.com|Looking for outspoken activists to join the debate|

With the Moderators permission, I'd like to send out an invitation to members of the group that are decidedly Africentric, Pan Africanist, Black Nationalist, or otherwise politically Black oriented. I've created a forum where people of African descent (and of course, those that desire us) have collected to discuss matters of race, sexuality, culture, and politics. There truly is no other forum like it dedicated to dismantling the negative and stereotypical depictions of Black sexuality. I need alternative Black voices, ones that are NOT insistent on saying that color doesn't matter, that are willing to help dismantle and demystify the fallacy of white supremacy and how it manifests itself in our consciousness as a people. Tolerance and open-mindedness are essential for this group because no sexual orientation is discouraged from participating in the dialogue, no subject is not up for discussion, and no voice is denied a platform.

All too often, in the Black conscious community, issues of sexuality are not discussed because there's an implication that sexuality is somehow beneath those of us who consider ourselves enlightened. Nothing could be further from the truth. We, as conscious Black people MUST discuss how our sexual perceptions and biases were formed to restore a holistic sense of health. Sex is supposed to be a natural and healthy extension of our personhood and living in denial of or embracing a close-minded and narrow definition of acceptable behaviors is detrimental to our survival.

Won't you join the collective and let your voice be heard? <http://groups.yahoo.com/group/AfroerotiK/>

Peace and many blessings.

Scottie Lowe  
Afrodiva  
<http://www.AfroerotiK.com>

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| 16284|2005-03-23 08:15:26|Immmnre|Re: Why Egypt and not Nigeria?|

Hi Omar,

I'm from Panama, as I believe many of the  
regulars on this e-group know.

Your friend,  
Raymond

Regards,  
Raymond Davis  
| 16285|2005-03-23 08:25:33|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmnre wrote:

> Hi Paul,  
>  
>

Raymond, thanks for this valuable information.

Regards,  
Paul Kekai Manansala  
| 16286|2005-03-23 08:30:51|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?|  
Raymond, another question.

Not all Africans are dark-skinned. Are light-skinned "pure"  
Africans also considered mulatto/mulatta.

Regards,  
Paul Kekai Manansala  
| 16287|2005-03-23 08:34:59|Omar E. Vega|Re: Why Egypt and not Nigeria?|  
Hi Raymond,

So you are "hispanic" :) (Just kidding)  
Panama looks to be a very dynamic country. Well, from the outside of  
course. A relative lived there and he say it was nice.

Regards, - Un abrazo,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) Immmre wrote:  
> Hi Omar,  
>  
> I'm from Panama, as I believe many of the  
> regulars on this e-group know.  
>  
> Your friend,  
> Raymond  
>  
> Regards,  
> Raymond Davis

| 16288|2005-03-23 08:39:04|arumese|Re: Why Egypt and not Nigeria?  
Omar,

While I believe the points we have discussed have their place in fact, I do not hold that 'race' mixing makes people indistinguishable from their ancestry. When it comes to African types (black people), there is more divergence and a broader range of diversity that would include both unmixed blacks and highly mixed blacks.

My sister has a friend who has blonde hair, blue eyes, pinkish light skin and thin features. That description fits the appearance of a white person who has no distinguishable African ancestry. But to the contrary, this guy has a very strong Negroid flavor embedded in his over-all features. It's difficult to point out exactly what it is except that it is recognizable as a basic Negroid flavor. Now I realize that some foreigners might look at him and give no thought to his basic Negroid appearance because they may have family members who resemble him whom they don't consider Negroid in any way. Nevertheless, I think that many foreigners who are of mixed African ancestry (more or less) wrongly assume that their mixed ancestry prevents them from being identifiable as being part of the black race. But African Americans can see it without even making an effort to see it because they look like people we know, people in our families.

There are several molds for the African phenotype, and these include mixed people being correctly classified as Negroid/Africoid/Black. I know several people with one white parent and one black parent and they all fit into one of these Africoid molds: even when they have more Caucasian features, they still don't look white -- they look black even though obviously mixed. Duayne Johnson (The Rock) must look to you and many others like he is void of any African appearance. But if he had denied that his father was black, most African Americans would have thought that he was ashamed of his obvious African ancestry.

I think we all by instinct know that there is no such thing as race in the biological sense. But apparently that has not convinced many that phenotype is not a potent reality. And as long as there is misunderstanding and deliberate misinterpretation of history based on this reality, there will be sufficient reason to bring up the matter as a means of getting at the bottom of why there is so much racial and ethnic unrest in the world.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>>  
>>> Southern Europeans have always been considered a different people  
>>> from Northern Europeans from the same reason. Are they white or  
>>> blacks? Who cares. They are mediterranean people. They are too  
>> light to be black and too dark to be white-germanics. Don't you see  
>> it?  
>>  
>> Okay Omar, see it. But you must remember that all these groups are  
>> considered white and they don't deny being White. It is clear that  
>> southern Europeans are not as white as germanic whites, but they  
> are  
>> related whites nonetheless.  
>>  
>  
> Whiteness is a invention of the gringos.  
>  
>> Secondly, color does not necessarily dictate or limit racial  
>> classification. There are people in this group who fit into your  
>> mediterranean mixed model.  
>  
> Yes. There are many "blacks" in the USA that would never be called

> blacks elsewhere.  
 >  
 >> But instead of denying that they are  
 >> black, they acknowledge it both culturally and ethnically. A  
 black  
 >> person can be mixed to the point of appearing White or Arab and  
 > still  
 >> be recognizable as black by black people and white people.  
 >>  
 >> The logic of your statements would dictate that most of the  
 people  
 >> the world considers black are not black because they are not pure  
 >> blooded like their African ancestors. That would mean that most  
 if  
 >> not all African Americans are none-blacks -- being somewhere in  
 >> between black, white and other.  
 >  
 > That's the problem with racial definitions: boundaries are very  
 > sloppy. Most people don't fit it.  
 >  
 > And in Latin America, the term Black only applies to persons of  
 dark  
 > skin that looks very african. More than a "racial" label is just a  
 > description. Most "Blacks" in Latin America are mixed and  
 > the "boundaries" between races have been erased long time ago.  
 Well,  
 > that's true in places where those populations have lived together  
 for  
 > long periods of time.  
 >  
 > I am a man, therefore I will talk about women. I am married now and  
 I  
 > am not searching anymore :) Well, but if I have to find one I would  
 > select the pretty one, regardless of race. That's the way the  
 Latino  
 > mind works.  
 >  
 > Regards,  
 >  
 > Omar Vega

| 16289|2005-03-23 09:02:27|Immmre|Re: Why Egypt and not Nigeria?  
 Greetings Bruno,

Yes, good guess, Panama. However, my  
 grandparents were from Jamaica and Barbados,  
 not the United States.

There were virtually no US Blacks involved in  
 the building of the Canal. The only ones I know  
 of was a team of mule drivers who were brought  
 there as an experiment that didn't last very long.  
 The bulk of the Canal workers were West Indians,  
 although Southern Europeans and Chinese laborers  
 were also involved. All of the supervisory jobs  
 were reserved for White Americans (except in our  
 communities where they were filled by our people).

The racism I spoke of was transplanted into  
 Panama by Whites from the US with their segregated  
 bathrooms, water fountains, jobs, wages, schools  
 and residential areas.

I never saw a Black United Statesian until the US  
 the war against North Korea as ships bearing them  
 made their way through the Canal.  
 Later on some were allowed to be stationed in Panama  
 (a choice assignment) and my eldest sister fell in  
 love and married one, a guy I liked very much then  
 and do now.

My extended family includes folks from Martinique,  
 Cuba and India. We are bilingual, (many Panamanians  
 are) but my family's first language is English -- except  
 those of us who learned only Spanish in Panamanian schools.  
 My mother spoke fluent Spanish, but my father had a  
 version all his own (smile). So you see, it is difficult to  
 generalize even within families.

Everything we say about "Latinos" has to be carefully  
 checked out against the actual facts prevailing in the  
 region involved. A good way to do it is to identify the  
 economy on which the region depends and then the  
 workers and how they are deployed throughout the  
 region, then their history and relationships with each  
 other over time. It's a big job, I know, but facile general-  
 izations are likely to be so fraught with personal opinion  
 that they are likely to hide as much as they reveal.

Sincerely,  
 Raymond  
 | 16290|2005-03-23 09:13:29|Omar E. Vega|Re: Why Egypt and not Nigeria?  
 Hi Arumese,

I agree with you that people can find out the ancestors of any one

just looking at first sight. Although there is a problem: culture is not the same that appearance. Or in other terms, the ethnic background is not equal to the "racial" background.

How do I know? Well, I was once an immigrant to a region of Canada where most people were germanic or russians, with large minorities of chineses and native americans.

Well, I was confused with greek, arab and paquistani :) There was even a crazy fellow that once started to talk with me in Greek. Another one refused to talk with arabs, so he did not talk to me. I even deceived Arabs themselves, and I was almost convinced to become muslim :)

My wife has those situations as well. She was confused with Italian by people from Ethiopia, Native American by gringos, and with Chinese by real chineses.

I ask white fellows what they thought I was, and they say you are brown. I ask indians (from India) fellows and they say, you are white, of course. And ask chineses and they say you are westerner; you don't have chinese eyes.

So I want to tell everyone of those crazy fellows: hey, have you never seen a real South American in your whole life!! I am from South America and I do exist. And worst of all, I am Chilean, and very proud of that.

Chileans in there were transparent. Some passed as natives, others as whites, other as arabians, etc. I could not notice them on the street. Only for our national independence holiday I could see quite a lot of them wearing the flat hispanic hat of our cowboys. There I could see my people, at last :)

My identity is Chilean, a hispanic country. That's all. And if those crazy fellows want to put me in a box and get me classified, that's their problem, not mine.

Race does not exist, I think. What really matters is the culture of our ancestors; all of them.

Regards,

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>> Regards,  
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>> Omar Vega



I ponder that thought in my world today and it almost seems ludicrous I have no problems with confusion as to who I am as I walk this earth...

◆

My eyes are Black my nose is black, my hair is black, my skin = black.

◆

Omar my problem with your stance is you make your personal relation to race an over simplified equasio that basicallu says "race does not exist"

◆

And for me your whole argument is tainted by that fact.

◆

You have the luxury of saying "race does not exist"

For you perhaps it doesn't

◆

Now on the other hand if you were gathering up your arsenal for a yahoo group that was Eurocentric-Egyptian oriented maybe your statement would◆resound an◆educational sort of way.◆ In an AFRO-CENTRIC group what you say is equivalent to that currently coined phrase "white noise" the static you get between stations I say that because I feel for BLACK persons race exists with every moment of the day....you may NOT understand what I mean....you are not Black in the way I am

◆

What bothers me as well is the willingness for someone as yourself to knowingly enter into a specifically AFrocentric group and talk that same old crap about race and the Chinese this, the Portugese that, the Italian this, the Pakistan that...????????

◆

AND?

◆

ALL these ethnic groups for the most part have knowlege of their history they are intouch with who they are (and I bet◆blow over◆any◆African origins for the most part)

◆

African Americans today for the most part have no idea that THEIR stock is a direct line from ancient KMT.....our people were the FIRST to civilize period...

◆

Group like this I suppose are meant to teach that simple trampled systematically hidden fact!

◆

You come along and proclaim how very proud you are to be Chilean why?

◆

Cuz you know something about that culture it wasn't stolen from you and to top that off you have extremely questionable features you could be anything you choose basically....good for you.

◆

But make no mistake Black is◆Black we don't have a culture that strikes such pride as yours does save our ancient African/Egyptian origins and perhaps our slave trade Islands in the Caribbean where whites go to get a good lay...(my oppinion)

◆

If some of us seem to cling and have a death grip on our Ancient Egyptian origins.....sorry to offend you or make it seem that we want to OWN that but trust me....it may very well be all we have to make us as proud as you are.

◆

Now, I don't tread lightly in this group either.

There is a clause in the group◆statement that speaks of not tolerating intimidation.

◆

So let me say this for all the super knowlegeables ready to knock me over the head with your edumacation and correct everything I said and make me feel don't know half of a half of a half of what you know cuz yous a intellectual...

◆

Go on wit yo bad selves cuz I'm gonna do da same regardless

◆

Peace

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---

Do you Yahoo!?

Yahoo! Small Business - [Try our new resources site!](#)

| 16292|2005-03-23 09:59:25|Alex van Deelen|Re: Why Egypt and not Nigeria?|  
Hi Alberto,

> To Alex, you website is good, but you have one artifact  
> wrongly named Amun. The artifact is not a picture of  
> the deity Amun but of an Amarna princess. I am curious  
> if you have a scanner because the following book has  
> many good pictures of black Upper Egyptians:  
>  
> Upper Egypt: Life along the Nile  
> Nicholas S. Hopkins (Editor)  
>  
> \_\_\_check out the hard back version of the book.

Thanks for the reference. I also try to keep my website as  
accurate as I can. The Amon reference was from the book  
I borrowed the picture from. I will add your info to it, though.

If you have an online reference that would be great too.

Cheers,

Alex

<http://www.geocities.com/vandeelen/Afrocentric/people.htm>

| 16293|2005-03-23 10:04:10|arumese|Re: Why Egypt and not Nigeria?|  
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> not the same that appearance. Or in other terms, the ethnic  
> background is not equal to the "racial" background.

I agree. Culture is not the same as appearance. There are many  
cultures and many "races." All have been in fact influenced by other  
races - namely European and Indo European. So it is only natural  
that many ethnic groups around the world would resemble Europeans.  
Spain has Semitic ancestry as well as its original European base.  
South America was overwhelmingly colonized by Spaniards. Minus the  
native American element, Arabs are basically the same. With  
whatever amount of African blood present in each, it is easy for  
south Americans, Spaniards and Arabs to produce identical physical  
features. So while your point is well-taken, the only significant  
difference between you and all the groups mentioned is geography.

Don't forget that you are part of several European colonies that have  
spread across the globe. You are European, so even though you are a  
mix, your mixture includes predominantly different Caucasian groups.  
It's just natural for Arabs and southern Europeans to recognize you as  
one of their own because technically you are one of their own in a  
far removed way.

If you were a native of south America on the other hand, not many  
Caucasians would find you familiar. I have never seen you so I  
cannot judge your appearance. Do you consider yourself European or  
White? If not, what distinguishes you from White society?

> How do I know? Well, I was once an immigrant to a region of Canada  
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I would say the terms mulato (masc.) and mulata (fem.)  
have undergone the same stretching I indicated with  
regard to the word "black."

In the old days, a mulatto referred to a person who was  
the offspring of a White Spanish woman (descent traced  
through the mother) and a black man. But today it could  
be used for anyone who looked like they could be such  
a person. Furthermore, it can be a term of endearment  
extended to anyone who looks light brown. A similar  
word used during colonial times was "pardo" and one  
could actually buy a license declaring them as having been  
removed from that "tainted" status to one of being of  
"pure White."

All of these terms, which we now view in isolation, were  
once part of a complex caste system, as I said earlier,  
much more extensive than existed during slavery in the  
US. It included such designations as mestizo, castizo,  
morisco, albino, torna atras, lobo, zambaigo, cambujo,  
albarazado, barcino and even nonsense like "coyote,"  
"coyote mestizo" and "ahi te estas" (There you are!).  
Read Magnus Momer, Race Mixture in the History of Latin  
America, 1967, p. 80.

Today, you will hear the word mulata used in popular  
song in the most flattering way, but it is not a noun one  
would express in a public gathering in referring to  
someone in polite society. The light-skinned people  
(usually called "Black") in the US do not usually go  
around saying they are White. But if you gave them  
a census survey question, with the usual choices,  
a good many of them (even a majority) would check  
White as applying to themselves. And no one would  
consider it a problem.

Generally, people in Latin America think NATIONALITY  
first. Among the general public race is not an over-  
riding concern. In many ways the underlying tensions

that would arise over such feelings remain under the surface and largely unexpressed. The fact that people can interact with ease and most people feel a kinship with each other keeps historical resentments from flaring up. They just seem unnecessary, except in the case of the indigenas whose land is still being plundered for oil, gold or lumber and who are often treated as exotics or worse, second class citizens.

In Colombia, where a civil war is going on, the Afro-Indians in the Choco region are catching hell because they are squeezed between the rebels and the government troops who often abuse and kill local people who remain unaligned. There the racial question is beginning to surface along with claims of attempted genocide. This is unusual and bears watching. The issue has already arisen in Brazil whose population it could be argued is mainly of African descent.

Sincerely,  
Raymond

| 16295|2005-03-23 10:24:51|Omar E. Vega|Re: Why Egypt and not Nigeria?|

>  
> If you were a native of south America on the other hand, not many  
> Caucasians would find you familiar. I have never seen you so I  
> cannot judge your appearance. Do you consider yourself European or  
> White? If not, what distinguishes you from White society?  
>

I consider myself Chilean, not european. You have to realize that Latin America is not considered part of the west by many. How come we could identify with europeans.

There are several kinds of natives in south america. Some are dark, some are not. Some have strong features, some have very nice features. The ones of my country look oriental. And many of them could pass easily as dark spaniards. So, the mixtures of both group may look "european", but it's native as well.

And I don't consider myself white at all. I believe only germans should be called whites. They are the most racist people, after all. Although some "valkiries" look pretty :)

And I'll tell you a secret. I don't like germanic people very much.

Regards,

Omar Vega  
| 16296|2005-03-23 10:28:50|rootwomn|Remains of Nubian Princess ( kinda?) Identified|  
<http://www.theherald.co.uk/news/35750.html>  
| 16298|2005-03-23 11:07:10|Emeagwali, Gloria (History)|Re: Why Egypt and not Nigeria? Moros and Morenos|  
Did the Spaniards not murder  
millions of Native Americans?

Gloria Emeagwali

-----Original Message-----

From: Omar E. Vega [mailto:[ovega@yahoo.com](mailto:ovega@yahoo.com)]  
Sent: Tuesday, March 22, 2005 4:20 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria? Moros and Morenos

Hi,

"Moreno" is Spanish means brown. "Negro" means black.  
You can use "Moreno" to describe any person that is not blondy.  
Anyone with brown skin, and with dark hair and eyes, is moreno. No matter he is white, asian, native or black.

From the Spanish Dictionary:

1. adj. Dicho de un color: Oscuro que tira a negro.
2. adj. Dicho de la piel: En la raza blanca, de color menos claro.
3. adj. Dicho del pelo: En la raza blanca, negro o casta◊o.

1. If talking about a color: dark close to black.
2. if talking about skin. In the white race, of a color not quite light.
3. if talking about hair: In the white race, black or brown hair.

What happens is that people prefer to say "Moreno" to black people because seems less offensive than saying black. "Moro" in Spanish means Muslim. The ancient "Moros" are supposed to be "Morenos".

Now Moro:

1. adj. Natural del ◊frica septentrional frontera a Espa◊a.
2. adj. Perteneciente o relativo a esta parte de ◊frica.
3. adj. Que profesa la religi◊n isl◊mica.

4. adj. Se dice del musulmán que habitó en España desde el siglo VIII hasta el XV.

Translate:

1. Natural of North Africa in the frontier with Spain.
2. Of that region of Africa.
3. Muslim
4. Muslims that lived in Spain from XVIII A.C. to XV A.C.

Those are the official terms of the Royal Academy of the Spanish Language. The norm for Spain and Latin America.

Spaniards have always associated "Moros" with North Africans, specially Moroccans. But Spaniards do know that the Moor Armies where composed of peoples of different races, including Black troops and generals. Although most of them where bereberes and moroccans.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> the only time i hear a spanish speaking caribbean national refer to

a black american is as moreno or morena, no matter if it's a mexican a puerto rican a cuban panamanian any spanish speaking national here in new york city.

>  
> Mahari wrote:Omar,  
> My goodness it does seem like you are doing  
> a lot of fast stepping tap dancing in this post.  
> No, I really don't think that innocent people  
> should die. But that is quite frankly what  
> happens when one group dominates another.  
> Perhaps, that in itself is a good reason why  
> no one should allow injustice and oppression  
> to prevail because we all suffer eventually -  
> indirectly or directly.  
> I don't speak Spanish but this is the first time  
> that I heard that "moor" meant "muslim" in Spanish.  
> My understanding according to a dictionary  
> translation:  
>  
> English Spanish  
> muslim musulmanes  
> colored person moreno  
> moor amarre  
>  
> Additionally, I also had read that "moreno" the very  
> common Spanish surname comes from "moor".  
> It is quite interesting that according to the dictionary  
> it means "colored person"..  
>  
> Do you care to reconsider? It seems that you are  
> doing the same thing - that is responding the same  
> way that you did to Africentric Olmecs theory.  
>  
>  
>  
> Free India's Blacks.....  
> Man has no nobler function than to defend the truth.  
> -- Ruth McKenney  
>  
> Year: 12,951, March 21  
> In honor,  
> HTP,  
> Mahari  
>  
> --- On Mon 03/21, Omar E. Vega <[oevega@y...](mailto:oevega@y...)> wrote:  
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> From: Omar E. Vega [<mailto:oevega@y...>]  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Date: Tue, 22 Mar 2005 04:45:57 -0000  
> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?  
>  
>  
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> believe you are out of your mind.  
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>>told me she had racial epithets hurled at her while walking  
>>down the streets in Spain.



> It is possible. Spaniards were not accustomed to have Black people

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> their country before. Spaniards call Latin Americas "sudacas" as  
> well, which is an insult. Well, we call them "co~~o~~os", which is  
> another insult.  
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>>the Moors over Spain. But like you said earlier that is  
>>in the past.  
>  
> Most Moors in Spain were not black but Muslims. I tell you;

Spaniards

> hate Muslims because they invaded Spain. Moor means Muslim. And the  
> Saint of Spain is Santiago Matamoros (the Moors' killer).  
>  
> Regards,  
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Yahoo! Groups Links  
 | 16299|2005-03-23 11:22:43|Omar E. Vega|Re: Why Egypt and not Nigeria? Moros and Morenos|

There were cruel battles? of course there were. There also was a lot of exploitation in silver mines, for example, where labor conditions were hard. But most deaths happened because contagious illness.

Believe it or not, those Spaniards were human beings also, and not all of them bigots. Actually that human side of their lives make them interested to read.

Spaniards mixed very much with native population since the beginning. The conquerors came to the Americas alone. And in early times, the only white women that wanted to come to the Americas were prostitutes. So the king forbade them to even think about it :)

They not only procreated with native women. They also married them as the registers of the church still show. And in very large scale. Many historical characters in Hispanic America have mixed native-spanish background.

As the matter of fact, without their native allies, the Spaniards could have never conquered the Americas. And those allies adapted very fast to the culture of the invader. Some tribes were never conquered, like the jibaros of the Amazons, and the Mapuches of Chile. And the Spaniards forgot about them.

Most important, the region that has more natives is Hispanic America with 60 million people. And about four times more are native descendants! Compare that with the native populations of the US and Brazil.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \\\(History\\)" wrote:

> Did the Spaniards not murder  
> millions of Native Americans?  
>  
> Gloria Emeagwali  
>  
> -----Original Message-----  
> From: Omar E. Vega [mailto:oevega@y...]  
> Sent: Tuesday, March 22, 2005 4:20 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria? Moros and Morenos  
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>  
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>> Date: Tue, 22 Mar 2005 04:45:57 -0000  
>> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?  
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| 16300|2005-03-23 11:35:18|Immmnre|Re: Why Egypt and not Nigeria?  
Dear gyiet\_ryot,

I just wanted to say that I liked your reasoning  
and trenchant question very much. In my  
humble opinion, too many observations about  
race tend to be suspended in air as if the concept  
was just a label or stuck in the flesh as when  
treated as if it were just a matter of genetic  
makeup.

First of all racial labels typically mark out  
a \*relationship\* be it one of exploitation,  
as in the case of slavery and peonage, or one  
of competition, for example, over access  
to resources considered to be in scarce supply  
(land, jobs, access to education, housing, etc.)  
This insight should be obvious given our collective  
history, but is too often overlooked in our discus-

sions. Racial oppression is not fundamentally about noses, hair texture or even skin color. It is about situations of power and control.

In our times, we have added a new twist to that dynamic by transforming the racial epithets created by European invaders and transformed them into weapons of ideological warfare on our own behalf. There is nothing wrong with that as long as we do not permit ourselves to misunderstand what we are doing. Racial designations are never scientifically accurate; they are always fabrications meant for acquiring and preserving economic, political and psychological advantage.

As they say, "All's fair in love and war," but we must be careful not to become in the heat of battle the thing we hate or perpetuate through ignorance a way of life we say must be destroyed.

Regards,  
Raymond Davis

Regards,  
Raymond Davis  
| 16301|2005-03-23 11:35:31|Immnre|Re: Why Egypt and not Nigeria?|  
Dear gyiet\_ryot,

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First of all racial labels typically mark out a \*relationship\* be it one of exploitation, as in the case of slavery and peonage, or one of competition, for example, over access to resources considered to be in scarce supply (land, jobs, access to education, housing, etc.) This insight should be obvious given our collective history, but is too often overlooked in our discussions. Racial oppression is not fundamentally about noses, hair texture or even skin color. It is about situations of power and control.

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As they say, "All's fair in love and war," but we must be careful not to become in the heat of battle the thing we hate or perpetuate through ignorance a way of life we say must be destroyed.

Regards,  
Raymond Davis  
| 16302|2005-03-23 13:42:05|Bruno Matt|Re: Why Egypt and not Nigeria?|  
Hotep♦Raymond.

I thought so. I know some very fine people from Panama of African descent. I was under the impression, however, that more came originally♦from the US.♦ Thanks for the correction.  
Bruno

**Immnre** wrote:

Greetings Bruno,

Yes, good guess, Panama. However, my grandparents were from Jamaica and Barbados, not the United States.

There were virtually no US Blacks involved in the building of the Canal. The only ones I know of was a team of mule drivers who were brought there as an experiment that didn't last very long. The bulk of the Canal workers were West Indians, although Southern Europeans and Chinese laborers were also involved.♦ All of the supervisory jobs were reserved for White Americans (except in our communities where they were filled by our people).

The racism I spoke of was transplanted into Panama by Whites from the US with their segregated bathrooms, water fountains, jobs, wages, schools and residential areas.♦♦

I never saw a Black United Statesian until the US the war against North Korea as ships bearing them made their way through the Canal.  
Later on some were allowed to be stationed in Panama

(a choice assignment) and my eldest sister fell in love and married one, a guy I liked very much then and do now.

My extended family includes folks from Martinique, Cuba and India. We are bilingual, (many Panamanians are) but my family's first language is English -- except those of us who learned only Spanish in Panamanian schools. My mother spoke fluent Spanish, but my father had a version all his own (smile). So you see, it is difficult to generalize even within families.

Everything we say about "Latinos" has to be carefully checked out against the actual facts prevailing in the region involved. A good way to do it is to identify the economy on which the region depends and then the workers and how they are deployed throughout the region, then their history and relationships with each other over time. It's a big job, I know, but facile generalizations are likely to be so fraught with personal opinion that they are likely to hide as much as they reveal.

Sincerely,  
Raymond

---

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| 16303|2005-03-23 13:52:51|noirfist|Re: Why Egypt and not Nigeria?|  
Paul,

If I may, you have posed an interesting question. Of course, we'd first have to define "light skinned," an opinion that differs from one person to another, particularly within the African community.

By definition, a Mulatto is a person of mixed African/European/European-Diasporan ancestries. There are indigenous Africans, whom some might qualify as "lightskinned," including those classified as representing Albinism, with no discernible non-African genes in their gene pool. They would, therefore, still be considered African and related to others of the African populations.

Thanks,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> Raymond, another question.  
>  
> Not all Africans are dark-skinned. Are light-skinned "pure"  
> Africans also considered mulatto/mulatta.  
>  
> Regards,  
> Paul Kekai Manansala

| 16304|2005-03-23 14:15:54|noirfist|Re: Why Egypt and not Nigeria?|  
The Black African Haratins also live in this region, yet look nothing like this hypothetical Mediterranean race you have invented.

What is the name of this race, and from whence does it hail? The mixtures which are sitting are classified as mulatto, Quadroon, et al, by early Eurocentric classifications for such groupings as derived from results here in the U.S. Mediterranean man is/was a myth, created by Eurocentric scholarship, in order to attempt place a European stamp on cultures that preceded Obvious, what could be called, ancestors of contemporary European populations, such as the Dorians, et al.

Grimaldi man, for example, was Africoid. There is no MEDITERRANEAN RACE, anymore than there is a "PUERTO RICAN" RACE. Whether on is speaking of the "Old World" or the "New," the concept remains the same.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> Well, let me say then the following:  
>  
> The peoples that lives around the mediterranean sea look quite alike.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>>  
>> Either it is meaningless completely, or not at all. One cannot  
> simply  
>> pick and chose as to how one shall apply this concept. You still  
> have  
>> confirmed that such a population exists. If, as you say,  
> populations  
>> vary continously, then how can you speak of a  
Mediterranean "RACE?"  
>>  
>> Regards,  
>>  
>> Ken  
>>>  
>>>> I am talking about the Old World. Not the Americas.  
>>>> The term race is meaningless. The right term is "population",  
> which  
>>>> means a set of genes. And populations vary continuously in the  
Old  
>>>> World and the Americas as well.  
>>>  
>>>  
>>>> Regards,  
>>>  
>>>> Omar Vega  
>>>  
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>>>>>>> She looks very mixed-race, almost "biracial".
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>>>>>>> Alex

```

| 16307|2005-03-23 15:26:26|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmnre wrote:

```

>
> As they say, "All's fair in love and war," but we
> must be careful not to become in the heat of
> battle the thing we hate or perpetuate through
> ignorance a way of life we say must be destroyed.
>

```

I agree that race is best done away with, but one thing someone said to me has made an impression.

He noted that blacks have suffered so much and fought so hard because of race that it has become burned into their psyche. Now all of a sudden, whites claim race does not exist (after fully developing the concept), and when a black person brings it up they jump around shouting "racism!"

Regards,  
 Paul Kekai Manansala  
 | 16308|2005-03-23 15:46:52|anthony clements|Re: Why Egypt and not Nigeria?  
 Bottom line I thought this groups focus was an Afro-centric viewpoint, outlook, concept.

A lot of folks want to warn African descendants of how they gotta be careful not to become the enemy.....half of these voices aren't even Africano or European but they got a lot to tell an African American about racism and how we should conduct ourselves.

Well in a racist scenario in which we live African descendants are the victims of systematic discrimination that is just a fact it.

So now we have the mixed races left with a dilemma..

As non-whites for the most part themselves whos viewpoint, outlook or concept do you choose?

Now it's fine to up your "race" or culture but then the sword is double edged...

You can't very well tell another man to watch out for his racist attitudes or curb his claim on the greatness of his ancestors while all the while rejoicing reveling and boasting of yours while in a yahoo group that clearly states that this group has an Afrocentric viewpoint!

Can you?

I would think that upon joining a group such as this one would put aside his own nationalistic pride and expound on the focus of the group in which he freely chose to join.

What I am saying is the tactics of extreme intellectualism and historic expertise of hitherto unknown knowledge and most any claims that diminish or down play the part of the purley Afrocentric foundation and part or viewpoint were and are tools of the enemy of people of color...the European and or Eurocentric mind.

So to see a Chilean or anyone wielding these tactics and ever so gently and with a misplaced sense of humor ----> :)

Is an automatic red flag for me.

What I see is a man ever so carefully discrediting an Afrocentric point of view, espousing European super scholarly tactics and to top it all off replacing it all with a view that does exactly what he appears to be warning the other of.....and that is up-ing his own culture, explaining how racially undescript he is etc and suddenly we find we are speaking about the greatness of say for instance Chile.

So it is a slippery slope when one moves to take another down a notch while replacing putting themselves in the cog.....and there is nothing wrong with that.

But personally I feel it is a European tactic and I hate to see other folks of color not so much use it but choose to use it outside of a group not specifically geared toward his own cultural back round again THIS group is Afrocentric in nature, to a certain degree it's ok to put forth another idea or compare cultures but when it is basically the view point of I am NOT African identified AND I do not uphold Afrocentric notions

i.e. when Ken suggested there are no Mediteranians the response was basically OK so I choose an Asian backround :)

Yeah it's funny how non-African identifieds want to impose their own non-African identified twists BUT in an African identified group no less.....this is a European tactic be loud and proud among you people in a group by and for your people but don't put yourself in a position where yo know damn well you are diametrically OPPOSED to Afrocentric sensibilities.

It's like slumming or something it is purely an agitory, self gratuitous move...

I mean Damn wasn't it a Roman that once said "**When in Rome do as the Romans do**"?

I take it a step further....When in an **Afrocentric** atmosphere believe what the **Afrocentric** believes or at least support the general sensibility.

Peace

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"Omar E. Vega" wrote:

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Hi Ken,

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I will have to chose an ancestor between Black, Asian or Germanic.
Well, I can't chose Hispanic either (they are just imaginary people).
And Native Americans now are Siberians. So, Asian will do, I guess.

Well, Mediterraneanans did quite a lot while they were existed :)
They never new, they were just a fantasy. Poor guys.

Long life revisionism!

And in here we talk about the "Chilean" race. In the same way we talk
about the chilean horse, the chilean dog and the chilean chicken.
Believe me or not.

(Just kidding. Don't get upset)

Regards,

Omar Vega

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Do you Yahoo!?

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| 16309|2005-03-23 16:59:02|Omar E. Vega|Re: Why Egypt and not Nigeria?|

Dear Friend,

I do understand your feelings. The only thing I tried to do is to show you that definitions are always relative. That's all.

The definition of "race" does not have a biological ground. What you have are "populations" of people. It has been show that peoples of different races may have more characteristics in common that people of the same race. Race is a label. Something like wearing a uniform that give people the feeling of belonging. But is not very accurate, because many don't fit in.

I believe the identity the Black peoples of the Americas is looking is African, and Black is just a color of the skin. And the important thing is culture, history and achievements of African and African descendents. The world should know more about that. I have studied some, but many people ignore important facts.

That's the reason I came here in the first place. To know more about the history of Africa and its descendents. In particular the ones of Latin America.

(And tell me about groups. Once I have a terrible discussion because of the abortion issue)

Regards and peace,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) anthony clements wrote:

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> i.e. when Ken suggested there are no Mediterraneans the response was

basically OK so I choose an Asian background :)

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> Yeah it's funny how non-African identifieds want to impose their

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>> so.  
>>>>>>>  
>>>>>>> Regards,  
>>>>>>>  
>>>>>>> Omar Vega  
>>>>>>>  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>>>>>>  
>>>>>>> wrote:  
>>>>>>> Paul wrote:  
>>>>>>>  
>>>>>>>> "Spain itself is a mestizo/mulatto country, but you  
>> don't  
>>>> see  
>>>>>>> those  
>>>>>>> categorizations used for native Spaniards most of

whom

>>>> certainly  
>>>>>>> have percentages of black and other non-white  
> admixture.  
>>> This  
>>>> is  
>>>>>>> also apparent from physical anthropology and

genetics. "

>>>>>>>>  
>>>>>>>> Is there any data on Spanish genetic affiliation?  
>>>>>>>>  
>>>>>>>>> Also, have there been follow-ups to the genetic study  
>>>>>>>>> that found Egyptian/Ethiopian genes in the Greeks?  
>>>>>>>>  
>>>>>>>>> And by the way, if you've ever seen CSI: Miami and  
>>>>>>>>> Sofia Milos (who is listed as Greek/Italian)?  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>  
>>>>>>>>  
>>>>>>>>>

<http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?>

>>>>>>>> path=pgal  
>>>>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>  
>>>>>>>>>  
>>>>>>>>>

<http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?>

>>>>>>>> path=pga  
>>>>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> She looks very mixed-race, almost "biracial".  
>>>>>>>>>>  
>>>>>>>>>> Alex  
>  
>  
>  
>  
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>  
>  
>  
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| 16310|2005-03-23 17:50:31|Inmmre|Re: Why Egypt and not Nigeria?|  
Paul Kekai Manansala <[pmansala@sbcglobal.net](mailto:pmansala@sbcglobal.net)> wrote:

*to me has made an impression.*

*He noted that blacks have suffered so much and fought so hard because of race that it has become burned into their psyche. Now all of a sudden, whites claim race does not exist (after fully developing the concept), and when a black person brings it up they jump around shouting "racism!">*

*Well Paul, it's like walking around with a brain implant, isn't it? Why not just let it play? I prefer to pluck it out, no matter how deeply it has become "burned" into my psyche. And frankly I don't give a damn what Whites think about that. Afterall, it's my psyche, isn't it? I will decide when to bring IT up, in what way and for what reasons. Obviously, if we don't bring IT up, we can't make the case about what has and is being done to us, can we? Clearly, I believe in making the case.*

*I think you may have misread me. If you look carefully at what I said, you will see that I believe races are the result of situations of exploitation and oppression. That's as simple as I can put it right now. Clearly I am not White, and am not "jumping around" calling anyone racist. What I say is let our language reflect a clearer understanding of the underlying causes of oppression.*

*I think Paulo Freire had it right when he said, as the oppressed become conscious of their situation, and aware that it can be changed, they tend to speak of it in the only language they have known, that of their oppressor. In time, however, their increasing humanization leads them to discover their own true voice. Racism afterall is a project of dehumanization and of abject robbery carried out in the name of doing what is best for the oppressed, particularly of saving them from themselves. (See Freire's Pedagogy of the Oppressed, or Fanon's Wretched of the Earth.)*

*It is more revolutionary to overthrow the language of oppression than to embrace it. That is my opinion; others are entitled to theirs. I realize I am a work in progress, and I'm willing to listen to what others have to say.*

Sincerely,  
Raymond

| 16311|2005-03-23 19:10:48|Djehuti Sundaka|Re: Diffusionism = Racism? (Olmecs were natives)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Hi,  
>  
> I think we are not talking about the same thing.  
>  
> I say, I believe native americans are the creators of the Olmec  
> culture. That's all.

*You've said more than that. You've made charges that the non-European peoples to believe in trans-Atlantic and trans-Pacific contact do so from a racist perspective without providing any statements from them showing them to have a racist perspective.*

>  
> I don't know how that idea could be eurocentric. At least native  
> americans are considered europeans.

*Just as I don't know how asking a person who charges non-Europeans with racism for a belief cross cultural influence to substantiate his charges with their statements as somehow being "afrocentric fantasies".*

>  
> Now, how I prove it? Well, there is not reliable prove that other  
> peoples, besides native americans, where living there.  
>  
> What authority can I cite? Well, most anthropologist of the world,  
> including Mexicans and Latin Americans, believe so.

>  
> How do I prove that anyone else what in there in that time? That is  
> impossible to prove, I already said it.  
>  
> That you can't prove that something does not exist does not means  
> that do exist. For example, you can't prove that martians never  
> landed on earth, but that does not means they landed. The only thing  
> that can be done is analize the evidence and find if that makes

sense

> or not. That's all.  
>  
> So far, I have not found evidence of transoceanic contacts to the  
> americas from people of Africa or anywhere else. It may be so. So  
> far, I believe, that is only speculation.  
>  
> Regards,  
>  
> Omar Vega

So far I have not found evidence that the non-Europeans who believe in  
the transoceanic contacts do so out of racism.

Djehuti Sundaka

>  
>  
>  
>  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> wrote:  
>  
>  
> > Are you suggesting that the statements of racism I've asked you

for

> > and that you've consistently failed to provide are going to be  
> > provided by Michael Coe? If not, you're continuing to dodge the  
> > issue and one can only wonder why.  
> >  
> > As for a belief on my part in "those afrocentric fantasies", I now  
> > openly challenge you to produce a statement from me claiming a  
> > belief  
> > in anything. Are you now going to try to claim beliefs for me  
> > without  
> > any statements of support?  
> >  
> > Shall I now play the same game you're playing by putting forth a  
> > statement like "If you still believe in those eurocentric  
> > fantasies..." and present websites and individuals supporting the  
> > fact  
> > that ethnicities outside of Europe aren't inferior to Europeans  
> > (even  
> > though this also hasn't been the subject of our dialog)?  
> >  
> > Djehuti Sundaka  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

> > >  
> > > Ask please this expert:  
> > >  
> > > (1) Professor Michael Coe of the anthropology department at Yale  
> > > University.  
> > >  
> > > Actually, most professional archeologist agree that Olmecs were  
> > > Native Americans. A logical conclusion after all.  
> > >  
> > > And if you still believe in those afrocentric fantasies, please  
> > > read  
> > > this:  
> > >  
> > > Is called "Robbing Native American Cultures"  
> > >  
> > > [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
> > > [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
> > >  
> > > That's an excelent site. They specialize in destroying

fantasies.

> > >  
> > >

>>> Regards,  
>>>  
>>> Omar Vega  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Djehuti Sundaka"

>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Omar E. Vega"  
>> wrote:  
>>>>>  
>>>>> Of course it is,  
>>>>>  
>>>>> People has been told Native Americans are not the ones who  
>>> developed  
>>>>> the civilizations in their own lands. They had to wait for  
>>> somebody  
>>>>> else to progress. That's false.  
>>>>  
>>>>  
>>>>  
>>>> I've asked you for quotes from such people matching what you  
> claim  
>>>> they believe yet you still haven't produced any. You continue  
> to  
>>> post  
>>>> links to websites promoting the perspective of cross cultural  
>>>> influence without quoting any statements of a belief in racial  
>>>> inferiority.  
>>>>  
>>>>  
>>>>  
>>>> Anthropology (professional) has  
>>>>> proved from long time ago that every single civilization in  
> the  
>>>>> Americas was done by the native american peoples.  
>>>>>  
>>>>>  
>>>>> Such anthropology has also made claims of Indigenous cultures  
>>>>> influencing others. In effect, from the way you're currently  
>>>>> expressing things, Indigenous cultures to the north had to

wait

>> for  
>>>> Indigenous peoples to the south to help civilize them. If

some

>>>> anthropologist claims that the Aztec kalendar and writing  
> system  
>>>> had  
>>>> been influenced by the Mayans, such a person is a Mayan racist  
>>> trying  
>>>> to steal the Aztecs heritage away. Or if some anthropologist  
>>> claims  
>>>> that the Roman solar kalendar and alphabet had ultimately been  
>>>> influenced by the solar kalendar and writing system of Kamat  
> (via  
>>>>> Fnixw and Greece), such a person is a racist trying to steal  
> Latin  
>>>> culture away. Likewise for anyone claiming influence in

Nippon

>>> from  
>>>> Zhong-gwo. And let's not forget the poor Dine (Navajo) who  
> those  
>>>> racist anthropologists must be claiming had to "wait" for the  
>>>> Anastasi  
>>>> to bring culture to them.  
>>>>  
>>>> Unless those are the perspectives you're willing to attempt to  
>>> defend,  
>>>> you can't hold to a simple "Diffusionism = Racism" equation.  
>>>> Diffusionism is a historical reality and even the  
> misapplication  
>> of  
>>> it  
>>>> can't honestly be considered racist without corroborating  
>>> statements.  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>>  
>>>>> At this moment, if one has patience and time, one could  
> follow  
>>> the  
>>>>> development of hundred of cultures and dozens of  
> civilizations  
>> in

>>>> the  
 >>>>> Americas from very humble beginning to the highs societies  
 > of  
 >>>> the  
 >>>>> Mayas, Incas and Aztecs.  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>> Which one of these are you willing to claim had not been  
 >> influenced  
 >>>> by  
 >>>>> a previous Indigenous culture?  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>>> Those civilizations are the source of pride of natives  
 > americans  
 >>>> and  
 >>>>>> their descendents. And it is just an injustice to take the  
 > past  
 >>>> from  
 >>>>>> them.  
 >>>>>>  
 >>>>>> That's what I think.  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>>> Well then from that perspective it's the anthropologists  
 >> themselves  
 >>>>> who are trying to take the past from all of them except the  
 >> Olmecs.  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>>> Follows something about the link between diffusionism and  
 > white-  
 >>>>>>> racism. And several diffusionist links that crowd the web.  
 >>>>>>  
 >>>>>> \_\_\_\_\_  
 >>>>>>> Pick up at random:  
 >>>>>> \_\_\_\_\_  
 >>>>>>> Diffusionism:  
 >>>>>>  
 >>>>>>> Diffusionism is the theory about the development of cultures  
 > and  
 >>>>>>>> technologies, particularly in ancient history. The theory  
 > holds  
 >>>> that  
 >>>>>>> a given innovation will have been initiated within a

specific

>>>>> culture, but that it would then 'diffuse' by various means  
 > from  
 >>>> this  
 >>>>>> starting point.  
 >>>>>>  
 >>>>>> \_\_\_\_\_  
 >>>>>>> In the Americas there were influences between different  
 > groups,  
 >>>> and  
 >>>>>>> continuous migrations.  
 >>>>>>  
 >>>>>>> But claiming that the Natives need outside help to develop

is

>>>> pure  
 >>>>>> racism.  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>>> Did the Italians need outside help from Zhong-gwo and the  
 > Aztecs  
 >> to  
 >>>>> develop spaghetti or did they develop it with no cross

cultural

>>>> influences whatsoever?  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>>> Read this. It say the natives have nothing to do with the  
 >> Olmecs.  
 >>>>> Lol.  
 >>>>>>  
 >>>>>>> "clearly show that the Olmecs were not Indians"  
 >>>>>>  
 >>>>>>> <http://www.essaysbyekowa.com/olmecs.htm>  
 >>>>>>  
 >>>>>  
 >>>>>

>>>> The full quote is:  
>>>>  
>>>> "clearly show that the Olmecs were not Indians with "baby  
> faces,"  
>>>> or  
>>>> Indians who looked like Blacks (although a few Olmecs did mix  
> with  
>>>> the  
>>>> Native Americans)"  
>>>>  
>>>>  
>>>> Why did you deliberately not provide the quote in full?  
>>>>  
>>>>  
>>>>  
>>>>> Other more.  
>>>>>  
>>>>> <http://www.theperspective.org/olmecs.html>  
>>>>>  
>>>>> This time about Indians from India, they say they were the  
>> Olmecs.  
>>>>>  
>>>>> <http://www.viewzone.com/gene.olmec.html>  
>>>>>  
>>>>> This about chineses and olmecs,  
>>>>>  
>>>>>

<http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>

>>>>>  
>>>>> This about jews and olmecs,  
>>>>>  
>>>>> <http://www.hope-of-israel.org/olmec.htm>  
>>>>>  
>>>>> But also green martians, look:  
>>>>>  
>>>>> <http://www.halexandria.org/dward359.htm>  
>>>>>  
>>>>> -----  
>>>>>  
>>>>> It seems everyone on earth want to rob the legagy from the  
>> Native  
>>>>> American people. Nobody can believe that "dumb" guatemalians  
>>> could  
>>>>> have created such superb civilizations. So they preffer to  
>> assign  
>>>>> the  
>>>>> merits to other peoples.  
>>>>>  
>>>>>  
>>>>> It seems you keep making these claims for what other people  
>> believe  
>>>>> without ever showing them making such statements. Then you  
>>> generalize  
>>>>> it to "Native Americans" even though you only show the focus

to

> be  
>>>> on  
>>>> the Olmecs. It seems that there are individuals of every  
>> ethnicity  
>>>> that like to play the victim as an excuse to engage in what  
> they  
>>>> feel  
>>>> to be "righteous indignation".  
>>>>  
>>>>> Not agreeing with other peoples' perceptions is one thing,  
>>>>> mis-characterizing them is another.  
>>>>>  
>>>>>  
>>>>> Djehuti Sundaka  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> Well, at least shows Native Americans where outstanding  
> people,  
>>>> that  
>>>>> build such glorious civilizations that every group want to  
> claim  
>>>> for  
>>>>> themselves.  
>>>>>  
>>>>> I believe current people from Southern Mexico and

Guatemalans

>> are  
>>>> the  
>>>>> descendent of Olmecs and Mayans. Poor people at this period  
> of  
>>>> time,

>>>> *but with a great past.*  
>>>>  
>>>> *Regards,*  
>>>>  
>>>> *Omar Vega*  
>>>>  
>>>> -----  
>>>>>  
>>>>>> *As I've explained on another list, if mere diffusionism*  
> *is*  
>> *to*  
>>> *be*  
>>>>> *simply*  
>>>>>> *equated to racism, then anyone who accepts Olmec*  
> *influence*  
>> *on*  
>>>>> *Mayans and*  
>>>>>> *Maya influence on Aztecs and all of their general*  
> *influence*  
>>> *on*  
>>>> *the*  
>>>>>> *"Mound Builders" of the Mississippi river valley*  
>>> *civilizations*  
>>>> *is*  
>>>>> *a*  
>>>>>> *racist. It can't just be racist for some and not racist*  
> *for*  
>>>>> *others*  
>>>>>> *holding to the same ideas.*  
>>>>>>  
>>>>>>  
>>>>>>> *Also, it is rare for "diffusion" to be unidirectional*  
>>> *regardless*  
>>>> *of*  
>>>>>> *the relative cultural levels involved.*  
>>>>>>  
>>>>>> *For example, Western civilization is indebted to*  
> *Amerindians*  
>>> *for*  
>>>>> *the*  
>>>>>>> *potato and corn, two of the most important crops in the*  
> *world*  
>>>> *today.*  
>>>>>>  
>>>>>>> *The potato plays a key role in preventing famine in many*  
> *high*  
>>>>>>> *altitude areas around the world.*  
>>>>>>  
>>>>>>> *Maybe we should use a term like race-oriented diffusion to*  
>>> *refer*  
>>>> *to*  
>>>>>>> *G. Elliot Smith type theories.*  
>>>>>>  
>>>>>>> *Regards,*  
>>>>>>> *Paul Kekai Manansala*

| 16312|2005-03-23 19:57:58|Omar E. Vega|Re: Diffusionism = Racism? (Olmecs were natives)|  
Hi Djehuti,

*I think you are correct. I believe African people don't make those claims because of racism. I believe that is done because excess of enthusiasm.*

*It was the white man who teach the world the native american were dumb and lacked creativity. They were the ones that started that fashion to look "explanations" to the "mysteries" or the Americas. How to explain the origin of those magnificent civilizations that appeared in the lands of those "primitive" Indians.*

*Afterwards the fashion spread. And people believed that claiming those civilizations for their own ethnic groups was right, taking it from the hands of the eurocentrists. Today, almost everyone on this planet is looking after those ancient civilizations: the asians, the hindues, the arabs, the chinese and also the blacks.*

*But all those groups forget that the authors were the Native Americans. I hope sometime people will realize that. I have talked to many Native Americans, asking them how do they feel when they see their heritage in peril. And they feel sad.*

*The heritage of the Olmecs belongs to the Natives of those regions. They are still living there; one of the poorest peoples of this Hemisphere. Science has proved the connection between modern natives and ancient Mayas, and the Olmecs were the ancestors of the Mayas.*

*The peoples of those regions deserve to keep that heritage and to claim it.*

*Regards,*

*Omar Vega*

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Smdaka"

*wrote:*

> -- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Omar E. Vega" wrote:  
>  
>  
> Hi,  
>  
>  
> *I think we are not talking about the same thing.*  
>  
>  
> *I say, I believe native americans are the creators of the Olmec*  
> *culture. That's all.*  
>  
>  
>  
> *You've said more than that. You've made charges that the non-*

*European*

> peoples to believe in trans-Atlantic and trans-Pacific contact do

SO

> from a racist perspective without providing any statements from

*them*

- > *showing them to have a racist perspective.*
- >
- >
- >
- >>
- >> *I don't know how that idea could be eurocentric. At least native*
- >> *americans are considered europeans.*
- >
- >
- >
- > *Just as I don't know how asking a person who charges non-Europeans*
- > *with racism for a belief cross cultural influence to substantiate*

his

> charges with their statements as somehow being "afrocentric  
> fantasies".  
>  
>  
>  
>  
>  
>  
>> Now, how I prove it? Well, there is not reliable prove that other  
>> peoples, besides native americans, where living there.  
>>  
>> What authority can I cite? Well, most anthropologist of the

*world.*

> > including Mexicans and Latin Americans, believe so.  
> >  
> > How do I prove that anyone else what in there in that time? That

is

> > impossible to prove, I already said it.  
> >  
> > That you can't prove that something does not exist does not means  
> > that do exist. For example, you can't prove that martians never  
> > landed on earth, but that does not means they landed. The only

*thing*

> > *that can be done is analyze the evidence and find if that makes*  
> *sense*  
> > *or not. That's all.*  
> >  
> > *So far, I have not found evidence of transoceanic contacts to the*  
> *americas from people of Africa or anywhere else. It may be so. So*  
> > *far, I believe, that is only speculation.*  
> >  
> > *Regards,*  
> >  
> > *Omar Vega*  
> >  
> >  
> >  
> > *So far I have not found evidence that the non-Europeans who believe*

*in*

> *the transoceanic contacts do so out of racism.*  
>  
> *Djehuti Sundaka*  
>  
>>  
>>  
>>  
>>  
>>  
>>  
>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>> wrote:  
>>>  
>>> Are you suggesting that the statements of racism I've asked you  
> for  
>>> and that you've consistently failed to provide are going to be  
>>> provided by Michael Coe? If not, you're continuing to dodge

the

>>> issue and one can only wonder why.  
>>>  
>>> As for a belief on my part in "those afrocentric fantasies", I

now

>>> openly challenge you to produce a statement from me claiming a  
>> belief  
>>> in anything. Are you now going to try to claim beliefs for me  
>> without  
>>> any statements of support?  
>>>  
>>> Shall I now play the same game you're playing by putting forth

a

>>> statement like "If you still believe in those eurocentric  
>>> fantasies..." and present websites and individuals supporting

the

>> fact  
>>> that ethnicities outside of Europe aren't inferior to Europeans  
>> (even  
>>> though this also hasn't been the subject of our dialog)?  
>>>  
>>> Djehuti Sundaka  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
> wrote:  
>>>>  
>>>> Ask please this expert:  
>>>>  
>>>> (1) Professor Michael Coe of the anthropology department at

Yale

>>>> University.  
>>>>  
>>>> Actually, most professional archeologist agree that Olmecs

were

>>>> Native Americans. A logical conclusion after all.  
>>>>  
>>>> And if you still believe in those afrocentric fantasies,

please

>> read  
>>>> this:  
>>>>  
>>>> Is called "Robbing Native American Cultures"  
>>>>  
>>>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>  
>>>> That's an excelent site. They specialize in destroying  
> fantasies.  
>>>>  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>  
>>>> wrote:  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

>>> wrote:  
>>>>>  
>>>>>> Of course it is,  
>>>>>>  
>>>>>> People has been told Native Americans are not the ones

who

>>>> developed  
>>>>> the civilizations in their own lands. They had to wait

for



>>>> *somebody*  
>>>>> *else to progress. That's false.*  
>>>>>  
>>>>>  
>>>>>  
>>>>> *I've asked you for quotes from such people matching what*

*you*

>> *claim*  
>>>>> *they believe yet you still haven't produced any. You*

*continue*

>> *to*  
>>>> *post*  
>>>>> *links to websites promoting the perspective of cross*

*cultural*

>>>>> *influence without quoting any statements of a belief in*

*racial*

>>>>> *inferiority.*  
>>>>>  
>>>>>  
>>>>>  
>>>>>> *Anthropology (professional) has*  
>>>>>> *proved from long time ago that every single civilization*

*in*

>> *the*  
>>>>>> *Americas was done by the native american peoples.*  
>>>>>  
>>>>>  
>>>>>  
>>>>>> *Such anthropology has also made claims of Indigenous*

*cultures*

>>>>> *influencing others. In effect, from the way you're*

*currently*

>>>>> *expressing things, Indigenous cultures to the north had to*  
> *wait*  
>>> *for*  
>>>>> *Indigenous peoples to the south to help civilize them. If*  
> *some*  
>>>>>> *anthropologist claims that the Aztec kalendar and writing*  
>> *system*  
>>>> *had*  
>>>>>> *been influenced by the Mayans, such a person is a Mayan*

*racist*

>>>> *trying*  
>>>>> *to steal the Aztecs heritage away. Or if some*

*anthropologist*

>>>> *claims*  
>>>>> *that the Roman solar kalendar and alphabet had ultimately*

*been*

>>>>> *influenced by the solar kalendar and writing system of*

*Kamat*

>> *(via*  
>>>>> *Fnixw and Greece), such a person is a racist trying to*

*steal*

>> *Latin*  
>>>>> *culture away. Likewise for anyone claiming influence in*  
> *Nippon*  
>>>> *from*  
>>>>>> *Zhong-gwo. And let's not forget the poor Dine (Navajo) who*  
>> *those*  
>>>>> *racist anthropologists must be claiming had to "wait" for*

*the*

>>>> *Anastasi*  
>>>>> *to bring culture to them.*  
>>>>>  
>>>>>> *Unless those are the perspectives you're willing to attempt*

*to*

>>>> *defend,*  
>>>>> *you can't hold to a simple "Diffusionism = Racism"*

*equation.*

>>>>> *Diffusionism is a historical reality and even the*

> > *misapplication*  
> > > *of*  
> > > > *it*  
> > > > > *can't honestly be considered racist without corroborating*  
> > > > *statements.*  
> > > > >  
> > > > >  
> > > > >  
> > > > >  
> > > > >  
> > > > > >  
> > > > > > *At this moment, if one has patience and time, one could*  
> > *follow*  
> > > *the*  
> > > > > *development of hundred of cultures and dozens of*  
> > *civilizations*  
> > > *in*  
> > > > *the*  
> > > > > *Americas from very humble beginning to the hights*

*societies*

> > *of*  
> > > *the*  
> > > > > *Mayas, Incas and Aztecs.*  
> > > > >  
> > > > >  
> > > > >  
> > > > > > *Which one of these are you willing to claim had not been*  
> > > *influenced*  
> > > > *by*  
> > > > > *a previous Indigenous culture?*  
> > > > >  
> > > > >  
> > > > >  
> > > > > >  
> > > > > > *Those civilizations are the source of pride of natives*  
> > *americans*  
> > > *and*  
> > > > > *their descendents. And it is just an injustice to take*

*the*

> > *past*  
> > > > *from*  
> > > > > *them.*  
> > > > >  
> > > > > > *That's what I think.*  
> > > > >  
> > > > >  
> > > > >  
> > > > > > *Well then from that perspective it's the anthropologists*  
> > > *themselves*  
> > > > > *who are trying to take the past from all of them except the*  
> > > *Olmecs.*  
> > > > >  
> > > > >  
> > > > >  
> > > > > >  
> > > > > > > *Follows something about the link between diffusionism and*  
> > *white-*  
> > > > > > *racism. And several diffusionist links that crowd the web.*  
> > > > > >  
> > > > > > *\_\_\_\_\_*  
> > > > > > *Pick up at random:*  
> > > > > > *\_\_\_\_\_*  
> > > > > > *Diffusionism:*  
> > > > > >  
> > > > > > > *Diffusionism is the theory about the development of*

*cultures*

> > *and*  
> > > > > > *technologies, particularly in ancient history. The theory*  
> > *holds*  
> > > > > *that*  
> > > > > > *a given innovation will have been initiated within a*  
> *specific*  
> > > > > > *culture, but that it would then 'diffuse' by various*

*means*

> > *from*  
> > > > *this*  
> > > > > > *starting point.*  
> > > > > >  
> > > > > > *\_\_\_\_\_*  
> > > > > > > > *In the Americas there were influences between different*  
> > *groups,*  
> > > > *and*  
> > > > > > *continuous migrations.*  
> > > > > >  
> > > > > > > *But claiming that the Natives need outside help to*

*develop*

> *is*

>>>> pure  
>>>>> racism.  
>>>>>  
>>>>>  
>>>>>  
>>>>> Did the Italians need outside help from Zhong-gwo and the  
>> Aztecs  
>>> to  
>>>>> develop spaghetti or did they develop it with no cross  
> cultural  
>>>>> influences whatsoever?  
>>>>>  
>>>>>  
>>>>>  
>>>>>> Read this. It say the natives have nothing to do with the  
>>> Olmecs.  
>>>>> Lol.  
>>>>>>  
>>>>>>> "clearly show that the Olmecs were not Indians"  
>>>>>>>  
>>>>>>> <http://www.essaysbyekowa.com/olmecs.htm>  
>>>>>>>  
>>>>>>>  
>>>>>>> The full quote is:  
>>>>>>>  
>>>>>>> "clearly show that the Olmecs were not Indians with "baby  
>> faces,"  
>>>>> or  
>>>>>> Indians who looked like Blacks (although a few Olmecs did

mix

>> with  
>>>> the  
>>>>> Native Americans)"  
>>>>>  
>>>>>  
>>>>>> Why did you deliberately not provide the quote in full?  
>>>>>>  
>>>>>>  
>>>>>>> Other more.  
>>>>>>>  
>>>>>>> <http://www.theperspective.org/olmecs.html>  
>>>>>>>  
>>>>>>> This time about Indians from India, they say they were

the

>>> Olmecs.  
>>>>>>  
>>>>>>> <http://www.viewzone.com/gene.olmec.html>  
>>>>>>>  
>>>>>>> This about chineses and olmecs,  
>>>>>>>  
>>>>>>>  
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>>>>>>>  
>>>>>>> This about jews and olmecs,  
>>>>>>>  
>>>>>>> <http://www.hope-of-israel.org/olmec.htm>  
>>>>>>>  
>>>>>>> But also green martians, look:  
>>>>>>> <http://www.halexandria.org/dward359.htm>  
>>>>>>>  
>>>>>>> -----  
>>>>>>>  
>>>>>>> It seems everyone on earth want to rob the legagy from

the

>>> Native  
>>>>>> American people. Nobody can believe that "dumb"

guatemalians

>>>> could  
>>>>>> have created such superb civilizations. So they preffer

to

>>> assign  
>>>>> the  
>>>>>> merits to other peoples.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>> It seems you keep making these claims for what other people  
>>> believe  
>>>>>> without ever showing them making such statements. Then you  
>>>>> generalize  
>>>>>> it to "Native Americans" even though you only show the

focus

> to  
>> be  
>>>> on  
>>>>> the Olmecs. It seems that there are individuals of every  
>>> ethnicity  
>>>>> that like to play the victim as an excuse to engage in what  
>> they  
>>>> feel  
>>>>> to be "righteous indignation".  
>>>>>  
>>>>>> Not agreeing with other peoples' perceptions is one thing.  
>>>>> mis-characterizing them is another.  
>>>>>  
>>>>>  
>>>>> Djehuti Sundaka  
>>>>>  
>>>>>  
>>>>>  
>>>>>> Well, at least shows Native Americans where outstanding  
>> people,  
>>>> that  
>>>>>> build such glorious civilizations that every group want

to

>> claim  
>>>> for  
>>>>>> themselves.  
>>>>>  
>>>>>> I believe current people from Southern Mexico and  
> Guatemalans  
>>> are  
>>>>> the  
>>>>>> descendent of Olmecs and Mayans. Poor people at this

period

>> of  
>>>> time,  
>>>>>> but with a great past.  
>>>>>  
>>>>>> Regards,  
>>>>>  
>>>>>> Omar Vega  
>>>>>  
>>>>>> \_\_\_\_\_  
>>>>>>>  
>>>>>>>> As I've explained on another list, if mere

diffusionism

>> is  
>>> to  
>>>> be  
>>>>>>> simply  
>>>>>>>> equated to racism, then anyone who accepts Olmec  
>> influence  
>>> on  
>>>>>>>> Mayans and  
>>>>>>>> Maya influence on Aztecs and all of their general  
>> influence  
>>>> on  
>>>>> the  
>>>>>>>> "Mound Builders" of the Mississippi river valley  
>>>> civilizations  
>>>>> is  
>>>>>>> a  
>>>>>>>> racist. It can't just be racist for some and not

racist

>> for  
>>>>>>> others  
>>>>>>>> holding to the same ideas.  
>>>>>>>  
>>>>>>>  
>>>>>>>> Also, it is rare for "diffusion" to be unidirectional  
>>>> regardless  
>>>>> of  
>>>>>>>> the relative cultural levels involved.  
>>>>>>>  
>>>>>>>> For example, Western civilization is indebted to  
>> Amerindians  
>>>> for  
>>>>>> the  
>>>>>>>> potato and corn, two of the most important crops in the  
>> world  
>>>>> today.  
>>>>>>>  
>>>>>>>> The potato plays a key role in preventing famine in

many

>> high

>>>>>> altitude areas around the world.  
>>>>>>  
>>>>>> Maybe we should use a term like race-oriented diffusion

to

>>>> refer  
>>>>> to  
>>>>>> G. Elliot Smith type theories.  
>>>>>>  
>>>>>> Regards,  
>>>>>> Paul Kekai Manansala

| 16313|2005-03-23 21:01:47|arumese|Re: Diffusionism = Racism? (Olmecs were natives)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> The heritage of the Olmecs belongs to the Natives of those regions.  
> They are still living there; one of the poorest peoples of this  
> Hemisphere. Science has proved the connection between modern

natives

> and ancient Mayas, and the Olmecs were the ancestors of the Mayas.

Science has also proven the connection between ancient native Americans and ancient Africans and that connection produced results that would not have otherwise occurred in precolumbian America. Ivan Van Sertima, the author of "They Came Before Columbus" is part native himself. When he wrote his book showing the presence of Africans in the New World prior to Columbus, it was not for racist reasons as it has been suggested by De Montellano, Barbour and Haslip-Viera. They have attributed racist intentions to him not knowing that he is a relative of the native peoples in question: and this -- based on their own dishonest intentions. The evidence of African influence on the culture of Olmec civilization is in the form of skeletal remains, artifacts, linguistics and botany. It is this evidence that the detractors are willing to ignore and misrepresent in order to push their agenda down our throats and get the native population wriled up with the false fear that blacks are wrongly trying to claim their history. I happen to be looking at one of his books at this moment and there are pictures of terra cotta sculptures including large Olmec heads that not only show extreme Negroid features, but clear representation of Negroid hair.

I believe that while natives could have created the basic elements of Olmec culture, it was profoundly effected by the presence of blacks who had eons of knowledge of pyramid building. I also believe it is possible that the Olmec are indeed a colony of pure blacks who eventually blended with the native race. This is not racist. It is simply a probable fact based on existing evidence. If you doubt the evidence, then read it from the author's own words instead of relying on professors who hate any idea of blacks having the capability of having a civilizing influence on any race.

If you check out the claims of the author and actually look at the evidence he has gathered from many sources, including the sources revealed by the land itself, then you won't have to doubt the connection based on what feels likely or unlikely. You'll have a chance to compare the evidence for yourself.

There is physical evidence showing not only African type people being in contact with ancient Americans, but also middle easterners and east Asians.

Ivan Van Sertima has written two wonderful books on the subject: "They Came Before Columbus" and "Early America revisited." He never made the extreme claims he has been accused of making. I heard him speak in person and he proved to be no less than a man of honesty and humility.

>  
> Hi Djehuti,  
>  
> I think you are correct. I believe African people don't make those  
> claims because of racism. I believe that is done because excess of  
> enthusiasm.  
>  
> It was the white man who teach the world the native american were  
> dumb and lacked creativity. They were the ones that started that  
> fashion to look "explanations" to the "mysteries" or the Americas.  
> How to explain the origin of those magnificent civilizations that  
> appeared in the lands of those "primitive" Indians.  
>  
> Afterwards the fashion spread. And people believed that claiming  
> those civilizations for their own ethnic groups was right, taking

it

> from the hands of the eurocentrists. Today, almost everyone on this  
> planet is looking after those ancient civilizations: the asians,

the

> hindues, the arabs, the chinese and also the blacks.

>  
> But all those groups forget that the authors were the Native  
> Americans. I hope sometime people will realize that. I have talked

to

> many Native Americans, asking them how do they feel when they see  
> their heritage in peril. And they feel sad.  
>  
> The heritage of the Olmecs belongs to the Natives of those regions.  
> They are still living there; one of the poorest peoples of this  
> Hemisphere. Science has proved the connection between modern

natives

> and ancient Mayas, and the Olmecs were the ancestors of the Mayas.  
>  
> The peoples of those regions deserve to keep that heritage and to  
> claim it.  
>  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> wrote:  
>  
>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

>>>  
>>> Hi,  
>>>  
>>> I think we are not talking about the same thing.  
>>>  
>>> I say, I believe native americans are the creators of the Olmec  
>>> culture. That's all.  
>>  
>>  
>>  
>> You've said more than that. You've made charges that the non-  
> European  
>> peoples to believe in trans-Atlantic and trans-Pacific contact do  
> so  
>> from a racist perspective without providing any statements from  
> them  
>> showing them to have a racist perspective.  
>>  
>>  
>>  
>>>  
>>> I don't know how that idea could be eurocentric. At least

native

>>> americans are considered europeans.  
>>  
>>  
>>  
>> Just as I don't know how asking a person who charges non-

Europeans

>> with racism for a belief cross cultural influence to substantiate  
> his  
>> charges with their statements as somehow being "afrocentric  
>> fantasies".  
>>  
>>  
>>  
>>>  
>>> Now, how I prove it? Well, there is not reliable prove that

other

>>> peoples, besides native americans, where living there.  
>>>  
>>> What authority can I cite? Well, most anthropologist of the  
> world,  
>>> including Mexicans and Latin Americans, believe so.  
>>>  
>>> How do I prove that anyone else what in there in that time?

That

> is  
>>> impossible to prove, I already said it.  
>>>  
>>> That you can't prove that something does not exist does not

means

>>> that do exist. For example, you can't prove that martians never  
>>> landed on earth, but that does not means they landed. The only  
> thing

>>> *that can be done is analyze the evidence and find if that makes*  
>> *sense*  
>>> *or not. That's all.*  
>>>  
>>> *So far, I have not found evidence of transoceanic contacts to*

*the*

>>> *americas from people of Africa or anywhere else. It may be so.*

*So*

>>> *far, I believe, that is only speculation.*  
>>>  
>>> *Regards,*  
>>>  
>>> *Omar Vega*  
>>  
>>  
>>  
>> *So far I have not found evidence that the non-Europeans who*

*believe*

> *in*  
>> *the transoceanic contacts do so out of racism.*  
>>  
>> *Djehuti Sundaka*  
>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> --- *In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"*

>>> *wrote:*  
>>>>  
>>>> *Are you suggesting that the statements of racism I've asked*

*you*

>> *for*  
>>>> *and that you've consistently failed to provide are going to*

*be*

>>>> *provided by Michael Coe? If not, you're continuing to dodge*  
> *the*  
>>>> *issue and one can only wonder why.*  
>>>>  
>>>> *As for a belief on my part in "those afrocentric fantasies",*

*I*

> *now*  
>>>> *openly challenge you to produce a statement from me claiming*

*a*

>>> *belief*  
>>>> *in anything. Are you now going to try to claim beliefs for*

*me*

>>> *without*  
>>>> *any statements of support?*  
>>>>  
>>>> *Shall I now play the same game you're playing by putting*

*forth*

> *a*  
>>>> *statement like "If you still believe in those eurocentric*  
>>>> *fantasies..." and present websites and individuals supporting*  
> *the*  
>>> *fact*  
>>>> *that ethnicities outside of Europe aren't inferior to*

*Europeans*

>>> *(even*  
>>>> *though this also hasn't been the subject of our dialog)?*  
>>>>  
>>>> *Djehuti Sundaka*  
>>>>  
>>>>  
>>>>  
>>>> --- *In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"*  
>> *wrote:*  
>>>>>  
>>>>> *Ask please this expert:*  
>>>>>  
>>>>> *(1) Professor Michael Coe of the anthropology department at*

> Yale  
>>>>> University.  
>>>>>  
>>>>> Actually, most professional archeologist agree that Olmecs  
> were  
>>>>> Native Americans. A logical conclusion after all.  
>>>>>  
>>>>> And if you still believe in those afrocentric fantasies,  
> please  
>>> read  
>>>>> this:  
>>>>>  
>>>>> Is called "Robbing Native American Cultures"  
>>>>>  
>>>>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>>  
>>>>> That's an excelent site. They specialize in destroying  
>> fantasies.  
>>>>>  
>>>>>  
>>>>> Regards,  
>>>>>  
>>>>> Omar Vega  
>>>>>  
>>>>>  
>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
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>>  
>>>>> wrote:  
>>>>>>  
>>>>>>> Of course it is,  
>>>>>>>  
>>>>>>> People has been told Native Americans are not the ones  
> who  
>>>>>>> developed  
>>>>>>> the civilizations in their own lands. They had to wait  
> for  
>>>>>>> somebody  
>>>>>>> else to progress. That's false.  
>>>>>>>  
>>>>>>>  
>>>>>>> I've asked you for quotes from such people matching what  
> you  
>>>> claim  
>>>>>>> they believe yet you still haven't produced any. You  
> continue  
>>>> to  
>>>>> post  
>>>>>>> links to websites promoting the perspective of cross  
> cultural  
>>>>>>> influence without quoting any statements of a belief in  
> racial  
>>>>>>> inferiority.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> Anthropology (professional) has  
>>>>>>> proved from long time ago that every single

civilization

> in  
>>> the  
>>>>>>> Americas was done by the native american peoples.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> Such anthropology has also made claims of Indigenous  
> cultures  
>>>>>>> influencing others. In effect, from the way you're  
> currently  
>>>>>>> expressing things, Indigenous cultures to the north had

to

>> wait  
>>>> for  
>>>>>>> Indigenous peoples to the south to help civilize them.

If

>> some  
>>>>>>> anthropologist claims that the Aztec kalendar and writing  
>>> system  
>>>>>>> had  
>>>>>>> been influenced by the Mayans, such a person is a Mayan  
> racist  
>>>>>>> trying  
>>>>>>> to steal the Aztecs heritage away. Or if some  
> anthropologist  
>>>>>>> claims



>>>>> *that the Roman solar kalendar and alphabet had ultimately*  
> *been*  
>>>>> *influenced by the solar kalendar and writing system of*  
> *Kamat*  
>>> *(via*  
>>>>> *Fnixw and Greece), such a person is a racist trying to*  
> *steal*  
>>> *Latin*  
>>>>> *culture away. Likewise for anyone claiming influence in*  
>> *Nippon*  
>>>>> *from*  
>>>>> *Zhong-gwo. And let's not forget the poor Dine (Navajo)*

who

>>> *those*  
>>>>> *racist anthropologists must be claiming had to "wait" for*  
> *the*  
>>>>> *Anastasi*  
>>>>> *to bring culture to them.*  
>>>>>  
>>>>> *Unless those are the perspectives you're willing to*

attempt

> *to*  
>>>>> *defend,*  
>>>>>> *you can't hold to a simple "Diffusionism = Racism"*  
> *equation.*  
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>>>>>>> *At this moment, if one has patience and time, one could*  
>>> *follow*  
>>>>> *the*  
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>>> *civilizations*  
>>>> *in*  
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>>>>>>> *Americas from very humble beginning to the hights*  
> *societies*  
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>>>>>>  
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>>>>>>>  
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> *the*  
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>>>> *themselves*  
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>>>>>>  
>>>>>> \_\_\_\_\_  
>>>>>> Pick up at random:  
>>>>>> \_\_\_\_\_  
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>>>>>>  
>>>>>> Diffusionism is the theory about the development of  
> cultures  
>>> and  
>>>>>> technologies, particularly in ancient history. The

theory

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>> specific  
>>>>>>> culture, but that it would then 'diffuse' by various  
> means  
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>>>>>>  
>>>>>> But also green martians, look:  
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>>>>>>  
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>>>>>>  
>>>>>> It seems everyone on earth want to rob the legacy from  
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>>>> Native  
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>>>>>>>  
>>>>>>>> Regards,  
>>>>>>>  
>>>>>>>> Omar Vega  
>>>>>>>  
>>>>>>>> -----  
>>>>>>>>>  
>>>>>>>>>>> As I've explained on another list, if mere  
> diffusionism  
>>> is  
>>>> to  
>>>>>> be  
>>>>>>>>> simply  
>>>>>>>>>>>> equated to racism, then anyone who accepts Olmec  
>>> influence  
>>>> on  
>>>>>>>>>>> Mayans and  
>>>>>>>>>>>> Maya influence on Aztecs and all of their general  
>>> influence  
>>>>>> on

>>>>> the  
>>>>>>> "Mound Builders" of the Mississippi river valley  
>>>>> civilizations  
>>>>> is  
>>>>>> a  
>>>>>>> racist. It can't just be racist for some and not  
> racist  
>>> for  
>>>>>> others  
>>>>>>> holding to the same ideas.  
>>>>>>>  
>>>>>>>  
>>>>>>> Also, it is rare for "diffusion" to be unidirectional  
>>>>> regardless  
>>>>>> of  
>>>>>>> the relative cultural levels involved.  
>>>>>>>  
>>>>>>> For example, Western civilization is indebted to  
>>> Amerindians  
>>>>> for  
>>>>>> the  
>>>>>>> potato and corn, two of the most important crops in

the

>>> world  
>>>>> today.  
>>>>>>>  
>>>>>>>> The potato plays a key role in preventing famine in  
> many  
>>> high  
>>>>>>>> altitude areas around the world.  
>>>>>>>  
>>>>>>>> Maybe we should use a term like race-oriented

diffusion

> to  
>>>>> refer  
>>>>>> to  
>>>>>>>> G. Elliot Smith type theories.  
>>>>>>>>  
>>>>>>>>> Regards,  
>>>>>>>>> Paul Kekai Manansala

| 16314|2005-03-23 21:04:57|Paul Kekai Manansala|Re: Why Egypt and not Nigeria?|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnnre wrote:

> Paul Kekai Manansala wrote:  
>

> I think you may have misread me. If you look carefully  
> at what I said, you will see that I believe races are the result  
> of situations of exploitation and oppression. That's as simple  
> as I can put it right now. Clearly I am not White, and am not  
> "jumping around" calling anyone racist.

Raymond, I wasn't referring to you.

Regards,

Paul Kekai Manansala

| 16315|2005-03-23 21:12:02|Paul Kekai Manansala|Re: Diffusionism = Racism? (Olmecs were natives)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Hi Djehuti,  
>  
> I think you are correct. I believe African people don't make those  
> claims because of racism. I believe that is done because excess of  
> enthusiasm.  
>

Omar, I also think you're not open minded about the possibility of  
influence. You're talking as you know a lot, but haven't proven  
that you are not even up-to-date on most of these subjects.

Regards,

Paul Kekai Manansala

| 16316|2005-03-23 22:36:08|Mahari|Re: Why Egypt and not Nigeria? Moros and Morenos|

Omar,

I hate to be cynical. But we are touched by  
the cuddly feelings you have toward the Spanish.  
And I'll say just a couple of things because as  
you write it is clear that you have built an intellectual  
and psychological fortress around your Spaniards.  
So just a couple of statements:  
Many people tend to cower in the face of power  
and admire it.  
People tend to fear and cower from intimidation.  
And "It's easy to be an angel when you feathers  
are never ruffled".  
The last statement, I believe, is why we hear  
so much talk of late of the "happy human family".  
Europeans to a great extent have control of  
world-wide power due to their economic stronghold or  
neck hold on the world, particularly the third world.  
And let us not forget about their military might as well.

The third-world can't progress economically or otherwise because they are paying obscene interest rates to the euro banks and bankers. So essentially they are still enslaved; only now its economic slavery (and, of course, true slavery was about economics as well). But this "new" slavery does give a certain distance, a kind of legitimacy, a kind of appearance of "clean hands", to europeans and their actual predation and greed. It enables them to say "O it's not our fault. It's theirs. They're ignorant and/or lazy but O what fun we're having - at their expense." Of course, they would only whisper the last phrase. And I suspect they would add: "But we love their happy-go-lucky culture and spirit." Life is complex, ain't it now.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
— Ruth McKenney

Year: 12,951, March 23  
In honor,  
HTP,  
Mahari

— On Wed 03/23, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Wed, 23 Mar 2005 19:22:03 -0000  
**Subject:** [Ta\_Seti] Re: Why Egypt and not Nigeria? Moros and Morenos

Hi,

There were cruel battles? of course there were. There also was a lot of exploitation in silver mines, for example, where labor conditions where hard. But most deaths happened because contagious illness.

Believe it or not, those Spaniards were human beings also, and not all of them bigots. Actually that human side of their lives make them interested to read.

Spaniards mixed very much with native population since the beginning. The conquerors came the Americas alone. And in early times, the only white women that wanted to came to the Americas were prostitutes. So the king forbide them to even think about it :)

They not only procreated with native women. They also married them as the registers of the church still show. And in very large scale. Many historical characters in Hispanic America have mixed native-spanish background.

As the matter of fact, without their native allies, the Spaniards could have never conquer the Americas. And those allies adapted very fast to the culture of the invader. Some tribes were never conquered, like the jibaros of the Amazons, and the Mapuches of Chile. And the spaniards forgot about them.

Most important, the region that have more natives is Hispanic America with 60 million people. And about four times more are native descendents! Compare that with the native populations of the US and Brazil.

Regards,

Omar Vega

— In Ta\_Seti@yahooogroups.com, "Emeagwali, Gloria (History)" wrote:  
> Did the Spaniards not murder  
> millions of Native Americans?  
>  
> Gloria Emeagwali  
>  
> -----Original Message-----  
> From: Omar E. Vega [mailto:oevega@y...]  
> Sent: Tuesday, March 22, 2005 4:20 PM  
> To: Ta\_Seti@yahooogroups.com  
> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria? Moros and Morenos  
>  
>  
>  
>  
> Hi,  
>  
> "Moreno" is Spanish means brown. "Negro" means black.  
> You can use "Moreno" to describe any person that is not blondy.  
> Anyone with brown skin, and with dark hair and eyes, is moreno. No  
> matter he is white, asian, native or black.  
>  
> From the Spanish Dictionary:  
>  
> 1. adj. Dicho de un color: Oscuro que tira a negro.  
> 2. adj. Dicho de la piel: En la raza blanca, de color menos claro.  
> 3. adj. Dicho del pelo: En la raza blanca, negro o casta?o.  
>  
> 1. If talking about a color: dark close to black.  
> 2. if talking about skin. In the white race, of a color not quite  
> light.  
> 3. if talking about hair: In the white race, black or brown hair.  
>  
> What happens is that people prefer to say "Moreno" to black people  
> because seems less offensive than saying black. "Moro" in Spanish  
> means Muslim. The ancient "Moros" are supposed to be "Morenos".  
>  
> Now Moro:  
>  
> 1. adj. Natural del ?frica septentrional frontera a Espa?a.  
> 2. adj. Pertenciente o relativo a esta parte de ?frica.  
> 3. adj. Que profesa la religio?n is?mica.

> 4. adj. Se dice del musulmán que habitó en España desde el siglo  
> VIII hasta el XV.  
>  
> Translate:  
>  
> 1. Natural of North Africa in the frontier with Spain.  
> 2. Of that region of Africa.  
> 3. Muslim.  
> 4. Muslims that lived in Spain from XVIII A.C. to XV A.C.  
>  
> Those are the official terms of the Royal Academy of the Spanish  
> Language. The norm for Spain and Latin America.  
>  
> Spaniards have always associated "Moros" with North Africans,  
> specially Moroccans. But Spaniards do know that the Moor Armies  
where  
> composed of peoples of different races, including Black troops and  
> generals. Although most of them were Berbers and Moroccans.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
> --- In Ta\_Seti@yahooogroups.com, cristofori whitakara  
> wrote:  
>> the only time I hear a Spanish speaking Caribbean national refer  
to  
> a black American is as moreno or morena, no matter if it's a  
mexican  
> a Puerto Rican a Cuban Panamanian any Spanish speaking national  
here  
> in New York City.  
>>  
>> Mahari wrote: Omar,  
>> My goodness it does seem like you are doing  
>> a lot of fast stepping tap dancing in this post.  
>> No, I really don't think that innocent people  
>> should die. But that is quite frankly what  
>> happens when one group dominates another.  
>> Perhaps, that in itself is a good reason why  
>> no one should allow injustice and oppression  
>> to prevail because we all suffer eventually -  
>> indirectly or directly.  
>> I don't speak Spanish but this is the first time  
>> that I heard that "moor" meant "muslim" in Spanish.  
>> My understanding according to a dictionary  
>> translation:  
>>  
>> English Spanish  
>> muslim musulmanes  
>> colored person moreno  
>> moor amarré  
>>  
>> Additionally, I also had read that "moreno" the very  
>> common Spanish surname comes from "moor".  
>> It is quite interesting that according to the dictionary  
>> it means "colored person"..  
>>  
>> Do you care to reconsider? It seems that you are  
>> doing the same thing - that is responding the same  
>> way that you did to Afrocentric Olmecs theory.  
>>  
> & gt;  
>>  
>> Free India's Blacks.....  
>> Man has no nobler function than to defend the truth.  
>> - Ruth McKenney  
>>  
>> Year: 12,951, March 21  
>> In honor,  
>> HTP,  
>> Mahari  
>>  
>> --- On Mon 03/21, Omar E. Vega <oevega@y...> wrote:  
>>  
>> From: Omar E. Vega [mailto:oevega@y...]  
>> To: Ta\_Seti@yahooogroups.com  
>> Date: Tue, 22 Mar 2005 04:45:57 -0000  
>> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?  
>>  
>>  
>>  
>>> An example, is the statement  
>>> that Hispanics wanted to go and fight for Spain and how  
>>> bad they felt for Spain during terrorist attacks.  
>>> I hate to see anyone suffer but I must say I thought  
>>> perhaps they deserved it.  
>>  
>> I don't think so. If you believe killing innocent people is OK, I  
>> believe you are out of your mind.  
>>  
>>> A beautiful young black woman  
>>> told me she had racial epithets hurled at her while walking  
>>> down the streets in Spain.  
>>  
>> It is possible. Spaniards were not accustomed to have Black  
people  
> in  
>> their country before. Spaniards call Latin Americans "sudacas" as  
>> well, which is an insult. Well, we call them "coños", which is  
>> another insult.  
>>  
>>> It's possible that the Spanish  
>>> harbor some resentment toward blacks due to the reign of  
>>> the Moors over Spain. But like you said earlier that is  
>>> in the past.  
>>  
>> Most Moors in Spain were not black but Muslims. I tell you;  
> Spaniards  
>> hate Muslims because they invaded Spain. Moor means Muslim. And  
the  
>> Saint of Spain is Santiago Matamoros (the Moors' killer).  
>>  
>> Regards,  
>>  
>> Omar Vega

>>  
>>  
>>  
>> Free India's Blacks.....  
>> Man has no nobler function than to defend the truth.  
>> -- Ruth McKenney  
>>  
>> Year: 12,951, March 21  
>> In honor,  
>> HTP,  
>> Mahari  
>>  
>>  
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| 16317|2005-03-23 22:51:04|Mahari|Re: Why Egypt and not Nigeria?|

Ken,  
The point you make rings very true to the  
point that you made earlier when you  
suggested that euros are attempting  
in South America to de-Africanize  
the Africans there. In affect, the same  
thing was done in the so-called "Middle  
East" - which should actually be called "Far East  
Afrika".  
So actually this South American de-Africanization  
"procedure" is very ancient. I had not thought of that before  
your post.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 23  
In honor,  
HTP,  
Mahari





>>>>  
>>>>  
>>>>--- In Ta\_Seti@yahoogroups.com, "Alex van Deelen"  
>>  
>>>>>wrote:  
>>>>>> Paul wrote:  
>>>>>>  
>>>>>>" Spain itself is a mestizo/mulatto country, but you  
don't  
>>see  
>>>>>those  
>>>>>> categorizations used for native Spaniards most of whom  
>>certainly  
>>>>>> have percentages of black and other non-white admixture.  
> This  
>>is  
>>>>>> also apparent from physical anthropology and genetics. "  
>>>>>>  
>>>>>> Is there any data on Spanish genetic affiliation?  
>>>>>>  
>>>>>>> Also, have there been follow-ups to the genetic study  
>>>>>>> that found Egyptian/Ethiopian genes in the Greeks?  
>>>>>>  
>>>>>>> And by the way, if you've ever seen CSI: Miami and  
>>>>>>> Sofia Milos (who is listed as Greek/Italian)?  
>>>>>>  
>>>>>>  
>>>>>>  
>>  
>>  
http://www.imdb.com/gallery/hh/0590499/HH/0590499/HEADSHOTGOOD.jpg?  
>>>>> path=pgal  
>>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>>  
>>>>>>  
>>>>>>  
>>  
>>  
http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?  
>>>>> path=pga  
>>>>>>> lery&path\_key=Milos,%20Sofia  
>>>>>>  
>>>>>>  
>>>>>>> She looks very mixed-race, almost "biracial".  
>>>>>>  
>>>>>>> Alex

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| 16318|2005-03-23 22:58:30|Mahari|Re: Egyptian mummy: an artist's|

I see precisely what you mean. Sometimes,  
I wonder if perhaps it's just their euro-narcissism.  
Other times I think it's much more sinister - a  
word that might be considered inflammatory.  
So I won't write it. I won't write it. I won't  
write it. I won't . I won't .

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 23  
In honor,  
HTTP,  
Mahari

--- On Wed 03/23, Ask me <qyiet\_ryot@yahoo.com> wrote:

**From:** Ask me [mailto:qyiet\_ryot@yahoo.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Wed, 23 Mar 2005 22:58:19 -0000  
**Subject:** [Ta\_Seti] Egyptian mummy: an artist's "make-over"

Check out how this Egyptian mummy, whose features were revealed  
through a CT scan, received a "make-over" in the artist's rendition.  
Pay special attention to the not-so-subtle changes to the width of the  
nose and the fullness of the lips.

[http://hal.ssc.uwo.ca/media/release\\_3/index.htm](http://hal.ssc.uwo.ca/media/release_3/index.htm)

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| 16319|2005-03-23 23:29:33|Mahari|Re: Diffusionism = Racism? (Olmecs were natives)|

>>I think you are correct. I believe African people don't make those claims because of racism. I believe that is done because excess of enthusiasm.<<

Omar,

I'm glad that you don't think that we believe the Olmec civilization was black/African because we are racist. But the "excess of enthusiasm" smacks of patronization and condescension to me.

It suggests that we think this based on a lack of evidence, that we are not using true reason and logic. And though

I don't think you intend to offend, I take offense. As pointed out earlier by Dr. Winters (and it's clear that you have not

read his works or did not understand them) Africentric research is more than 200 years old. It is not some

enthusiastic lark of a party stupor that we fell into following civil rights.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 23

In honor,

HTP,

Mahari

--- On Wed 03/23, Omar E. Vega <[oevega@yahoo.com](mailto:oevega@yahoo.com)> wrote:

**From:** Omar E. Vega [<mailto:oevega@yahoo.com>]

**To:** [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com)

**Date:** Thu, 24 Mar 2005 03:57:54 -0000

**Subject:** [Ta\_Seti] Re: Diffusionism = Racism? (Olmecs were natives)

Hi Djehuti,

I think you are correct. I believe African people don't make those claims because of racism. I believe that is done because excess of enthusiasm

It was the white man who teach the world the native american were dumb and lacked creativity. They were the ones that started that fashion to look "explanations" to the "mysteries" or the Americas. How to explain the origin of those magnificent civilizations that appeared in the lands of those "primitive" Indians.

Afterwards the fashion spread. And people believed that claiming those civilizations for their own ethnic groups was right, taking it from the hands of the eurocentrists. Today, almost everyone on this planet is looking after those ancient civilizations: the asians, the hindues, the arabs, the chinese and also the blacks.

But all those groups forget that the authors were the Native Americans. I hope sometime people will realize that. I have talked to many Native Americans, asking them how do they feel when they see their heritage in peril. And they feel sad.

The heritage of the Olmecs belongs to the Natives of those regions. They are still living there; one of the poorest peoples of this Hemisphere. Science has proved the connection between modern natives and ancient Mayas, and the Olmecs were the ancestors of the Mayas.

The peoples of those regions deserve to keep that heritage and to claim it.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Djehuti Sundaka" wrote:

>

> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Omar E. Vega" wrote:

>>

>> Hi,

>>

>> I think we are not talking about the same thing.

>>

>> I say, I believe native americans are the creators of the Olmec

>> culture. That's all.

>

>

>

> You've said more than that. You've made charges that the non-European  
> peoples to believe in trans-Atlantic and trans-Pacific contact do  
so  
> from a racist perspective without providing any statements from  
them  
> showing them to have a racist perspective.  
>  
>  
>  
>>  
>> I don't know how that idea could be eurocentric. At least native  
>> americans are considered europeans.  
>  
>  
>  
> Just as I don't know how asking a person who charges non-Europeans  
> with racism for a belief cross cultural influence to substantiate  
his  
> charges with their statements as somehow being "afrocentric  
> fantasies".  
>  
>  
>  
>>  
>> Now, how I prove it? Well, there is not reliable prove that other  
>> peoples, besides native americans, where living there.  
>>  
>> What authority can I cite? Well, most anthropologist of the  
world,  
>> including Mexicans and Latin Americans, believe so.  
>>  
>> How do I prove that anyone else what in there in that time? That  
is  
>> impossible to prove, I already said it.  
>>  
>> That you can't prove that something does not exist does not means  
>> that do exist. For example, you can't prove that martians never  
>> landed on earth, but that does not means they landed. The only  
thing  
>> that can be done is analyze the evidence and find if that makes  
> sense  
>> or not. That's all.  
>>  
>> So far, I have not found evidence of transoceanic contacts to the  
>> americas from people of Africa or anywhere else. It may be so. So  
>> far, I believe, that is only speculation.  
>>  
>> Regards,  
>>  
>> Omar Vega  
>  
>  
>  
> So far I have not found evidence that the non-Europeans who believe  
in  
> the transoceanic contacts do so out of racism.  
>  
> Djehuti Sundaka  
>  
>>  
>>  
>>  
>>  
>>  
>>  
>>  
>>  
>>  
>> --- In Ta\_Seti@yahoogroups.com, "Djehuti Sundaka"  
>> wrote:  
>>>  
>>> Are you suggesting that the statements of racism I've asked you  
> for  
>>> and that you've consistently failed to provide are going to be  
>>> provided by Michael Coe? If not, you're continuing to dodge  
the  
>>> issue and one can only wonder why.  
>>>  
>>> As for a belief on my part in "those afrocentric fantasies", I  
now  
>>> openly challenge you to produce a statement from me claiming a  
>> belief  
>>> in anything. Are you now going to try to claim beliefs for me  
>> without  
>>> any statements of support?  
>>>  
>>> Shall I now play the same game you're playing by putting forth  
a  
>>> statement like "If you still believe in those eurocentric  
>>> fantasies..." and present websites and individuals supporting  
the  
>> fact  
>>> that ethnicities outside of Europe aren't inferior to Europeans  
>> (even  
>>> though this also hasn't been the subject of our dialog)?  
>>>  
>>> Djehuti Sundaka  
>>>  
>>>  
>>>  
>>> --- In Ta\_Seti@yahoogroups.com, "Omar E. Vega"  
> wrote:  
>>>  
>>>> Ask please this expert:  
>>>>  
>>>> (1) Professor Michael Coe of the anthropology department at  
Yale  
>>>> University.  
>>>>  
>>>> Actually, most professional archeologist agree that Olmecs  
were  
>>>> Native Americans. A logical conclusion after all.  
>>>>  
>>>> And if you still believe in those afrocentric fantasies,  
please  
>> read  
>>>> this:  
>>>>

```

>>>> Is called "Robbing Native American Cultures"
>>>>
>>>> http://www.thehallofmaat.com/modules.php?
>>>> name=Articles&file=article&sid=73
>>>>
>>>> That's an excelent site. They specialize in destroying
> fantasies.
>>>>
>>>>
>>>> Regards,
>>>>
>>>> Omar Vega
>>>>
>>>>
>>>> --- In Ta_Seti@yahooogroups.com, "Djehuti Sundaka"
>
>>>> wrote:
>>>>>
>>>>> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega"

>>> wrote:
>>>>>>
>>>>>>> Of course it is,
>>>>>>>
>>>>>>> People has been told Native Americans are not the ones
who
>>>> developed
>>>>>>> the civilizations in their own lands. They had to wait
for
>>>> somebody
>>>>>>> else to progress. That's false.
>>>>>>
>>>>>>
>>>>>> I've asked you for quotes from such people matching what
you
>> claim
>>>>>> they believe yet you still haven't produced any. You
continue
>> to
>>>> post
>>>>>> links to websites promoting the perspective of cross
cultural
>>>>>> influence without quoting any statements of a belief in
racial
>>>>>> inferiority.
>>>>>>
>>>>>>
>>>>>> Anthropology (professional) has
>>>>>>> proved from long time ago that every single civilization
in
>> the
>>>>>>> Americas was done by the native american peoples.
>>>>>>
>>>>>>
>>>>>> Such anthropology has also made claims of Indigenous
cultures
>>>>>>> influencing others. In effect, from the way you're
currently
>>>>>>> expressing things, Indigenous cultures to the north had to
> wait
>>>> for
>>>>>>> Indigenous peoples to the south to help civilize them. If
> some
>>>>>>> anthropologist claims that the Aztec kalendar and writing
>> system
>>>>>>> had
>>>>>>> been influenced by the Mayans, such a person is a Mayan
racist
>>>> trying
>>>>>>> to steal the Aztecs heritage away. Or if some
anthropologist
>>>> claims
>>>>>>> that the Roman solar kalendar and alphabet had ultimately
been
>>>>>>> influenced by the solar kalendar and writing system of
Kamut
>> (via
>>>>>>> Fniwx and Greece), such a person is a racist trying to
steal
>> Latin
>>>>>>> culture away. Likewise for anyone claiming influence in
> Nippon
>>>>>>> from
>>>>>>> Zhong-gwo. And let's not forget the poor Dine (Navajo) who
>> those
>>>>>>> racist anthropologists must be claiming had to "wait" for
the
>>>> Anastasi
>>>>>>> to bring culture to them.
>>>>>>
>>>>>>> Unless those are the perspectives you're willing to attempt
to
>>>>>>> defend,
>>>>>>>> you can't hold to a simple "Diffusionism= Racism"
equation.
>>>>>>> Diffusionism is a historical reality and even the
>> misapplication
>>>>>>> of
>>>>>>> it
>>>>>>>> can't honestly be considered racist without corroborating
>>>> statements.
>>>>>>
>>>>>>
>>>>>>
>>>>>>
>>>>>>> At this moment, if one has patience and time, one could
>> follow
>>>>>>> the
>>>>>>>> development of hundred of cultures and dozens of
>> civilizations
>>>>>>> in
>>>>>>>> the
>>>>>>>> Americas from very humble beginning to the hights
societies

```

```

>> of
>>> the
>>>>> Mayas, Incas and Aztecs.
>>>>
>>>>
>>>>
>>>>> Which one of these are you willing to claim had not been
>>> influenced
>>>> by
>>>>> a previous Indigenous culture?
>>>>>
>>>>>
>>>>>
>>>>>> Those civilizations are the source of pride of natives
>> americans
>>>> and
>>>>>> their descendents. And it is just an injustice to take
the
>> past
>>>> from
>>>>>> them.
>>>>>>
>>>>>> That's what I think.
>>>>>
>>>>>
>>>>>
>>>>>> Well then from that perspective it's the anthropologists
>>> themselves
>>>>>> who are trying to take the past from all of them except the
>>> Olmecs.
>>>>>
>>>>>
>>>>>
>>>>>> Follows something about the link between diffusionism and
>> white-
>>>>>> racism. And several diffusionist links that crowd the web.
>>>>>>
>>>>>> -----
>>>>>>> Pick up at random:
>>>>>>> -----
>>>>>>> Diffusionism:
>>>>>>>
>>>>>>> Diffusionism is the theory about the development of
cultures
>> and
>>>>>>> technologies, particularly in ancient history. The theory
>> holds
>>>>> that
>>>>>>> a given innovation will have been initiated within a
> specific
>>>>>>> culture, but that it would then 'diffuse' by various
means
>> from
>>>>> this
>>>>>>> starting point.
>>>>>>>
>>>>>>> -----
>>>>>>> In the Americas there were influences between different
>> groups,
>>>>> and
>>>>>>> continuous migrations.
>>>>>>>
>>>>>>> But claiming that the Natives need outside help to
develop
> is
>>>>> pure
>>>>>>> racism.
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Did the Italians need outside help from Zhong-gwo and the
>> Aztecs
>>>>> to
>>>>>>> develop spaghetti or did they develop it with no cross
> cultural
>>>>>>> influences whatsoever?
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Read this. It say the natives have nothing to do with the
>>> Olmecs.
>>>>>>> Lol.
>>>>>>>
>>>>>>> "clearly show that the Olmecs were not Indian s"
>>>>>>>
>>>>>>> http://www.essaysbyekowa.com/olmecs.htm
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> The full quote is:
>>>>>>>
>>>>>>> "clearly show that the Olmecs were not Indians with "baby
>> faces,"
>>>>> or
>>>>>>> Indians who looked like Blacks (although a few Olmecs did
mix
>> with
>>>>> the
>>>>>>> Native Americans)"
>>>>>>>
>>>>>>>
>>>>>>> Why did you deliberately not provide the quote in full?
>>>>>>>
>>>>>>>
>>>>>>>
>>>>>>> Other more.
>>>>>>>
>>>>>>> http://www.theperspective.org/olmecs.html
>>>>>>>
>>>>>>> This time about Indians from India, they say they were
the
>>> Olmecs.
>>>>>>>
>>>>>>> http://www.viewzone.com/gene.olmec.html

```

>>>>>>  
>>>>>> This about chineses and olmecs,  
>>>>>>  
>>>>>>  
>http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html  
>>>>>>  
>>>>>> This about jews and olmecs,  
>>>>>>  
>>>>>> http://www.hope-of-israel.org/olmec.htm  
>>>>>>  
>>>>>> But also green martians, look:  
>>>>>>  
>>>>>> http://www.halexandria.org/dward359.htm  
>>>>>>  
>>>>>> -----  
>>>>>>  
>>>>>> It seems everyone on earth want to rob the legacy from  
the  
>>> Native  
>>>>>> American people. Nobody can believe that "dumb"  
guatemalians  
>>>> could  
>>>>>> have created such superb civilizations. So they prefer  
to  
>>> assign  
>>>>> the  
>>>>>> merits to other peoples.  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> It seems you keep making these claims for what other people  
>>> believe  
>>>>>> without ever showing them making such statements. Then you  
>>>> generalize  
>>>>>> it to "Native Americans" even though you only show the  
focus  
> to  
>> be  
>>>> on  
>>>>>> the Olmecs. It seems that there are individuals of every  
>>> ethnicity  
>>>>>> that like to play the victim as an excuse to engage in what  
>> they  
>>>> feel  
>>>>>> to be "righteous indignation".  
>>>>>>  
>>>>>> Not agreeing with other peoples' perceptions is one thing,  
>>>>>> mis-characterizing them is another.  
>>>>>>  
>>>>>>  
>>>>>> Djehuti Sundaka  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>>  
>>>>>> Well, at least shows Native Americans where outstanding  
>> people,  
>>>> that  
>>>>>> build such glorious civilizations that every group want  
to  
>> claim  
>>>> for  
>>>>>> themselves.  
>>>>>>  
>>>>>> I believe current people from Southern Mexico and  
> Guatemalans  
>>> are  
>>>>> the  
>>>>>> descendent of Olmecs and Mayans. Poor people at this  
period  
>> of  
>>>> time,  
>>>>>> but with a great past.  
>>>>>>  
>>>>>> Regards,  
>>>>>>  
>>>>>> Omar Vega  
>>>>>>  
>>>>>> -----  
>>>>>>>>  
>>>>>>>> As I've explained on another list, if mere  
diffusionism  
>> is  
>>> to  
>>>> be  
>>>>>>> simply  
>>>>>>>> equated to racism, then anyone who accepts Olmec  
>> influence  
>>> on  
>>>>>>> Mayans and  
>>>>>>>> Maya influence on Aztecs and all of their general  
>> influence  
>>>> on  
>>>>> the  
>>>>>>>> "Mound Builders" of the Mississippi river valley  
>>>> civilizations  
>>>>> is  
>>>>>> a  
>>>>>>>> racist. It can't just be racist for some and not  
racist  
>> for  
>>>>>>> others  
>>>>>>>> holding to the same ideas.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> Also, it is rare for "diffusion" to be undirectional  
>>>> regardless  
>>>>>>> of  
>>>>>>>> the relative cultural levels involved.  
>>>>>>>>  
>>>>>>>> For example, Western civilization is indebted to  
>> Amerindians  
>>>> for  
>>>>>>> the  
>>>>>>>> potato and corn, two of the most important crops in the  
>> world  
>>>>>>> today.  
>>>>>>>>

>>>>>> The potato plays a key role in preventing famine in many  
>> high  
>>>>>> altitude areas around the world.  
>>>>>>  
>>>>>> Maybe we should use a term like race-oriented diffusion to  
>>>> refer  
>>>>> to  
>>>>>> G. Elliot Smith type theories.  
>>>>>>  
>>>>>> Regards,  
>>>>>> Paul Kekai Manansala

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| 16320|2005-03-24 05:20:12|Omar E. Vega|Re: Diffusionism = Racism? (Olmecs were natives)|

Hi Arumese:

"...the connection between ancient native Americans and ancient Africans and that connection produced results that would not have otherwise occurred in precolumbian America"

You say,

NOT HAVE OTHERWISE OCCURRED

So. Without external help the Native Americans would have developed nothing! Therefore, Native Americans were supposed to be subnormal.

That is precisely what I don't like of that thesis. That's why I am opposed to it. Fortunately, science has prove I am right.

I believe all peoples of this planet are able to develop their own civilizations. All of them.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>

> > The heritage of the Olmecs belongs to the Natives of those regions.

> > They are still living there; one of the poorest peoples of this

> > Hemisphere. Science has proved the connection between modern

> natives

> > and ancient Mayas, and the Olmecs were the ancestors of the Mayas.

>

> Science has also proven the connection between ancient native

> Americans and ancient Africans and that connection produced results

> that would not have otherwise occurred in precolumbian America.

Ivan

> Van Sertima, the author of "They Came Before Columbus" is part native

> himself. When he wrote his book showing the presence of Africans

in

> the New World prior to columbus, it was not for racist reasons as it

> has been suggested by De Montellano, Barbour and Haslip-Viera.

They

> have attributed racist intentions to him not knowing that he is a

> relative of the native peoples in question: and this -- based on

> their own dishonest intentions. The evidence of African influence

on

> the culture of Olmec civilization is in the form of skeletal

remains,

> artifacts, linguistics and botany. It is this evidence that the

> detractors are willing to ignore and misrepresent in order to push

> their agenda down our throats and get the native population wrield

up

> with the false fear that blacks are wrongly trying to claim their

> history. I happen to be looking at one of his books at this moment  
> and there are pictures of terra cotta sculptures including large  
> Olmec heads that not only show extreme Negroid features, but clear  
> representation of Negroid hair.

>  
> I believe that while natives could have created the basic elements  
of  
> Olmec culture, it was profoundly effected by the presence of blacks  
> who had eons of knowledge of pyramid building. I also believe it  
is  
> possible that the Olmec are indeed a colony of pure blacks who  
> eventually blended with the native race. This is not racist. It  
is  
> simply a probable fact based on existing evidence. If you doubt  
the  
> evidence, then read it from the author's own words instead of  
relying  
> on professors who hate any idea of blacks having the capability of  
> having a civilizing influence on any race.

>  
> If you check out the calims of the author and actually look at the  
> evidence he has gathered from many sources, including the sources  
> revealed by the land itself, then you won't have to doubt the  
> connection based on what feels likely or unlikely. You'll have a  
> chance to compare the evidence for yourself.

>  
> There is physical evidence showing not only African type people  
being  
> in contact with ancient Americans, but also middle easterners and  
> east Asians.

>  
> Ivan Van Sertima has written two wonderful books on the  
> subject: "They Came Before Columbus" and "Early America  
revisited"

> He never made the extreme claims he has been accused of making. I  
> heard him speak in person and he proved to be no less than a man of  
> honesty and humility.

>  
>  
>  
> > Hi Djehuti,

>  
>  
> > I think you are correct. I believe African people don't make  
those  
> > claims because of racism. I believe that is done because excess  
of  
> > enthusiasm.

>  
>  
> > It was the white man who teach the world the native american were  
> > dumb and lacked creativity. They were the ones that started that  
> > fashion to look "explanations" to the "mysteries" or the  
Americas.

> > How to explain the origin of those magnificent civilizations that  
> > appeared in the lands of those "primitive" Indians.

>  
> > Afterwards the fashion spread. And people believed that claiming  
> > those civilizations for their own ethnic groups was right, taking  
> it  
> > from the hands of the eurocentrists. Today, almost everyone on  
this  
> > planet is looking after those ancient civilizations: the asians,  
> the  
> > hindues, the arabs, the chinese and also the blacks.

>  
>  
> > But all those groups forget that the authors were the Native  
> > Americans. I hope sometime people will realize that. I have  
talked  
> to  
> > many Native Americans, asking them how do they feel when they see  
> > their heritage in peril. And they feel sad.

>  
>  
> > The heritage of the Olmecs belongs to the Natives of those  
regions.

> > They are still living there; one of the poorest peoples of this  
> > Hemisphere. Science has proved the connection between modern  
> natives  
> > and ancient Mayas, and the Olmecs were the ancestors of the  
Mayas.

>  
>  
> > The peoples of those regions deserve to keep that heritage and to  
> > claim it.

>  
>  
>  
> > Regards,

>  
>  
> > Omar Vega

>  
>  
>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> > wrote:

>  
>  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
> > wrote:

> > >  
> > > > Hi,



>>>>  
>>>> *I think we are not talking about the same thing.*  
>>>>  
>>>> *I say, I believe native americans are the creators of the Olmec*  
>>>> *culture. That's all.*  
>>>>  
>>>>  
>>>>  
>>>> *You've said more than that. You've made charges that the non-European*  
>>>> *peoples to believe in trans-Atlantic and trans-Pacific contact do*  
>>>> *so*  
>>>> *from a racist perspective without providing any statements from*  
>>>> *them*  
>>>> *showing them to have a racist perspective.*  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>> *I don't know how that idea could be eurocentric. At least*  
>>>>> *native*  
>>>>> *americans are considered europeans.*  
>>>>  
>>>>  
>>>>  
>>>> *Just as I don't know how asking a person who charges non-European*  
>>>> *with racism for a belief cross cultural influence to substantiate*  
>>>> *his*  
>>>> *charges with their statements as somehow being "afrocentric*  
>>>> *fantasies".*  
>>>>  
>>>>  
>>>>  
>>>>> *Now, how I prove it? Well, there is not reliable prove that*  
>>>>> *other*  
>>>>> *peoples, besides native americans, where living there.*  
>>>>>  
>>>>> *What authority can I cite? Well, most anthropologist of the*  
>>>>> *world,*  
>>>>> *including Mexicans and Latin Americans, believe so.*  
>>>>>  
>>>>> *How do I prove that anyone else what in there in that time?*  
>>>>> *That*  
>>>>> *is*  
>>>>> *impossible to prove, I already said it.*  
>>>>>  
>>>>> *That you can't prove that something does not exist does not*  
>>>>> *means*  
>>>>> *that do exist. For example, you can't prove that martians*  
>>>>> *never*  
>>>>> *landed on earth, but that does not means they landed. The*  
>>>>> *only*  
>>>>> *thing*  
>>>>> *that can be done is analize the evidence and find if that*  
>>>>> *makes*  
>>>>> *sense*  
>>>>> *or not. That's all.*  
>>>>>  
>>>>> *So far, I have not found evidence of transoceanic contacts to*  
>>>>> *the*  
>>>>> *americas from people of Africa or anywhere else. It may be*  
>>>>> *so.*  
>>>>> *So*  
>>>>> *far, I believe, that is only speculation.*  
>>>>>  
>>>>> *Regards,*  
>>>>>  
>>>>> *Omar Vega*  
>>>>>  
>>>>>  
>>>>>  
>>>>> *So far I have not found evidence that the non-Europeans who*  
>>>>> *believe*  
>>>>> *in*  
>>>>> *the transoceanic contacts do so out of racism.*  
>>>>>  
>>>>>  
>>>>> *Djehuti Sundaka*  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> --- [In Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>>>>>  
>>>>> wrote:

>>>>  
>>>> Are you suggesting that the statements of racism I've asked  
> you  
>>>> for  
>>>> and that you've consistently failed to provide are going to  
> be  
>>>> provided by Michael Coe? If not, you're continuing to  
dodge  
>> the  
>>>> issue and one can only wonder why.  
>>>>  
>>>> As for a belief on my part in "those afrocentric  
fantasies",  
> I  
>> now  
>>>> openly challenge you to produce a statement from me  
claiming  
> a  
>>>> belief  
>>>> in anything. Are you now going to try to claim beliefs for  
> me  
>>>> without  
>>>> any statements of support?  
>>>>  
>>>> Shall I now play the same game you're playing by putting  
> forth  
>> a  
>>>> statement like "If you still believe in those eurocentric  
>>>> fantasies..." and present websites and individuals  
supporting  
>> the  
>>>> fact  
>>>> that ethnicities outside of Europe aren't inferior to  
> Europeans  
>>>> (even  
>>>> though this also hasn't been the subject of our dialog)?  
>>>>  
>>>> Djehuti Sundaka  
>>>>  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

>>> wrote:  
>>>>>  
>>>>> Ask please this expert:  
>>>>>  
>>>>> (1) Professor Michael Coe of the anthropology department  
at  
>> Yale  
>>>>> University.  
>>>>>  
>>>>> Actually, most professional archeologist agree that  
Olmecs  
>> were  
>>>>> Native Americans. A logical conclusion after all.  
>>>>>  
>>>>> And if you still believe in those afrocentric fantasies,  
>> please  
>>>> read  
>>>>> this:  
>>>>>  
>>>>> Is called "Robbing Native American Cultures"  
>>>>>  
>>>>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>>  
>>>>> That's an excelent site. They specialize in destroying  
>>> fantasies.  
>>>>>  
>>>>>  
>>>>> Regards,  
>>>>>  
>>>>> Omar Vega  
>>>>>  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
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>>>>> wrote:  
>>>>>>  
>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>>>  
>>>>> wrote:  
>>>>>>>  
>>>>>>> Of course it is,  
>>>>>>>  
>>>>>>> People has been told Native Americans are not the  
ones  
>> who  
>>>>>>> developed  
>>>>>>> the civilizations in their own lands. They had to  
wait  
>> for  
>>>>>>> somebody

>>>>>>> else to progress. That's false.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> I've asked you for quotes from such people matching  
what  
>> you  
>>>> claim  
>>>>>>> they believe yet you still haven't produced any. You  
>> continue  
>>>> to  
>>>>>>> post  
>>>>>>> links to websites promoting the perspective of cross  
>> cultural  
>>>>>>> influence without quoting any statements of a belief in  
>> racial  
>>>>>>> inferiority.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> Anthropology (professional) has  
>>>>>>>> proved from long time ago that every single  
> civilization  
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>>>>>>>> Americas was done by the native american peoples.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> Such anthropology has also made claims of Indigenous  
>> cultures  
>>>>>>>> influencing others. In effect, from the way you're  
>> currently  
>>>>>>>> expressing things, Indigenous cultures to the north had  
> to  
>>>> wait  
>>>>>>> for  
>>>>>>>> Indigenous peoples to the south to help civilize them.  
> If  
>>>> some  
>>>>>>>> anthropologist claims that the Aztec kalendar and  
writing  
>>>>>>>> system  
>>>>>>>> had  
>>>>>>>>> been influenced by the Mayans, such a person is a Mayan  
>> racist  
>>>>>>>> trying  
>>>>>>>>> to steal the Aztecs heritage away. Or if some  
>> anthropologist  
>>>>>>>> claims  
>>>>>>>>> that the Roman solar kalendar and alphabet had  
ultimately  
>> been  
>>>>>>>>> influenced by the solar kalendar and writing system of  
>> Kamat  
>>>>> (via  
>>>>>>>>> Fnixw and Greece), such a person is a racist trying to  
>> steal  
>>>>> Latin  
>>>>>>>>> culture away. Likewise for anyone claiming influence  
in  
>>>> Nippon  
>>>>>>>> from  
>>>>>>>>> Zhong-gwo. And let's not forget the poor Dine (Navajo)  
> who  
>>>>> those  
>>>>>>>>> racist anthropologists must be claiming had to "wait"  
for  
>> the  
>>>>>>>> Anastasi  
>>>>>>>>> to bring culture to them.  
>>>>>>>>  
>>>>>>>>> Unless those are the perspectives you're willing to  
> attempt  
>> to  
>>>>>>>> defend,  
>>>>>>>>> you can't hold to a simple "Diffusionism = Racism"  
>> equation.  
>>>>>>>>> Diffusionism is a historical reality and even the  
>>>>> misapplication  
>>>>>>>> of  
>>>>>>>> it  
>>>>>>>>> can't honestly be considered racist without  
corroborating  
>>>>>>>> statements.  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> At this moment, if one has patience and time, one  
could  
>>>>> follow  
>>>>>>> the

>>>>>>> development of hundred of cultures and dozens of  
 >>>> civilizations  
 >>>>> in  
 >>>>>>> the  
 >>>>>>> Americas from very humble beginning to the hights  
 >> societies  
 >>>> of  
 >>>>> the  
 >>>>>>> Mayas, Incas and Aztecs.  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>> Which one of these are you willing to claim had not  
 been  
 >>>>> influenced  
 >>>>>>> by  
 >>>>>>> a previous Indigenous culture?  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>> Those civilizations are the source of pride of  
 natives  
 >>>> americans  
 >>>>>>> and  
 >>>>>>>> their descendents. And it is just an injustice to  
 take  
 >> the  
 >>>> past  
 >>>>>>> from  
 >>>>>>>> them.  
 >>>>>>>>  
 >>>>>>>> That's what I think.  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>> Well then from that perspective it's the  
 anthropologists  
 >>>>>>> themselves  
 >>>>>>>> who are trying to take the past from all of them except  
 > the  
 >>>>>>> Olmecs.  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>  
 >>>>>>>>  
 >>>>>>>>> Follows something about the link between diffusionism  
 > and  
 >>>>> white-  
 >>>>>>>> racism. And several diffusionist links that crowd the  
 > web.  
 >>>>>>>>  
 >>>>>>>> -----  
 >>>>>>>>> Pick up at random:  
 >>>>>>>>> -----  
 >>>>>>>>> Diffusionism:  
 >>>>>>>>>  
 >>>>>>>>>>> Diffusionism is the theory about the development of  
 >> cultures  
 >>>> and  
 >>>>>>>>> technologies, particularly in ancient history. The  
 > theory  
 >>>> holds  
 >>>>>>>> that  
 >>>>>>>>>>> a given innovation will have been initiated within a  
 >>> specific  
 >>>>>>>>>>> culture, but that it would then 'diffuse' by various  
 >> means  
 >>>> from  
 >>>>>>>> this  
 >>>>>>>>>>> starting point.  
 >>>>>>>>>  
 >>>>>>>>>>> -----  
 >>>>>>>>>>> In the Americas there were influences between  
 different  
 >>>> groups,  
 >>>>>>>> and  
 >>>>>>>>>>> continuous migrations.  
 >>>>>>>>>  
 >>>>>>>>>>> But claiming that the Natives need outside help to  
 >> develop  
 >>>> is  
 >>>>>>>> pure  
 >>>>>>>>>>> racism.  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>>>>> Did the Italians need outside help from Zhong-gwo and  
 the  
 >>>> Aztecs  
 >>>>>>>> to  
 >>>>>>>>>>> develop spaghetti or did they develop it with no cross  
 >>> cultural  
 >>>>>>>>>>> influences whatsoever?

>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>>  
>>>>>>>> Read this. It say the natives have nothing to do with  
> the  
>>>>>>> Olmecs.  
>>>>>>> Lol.  
>>>>>>>>  
>>>>>>>> "clearly show that the Olmecs were not Indians"  
>>>>>>>> <http://www.essaysbyekowa.com/olmecs.htm>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> The full quote is:  
>>>>>>>>  
>>>>>>>> "clearly show that the Olmecs were not Indians  
with "baby  
>>>>> faces,"  
>>>>>>> or  
>>>>>>>> Indians who looked like Blacks (although a few Olmecs  
did  
>> mix  
>>>> with  
>>>>>>> the  
>>>>>>>> Native Americans)"  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> Why did you deliberately not provide the quote in full?  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>> Other more.  
>>>>>>>>>  
>>>>>>>>> <http://www.theperspective.org/olmecs.html>  
>>>>>>>>>  
>>>>>>>>>> This time about Indians from India, they say they  
were  
>> the  
>>>>>>> Olmecs.  
>>>>>>>>  
>>>>>>>>> <http://www.viewzone.com/gene.olmec.html>  
>>>>>>>>>  
>>>>>>>>>> This about chineses and olmecs,  
>>>>>>>>>>  
>>>>>>>>>>  
>>>> <http://www.taiwaninfo.org/info/sinorama/en/8605/605006e1.html>  
>>>>>>>>>  
>>>>>>>>>> This about jews and olmecs,  
>>>>>>>>>>  
>>>>>>>>>> <http://www.hope-of-israel.org/olmec.htm>  
>>>>>>>>>>  
>>>>>>>>>>> But also green martians, look:  
>>>>>>>>>>>  
>>>>>>>>>>> <http://www.halexandria.org/dward339.htm>  
>>>>>>>>>>>  
>>>>>>>>>>>> -----  
>>>>>>>>>>>>  
>>>>>>>>>>>>> It seems everyone on earth want to rob the legagy  
from  
>> the  
>>>>>>>> Native  
>>>>>>>>>>>>> American people. Nobody can believe that "dumb"  
>> guatemalians  
>>>>>>>> could  
>>>>>>>>>>>>> have created such superb civilizations. So they  
preffer  
>> to  
>>>>>>> assign  
>>>>>>>> the  
>>>>>>>>>>> merits to other peoples.  
>>>>>>>>>>>  
>>>>>>>>>>>  
>>>>>>>>>>>>> It seems you keep making these claims for what other  
> people  
>>>>>>>>>>> believe  
>>>>>>>>>>>>>>> without ever showing them making such statements. Then  
> you  
>>>>>>>>>>> generalize  
>>>>>>>>>>>>>>> it to "Native Americans" even though you only show the  
>> focus  
>>> to  
>>>> be  
>>>>>>>> on  
>>>>>>>>>>>>> the Olmecs. It seems that there are individuals of  
every  
>>>>>>>>>>> ethnicity  
>>>>>>>>>>>>>>> that like to play the victim as an excuse to engage in  
> what  
>>>>>>>>>>> they  
>>>>>>>>>>>>> feel

>>>>>>> to be "righteous indignation".  
>>>>>>>  
>>>>>>> Not agreeing with other peoples' perceptions is one  
> thing,  
>>>>>>> mis-characterizing them is another.  
>>>>>>>  
>>>>>>>  
>>>>>>> Djehuti Sundaka  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>> Well, at least shows Native Americans where  
outstanding  
>>>> people,  
>>>>>>> that  
>>>>>>>> build such glorious civilizations that every group  
want  
>> to  
>>>> claim  
>>>>>>> for  
>>>>>>>> themselves.  
>>>>>>>>  
>>>>>>>> I believe current people from Southern Mexico and  
>>> Guatemalans  
>>>>>>> are  
>>>>>>> the  
>>>>>>>> descendent of Olmecs and Mayans. Poor people at this  
>> period  
>>>> of  
>>>>>>> time,  
>>>>>>>> but with a great past.  
>>>>>>>>  
>>>>>>>> Regards,  
>>>>>>>>  
>>>>>>>> Omar Vega  
>>>>>>>>  
>>>>>>>> -----  
>>>>>>>>>  
>>>>>>>>>> As I've explained on another list, if mere  
>> diffusionism  
>>>> is  
>>>>>>> to  
>>>>>>> be  
>>>>>>>>> simply  
>>>>>>>>>> equated to racism, then anyone who accepts Olmec  
>>>> influence  
>>>>>>> on  
>>>>>>>>> Mayans and  
>>>>>>>>>> Maya influence on Aztecs and all of their general  
>>>> influence  
>>>>>>> on  
>>>>>>> the  
>>>>>>>>>> "Mound Builders" of the Mississippi river valley  
>>>>>>> civilizations  
>>>>>>> is  
>>>>>>>> a  
>>>>>>>>>> racist. It can't just be racist for some and not  
>> racist  
>>>> for  
>>>>>>>>> others  
>>>>>>>>>> holding to the same ideas.  
>>>>>>>>>>  
>>>>>>>>>>  
>>>>>>>>>>> Also, it is rare for "diffusion" to be  
undirectional  
>>>>>>> regardless  
>>>>>>>>> of  
>>>>>>>>>> the relative cultural levels involved.  
>>>>>>>>>>  
>>>>>>>>>>> For example, Western civilization is indebted to  
>>>> Amerindians  
>>>>>>> for  
>>>>>>>>> the  
>>>>>>>>>> potato and corn, two of the most important crops in  
> the  
>>>> world  
>>>>>>>>> today.  
>>>>>>>>>>  
>>>>>>>>>>> The potato plays a key role in preventing famine in  
>> many  
>>>> high  
>>>>>>>>>> altitude areas around the world.  
>>>>>>>>>>  
>>>>>>>>>>> Maybe we should use a term like race-oriented  
> diffusion  
>> to  
>>>>>>> refer  
>>>>>>>>> to  
>>>>>>>>>>> G. Elliot Smith type theories.  
>>>>>>>>>>  
>>>>>>>>>>> Regards,  
>>>>>>>>>>>> Paul Kekai Manansala

Yes,

*Perhaps you are right pointing that I am not so open minded to that possibility. I believe in a current of thinking known as "isolationism", "nativism" or "indigenism", which say that the New World was completely isolated from the Old World. A current that feel the Native Americans were extraordinary people, and they still are.*

*We believe the Americas could have been an extraordinary place without the European invasion. I did not say "discovery"; I say invasion because people were living here 200 centuries before Columbus.*

*Besides, every Latin American honour the ancient civilizations that grew up in our lands. So, it is also nationalism or regionalism if you wish.*

*However, if science show a real proof, I will accept it. I believe there is none.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> >  
> > Hi Djehuti,  
> >  
> > I think you are correct. I believe African people don't make

those

> > claims because of racism. I believe that is done because excess

of

> > enthusiasm.  
> >  
> >  
> > Omar, I also think you're not open minded about the possibility of  
> > influence. You're talking as you know a lot, but haven't proven  
> > that you are not even up-to-date on most of these subjects.  
> >  
> > Regards,  
> > Paul Kekai Manansala

[ 16322]2005-03-24 05:31:51|Omar E. Vega|Re: Why Egypt and not Nigeria? Moros and Morenos|Hi Mahari,

*I say several times that Latin Americans defeated Spaniards 200 years ago and break free. Spanish culture is another matter. It belongs to us as much as belong to Spaniards. Hispanic Americans are ten times more people than the Spaniards, and the center of the Hispanic world is in the Americas, not Spain.*

*Actually, many people believe the center of the Hispanic world is in Miami.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:  
> Omar,I hate to be cynical. But we are touched by the cuddly feelings you have toward the Spanish. And I'll say just a couple of things because as you write it is clear that you have built an intellectual and psychological fortress around your Spaniards. So just a couple of statements:Many people tend to cower in the face of power and admire it.People tend to fear and cower from intimidation. And "It's easy to be an angel when you feathers are never ruffled". The last statement, I believe, is why we hear so much talk of late of the "happy human family". Europeans to a great extent have control of world-wide power due to their economic stronghold or neck hold on the world, particularly the third world. And let us not forget about their military might as well. The third-world can't progress economically or otherwise because they are paying obscene interest rates to the euro banks and bankers. So essentially they are still enslaved; only now its economic slavery (and, of course, true slavery was about economics as well). But this "new" slavery does give a certain distance, a kind of legitimacy, a kind of appearance of "clean hands", to europeans and their actual predation and greed. It enables them to say "O it's not our fault. It's theirs. They're ignorant and/or lazy but O what fun we're having - at their expense." Of course, they would only whisper the last phrase. And I suspect they would add: "But we love their happy-go-lucky culture and spirit."Life is complex, ain't it now.Free India's Blacks.....Man has no nobler function than to defend the truth.-- Ruth McKemeyYear: 12,951, March 23In honor,HTP,Mahari--- On Wed 03/23, Omar E. Vega <oevega@y... > wrote:From: Omar E. Vega [mailto:oevega@y...]  
To: Ta\_Seti@y...: Wed, 23 Mar 2005 19:22:03 -0000Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria? Moros and MorenosHi,There were cruel

battles? of course there were. There also was a lot of exploitation in silver mines, for example, where labor conditions were hard. But most deaths happened because contagious illness. Believe it or not, those Spaniards were human beings also, and not all of them bigots. Actually that human side of their lives make them interested to read. Spaniards mixed very much with native population since the beginning. The conquerors came to the Americas alone. And in early times, the only white women that wanted to come to the Americas were prostitutes. So the king forbade them to even think about it :) They not only procreated with native women. They also married them as the registers of the church still show. And in very large scale. Many historical characters in Hispanic America have mixed native-spanish background. As the matter of fact, without their native allies, the Spaniards could have never conquered the Americas. And those allies adapted very fast to the culture of the invader. Some tribes were never conquered, like the jibaro of the Amazons, and the Mapuches of Chile. And the Spaniards forgot about them. Most important, the region that have more natives is Hispanic America with 60 million people. And about four times more are native descendants! Compare that with the native populations of the US and Brazil. Regards, Omar Vega— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Emeagwali, Gloria (History)" wrote: > Did the Spaniards not murder > millions of Native Americans? > > Gloria Emeagwali > > —Original Message— > From: Omar E. Vega [mailto:oevega@y...] > Sent: Tuesday, March 22, 2005 4:20 PM > To: [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com) > Subject: [Ta\_Seti] > Re: Why Egypt and not Nigeria? > Moros and Morenos > > > > Hi > > "Moreno" is Spanish means brown. "Negro" means black. > You can use "Moreno" to describe any person that is not blondy. > > Anyone with brown skin, and with dark hair and eyes, is moreno. No > matter he is white, asian, native or black. > > From the Spanish Dictionary: > > 1. adj. Dicho de un color: Oscuro que tira a negro. > 2. adj. Dicho de la piel: En la raza blanca, de color menos claro. > > 3. adj. Dicho del pelo: En la raza blanca, negro o castaño. > > 1. If talking about a color: dark close to black. > 2. if talking about skin. In the white race, of a color not quite > light. > 3. if talking about hair: In the white race, black or brown hair. > > What happens is that people prefer to say "Moreno" to black people > because seems less offensive than saying black. "Moro" in Spanish > means Muslim. The ancient "Moros" are supposed to be "Morenos". > > Now Moro: > > 1. adj. Natural del África septentrional frontera a España. > 2. adj. Perteneciente o relativo a esta parte de África. > 3. adj. Que profesa la religión islámica. > 4. adj. Se dice del musulmán que habita en España desde el siglo > VIII hasta el XV. > > Translate: > > 1. Natural of North Africa in the frontier with Spain. > 2. Of that region of Africa. > 3. Muslim. > 4. Muslims that lived in Spain from XVIII A.C. to XV A.C. > > Those are the official terms of the Royal Academy of the Spanish > Language. The norm for Spain and Latin America. > > Spaniards have always associated "Moros" with North Africans, > specially Moroccans. But Spaniards do know that the Moor Armies were > composed of peoples of different races, including Black troops and > generals. Although most of them were berberes and moroccans. > > Regards, > > Omar Vega > > > > — In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara > wrote: > > the only time i hear a spanish speaking caribbean national refer to > a black american is as moreno or morena, no matter if it's a mexican > a puerto rican a cuban panamanian any spanish speaking national here > in new york city. > > > > Mahari wrote: Omar, > > My goodness it does seem like you are doing > > a lot of fast stepping tap dancing in this post. > > No, I really don't think that innocent people > > should die. But that is quite frankly what > > happens when one group dominates another. > > Perhaps, that in itself is a good reason why > > no one should allow injustice and oppression > > to prevail because we all suffer eventually - > > indirectly or directly. > > I don't speak Spanish but this is the first time > > that I heard that "moor" meant "muslim" in Spanish. > > My understanding according to a dictionary > > translation: > > > > English Spanish > > muslim musulmanes > > colored person moreno > > moor amarré > > > Additionally, I also had read that: "moreno" the very > > common Spanish surname comes from "moor". > > It is quite interesting that according to the dictionary > > it means "colored person". > > > > Do you care to reconsider? It seems that you are > > doing the same thing - that is responding the same > > way that you did to Africentric Olmecs theory. > > > > > > > Free India's Blacks..... > > Man has no nobler function than to defend the truth. > > — Ruth McKenney > > > > Year: 12,951, March 21 > > In honor, > > HTP, > > Mahari > > > — On Mon 03/21, Omar E. Vega <oevega@y...> wrote: > > > > From: Omar E. Vega [mailto:oevega@y...] > > To: [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com) > Date: Tue, 22 Mar 2005 04:45:57 -0000 > Subject: [Ta\_Seti] > Re: Why Egypt and not Nigeria? > > > > > > > An example, is the statement > > > that hispanics wanted to go and fight for Spain and how > > > bad they felt for Spain during terrorist attacks. > > > I hate to see anyone suffer but I must say I thought > > > perhaps they deserved it. > > > > I don't think so. If you believe killing innocent people is OK, I > > believe you are out of your mind. > > > > A beautiful young black woman > > > told me she had racial





*So. Without external help the Native Americans would have developed nothing! Therefore, Native Americans were supposed to be subnormal."*

*These are your words Omar, not mine. You are so blinded by your fear that blacks are trying to take something you feel belongs to natives that you fail to hear what is being said. And as you fail to hear what is being said, you try to force science to end up on your side, while putting wrong motives in the minds of those who see past your limitations. I made no implication that Native Americans needed the help of others. I only said that they got something from foreigners that they would not otherwise have had. For all we know, the technical influence they learned from the African settlers may have stunted and prevented a more fruitful native progress. Perhaps if it were not for the influence of large temple building from over seas, the native cultures that disappeared might still be thriving.*

*Stop and think. You are building your entire argument against a foreign presence through emotional reaction and accusation. That is no way to confront the evidence that experts have accumulated.*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Hi Arumese:  
>  
> "...the connection between ancient native  
> Americans and ancient Africans and that connection produced results  
> that would not have otherwise occurred in precolumbian America"  
>  
> You say,  
>  
> NOT HAVE OTHERWISE OCCRUED  
>  
> So. Without external help the Native Americans would have developed  
> nothing! Therefore, Native Americans were supposed to be subnormal.  
>  
> That is precisely what I don't like of that thesis. That's why I am  
> opposed to it. Fortunately, science has prove I am right.  
>  
> I believe all peoples of this planet are able to develop their own  
> civilizations. All of them.  
>  
> Regards,  
>  
> Omar Vega  
>  
>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
wrote:  
>>  
>>> The heritage of the Olmecs belongs to the Natives of those  
> regions.  
>>> They are still living there; one of the poorest peoples of this  
>>> Hemisphere. Science has proved the connection between modern  
>> natives  
>>> and ancient Mayas, and the Olmecs were the ancestors of the  
Mayas.  
>>  
>> Science has also proven the connection between ancient native  
>> Americans and ancient Africans and that connection produced  
results  
>> that would not have otherwise occurred in precolumbian America.  
> Ivan  
>> Van Sertima, the author of "They Came Before Columbus" is part  
> native  
>> himself. When he wrote his book showing the presence of Africans  
> in  
>> the New World prior to columbus, it was not for racist reasons as  
> it  
>> has been suggested by De Montellano, Barbour and Haslip-Viera.  
> They  
>> have attributed racist intentions to him not knowing that he is a  
>> relative of the native peoples in question: and this – based on  
>> their own dishonest intentions. The evidence of African  
influence  
> on  
>> the culture of Olmec civilization is in the form of skeletal  
> remains,  
>> artifacts, lingusitics and botany. It is this evidence that the  
>> detractors are willing to ignore and misrepresent in order to  
push  
>> their agenda down our throats and get the native population  
wried  
> up  
>> with the false fear that blacks are wrongly trying to claim their  
>> history. I happen to be looking at one of his books at this  
moment  
>> and there are pictures of terra cotta sculptures including large  
>> Olmec heads that not only show extreme Negroid features, but  
clear

> > representation of Negroid hair.  
> >  
> > I believe that while natives could have created the basic  
elements  
> of  
> > Olmec culture, it was profoundly effected by the presence of  
blacks  
> > who had eons of knowledge of pyramid building. I also believe it  
> is  
> > possible that the Olmec are indeed a colony of pure blacks who  
> > eventually blended with the native race. This is not racist. It  
> is  
> > simply a probable fact based on existing evidence. If you doubt  
> the  
> > evidence, then read it from the author's own words instead of  
> relying  
> > on professors who hate any idea of blacks having the capability  
of  
> > having a civilizing influence on any race.  
> >  
> > If you check out the calims of the author and actually look at  
the  
> > evidence he has gathered from many sources, including the sources  
> > revealed by the land itself, then you won't have to doubt the  
> > connection based on what feels likely or unlikely. You'll have a  
> > chance to compare the evidence for yourself.  
> >  
> > There is physical evidence showing not only African type people  
> being  
> > in contact with ancient Americans, but also middle easterners and  
> > east Asians.  
> >  
> > Ivan Van Sertima has written two wonderful books on the  
> > subject: "They Came Before Columbus" and "Early America  
> revisited."  
> > He never made the extreme claims he has been accused of making.  
I  
> > heard him speak in person and he proved to be no less than a man  
of  
> > honesty and humility.  
> >  
> > >  
> > > Hi Djehuti,  
> > >  
> > > I think you are correct. I believe African people don't make  
> those  
> > > claims because of racism. I believe that is done because excess  
> of  
> > > enthusiasm.  
> > >  
> > > It was the white man who teach the world the native american  
were  
> > > dumb and lacked creativity. They were the ones that started  
that  
> > > fashion to look "explanations" to the "mysteries" or the  
> Americas.  
> > > How to explain the origin of those magnificent civilizations  
that  
> > > appeared in the lands of those "primitive" Indians.  
> > >  
> > > Afterwards the fashion spread. And people believed that  
claiming  
> > > those civilizations for their own ethnic groups was right,  
taking  
> > > it  
> > > from the hands of the eurocentrists. Today, almost everyone on  
> this  
> > > planet is looking after those ancient civilizations: the  
asians,  
> > > the  
> > > hindues, the arabs, the chinese and also the blacks.  
> > >  
> > > But all those groups forget that the authors were the Native  
> > > Americans. I hope sometime people will realize that. I have  
> talked  
> > > to  
> > > many Native Americans, asking them how do they feel when they  
see  
> > > their heritage in peril. And they feel sad.  
> > >  
> > > The heritage of the Olmecs belongs to the Natives of those  
> regions.  
> > > They are still living there; one of the poorest peoples of this  
> > > Hemisphere. Science has proved the connection between modern  
> > natives  
> > > and ancient Mayas, and the Olmecs were the ancestors of the  
> Mayas.  
> > >  
> > > The peoples of those regions deserve to keep that heritage and  
to  
> > > claim it.  
> > >  
> > >  
> > > Regards,

>>>  
>>> Omar Vega  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
  
>>> wrote:  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>>> wrote:  
>>>>>  
>>>>> Hi,  
>>>>>  
>>>>> I think we are not talking about the same thing.  
>>>>>  
>>>>> I say, I believe native americans are the creators of the  
> Olmec  
>>>>> culture. That's all.  
>>>>>  
>>>>>  
>>>>> You've said more than that. You've made charges that the non-  
>>> European  
>>>> peoples to believe in trans-Atlantic and trans-Pacific  
contact  
> do  
>>> so  
>>>> from a racist perspective without providing any statements  
from  
>>> them  
>>>> showing them to have a racist perspective.  
>>>>>  
>>>>>  
>>>>>  
>>>>> I don't know how that idea could be eurocentric. At least  
>> native  
>>>>> americans are considered europeans.  
>>>>>  
>>>>>  
>>>>> Just as I don't know how asking a person who charges non-  
>> Europeans  
>>>>> with racism for a belief cross cultural influence to  
> substantiate  
>>> his  
>>>>> charges with their statements as somehow being "afrocentric  
>>>>> fantasies".  
>>>>>  
>>>>>  
>>>>>  
>>>>> Now, how I prove it? Well, there is not reliable prove that  
>> other  
>>>>> peoples, besides native americans, where living there.  
>>>>>  
>>>>> What authority can I cite? Well, most anthropologist of the  
>>> world,  
>>>>> including Mexicans and Latin Americans, believe so.  
>>>>>  
>>>>> How do I prove that anyone else what in there in that time?  
>> That  
>>> is  
>>>>> impossible to prove, I already said it.  
>>>>>  
>>>>> That you can't prove that something does not exist does not  
>> means  
>>>>> that do exist. For example, you can't prove that martians  
> never  
>>>>> landed on earth, but that does not means they landed. The  
> only  
>>> thing  
>>>>> that can be done is analize the evidence and find if that  
> makes  
>>>>> sense  
>>>>> or not. That's all.  
>>>>>  
>>>>> So far, I have not found evidence of transoceanic contacts  
to  
>> the  
>>>>> americas from people of Africa or anywhere else. It may be  
> so.  
>> So  
>>>>> far, I believe, that is only speculation.  
>>>>>  
>>>>> Regards,  
>>>>>  
>>>>> Omar Vega  
>>>>>  
>>>>>  
>>>>>  
>>>>> So far I have not found evidence that the non-Europeans who  
>> believe  
>>> in

>>>> the transoceanic contacts do so out of racism.  
>>>>  
>>>> Djehuti Sundaka  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
>>  
>>>>> wrote:  
>>>>>>  
>>>>>> Are you suggesting that the statements of racism I've  
asked  
>> you  
>>>>> for  
>>>>>> and that you've consistently failed to provide are going  
to  
>> be  
>>>>>> provided by Michael Coe? If not, you're continuing to  
> dodge  
>>> the  
>>>>>> issue and one can only wonder why.  
>>>>>>  
>>>>>>> As for a belief on my part in "those afrocentric  
> fantasies",  
>>> I  
>>>> now  
>>>>>>> openly challenge you to produce a statement from me  
> claiming  
>>> a  
>>>>>>> belief  
>>>>>>> in anything. Are you now going to try to claim beliefs  
for  
>>> me  
>>>>>>> without  
>>>>>>> any statements of support?  
>>>>>>>  
>>>>>>> Shall I now play the same game you're playing by putting  
>> forth  
>>>> a  
>>>>>>> statement like "If you still believe in those eurocentric  
>>>>>>> fantasies..." and present websites and individuals  
> supporting  
>>>> the  
>>>>>>> fact  
>>>>>>> that ethnicities outside of Europe aren't inferior to  
>> Europeans  
>>>>>>> (even  
>>>>>>> though this also hasn't been the subject of our dialog)?  
>>>>>>>  
>>>>>>> Djehuti Sundaka  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>>  
>>>>> wrote:  
>>>>>>>  
>>>>>>>> Ask please this expert:  
>>>>>>>>  
>>>>>>>> (1) Professor Michael Coe of the anthropology  
department  
>> at  
>>>> Yale  
>>>>>>>> University.  
>>>>>>>>  
>>>>>>>> Actually, most professional archeologist agree that  
>> Olmecs  
>>>> were  
>>>>>>>> Native Americans. A logical conclusion after all.  
>>>>>>>>  
>>>>>>>> And if you still believe in those afrocentric  
fantasies,  
>>>> please  
>>>>>>>> read  
>>>>>>>>> this:  
>>>>>>>>  
>>>>>>>>> Is called "Robbing Native American Cultures"  
>>>>>>>>>  
>>>>>>>>> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>>>>>>>>> name=Articles&file=article&sid=73  
>>>>>>>>>  
>>>>>>>>>> That's an excelent site. They specialize in destroying  
>>>>> fantasies.  
>>>>>>>>>  
>>>>>>>>>> Regards,  
>>>>>>>>>>  
>>>>>>>>>> Omar Vega

>>>>>>  
 >>>>>>  
 >>>>>> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
 >>>>  
 >>>>>> wrote:  
 >>>>>>>  
 >>>>>>> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
 >>>>  
 >>>>>> wrote:  
 >>>>>>>>  
 >>>>>>>> Of course it is,  
 >>>>>>>>  
 >>>>>>>> People has been told Native Americans are not the  
 > ones  
 >>> who  
 >>>>>>> developed  
 >>>>>>>> the civilizations in their own lands. They had to  
 > wait  
 >>> for  
 >>>>>>> somebody  
 >>>>>>>> else to progress. That's false.  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>> I've asked you for quotes from such people matching  
 > what  
 >>> you  
 >>>>> claim  
 >>>>>>>> they believe yet you still haven't produced any. You  
 >>> continue  
 >>>>> to  
 >>>>>>> post  
 >>>>>>>> links to websites promoting the perspective of cross  
 >>> cultural  
 >>>>>>>> influence without quoting any statements of a belief  
 in  
 >>> racial  
 >>>>>>>> inferiority.  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>> Anthropology (professional) has  
 >>>>>>>> proved from long time ago that every single  
 >> civilization  
 >>> in  
 >>>>>> the  
 >>>>>>>> Americas was done by the native american peoples.  
 >>>>>>>>  
 >>>>>>>>  
 >>>>>>>> Such anthropology has also made claims of Indigenous  
 >>> cultures  
 >>>>>>>> influencing others. In effect, from the way you're  
 >>> currently  
 >>>>>>>> expressing things, Indigenous cultures to the north  
 had  
 >> to  
 >>>> wait  
 >>>>>> for  
 >>>>>>>> Indigenous peoples to the south to help civilize  
 them.  
 >> If  
 >>>> some  
 >>>>>>>> anthropologist claims that the Aztec kalendar and  
 > writing  
 >>>>> system  
 >>>>>>> had  
 >>>>>>>> been influenced by the Mayans, such a person is a  
 Mayan  
 >>> racist  
 >>>>>>>> trying  
 >>>>>>>> to steal the Aztecs heritage away. Or if some  
 >>> anthropologist  
 >>>>>>>> claims  
 >>>>>>>> that the Roman solar kalendar and alphabet had  
 > ultimately  
 >>> been  
 >>>>>>>> influenced by the solar kalendar and writing system  
 of  
 >>> Kamat  
 >>>>> (via  
 >>>>>>>> Fnixw and Greece), such a person is a racist trying  
 to  
 >>> steal  
 >>>>> Latin  
 >>>>>>>> culture away. Likewise for anyone claiming influence  
 > in  
 >>>> Nippon  
 >>>>>>> from  
 >>>>>>>> Zhong-gwo. And let's not forget the poor Dine  
 (Navajo)  
 >> who  
 >>>>> those  
 >>>>>>>> racist anthropologists must be claiming had to "wait"

> for  
>>> the  
>>>>>> Anastasi  
>>>>>>> to bring culture to them.  
>>>>>>>  
>>>>>>>> Unless those are the perspectives you're willing to  
>> attempt  
>> to  
>>>>>> defend,  
>>>>>>> you can't hold to a simple "Diffusionism = Racism"  
>>> equation.  
>>>>>>> Diffusionism is a historical reality and even the  
>>>>>>> misapplication  
>>>>>>> of  
>>>>>>> it  
>>>>>>>> can't honestly be considered racist without  
> corroborating  
>>>>>>> statements.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>>  
>>>>>>>> At this moment, if one has patience and time, one  
> could  
>>>>>> follow  
>>>>>>> the  
>>>>>>>> development of hundred of cultures and dozens of  
>>>>>>>> civilizations  
>>>>>>> in  
>>>>>>>> the  
>>>>>>>>> Americas from very humble beginning to the highs  
>> societies  
>>>>>> of  
>>>>>>> the  
>>>>>>>>> Mayas, Incas and Aztecs.  
>>>>>>>  
>>>>>>>  
>>>>>>>> Which one of these are you willing to claim had not  
> been  
>>>>>>> influenced  
>>>>>>> by  
>>>>>>>> a previous Indigenous culture?  
>>>>>>>  
>>>>>>>  
>>>>>>>>  
>>>>>>>>> Those civilizations are the source of pride of  
> natives  
>>>>> americans  
>>>>>>> and  
>>>>>>>> their descendents. And it is just an injustice to  
> take  
>>> the  
>>>>> past  
>>>>>>> from  
>>>>>>>> them.  
>>>>>>>>  
>>>>>>>>> That's what I think.  
>>>>>>>  
>>>>>>>  
>>>>>>>>  
>>>>>>>>> Well then from that perspective it's the  
>>>>>>>>> anthropologists  
>>>>>>>>> themselves  
>>>>>>>>> who are trying to take the past from all of them  
> except  
>> the  
>>>>>> Olmecs.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>>  
>>>>>>>>> Follows something about the link between  
diffusionism  
>> and  
>>>>>>> white-  
>>>>>>>>> racism. And several diffusionist links that crowd  
the  
>> web.  
>>>>>>>>  
>>>>>>>>> \_\_\_\_\_  
>>>>>>>>>> Pick up at random:  
>>>>>>>>>> \_\_\_\_\_  
>>>>>>>>>> Diffusionism:  
>>>>>>>>  
>>>>>>>>>> Diffusionism is the theory about the development of  
>>> cultures  
>>>>>>>> and  
>>>>>>>>>> technologies, particularly in ancient history. The  
>> theory  
>>>>>> holds  
>>>>>>>> that

>>>>>>>>> a given innovation will have been initiated within  
a  
>>>>> specific  
>>>>>>>>> culture, but that it would then 'diffuse' by  
various  
>>>> means  
>>>>> from  
>>>>>>> this  
>>>>>>>>> starting point.  
>>>>>>>>>  
>>>>>>>>> -----  
>>>>>>>>> In the Americas there were influences between  
> different  
>>>>> groups,  
>>>>>>> and  
>>>>>>>>> continuous migrations.  
>>>>>>>>>  
>>>>>>>>> But claiming that the Natives need outside help to  
>>> develop  
>>>> is  
>>>>>>> pure  
>>>>>>>>> racism.  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> Did the Italians need outside help from Zhong-gwo and  
> the  
>>>>> Aztecs  
>>>>>>> to  
>>>>>>>>> develop spaghetti or did they develop it with no  
cross  
>>>>> cultural  
>>>>>>>>> influences whatsoever?  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> Read this. It say the natives have nothing to do  
with  
>> the  
>>>>>>> Olmecs.  
>>>>>>>>> Lol.  
>>>>>>>>>  
>>>>>>>>>> "clearly show that the Olmecs were not Indians"  
>>>>>>>>>  
>>>>>>>>>> <http://www.essaysbyekowa.com/olmecs.htm>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> The full quote is:  
>>>>>>>>>  
>>>>>>>>>> "clearly show that the Olmecs were not Indians  
> with "baby  
>>>>>> faces,"  
>>>>>>>> or  
>>>>>>>>>> Indians who looked like Blacks (although a few Olmecs  
> did  
>>>> mix  
>>>>>> with  
>>>>>>>> the  
>>>>>>>>>> Native Americans)"  
>>>>>>>>>  
>>>>>>>>>> Why did you deliberately not provide the quote in  
full?  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> Other more.  
>>>>>>>>>  
>>>>>>>>>> <http://www.theperspective.org/olmecs.html>  
>>>>>>>>>  
>>>>>>>>>> This time about Indians from India, they say they  
> were  
>>>> the  
>>>>>>> Olmecs.  
>>>>>>>>>  
>>>>>>>>>> <http://www.viewzone.com/gene.olmec.html>  
>>>>>>>>>  
>>>>>>>>>> This about chineses and olmecs,  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> <http://www.taïwaninfo.org/info/sinorama/en/8605/605006e1.html>  
>>>>>>>>>  
>>>>>>>>>> This about jews and olmecs,  
>>>>>>>>>  
>>>>>>>>>> <http://www.hope-of-israel.org/olmec.htm>  
>>>>>>>>>  
>>>>>>>>>> But also green martians, look:  
>>>>>>>>>  
>>>>>>>>>> <http://www.halexandria.org/dward359.htm>  
>>>>>>>>>  
>>>>>>>>>> -----



>>>>>>>>>  
>>>>>>>>> *It seems everyone on earth want to rob the legacy*  
> *from*  
>>>> *the*  
>>>>>> *Native*  
>>>>>>>>> *American people. Nobody can believe that "dumb"*  
>>>> *guatemalians*  
>>>>>>> *could*  
>>>>>>>>> *have created such superb civilizations. So they*  
> *prefer*  
>>>> *to*  
>>>>>> *assign*  
>>>>>>>>> *the*  
>>>>>>>>> *merits to other peoples.*  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> *It seems you keep making these claims for what other*  
>> *people*  
>>>>>>> *believe*  
>>>>>>>>> *without ever showing them making such statements.*  
*Then*  
>> *you*  
>>>>>>> *generalize*  
>>>>>>>>> *it to "Native Americans" even though you only show*  
*the*  
>>>> *focus*  
>>>>> *to*  
>>>>>> *be*  
>>>>>>>> *on*  
>>>>>>>>> *the Olmecs. It seems that there are individuals of*  
> *every*  
>>>>>>> *ethnicity*  
>>>>>>>>> *that like to play the victim as an excuse to engage*  
*in*  
>> *what*  
>>>>>> *they*  
>>>>>>>>> *feel*  
>>>>>>>>>> *to be "righteous indignation".*  
>>>>>>>>>  
>>>>>>>>>> *Not agreeing with other peoples' perceptions is one*  
>> *thing,*  
>>>>>>>>>> *mis-characterizing them is another.*  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>> *Djehuti Sundaka*  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>>>> *Well, at least shows Native Americans where*  
> *outstanding*  
>>>>>> *people,*  
>>>>>>>>> *that*  
>>>>>>>>>>> *build such glorious civilizations that every group*  
> *want*  
>>>>> *to*  
>>>>>>> *claim*  
>>>>>>>>> *for*  
>>>>>>>>>>> *themselves.*  
>>>>>>>>>>>  
>>>>>>>>>>>>> *I believe current people from Southern Mexico and*  
>>>>> *Guatemalans*  
>>>>>>>>> *are*  
>>>>>>>>>>> *the*  
>>>>>>>>>>>>> *descendent of Olmecs and Mayans. Poor people at*  
*this*  
>>>> *period*  
>>>>>> *of*  
>>>>>>>>> *time,*  
>>>>>>>>>>>>> *but with a great past.*  
>>>>>>>>>>>  
>>>>>>>>>>>>> *Regards,*  
>>>>>>>>>>>>>  
>>>>>>>>>>>>>> *Omar Vega*  
>>>>>>>>>>>>>  
>>>>>>>>>>>>>> *-----*  
>>>>>>>>>>>>>>>  
>>>>>>>>>>>>>>>>> *As I've explained on another list, if mere*  
>>>> *diffusionism*  
>>>>>>> *is*  
>>>>>>>>> *to*  
>>>>>>>>>>> *be*  
>>>>>>>>>>>>>>> *simply*  
>>>>>>>>>>>>>>>>> *equated to racism, then anyone who accepts*  
*Olmec*  
>>>>>>> *influence*  
>>>>>>>>> *on*  
>>>>>>>>>>>>> *Mayans and*  
>>>>>>>>>>>>>>>>> *Maya influence on Aztecs and all of their*  
*general*  
>>>>>>> *influence*  
>>>>>>>>>>> *on*  
>>>>>>>>>>>>> *the*

| 16326|2005-03-24 06:38:53|bamaguze|Why Egypt and not Nigeria|  
I'm really concerned that this site is being hijacked, only temporarily I hope, by Vega and to a lesser extent Raymond. You both seem to have some personal problems that are being worked out and shared through this forum. Vega's agurement has become redundant and diatribe like. Suggest that you two correspond with each other in private and allow this site to continue being a repository for those of us who are interested in knowing more about our African heritage, tradition and history.

| 16327|2005-03-24 08:02:36|Omar E. Vega|Re: Why Egypt and not Nigeria|  
Dear Friends,

*Omar Vega*

*And what the deal is is they insert themselves into an Afrocentric atmosphere and procede to speak about every exception to a complete Afrocentric viewpoint.*



I ask myself what is the point?



If this is an Afrocentric oriented group our main and foremost FOCUS is AFROCENTRIC period!!!!!!



It's like driving a car down a one way one direction road with a passenger seat driver constantly trying to deter your destination...well if you turn left at the next exit you will be in little Italy, if you make a right at the second exit you will be in the wonderful land of Little Chile where I am from!



Thank you friend but NO thanks I'm heading to BIG Little KEMET!



and by the way why the HELL did you get into my car if you AIN'T going my way????????????????



Next exit is called "Yo-ass-is-walkin"



Peace

**bamaguze** wrote:

I'm really concerned that this site is being hijacked, only temporarily I hope, by Vega and to a lesser extent Raymond. You both seem to have some personal problems that are being worked out and shared through this forum. Vega's argument has become redundant and diatribe like. Suggest that you two correspond with each other in private and allow this site to continue being a repository for those of us who are interested in knowing more about our African heritage, tradition and history.

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| 16329|2005-03-24 08:35:39|Imnnrre|Re: Why Egypt and not Nigeria?|  
Thanks Paul,

That part of my comment was probably  
over the mark.

Regards,  
Raymond

| 16330|2005-03-24 08:42:57|Omar E. Vega|Re: Why Egypt and not Nigeria|  
Hi Anthony,

Let's go with KEMET then. Please tell me what you know about it. I  
really want to hear it.

By the way, I was expelled once from a group of eurocentrists. Some  
people don't like to hear diverse opinions, you know.

Go back to KEMET. And if you want to insult me, please send me a  
private mail, ... and wait for the answer.

Regards,

Omar Vega

— In [Ta Seti@yahooogroups.com](#), anthony clements  
wrote:

- > I agree Bam,
- >
- > As Africo-descendants we have an absolute right to go back and

extrapolate OUR contributions our heritage or piece even if it is the  
bigger!

- >
- > I am tired of being denied that right ESPECIALLY by other ethnics

it's dam right unconscienable!

- >
- > And what the deal is is they insert themselves into an Afrocentric

atmosphere and procede to speak about every exception to a complete  
Afrocentric viewpoint.

- >
- > I ask myself what is the point?
- >
- > If this is an Afrocentric oriented group our main and foremost

FOCUS is AFROCENTRIC period!!!!!!

- >
- > It's like driving a car down a one way one direction road with a

passenger seat driver constantly trying to deter your  
destination...well if you turn left at the next exit you will be in  
little Italy, if you make a right at the second exit you will be in  
the wonderful land of Little Chile where I am from!

- >
- > Thank you friend but NO thanks I'm heading to BIG Little KEMET!

>  
> and by the why why the HELL did yo get into my car if you AIN"T

going my way????????????????

>  
> Next exit is called "Yo-ass-is-walkin"  
>  
> Peace  
>  
>  
> bamaguze wrote:  
>  
> I'm really concerned that this site is being hijacked, only  
> temporarily I hope, by Vega and to a lesser extent Raymond. You

both

> seem to have some personal problems that are being worked out and  
> shared through this forum. Vega's agurement has become redundant  
> and diatribe like. Suggest that you two correspond with each

other

> in private and allow this site to continue being a repository for  
> those of us who are interested in knowing more about our African  
> heritage, tradition and history.  
>  
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| 16331|2005-03-24 09:00:05|Immrre|Re: Why Egypt and not Nigeria|  
Greetings bamaguze,

All my posts have been about the African  
experience. And most most of my comments  
over the years on Ta\_Seti have been about Kmt.

If you have something to say about me,  
focus on the message and lay off the  
messenger.

Sincerely,  
Raymond Davis  
| 16332|2005-03-24 09:41:43|Paul Kekai Manansala|Re: Diffusionism = Racism? (Olmecs were natives)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Yes,  
>  
> Perhaps you are right pointing that I am not so open minded to

that

> possibility. I believe in a current of thinking known  
> as "isolationism", "nativism" or "indigenism",

Even these terms have a political rather than scientific feel to  
them. Also you are now mostly discussing this subject from a  
political view rather than one concentrated on evidence.

You started off with mostly negative evidence arguments.

Why not just limit yourself to trying to refute what positive  
evidence has been offered rather than giving your personal analysis  
on the motivations of Afrocentric or other peoples.

>which say that the New  
> World was completely isolated from the Old World. A current that

feel

> the Native Americans were extraordinary people, and they still are.  
>

*All people are extraordinary.*

Regards,  
Paul Kekai Manansala  
| 16333|2005-03-24 09:43:15|Inmmre|Re: Why Egypt and not Nigeria|  
Dear Anthony,

*Did you know that there were once 80,000 to 85,000  
Africans in Chile during the 18th Century? Aren't you  
interested in knowing what became of them? Or are  
they not part of your concept of the African experience?*

*Kmt happens to be my favorite subject! What is it you  
want to discuss? I will be going there in May/June.  
Is there something you want to talk about? I'm  
especially interested in Kmtc spirituality. How about  
you? No one is holding you back brother. Certainly  
not me.*

Htp,  
Raymond Davis  
| 16334|2005-03-24 10:13:17|Brian|Re: Why Egypt and not Nigeria|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Hi Anthony,  
>  
> Let's go with KEMET then. Please tell me what you know about it. I  
> really want to hear it.

*Bud let me be clear on this I am learning myself if you notice you  
haven't seen much of my posting here....sometime when you want to  
learn you have to zip the lips. actually my knowlege goes to a  
personal place it really isn't so much the recite every piece of info  
I ever did read type of knowlege for me...that's just me.*

>  
> By the way, I was expelled once from a group of eurocentrists. Some  
> people don't like to hear diverse oppinions, you know.

*I am sorry to hear of your dispelling Omar but I must tell you it  
doesn't help you case to hear that....it would appear that you  
purposely find opposing facts and set out to go against the grain of  
the very specific group that you joined & it's orientation.  
If you are finding or excercising your Latin voice that is fine but  
understand the context in which you are puting yureslf in and respect  
that context you know what I'm saying?*

>  
> Go back to KEMET. And if you want to insult me, please send me a  
> private mail, ... and wait for the answer.

*Just remember Omar our history as a Black peoples specifically was  
denied us lied to us in avery general way our life work is to RECLAIM  
our SPECIFIC ROLE, brother I affirm your place but let me glow in the  
knowledge of MY OWN at least in a group that specifically allows me to  
do that...outside of this sort of atmosphere I'm game for whatever you  
got to throw down....you talk about "insult" don't insult me (with  
non-Afrocentric truths flying in the face of an Afrocentric group)  
and I will refrain from insulting you that's all!*

Peace

>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements

> wrote:  
> > I agree Bam,  
> >  
> > As Africo-decendants we have an absolute right to go back and  
> extrapolate OUR contributions our heritage or piece even if it is

the

> bigger!  
> >  
> > I am tired of being denied that right ESPECIALLY by other ethnics  
> it's dam right unconscienable!  
> >

> > And what the deal is is they insert themselves into an

Afrocentric

> atmosphere and procede to speak about every exception to a complete  
> Afrocentric viewpoint.  
> >  
> > I ask myself what is the point?  
> >  
> > If this is an Afrocentric oriented group our main and foremost  
> FOCUS is AFROCENTRIC period!!!!!!  
> >  
> > It's like driving a car down a one way one direction road with a  
> passenger seat driver constantly trying to deter your  
> destination...well if you turn left at the next exit you will be in  
> little Italy, if you make a right at the second exit you will be in  
> the wonderful land of Little Chile where I am from!  
> >  
> > Thank you friend but NO thanks I'm heading to BIG Little KEMET!  
> >  
> > and by the why why the HELL did yo get into my car if you AIN"T  
> going my way????????????????????  
> >  
> > Next exit is called "Yo-ass-is-walkin"  
> >  
> > Peace  
> >  
> >  
> > bamaguze wrote:  
> >  
> > I'm really concerned that this site is being hijacked, only  
> > temporarily I hope, by Vega and to a lesser extent Raymond. You  
> both  
> > seem to have some personal problems that are being worked out and  
> > shared through this forum. Vega's agurement has become

redundant

> > and diatribe like. Suggest that you two correspond with each  
> other  
> > in private and allow this site to continue being a repository for  
> > those of us who are interested in knowing more about our African  
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| 16335|2005-03-24 10:46:13|Omar E. Vega|Re: Why Egypt and not Nigeria|  
Hi,

Yes, there were Africans in Chile. However, there should not be as many because you can't see them now at all. As far as I know there were not a genocide against Blacks, so, where did they go?

In colonial times there were 1 million people in Chile, so with that number, blacks would be still visible. Blacks were used in Chile by rich people, mainly as house servants, and in the fields their numbers were quite a few. In here the fields where exploted by encomiendas: indian labour.

Actually, there are about 200 people that are direct african descendents in Northern Chile, close to the frontier with Peru. That territory was Peruvian (we invaded it) and they had a lot of slaves. They are planning to make a movement of African-Chileans. People don't take very serious a movement that represent only 200 people, though.

However, there are some interesting character that you might be interested to know, for example the Mulatto Gil de Castro, a famous painter of colonial times.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:  
> Dear Anthony,  
>  
> Did you know that there were once 80,000 to 85,000  
> Africans in Chile during the 18th Century? Aren't you  
> interested in knowing what became of them? Or are  
> they not part of your concept of the African experience?  
>  
> Kmt happens to be my favorite subject! What is it you  
> want to discuss? I will be going there in May/June.  
> Is there something you want to talk about? I'm  
> especially interested in Kmtc spirituality. How about  
> you? No one is holding you back brother. Certainly  
> not me.  
>  
> Htp,  
> Raymond Davis

| 16336|2005-03-24 13:10:42|Imnmnre|Re: Why Egypt and not Nigeria|  
In Ta\_Seti "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)> wrote:

many because you can't see them now at all.>

Omar, your response caused me to go back and check.  
You are right. The actual estimates are much lower, though  
still significant. They are as follows: slaves 12,000 & free  
persons 13,000-15,000 for a total of 25,000 to 27,000  
Blacks in Chile. The year is 1778. (Again, see Leslie B.  
Rout, Jr. *The African Experience in Spanish America*,  
New York, Cambridge Univ. Press, 1976, pp. 95, 134.  
Rout's source is Gonzalo Vial Correa, *El africano en el  
reino de Chile: Ensayo historico-juridico*. Santiago,  
1957, p. 44.)

Sorry for the mixup; I somehow got some of the fig-  
ures for Colombia in there which of course inflated  
the total.

Blacks, so, where did they go?>

Rout asks similar questions about this.  
Here's a quote: "According to the historian Francisco  
Encina, the disappearance of the African from the  
Chilean scene occurred with dizzying rapidity. . .  
Can it truly be said that the Negroid peoples in the  
national territory have been totally absorbed? It is  
to be hoped that the Chilean academic community  
will eventually launch an investigation of the ques-  
tion." (p. 212)

as house servants, and in the fields their  
numbers were quite a few. In here the fields where  
exploited by encomiendas: indian labour.>

There is some evidence that Africans were used in  
growing wheat and in mining gold as well. (p. 77)

descendents in Northern Chile, close to the frontier with Peru. That  
territory was Peruvian (we invaded it) and they had a lot of slaves.  
They are planning to make a movement of African-Chileans.>

This is good to know and is another indication of increasing  
Pan Africanist sentiment in Peru in addition to Brazil. I hope  
you will keep track of this. You might learn a great deal from  
it.

represent only 200 people, though.>

How do you know how many people they actually represent?  
200 people isn't that small anyway. You would be surprised  
what 200 well-organized people can do. In fact, in some ways  
the less we say about them on the NET, the better as far as  
I'm concerned.

interested to know, for example the Mulatto Gil de Castro, a famous  
painter of colonial times.>

There are many more, Omar. By several accounts Black soldiers  
played a vital role in liberating your country. It would be good  
to learn more about them.

Here are some additional books of interest:

George Reid Andrews, *The Afro-Argentines of Buenos Aires;  
1800-1900*. Univ. of Wisconsin Press, 1980.

Norman E. Whitten Jr., *Black Frontiersmen: Afro-Hispanic  
Culture of Ecuador and Colombia*. Waveland Press, 1974.

Colin A. Palmer, *Slaves of the White God: Blacks in Mexico,  
1570-1650*. Harvard University Press, 1976.

Michael L. Conniff, *Black Labor on a White Canal: Panama*,

1904-1881. Univ. of Pittsburgh Press, 1985.

This last one frequently cites my dissertation.

—

Nunca de rodillas,

Raymond Davis

| 16337|2005-03-24 13:33:38|clyde winters|Re: Fwd: Omar Why No Response::African Olmec Reality 2|

Hfi Omar

When will you comment on this post.

Leo Wiener in Africa and the Discovery of America, made the discovery that the characters on the Tuxtla statuette were of Malinke-Bambara origin. This was a striking discovery. This artifact, along with other engraved Olmec artifacts is credible evidence that the Olmec probably came from Africa. This leads to the hypothesis that if writing was created first by African Olmec, the term used for writing will be of African origin.

There is a clear African substratum for the origin of writing among the Maya (Wiener, 1922). All the experts agree that the Olmec people gave the Maya people writing. Mayanist also agree that the Proto-Maya term for writing was \*c'ihb' or \*c'ib'.

Figure

---

#### 1. Mayan Terms for Writing

Yucatec c'i:b' Chorti c'ihb'a Mam

c'i:b'at

Lacandon c'ib' Chol c'hb'an Teco

c'i:b'a

Itza c'ib' Chontal c'ib' Ixil

c'ib'

Mopan c'ib' Tzeltalan c'ib'

Proto-Term for write \*c'ib'

---

The Mayan /c/ is often pronounced like the hard Spanish /c/ and has a /s/ sound. Brown (1991) argues that \*c'ihb may be the ancient Mayan term for writing but, it can not be Proto-Mayan because writing did not exist among the Maya until 600 B.C. This was 1500 years after the break up of the Proto-Maya (Brown, 1991). This means that the Mayan term for writing was probably borrowed by the Maya from the inventors of the Mayan writing system.

The Mayan term for writing is derived from the Manding term

\*se'be. Below are the various terms for writing used by the Manding/Mande people for writing.

Figure

---

#### 2. Manding Term for Writing

Malinke se'be Serere safe

Bambara se'be Susu se'be

Dioula se'we' Samo se'be

Sarakole safa W. Malinke safa

Proto-Term for writing \*se'be , \*saf?

---

Brown has suggested that the Mayan term c'ib' diffused from the Cholan and Yucatecan Maya to the other Mayan speakers. This term is probably derived from Manding \*Se'be which is analogous to \*c'ib'. This would explain the identification of the Olmec or Xi/Shi people as Manding speakers.

The Manding origin for the Mayan term for writing , leads to a corollary hypothesis. This hypothesis stated simply is that an examination of the Mayan language will probably indicate a number of Olmec-Manding loans in Mayan.

Lyle Campbell and Terrence Kaufman have proposed that the Olmec spoke a Mixe-Zoquean speech, while Manrique Casteneda believes that they spoke a Mayan language. Most researchers believe that the Olmec spoke one of the Otomanguean languages which include Zapotec, Mixtec and Otomi, to name a few.

Marcus is a strong advocate of the Otomangue hypothesis. Marcus believes that the Olmec spoke an Otomanguean language and also practiced the Proto-Otomangue religion.

The hypothesis that the Olmec spoke an Otomanguean language is not supported by the contemporary spatial distribution of languages spoken in the Tabasco/Veracruz area. Thomas A. Lee noted that "...closely Mixe, Zoque and Popoluca languages are spoken in numerous village in a mixed manner having little or no apparent semblance of linguistic or spatial unity. The general assumption, made by the few investigators who have considered the situation, is that the modern linguistic pattern is a result of the disruption of an old homogeneous language group by more powerful neighbors or invaders..."

Coe, Tate and Pye mention 1200 BC as a terminal date in the rise of Olmec civilization. This is



interesting. For example, the linguistic evidence of Morris Swadesh in *The language of the archaeological Huastecs (Notes on Middle American Archaeology and Ethnography, no. 114, 1953)* indicates that the Huastec and Mayan speakers were separated around 1200 BC by a new linguistic group. This implies that if my hypothesis for African settlers of Mexico wedged in between this group 3000 years ago, we can predict that linguistic evidence would exist in these languages to support this phenomena among contemporary Meso-American languages.

To test this hypothesis I compared lexical items from the Malinke-Bambara languages, and Mayan, Otomi and Taino languages (see :

<http://www.geocities.com/Athens/Academy/8919/yquiche.htm>

Some people claim that the Olmec probably spoke a Mixe language, given the relationship between the following words and the Mayan words. But as you can see below these words also find cognate forms in Malinke ?Bambara.

Linguistic Evidence

Mixe English Mayan

Malinke-Bambara

\*koya tomato ko:ya

koya

\*cumah gourd kuum

kula

\*ciwa squash c?iwan

si

to:h rain to

tyo, d?yo

\*ma deer me

m?na ?antelope?

kok maize co

ka

Mixe ta:k kam ?land of cultivation?

Malinke-Bambara ta ka ga ?place for plant

cultivation?

The Mayan and Malinke-Bambara languages share many other terms as listed below.

English Chol Yucatec

Malinke

Earth caban cab ka

Sky chan caan Sa,

kan

Serpent chan caan Sa,

kan

Sun kin, cin kin, cin kle

Holy ch?uk k?uk ko

Holy ba ba ba

Write c?ib? c?i:b?

sebe

Chief kuk ku

In a recent article in article by S.D. Houston and M.D. Coe, ?Has Isthmian writing been deciphered??.

Mexicon 25 (December 2003), these researchers attempted to read Epi-Olmec inscriptions using the decipherment of Justeson/Kaufman and found the reading of the text was impossible. This supports my earlier articles showing that the Olmec did not speak Mixe.

This comparison of words used by ?indigenous? people in the Olmec heartland confirmed cognition between these languages, and suggests a former period of bilingualism among speakers of these languages in ancient times.

In other words, in the case of the linguistic variable alone, the proposition of my African origin theory, matches the observed natural phenomena. The predicting power of this theory, confirmed by cognate lexical items in Malinke-Bambara, the Mayan, Otomi and Taino languages, indicates that the theory is confirmed. The ability to reliably predict a linguistic relationship between Malinke-Bambara and Mesoamerican languages, is confirmation of the theory, because the linguistic connections were deducible from prediction.

In conclusion, there is abundant evidence for the African origin of the Olmec civilization. We controlled this theory by comparing Malinke-Bambara and Meso-American terms, skeletal evidence, and iconographic representation of the indigenous Mayan people and the Olmec people, and the technology of writing. Each variable proved to be supported of an African origin for the Olmec. This theory was first identified by Leo Wiener who noted the presence of many Malinke-Bambara terms in the cultural, especially religious lexicon of the Aztec and Maya speakers.

Since we have predicted reliably this variable of my African origin of the Olmec theory, this variable must be disconfirmed, to "defeat" my hypothesis. Failure to disconfirm this theorem, implies validity of my prediction.

In this post I have attempted to demonstrate the difference between science and conjecture. My ability

to predict successfully, a linguistic relationship between Malinke-Bambara and Mesoamerican languages, makes it unnecessary to search for a different underlying explanation for the Olmec heads, which look like Africans. They look like Africans, because they were Africans who modeled for the heads.

My confirmation of variables in the African origin of Olmec theory indicates the systematic controlled, critical and empirical investigation of the question of African origins of the Olmec. This is validation of the Malinke-Bambara theory first proposed by Leo Wiener, in *Africa and the Discovery of America*, which presumed relations among the Olmec and Black Africans.

This research evidence, illustrates that your view that the Olmec proposition lacks firm evidence is clearly without foundation.

Your rejection of the Olmec hypothesis appears to be based on the method of knowing called tenacity, you believe Africans could not have migrated in America in ancient times and that's that. It is clear from your opinion you are basing your ideas on the work of Sertima. You need to read more below are some of my sites that can inform you about the African origin of the Olmecs.

<http://www.geocities.com/Athens/Academy/8919/>

The migration of Olmec speaking people from Saharan Africa to Meso-America would explain the sudden appearance of the Olmec civilization. The Olmec culture appears suddenly in Meso-America, and archaeologists have failed to find any evidence of incipient Olmec religion and culture in this area. Commenting on this archaeological state of affairs Coe (1989) noted that "... the Olmec mental system, the Olmec art style, and Olmec engineering ability suddenly appeared in full-fledged form about 1200 B.C." (p.82).

I know you have not read my work, because you constantly maintain that I believe that the ancestors of the Olmec came from West Africa-I believe they came from the Saharan region before it dried up.

I hope this discussion of the scientific method and Africans in ancient America can help you gain more insight into my theories of African origins of Olmec culture, and see the firm scientific basis for this reality. If you disagree, please cite your sources and let the debate begin.

C.A.Winters

---

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| 16338|2005-03-24 13:45:01|arumese|Re: Fwd: Omar Why No Response:African Olmec Reality 2|

— In *Ta Seti*@yahoogroups.com, clyde winters

wrote:

> Hi Omar

> When will you comment on this post.

Omar seems to feel no obligation to respond to such posts in the manner originally posed to him. He feels that he can simply say it's an Afrocentric fantasy and that should be enough.

He is dedicated to an isolationist view for all early American civilizations. That means that he does not care to consider any outside presence or influence of old World civilization. He does not have the stomach for your expertise.

- > Leo Wiener in *Africa and the Discovery of America*, made the discovery that the characters on the
- > Tuxtla statuette were of Malinke-Bambara origin. This
- > was a striking discovery. This artifact, along with
- > other engraved Olmec artifacts is credible evidence
- > that the Olmec probably came from Africa. This leads
- > to the hypothesis that if writing was created first by
- > African Olmec, the term used for writing will be of
- > African origin.
- > There is a clear African substratum for the origin
- > of writing among the Maya (Wiener, 1922). All the
- > experts agree that the Olmec people gave the Maya
- > people writing. Mayanist also agree that the
- > Proto-Maya term for writing was \*c'ihb' or \*c'ib'.
- >

- > 1. Mayan Terms for Writing
- > Yucatec c'i:b' Chorti c'ihb'a Mam
- > c'i:b'at
- > Lacandon c'ib' Chol c'hb'an Teco
- > c'i:b'a
- > Itza c'ib' Chontal c'ib' Ixil
- > c'ib'
- > Mopan c'ib' Tzeltalan c'ib'
- > Proto-Term for write \*c'ib'
- >
- >
- > The Mayan /c/ is often pronounced like the hard
- > Spanish /c/ and has a /s/ sound. Brown (1991) argues
- > that \*c'ihb may be the ancient Mayan term for writing
- > but, it can not be Proto-Mayan because writing did not
- > exist among the Maya until 600 B.C. This was 1500
- > years after the break up of the Proto-Maya (Brown,
- > 1991). This means that the Mayan term for writing was
- > probably borrowed by the Maya from the inventors of
- > the Mayan writing system.
- > The Mayan term for writing is derived from the
- > Manding term
- > \*se'be. Below are the various terms for writing used
- > by the Manding/Mande people for writing.
- >

- > 2. Manding Term for Writing
- > Malinke se'be Serere safa
- > Bambara se'be Susu se'be
- > Dioula se'we' Samo se'be
- > Sarakole safa W. Malinke safa
- > Proto-Term for writing \*se'be , \*saf
- >
- >
- > Brown has suggested that the Mayan term c'ib'
- > diffused from the Cholan and Yucatecan Maya to the
- > other Mayan speakers. This term is probably derived
- > from Manding \*Se'be which is analogous to \*c'ib'. This
- > would explain the identification of the Olmec or
- > Xi/Shi people as Manding speakers.
- > The Manding origin for the Mayan term for writing
- > , leads to a corollary hypothesis. This hypothesis
- > stated simply is that an examination of the Mayan
- > language will probably indicate a number of
- > Olmec-Manding loans in Mayan.
- > Lyle Campbell and Terrence Kaufman have proposed
- > that the Olmec spoke a Mixe-Zoquean speech, while
- > Manrique Casteneda believes that they spoke a Mayan
- > language. Most researchers believe that the Olmec
- > spoke one of the Otomanguean languages which include
- > Zapotec, Mixtec and Otomi, to name a few.
- > Marcus is a strong advocate of the Otomangue
- > hypothesis. Marcus believes that the Olmec spoke an
- > Otomanguean language and also practiced the
- > Proto-Otomangue religion.
- > The hypothesis that the Olmec spoke an Otomanguean
- > language is not supported by the contemporary spatial
- > distribution of languages spoken in the
- > Tabasco/Veracruz area. Thomas A. Lee noted that
- > "...closely Mixe, Zoque and Popoluca languages are
- > spoken in numerous village in a mixed manner having
- > little or no apparent semblance of linguistic or
- > spatial unity. The general assumption, made by the few
- > investigators who have considered the situation, is
- > that the modern linguistic pattern is a result of the
- > disruption of an old homogeneous language group by
- > more powerful neighbors or invaders..."
- > Coe, Tate and Pye mention 1200 BC as a terminal
- > date in the rise of Olmec civilization. This is
- > interesting. For example, the linguistic evidence of
- > Morris Swadesh in The language of the archaeological
- > Haustecs (Notes on Middle American Archaeology and
- > Ethnography, no.114, 1953) indicates that the Huastec
- > and Mayan speakers were separated around 1200 BC by a
- > new linguistic group. This implies that if my
- > hypothesis for African settlers of Mexico wedged in
- > between this group 3000 years ago, we can predict that
- > linguistic evidence would exist in these languages to
- > support this phenomena among contemporary
- > Meso-American languages.
- > To test this hypothesis I compared lexical items
- > from the Malinke-Bambara languages, and Mayan, Otomi
- > and Taino languages (see :
- > <http://www.geocities.com/Athens/Academy/8919/yquiche.htm>
- > Some people claim that the Olmec probably spoke a
- > Mixe language, given the relationship between the
- > following words and the Mayan words. But as you can
- > see below these words also find cognate forms in
- > Malinke ?Bambara.

- > *Linguistic Evidence*
- > *Mixe English Mayan*
- > *Malinke-Bambara*
- > *\*koya tomato ko:ya*
- > *koya*
- > *\*cumah gourd kuum*
- > *kula*
- > *\*ciwa squash c'iwan*
- > *si*
- > *to:h rain to*
- > *tyo, dyo*
- > *\*ma deer me*
- > *m'na 'antelope'*
- > *kok maize co*
- > *ka*
- > *Mixe ta:k kam 'land of cultivation'*
- > *Malinke-Bambara ta ka ga 'place for plant*
- > *cultivation'*
- > *The Mayan and Malinke-Bambara languages share many*
- > *other terms as listed below.*
- > *English Chol Yucatec*
- > *Malinke*
- > *Earth caban cab ka*
- > *Sky chan caan Sa,*
- > *kan*
- > *Serpent chan caan Sa,*
- > *kan*
- > *Sun kin, cin kin, cin kle*
- > *Holy ch'uk k'uk ko*
- > *Holy ba ba ba*
- > *Write c'ib' c'i:b'*
- > *sebe*
- > *Chief kuk ku*
- > *In a recent article in article by S.D. Houston and*
- > *M.D. Coe, "Has Isthmian writing been deciphered?",*
- > *Mexicon 25 (December 2003), these researchers*
- > *attempted to read Epi-Olmec inscriptions using the*
- > *decipherment of Justeson/Kaufman and found the reading*
- > *of the text was impossible. This supports my earlier*
- > *articles showing that the Olmec did not speak Mixe.*
- > *This comparison of words used by "indigenous"*
- > *people in the Olmec heartland confirmed cognition*
- > *between these languages, and suggests a former period*
- > *of bilingualism among speakers of these languages in*
- > *ancient times.*
- > *In other words, in the case of the linguistic*
- > *variable alone, the proposition of my African origin*
- > *theory, matches the observed natural phenomena. The*
- > *predicting power of this theory, confirmed by cognate*
- > *lexical items in Malinke-Bambara, the Mayan, Otomi and*
- > *Taino languages, indicates that the theory is*
- > *confirmed. The ability to reliably predict a*
- > *linguistic relationship between Malinke-Bambara and*
- > *Mesoamerican languages, is confirmation of the theory,*
- > *because the linguistic connections were deducible from*
- > *prediction.*
- > *In conclusion, there is abundant evidence for the*
- > *African origin of the Olmec civilization. We*
- > *controlled this theory by comparing Malinke-Bambara*
- > *and Meso-American terms, skeletal evidence, and*
- > *iconographic representation of the indigenous Mayan*
- > *people and the Olmec people, and the technology of*
- > *writing. Each variable proved to be supported of an*
- > *African origin for the Olmec. This theory was first*
- > *identified by Leo Wiener who noted the presence of*
- > *many Malinke-Bambara terms in the cultural, especially*
- > *religious lexicon of the Aztec and Maya speakers.*
- > *Since we have predicted reliably this variable of my*
- > *African origin of the Olmec theory, this variable must*
- > *be disconfirmed, to "defeat" my hypothesis. Failure to*
- > *disconfirm this theorem, implies validity of my*
- > *prediction.*
- > *In this post I have attempted to demonstrate the*
- > *difference between science and conjecture. My ability*
- > *to predict successfully, a linguistic relationship*
- > *between Malinke-Bambara and Mesoamerican languages,*
- > *makes it unnecessary to search for a different*
- > *underlying explanation for the Olmec heads, which look*
- > *like Africans. They look like Africans, because they*
- > *were Africans who modeled for the heads.*
- > *My confirmation of variables in the African*
- > *origin of Olmec theory indicates the systematic*
- > *controlled, critical and empirical investigation of*
- > *the question of African origins of the Olmec. This is*
- > *validation of the Malinke-Bambara theory first*
- > *proposed by Leo Wiener, in Africa and the Discovery of*
- > *America, which presumed relations among the Olmec and*
- > *Black Africans.*
- > *This research evidence, illustrates that your view*
- > *that the Olmec proposition lacks firm evidence is*
- > *clearly without foundation.*
- > *Your rejection of the Olmec hypothesis appears*
- > *to be based on the method of knowing called tenacity,*
- > *you believe Africans could not have migrated in*

> America in ancient times and that's that. It is clear  
 > from your opinion you are basing your ideas on the  
 > work of Sertima. You need to read more below are some  
 > of my sites that can inform you about the African  
 > origin of the Olmecs.  
 > <http://www.geocities.com/Athens/Academy/8919/>  
 >  
 >  
 > The migration of Olmec speaking people from  
 > Saharan Africa to Meso-America would explain the  
 > sudden appearance of the Olmec civilization . The  
 > Olmec culture appears suddenly in Meso-America  
 > , and archaeologist have failed to find any evidence  
 > of incipient Olmec religion and culture in this area.  
 > Commenting on this archaeological state of affairs Coe  
 > (1989) noted that "... the Olmec mental system , the  
 > Olmec art style, and Olmec engineering ability  
 > suddenly appeared in full-fledged form about 1200  
 > B.C." (p.82).  
 > I know you have not read my work, because you  
 > constantly maintain that I believe that the ancestors  
 > of the Olmec came from West Africa-I believe they came  
 > from the Saharan region before it dried up.  
 > I hope this discussion of the scientific method and  
 > Africans in ancient America can help you gain more  
 > insight into my theories of African origins of Olmec  
 > culture, and see the firm scientific basis for this  
 > reality. If you disagree, please cite your sources and  
 > let the debate begin.  
 >  
 > C.A.Winters  
 >  
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 >  
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| 16339|2005-03-24 14:01:57|clyde winters|Re: Fwd: Omar Why No Response:Olmec & Maya|  
 Attachments :

Hi

Attached are pictures of Olmec heads, contemporary  
 Maya and a Classical Maya. A cursory examination of  
 these pictures of the Maya show that the ancient Maya  
 look nothing like the Olmecs. How do you explain the  
 fact that the Olmec look nothing like the Mayan  
 people, but they do look like Africans. The skeletons  
 of the Olmecs are mainly skeletons of Africans, not  
 Amerindians, see:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>

You will find the This article was written by Andrzej  
 Wiercinski, it provides archaeological evidence for  
 the presence of African people at the Olmec sites of  
 Tlatilco and Cerro. Dr. Wiercinski, is the Head of the  
 Department of Anthropology at Warsaw University (   
 Biography of Dr. Wiercinski).

This article appeared in SWIATOWIT (Warszawa, 33  
 (1972), pages145-174. It provides a comprehensive  
 analysis of the skeletal remains from several Olmec  
 sites. Skeletal remains from these sites make it clear  
 that African or Black people made up a considerable  
 segment of the Olmec population. Dr. Wiercinski  
 maintains that 13.5 percent of the skeletons from  
 Tlatilco were of Africans and 4.5 percent of the  
 skeletons from Cerro were of Africans.

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

There is no support for the argument the Olmec were  
 Amerindians. Due to the slave trade many Amerindians  
 may resemble Africans, but if you look at the Clasical  
 Maya you see no resemblance.

<http://geocities.com/olmec982000/olwrit.htm>

Other arguments against the African origin of the  
 Olmecs are refuted at the following site:

<http://geocities.com/olmec982000/ortiz1.htm>

I have also attached a picture of an Ocos female  
 the alleged ancestor of the Maya according to the  
 archaeologists. If you look carefully, she was also an  
 African. The Ocos were in Meso America hundreds of  
 years before the Olmec. This shows that Africans were  
 native to Meso America.

Clyde

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| 16340|2005-03-24 14:08:20|chlyde winters|Re: Fwd: Omar Why No Response:Olmec & Maya

*Hi Some of the Maya pictures were not transmitted.  
Here they are.*

— clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)> wrote:

---

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| 16341|2005-03-24 15:39:51|Paul Kekai Manansala|Re: Fwd: Omar Why No Response:Olmec & Maya|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

wrote:

>  
> Hi  
> Attached are pictures of Olmec heads, contemporary  
> Maya and a Classical Maya. A cursory examination of  
> these pictures of the Maya show that the ancient Maya  
> look nothing like the Olmecs. How do you explain the  
> fact that the Olmec look nothing like the Mayan  
> people, but they do look like Africans. The skeletons  
> of the Olmecs are mainly skeletons of Africans, not  
> Amerindians, see:  
> <http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>  
>

Clyde, according to Table 1, the largest group for both Tlatilco and Cerro is "Subpacific." Does Wiercinski have any detailed description of this type?

Regards,

Paul Kekai Manansala

| 16342|2005-03-24 16:30:49|clyde winters|Re: Fwd: Omar Why No Response:Olmec & Maya|

Hi

Paul you can find his article at the following site

<http://www.geocities.com/Tokyo/Bay/7051/content.html>

Clyde

--- Paul Kekai Manansala <[pmanansala@sbglobal.net](mailto:pmanansala@sbglobal.net)>

wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
>  
> wrote:  
>  
> > Hi  
> > Attached are pictures of Olmec heads, contemporary  
> > Maya and a Classical Maya. A cursory examination  
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> > look nothing like the Olmecs. How do you explain  
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> > fact that the Olmec look nothing like the Mayan  
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> > skeletons  
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> >  
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> Clyde, according to Table 1, the largest group for  
> both Tlatilco and  
> Cerro is "Subpacific." Does Wiercinski have any  
> detailed  
> description of this type?  
>  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>

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| 16343|2005-03-24 19:24:55|Omar E. Vega|Re: Why Egypt and not Nigeria|

Hi Raymond,

Here there are some links about the topic:

The group is called Oro Negro (black gold), and is located in the province adjacent to Peru in the North of Chile.

<http://www.chileanheritage.com/stories/recovery/oronegro.htm>

And the pardos (mulattoes and black) batallions existed as well. I hear once the comment that during the Independence wars both sides used black troops, and that thousands of them died there. Because in Chile they were never much Black people, I suspect that that could have been sent to war with the intention they were killed (this is

just a especulation, though). I don't know. The Independence wars were very bloody in this part of the hemisphere.

In the article of "Oro Negro", above you can see that:

"Thanks to this ban, dictated in 1823, Chile became the second country in the world to prohibit slavery, after Denmark"

This are Gil de Castro's masterpieces:

<http://www.puc.cl/faba/ARTE/AUTORES/GildeCastro.html>

And this is my page about Blacks in Latin America. I recomend it because it show some of the most important Black personalities in Latin America.

<http://www.geocities.com/ciroygyra/vega/blacks.htm>

If you wish you can visit the pages of other ethnicities that also are part of the heritage of Latin America. The only thing I did not include was the "mainstream".

If you need more information, please let me know.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

> In Ta\_Seti "Omar E. Vega" wrote:

>

> > many because you can't see them now at all.>

>

> Omar, your response caused me to go back and check.

> You are right. The actual estimates are much lower, though

> still significant. They are as follows: slaves 12,000 & free

> persons 13,000-15,000 for a total of 25,000 to 27,000

> Blacks in Chile. The year is 1778. (Again, see Leslie B.

> Rout, Jr. The African Experience in Spanish America,

> New York, Cambridge Univ. Press, 1976, pp. 95, 134.

> Rout's source is Gonzalo Vial Correa, *El africano en el*

> *reino de Chile: Ensayo historico-juridico*. Santiago,

> 1957, p. 44.)

>

> Sorry for the mixup; I somehow got some of the fig-

> ures for Colombia in there which of course inflated

> the total.

>

> > Blacks, so, where did they go?>

>

> Rout asks similar questions about this.

> Here's a quote: "According to the historian Francisco

> Encina, the disappearance of the African from the

> Chilean scene occurred with dizzying rapidity. . .

> Can it truly be said that the Negroid peoples in the

> national territory have been totally absorbed? It is

> to be hoped that the Chilean academic community

> will eventually launch an investigation of the ques-

> tion." (p. 212)

>

> > as house servants, and in the fields their

> numbers were quite a few. In here the fields where

> exploted by encomiendas: indian labour.>

>

> There is some evidence that Africans were used in

> growing wheat and in mining gold as well. (p. 77)

>

> > descendents in Northern Chile, close to the frontier with Peru.

That

> territory was Peruvian (we invaded it) and they had a lot of

slaves.

> They are planning to make a movement of African-Chileans.>

>

> This is good to know and is another indication of increasing

> Pan Africanist sentiment in Peru in addition to Brazil. I hope

> you will keep track of this. You might learn a great deal from

> it.

>

> > represent only 200 people, though.>

>

> How do you know how many people they actually represent?

> 200 people isn't that small anyway. You would be surprised

> what 200 well-organized people can do. In fact, in some ways

> the less we say about them on the NET, the better as far as

> I'm concerned.

>

> > interested to know, for example the Mulatto Gil de Castro, a famous

> painter of colonial times.>

>

> There are many more, Omar. By several accounts Black soldiers

> played a vital role in liberating your country. It would be good

> to learn more about them.

>



- > Here are some additional books of interest:
- >
- > George Reid Andrews, *The Afro-Argentines of Buenos Aires; 1800-1900*. Univ. of Wisconsin Press, 1980.
- >
- > Norman E. Whitten Jr., *Black Frontiersmen: Afro-Hispanic Culture of Ecuador and Colombia*. Waveland Press, 1974.
- >
- > Colin A. Palmer, *Slaves of the White God: Blacks in Mexico, 1570-1650*. Harvard University Press, 1976.
- >
- > Michael L. Conniff, *Black Labor on a White Canal: Panama, 1904-1881*. Univ. of Pittsburgh Press, 1985.
- >
- > This last one frequently cites my dissertation.
- > —
- > Nunca de rodillas,
- > Raymond Davis

| 16344|2005-03-24 19:52:19|Omar E. Vega|Re: Fwd: Omar ... Omar Response (Olmec code was broken)|  
Hi friend,

The thesis of Leo Wiener is wrong. He did not know at the time he wrote it (1920s), but once Olmec writing would be deciphered. And it is a Native American language after all. Directly related to Maya.

[http://milo.usu.edu/anthro/origins\\_of\\_writing/olmec\\_writing/index.html](http://milo.usu.edu/anthro/origins_of_writing/olmec_writing/index.html)

"George Stuart described the linguistic feat of Justeson and Kaufman in comparing it to being "like using Italian and Spanish to reconstruct Latin" (Stuart 1993: 109). Progress was made in the understanding of the script, and a similarity was noted in the characteristics of later Mayan writing"

Has you see, Mayan was used to break the code. And natives of Guatemala where the ones that help to break Maya writing as well. Because they still speak the language of the Mayan.

By the way, take a look at the oriental faces of certain figures. And look at the "wrestler"; he looks european.

And please see these people. They are the real Olmecs. Look at their features.

[http://www.culturefocus.com/guatemala\\_maya.htm](http://www.culturefocus.com/guatemala_maya.htm)

And here there the are oppinions of archeologists,

<http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73>

And now, I would preffer to talk about Africa now, please. I want do talk about Egypt, Nigeria, Zimbabwe and other marvelous places in Africa the world should know better.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi Omar
- > When will you comment on this post.
- >
- > Leo Wiener in *Africa and the Discovery of America*, made the discovery that the characters on the Tuxtla statuette were of Malinke-Bambara origin. This was a striking discovery. This artifact, along with other engraved Olmec artifacts is credible evidence that the Olmec probably came from Africa. This leads to the hypothesis that if writing was created first by African Olmec, the term used for writing will be of African origin.
- > There is a clear African substratum for the origin of writing among the Maya (Wiener, 1922). All the experts agree that the Olmec people gave the Maya people writing. Mayanist also agree that the Proto-Maya term for writing was \*c'ihb' or \*c'ib'.
- >

Figur

e

- > 1. Mayan Terms for Writing
- > Yucatec c'ì:b' Chorti c'ihb'a Mam
- > c'ì:b'at
- > Lacandon c'ib' Chol c'ihb'an Teco
- > c'ì:b'a
- > Itza c'ib' Chontal c'ib' Ixil
- > c'ib'
- > Mopan c'ib' Tzeltalan c'ib'
- > Proto-Term for write \*c'ib'

>  
 >  
 > The Mayan /c/ is often pronounced like the hard  
 > Spanish /c/ and has a /s/ sound. Brown (1991) argues  
 > that \*c'ihb may be the ancient Mayan term for writing  
 > but, it can not be Proto-Mayan because writing did not  
 > exist among the Maya until 600 B.C. This was 1500  
 > years after the break up of the Proto-Maya (Brown,  
 > 1991). This means that the Mayan term for writing was  
 > probably borrowed by the Maya from the inventors of  
 > the Mayan writing system.  
 > The Mayan term for writing is derived from the  
 > Manding term  
 > \*se'be. Below are the various terms for writing used  
 > by the Manding/Mande people for writing.  
 >

Figur

e

> 2. Manding Term for Writing  
 > Malinke se'be Serere safe  
 > Bambara se'be Susu se'be  
 > Dioula se'we' Samo se'be  
 > Sarakole safa W. Malinke safa  
 > Proto-Term for writing \*se'be , \*saf

>  
 > Brown has suggested that the Mayan term c'ib'  
 > diffused from the Cholan and Yucatecan Maya to the  
 > other Mayan speakers. This term is probably derived  
 > from Manding \*Se'be which is analogous to \*c'ib'. This  
 > would explain the identification of the Olmec or  
 > Xi/Shi people as Manding speakers.  
 > The Manding origin for the Mayan term for writing  
 > , leads to a corollary hypothesis. This hypothesis  
 > stated simply is that an examination of the Mayan  
 > language will probably indicate a number of  
 > Olmec-Manding loans in Mayan.  
 > Lyle Campbell and Terrence Kaufman have proposed  
 > that the Olmec spoke a Mixe-Zoquean speech, while  
 > Manrique Casteneda believes that they spoke a Mayan  
 > language. Most researchers believe that the Olmec  
 > spoke one of the Otomanguean languages which include  
 > Zapotec, Mixtec and Otomi, to name a few.  
 > Marcus is a strong advocate of the Otomangue  
 > hypothesis. Marcus believes that the Olmec spoke an  
 > Otomanguean language and also practiced the  
 > Proto-Otomangue religion.  
 > The hypothesis that the Olmec spoke an Otomanguean  
 > language is not supported by the contemporary spatial  
 > distribution of languages spoken in the  
 > Tabasco/Veracruz area. Thomas A. Lee noted that  
 > "...closely Mixe, Zoque and Popoluca languages are  
 > spoken in numerous village in a mixed manner having  
 > little or no apparent semblance of linguistic or  
 > spatial unity. The general assumption, made by the few  
 > investigators who have considered the situation, is  
 > that the modern linguistic pattern is a result of the  
 > disruption of an old homogeneous language group by  
 > more powerful neighbors or invaders..."  
 > Coe, Tate and Pye mention 1200 BC as a terminal  
 > date in the rise of Olmec civilization. This is  
 > interesting. For example, the linguistic evidence of  
 > Morris Swadesh in The language of the archaeological  
 > Huastecs (Notes on Middle American Archaeology and  
 > Ethnography, no.114, 1953) indicates that the Huastec  
 > and Mayan speakers were separated around 1200 BC by a  
 > new linguistic group. This implies that if my  
 > hypothesis for African settlers of Mexico wedged in  
 > between this group 3000 years ago, we can predict that  
 > linguistic evidence would exist in these languages to  
 > support this phenomena among contemporary  
 > Meso-American languages.  
 > To test this hypothesis I compared lexical items  
 > from the Malinke-Bambara languages, and Mayan, Otomi  
 > and Taino languages (see :  
 > <http://www.geocities.com/Athens/Academy/8919/vquiche.htm>  
 > Some people claim that the Olmec probably spoke a  
 > Mixe language, given the relationship between the  
 > following words and the Mayan words. But as you can  
 > see below these words also find cognate forms in  
 > Malinke ?Bambara.  
 > Linguistic Evidence  
 > Mixe English Mayan  
 > Malinke-Bambara  
 > \*koya tomato ko:ya  
 > koya  
 > \*cumah gourd kuum  
 > kula  
 > \*ciwa squash c'iwán  
 > si  
 > to:h rain to  
 > tyo, dyo  
 > \*ma deer me

- > m'na `antelope'
- > kok maize co
- > ka
- > Mixe ta:k kam `land of cultivation'
- > Malinke-Bambara ta ka ga `place for plant cultivation'
- > The Mayan and Malinke-Bambara languages share many
- > other terms as listed below.
- > English Chol Yucatec
- > Malinke
- > Earth caban cab ka
- > Sky chan caan Sa,
- > kan
- > Serpent chan caan Sa,
- > kan
- > Sun kin, cin kin, cin kle
- > Holy ch'uk k'uk ko
- > Holy ba ba ba
- > Write c'ib' c'i:b'
- > sebe
- > Chief kuk ku
- > In a recent article in article by S.D. Houston and
- > M.D. Coe, "Has Isthmian writing been deciphered?",
- > Mexican 25 (December 2003), these researchers
- > attempted to read Epi-Olmec inscriptions using the
- > decipherment of Justeson/Kaufman and found the reading
- > of the text was impossible. This supports my earlier
- > articles showing that the Olmec did not speak Mixe.
- > This comparison of words used by "indigenous"
- > people in the Olmec heartland confirmed cognition
- > between these languages, and suggests a former period
- > of bilingualism among speakers of these languages in
- > ancient times.
- > In other words, in the case of the linguistic
- > variable alone, the proposition of my African origin
- > theory, matches the observed natural phenomena. The
- > predicting power of this theory, confirmed by cognate
- > lexical items in Malinke-Bambara, the Mayan, Otomi and
- > Taino languages, indicates that the theory is
- > confirmed. The ability to reliably predict a
- > linguistic relationship between Malinke-Bambara and
- > Mesoamerican languages, is confirmation of the theory,
- > because the linguistic connections were deducible from
- > prediction.
- > In conclusion, there is abundant evidence for the
- > African origin of the Olmec civilization. We
- > controlled this theory by comparing Malinke-Bambara
- > and Meso-American terms, skeletal evidence, and
- > iconographic representation of the indigenous Mayan
- > people and the Olmec people, and the technology of
- > writing. Each variable proved to be supported of an
- > African origin for the Olmec. This theory was first
- > identified by Leo Wiener who noted the presence of
- > many Malinke-Bambara terms in the cultural, especially
- > religious lexicon of the Aztec and Maya speakers.
- > Since we have predicted reliably this variable of my
- > African origin of the Olmec theory, this variable must
- > be disconfirmed, to "defeat" my hypothesis. Failure to
- > disconfirm this theorem, implies validity of my
- > prediction.
- > In this post I have attempted to demonstrate the
- > difference between science and conjecture. My ability
- > to predict successfully, a linguistic relationship
- > between Malinke-Bambara and Mesoamerican languages,
- > makes it unnecessary to search for a different
- > underlying explanation for the Olmec heads, which look
- > like Africans. They look like Africans, because they
- > were Africans who modeled for the heads.
- > My confirmation of variables in the African
- > origin of Olmec theory indicates the systematic
- > controlled, critical and empirical investigation of
- > the question of African origins of the Olmec. This is
- > validation of the Malinke-Bambara theory first
- > proposed by Leo Wiener, in Africa and the Discovery of
- > America, which presumed relations among the Olmec and
- > Black Africans.
- > This research evidence, illustrates that your view
- > that the Olmec proposition lacks firm evidence is
- > clearly without foundation.
- > Your rejection of the Olmec hypothesis appears
- > to be based on the method of knowing called tenacity,
- > you believe Africans could not have migrated in
- > America in ancient times and that's that. It is clear
- > from your opinion you are basing your ideas on the
- > work of Sertima. You need to read more below are some
- > of my sites that can inform you about the African
- > origin of the Olmecs.
- > <http://www.geocities.com/Athens/Academy/8919/>
- >
- >
- > The migration of Olmec speaking people from
- > Saharan Africa to Meso-America would explain the
- > sudden appearance of the Olmec civilization. The
- > Olmec culture appears suddenly in Meso-America



humans; they were both in the region around Indonesia around the same time. The discovery suggests we shared the planet with other species of humanity until quite recently in evolutionary terms. The findings, published in this week's issue of the British scientific journal *Nature*, also suggest that humans may be subject to the same evolutionary pressures as other mammals, shrinking to dwarf size when isolated in a resource-poor area. NPR's Christopher Joyce reports.

#### *The Flores Find: Q&A with the Scientists*

Three of the papers' Australia-based authors -- Peter Brown and Mike Morwood of the University of New England, Armidale, and Bert Roberts of the University of Wollongong -- shared their thoughts about the Flores discovery with the journal *Nature*. That exchange appears below, courtesy of *Nature*.

*Q: What, in your opinion, is the most interesting part of the find?*

*Peter Brown: The two most interesting aspects of this find are connected with biology and behaviour. At present it appears that these small hominins are the result of endemic island dwarfing. Although a common feature of large mammals in insular environments, this has never been recorded for a human relative before. It is a clear indication that hominins are subject to the same biological processes as all other mammals. We are relatively intelligent toolmakers, but apart from that, we are not particularly special. Secondly, the association of these small-brained hominins with sophisticated tools may have implications for their neural complexity and associated behaviour. It should promote a major re-think of the social and behavioural complexity, and capabilities, of our small-brained Pliocene ancestors?even more so if it becomes clear that they used watercraft to get to Flores.*

*Mike Morwood: The most interesting aspects of the find include:*

*a) Some of the skeleton's features hark back to much earlier in the hominin sequence than the earliest Homo erectus finds from Java. Some of the 1.8-million-year-old finds from Dmanisi in Georgia are the closest match.*

*b) The little hominins lived at Liang until about 12,000 years ago. This is remarkably recent and overlaps by tens of thousands of years with modern humans in the region. Documenting the nature of interaction between us and them is a future priority.*

*c) The complexity of behaviour exhibited by the little hominins is unexpected given their small brain size. Communal hunting of Stegodon, use of fire and making sophisticated stone tools are all evident in associated deposits.*

*Bert Roberts: The fact that, up until September last year, we had absolutely no clue whatsoever that a completely new species of human spread from far-western to far-eastern Asia from 2 to 1 million years ago, and managed to survive alongside modern humans until almost historical times in the farthest outposts of southeast Asia. It's the most fabulous testimony to the appalling preservation potential of fossils in the geological record, and makes you wonder just how many fossils of other human species, as well as other members of the animal kingdom, lie concealed in some subterranean time capsule, patiently awaiting discovery!*

*Q: Can this be compared to any other discoveries in recent years?*

*Peter Brown: Most of the other hominin discoveries over the last two decades could have been predicted by what had come before. Although finding H. erectus at Dmanisi dating to 1.8 million years was unexpected, the anatomy of the fossils was not surprising. Prior to Liang Bua, it was believed that hominins of this stature and brain size last walked the planet 3 to 4 million years ago in Africa. Finding these hominins on an isolated island in Asia, and with elements of modern human behaviour in tool making and hunting, is truly remarkable and could not have been predicted by previous discoveries.*

*Mike Morwood: There are no comparable early hominin discoveries in southeast Asia since Eugene DuBois' finding of the type H. erectus specimens at Trinil, East Java, in the 1890s.*

*Bert Roberts: It's rare, extremely rare, to find a hitherto-unknown species of human living in the recent geological past. Generally, it's the oldest occurrence of a hominin that makes waves, not the most recent! In fact, the remains of our most recent human relatives ? Neanderthals in Europe and H. erectus in Java ? were discovered in the 19th century. So the discovery of the Flores species is the first report for more than a century of a new species of human overlapping in time with Homo sapiens.*

*Q: How can you be sure that it's not a one off?*

*Peter Brown: The remains of at least two to three individuals were*

recovered from the excavation in 2003, and this number has expanded to five to seven with the results of the 2004 field season. Whether or not this species was restricted to the island of Flores only the future can tell.

Mike Morwood: We have evidence from Liang Bua of between five and seven "Flores man" individuals spanning about 80,000 years. Almost certainly, similar endemic hominin species will turn up in other parts of southeast Asia: the Wallacean islands of Sumbawa, Lombok, Timor and Sulawesi being prime candidates.

Bert Roberts: We now have the remains of at least seven hobbit-sized individuals at the cave site, so the 18,000-year-old skeleton cannot be some kind of "freak" that we just happened to stumble across first. The other individuals all show similar characteristics, and over a time range that now extends from as long ago as 95,000 years to as recently as 13,000 years ago -- a population of 'hobbits' that seemed to disappear at about the same time as the pygmy elephants that they hunted, both apparently falling foul of a volcanic eruption about 12,000 years ago. But local legends have it that such hobbit-like creatures survived farther east until almost historical times.

Q: Did this species ever come face to face with modern humans?

Peter Brown: Although modern humans had reached Australia by 45,000 years ago, there is currently no evidence of any overlap between modern humans and this species on Flores. "Flores man" was probably restricted to the rainforests and became extinct, along with *Stegodon*, after a massive volcanic eruption around 12,000 years ago. There are many potential routes by which modern humans may have reached Australia, and no need for them to have passed through Flores.

Mike Morwood: Given the long period of overlap between modern human and "Flores man" populations in the region, it is certain that they came face to face on occasion. Further archaeological work on Flores may yield evidence for the nature of their interaction.

Bert Roberts: We don't know for certain. We have skeletal remains of modern humans in Borneo (Niah Cave) about 43,000 years old, and in southeastern Australia (Lake Mungo) about 40,000 years old, so there were certainly modern humans on the Asian and Australian continents (Borneo forming part of the Asia mainland during the ice ages), which lie on either side of Flores. So, on the face of it, we should expect at least 20,000 years of overlap between *H. sapiens* and Flores man. But the earliest direct evidence for modern humans on Flores is just 11,000 years ago, immediately above the layer of volcanic ash that sealed the fate of the hobbits and the pygmy elephants. So did the two species ever meet one another? Perhaps, but perhaps not! And this is one clear instance of where the search for evidence must continue!

Q: What is next for your work?

Peter Brown: My current research is concentrating on finding the putative ancestor of Flores man and seeing whether this is the predictable result of dwarfing in a range of potential ancestors, including *H. erectus* and *H. habilis*. The problem is that although there is evidence of stone tools on Flores dated to 840,000 years ago, there is no associated skeletal material, and all examples of *H. floresiensis* are already small-bodied. Although it is most likely that Flores man is descended from large-bodied ancestors on Flores, these are still to be found.

Mike Morwood: We plan to investigate other sites on Flores, Java and Sulawesi, especially deeply stratified limestone caves, to obtain evidence for a number of fundamental issues in the archaeology and palaeontology of the region. For instance, when did hominins first arrive and what happened to them? When did modern people first arrive in different parts of southeast Asia and how? When did cultivation and animal domestication first begin? What were the later impacts of the introduction of pottery, cereal crops and metal? And what were the changes in climate, fauna and vegetation associated with major changes in the archaeological record?

Bert Roberts: Aside from the search for evidence of the earliest modern humans in Flores, we shall also scour other remote Indonesian islands for their own array of extinct, endemic animals, which may well include other species of human. Sulawesi is an obvious target, being famous for a range of bizarre and unique creatures that imply a long period of isolation -- a necessary precursor to endemism. Perhaps the far-flung Indonesian islands have acted as a series of independent "Noah's Arks," each with their own trademark endemic dwarfs and giants. In this regard, no amount of navel-gazing and hypothesizing can substitute for dogged field work, because only by excavating deposits will surprises such as Flores man be brought to light.

Asar Imhotep

<http://www.mochasuite.com>

| 16346|2005-03-25 05:24:23|osirica|Racism alive and well amongst "white" Cubans|  
Yes, we had a discourse in here a few days back with someone from Latin America. The poor guy seemed to want to tell us that racism isn't really a problem amongst his people.

I was just talking to someone from Cuba. A Cuban who does not consider

*herself Black in any way. We came across the subject of her country, and how it became predominantly Black.*

*Apparently according to her non-black-cuban mother: Fidel Castro imported slaves from Haiti after the Communist revolution.*

*When I explained the impossibility of this, she insisted. After all she was RAISED in Cuba.*

*I explained that the blockade, the lack of attention, the lack of proof, et cetera.... Eventually she said that there have been black people there, just not a majority until Castro.*

*We discussed further back and forth. She explained that Castro didn't import "millions" just a few thousand or so. My response, it would TAKE millions for her fantasy story to be true.*

*After some time, she asked me why does it matter what race they were?*

*My response was this: "I'm not the one making up crazy ideas to explain why my own country is Black. It obviously matters a lot more to you and your mom than it does to me, else you would just admit that Cuba has always been Black."*

*I hope the people in here can see that the PSYCHOLOGY of this ridiculous position of hers is identical to the PSYCHOLOGY of those that argue against Black Egyptians.*

*I just had to throw this out there to remind us that all over the world, the pseudo-whites (Jews, white latinos, arabs, italians) of various live in a miseducated world. And that the Lefkowitzes of that world are hypocritical to even begin to criticize Afrocentric education.*  
| 16347|2005-03-25 07:13:43|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|  
Dear Friend,

*What do you want? That we stop considering Cuba a Latin American country? A brother country? A part of the Hispanic world?*

*Cuba is as Latin or Hispanic as any other Latin Country in the continent. And is one of our favorite ones. His literature, music and arts are superb, and it has contributed quite a lot to the development of the Latin American cultural production.*

*Republica Dominicana, Cuba and Brazil, in that order, are the countries in Latin America where Black peoples are predominant. In none of those countries Black people is the absolute majority, because Mulattos form the largest proportion of the population, and both Black and White populations are minority.*

*But identity, my friend, is another matter. One doesn't get its identity from the color of skin or the shape of the hair. People get identity from history, religion, language and traditions, specially those that come from parents and relatives.*

*Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play similar styles of music. Guess which is Black and which is White just by listening to what they sing!*

*And Cuba is Hispanic! It could not be otherwise. Cuba was the last colony Spain lost in the Americas. All its literature and culture is directly related with Spain. These have been enriched by the culture of the Black people as well, forming that unique and colorful Cuban society.*

*It is RIDICULOUS to force people to CHANGE its culture just because somebody claims that Culture is the same as Race.*

*Race is the hardware. Culture is the software.*

*It is also RIDICULOUS to force people to change the identity associated with their LAND (or nation) to a abstract international racial identity. It was ridiculous (and tragic) for the aryan agenda, for the pan-yellow agenda (japanese), and also will be for any other agenda.*

*You can convince about it to peoples living in fragmented countries, like the US, where every single group lives isolated from the rest. In other countries identity is also one's nationality; one's land.*

*People get their identity from the land they live.*

*> I just had to throw this out there to remind us that all over the world, the pseudo-whites (Jews, white latinos, arabs, italians) of*

*Mediterraneans never say they were whites! Mediterraneans called whites the barbarians and they still believe nordics are barbarians!!*

*Why do you want to claim Jews, White latinos, arabs and italians for the Black race? These people have their own cultures and a very long past. They don't suffer identity problems at all.*

*"White latinos" is the worst label. There are just Latinos. A proud and very hard headed people, amigo. Proud of its past which is very*

rich and that derives from peoples of the Americas, Europe, Africa and Asia.

*But for Latinos, the past is not the most important thing, but what we are as individuals, and what is the future we are building for our families and our people.*

*We are an universal people; that's the meaning of "La Raza".*

Regards,

Omar Vega

>wrote:

>

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> Latin America. The poor guy seemed to want to tell us that racism  
> isn't really a problem amongst his people.

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that

> world are hypocritical to even begin to criticize Afrocentric

education.

| 16348|2005-03-25 07:22:05|osirica|Re: Racism alive and well amongst "white" Cubans|

Ha ha ha. you asked "what do I want?"

Am I just not letting the damn thing go?

Ok go ahead and believe that Castro imported Black slaves from Haiti.

I'm sooo sorry, what on EARTH was I thinking, expecting people like  
you to be sensible and honest about history.

MY SINCEREST APOLOGIES, please go ahead and teach and promote more  
silliness!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>

> Dear Friend,

>

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> country? A brother country? A part of the Hispanic world?

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> identity from history, religion, language and traditions, specially

> those that come from parents and relatives.

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> Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play

> similar styles of music. Guess which is Black and which is White just

> by listening to what they sing!

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> And Cuba is Hispanic! It could not be otherwise. Cuba was the last

> colony Spain lost in the Americas. All its literature and culture is

> directly related with Spain. These have been enriched by the culture

> of the Black people as well, forming that unique and colorful Cuban

> society.

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> It is RIDICULOUS to force people to CHANGE its culture just because

> somebody claims that Culture is the same as Race.

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> Race is the hardware. Culture is the software.

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> It is also RIDICULOUS to force people to change the identity

> associated with their LAND (or nation) to a abstract international

> racial identity. It was ridiculous (and tragic) for the aryan

> agenda, for the pan-yellow agenda (japanese), and also will be for

> any other agenda.

>

> You can convince about it to peoples living in fragmented countries,

> like the US, where every single group lives isolated from the rest.

> In other countries identity is also one's nationality; one's land.

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> People get their identity from the land they live.

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>> I just had to throw this out there to remind us that all over the

>> world, the pseudo-whites (Jews, white latinos, arabs, italians) of

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> Mediterraneans never say they were whites! Mediterraneans called

> whites the barbarians and they still believe nordics are barbarians!!

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> Why do you want to claim Jews, White latinos, arabs and italians for

> the Black race? These people have their own cultures and a very long

> past. They don't suffer identity problems at all.

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> "White latinos" is the worst label. There are just Latinos. A proud

> and very hard headed people, amigo. Proud of its past which is very

> rich and that derives from peoples of the Americas, Europe, Africa

> and Asia.

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> But for Latinos, the past is not the most important thing, but what

> we are as individuals, and what is the future we are building for our

> families and our people.

>

> We are an universal people; that's the meaning of "La Raza".

>

>

> Regards,

>

> Omar Vega

>

>>wrote:

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>> Yes, we had a discourse in here a few days back with someone from

>> Latin America. The poor guy seemed to want to tell us that racism

>> isn't really a problem amongst his people.

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>> I was just talking to someone from Cuba. A Cuban who does not

>> consider

>> herself Black in any way. We came across the subject of her country,

>> and how it became predominantly Black.

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>> Apparently according to her non-black-cuban mother: Fidel Castro

>> imported slaves from Haiti after the Communist revolution.

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>> When I explained the impossibility of this, she insisted. After all

>> she was RAISED in Cuba.

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>> I explained that the blockade, the lack of attention, the lack of

>> proof, et cetera.... Eventually she said that there have been black

>> people there, just not a majority until Castro.

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>> We discussed further back and forth. She explained that Castro didn't

>> import "millions" just a few thousand or so. My response, it would

>> TAKE millions for her fantasy story to be true.

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>> After some time, she asked me why does it matter what race they

>> were?

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>> My response was this: "I'm not the one making up crazy ideas to

>> explain why my own country is Black. It obviously matters a lot more

>> to you and your mom than it does to me, else you would just admit

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>> Cuba has always been Black."

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> > I hope the people in here can see that the PSYCHOLOGY of this  
> > ridiculous position of hers is identical to the PSYCHOLOGY of those  
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> > world, the pseudo-whites (Jews, white latinos, arabs, italians) of  
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> that  
> > world are hypocritical to even begin to criticize Afrocentric  
> education.

| 16349|2005-03-25 07:27:52|osirica|Re: Racism alive and well amongst "white" Cubans|  
Yes Cuba is a Latin American Hispanic country. It is also a BLACK  
country.

What is this silliness of you thinking I want you to stop considering  
Cuba a latin American country? It's latin American, and Black people  
are Latinos, and Latinos are Black too.

:)

So yes, those Black Cubans are your brothers, and they are not the  
sidekicks, not the slaves or the "black" versions of your authentic  
Latino-ness. They are the nucleus, the core component of Latino heritage.

That's right. With the Art, literature, music, and Latin American  
cultural production, Cuba, with it's AFRICAN BLACK people have  
contributed so MUCH to the Latino Culture.

I am so glad you recognize that.

But this silliness of yours thinking that I want you to disenow your  
Latino heritage is foolish. The two are not in competition. I brought  
up a topic about a Cuban woman teaching her children lies about Black  
people. As you know, Cuba is part of "la raza", why then should one  
part of "la raza", the Black part, be lied about?

Wake up Mon Signeur.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Dear Friend,  
>  
> What do you want? That we stop considering Cuba a Latin American  
> country? A brother country? A part of the Hispanic world?  
>  
> Cuba is as Latin or Hispanic as any other Latin Country in the  
> continent. And is one of our favorite ones. His literature, music and  
> arts are superb, and it has contributed quite a lot to the  
> development of the Latin American cultural production.  
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> Republica Dominicana, Cuba and Brazil, in that order, are the  
> countries in Latin America where Black peoples are predominant. In  
> none of those countries Black people is the absolute majority,  
> because Mulattos form the largest proportion of the population, and  
> both Black and White populations are minority.  
>  
> But identity, my friend, is another matter. One doesn't get its  
> identity from the color of skin or the shape of the hair. People get  
> identity from history, religion, language and traditions, specially  
> those that come from parents and relatives.  
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> Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play  
> similar styles of music. Guess which is Black and which is White just  
> by listening to what they sing!  
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> And Cuba is Hispanic! It could not be otherwise. Cuba was the last  
> colony Spain lost in the Americas. All its literature and culture is  
> directly related with Spain. These have been enriched by the culture  
> of the Black people as well, forming that unique and colorful Cuban  
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> Race is the hardware. Culture is the software.  
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> agenda, for the pan-yellow agenda (japanese), and also will be for  
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> You can convince about it to peoples living in fragmented countries,  
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> In other countries identity is also one's nationality; one's land.  
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> and very hard headed people, amigo. Proud of its past which is very  
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> *But for Latinos, the past is not the most important thing, but what  
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> > world are hypocritical to even begin to criticize Afrocentric  
> > education.

| 16350|2005-03-25 07:30:27|osirica|Re: Racism alive and well amongst "white" Cubans|  
What you SHOULD have said Vega, was this: "Yes Osirica, you are right,  
that Cuban woman is crazy, she makes lies about Cuba."

But no, you go into disputing me on a point that I do not even  
dispute. I know that Cubans are Latinos. Being Latino or Hispanic has  
nothing to do with being Black or not being Black.

Nice long response of yours, but you were basically trying to make  
people think I am saying something that I did not say.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>  
> Ha ha ha. you asked "what do I want?"  
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> Am I just not letting the damn thing go?  
>  
> Ok go ahead and believe that Castro imported Black slaves from Haiti.  
> I'm sooo sorry, what on EARTH was I thinking, expecting people like  
> you to be sensible and honest about history.  
>  
> MY SINCEREST APOLOGIES, please go ahead and teach and promote more  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> > Dear Friend,  
> >

> > *What do you want? That we stop considering Cuba a Latin American country? A brother country? A part of the Hispanic world?*

> >

> > *Cuba is as Latin or Hispanic as any other Latin Country in the continent. And is one of our favorite ones. His literature, music and*

> > *arts are superb, and it has contributed quite a lot to the development of the Latin American cultural production.*

> >

> > *Republica Dominicana, Cuba and Brazil, in that order, are the countries in Latin America where Black peoples are predominant. In none of those countries Black people is the absolute majority, because Mulattos form the largest proportion of the population, and both Black and White populations are minority.*

> >

> > *But identity, my friend, is another matter. One doesn't get its identity from the color of skin or the shape of the hair. People get identity from history, religion, language and traditions, specially those that come from parents and relatives.*

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> > *Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play similar styles of music. Guess which is Black and which is White just by listening to what they sing!*

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> > *And Cuba is Hispanic! It could not be otherwise. Cuba was the last colony Spain lost in the Americas. All its literature and culture is directly related with Spain. These has been enriched by the culture of the Black people as well, forming that unique and colorful Cuban society.*

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> > *It is RIDICULOUS to force people to CHANGE its culture just because somebody claims that Culture is the same as Race.*

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> > *Race is the hardware. Culture is the software.*

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> > *You can convince about it to peoples living in fragmented countries, like the US, where every single group lives isolated from the rest. In other countries identity is also one's nationality; one's land.*

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> > *People get their identity from the land they live.*

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> > > *I just had to throw this out there to remind us that all over the world, the pseudo-whites (Jews, white latinos, arabs, italians) of*

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> > *Mediterraneas never say they were whites! Mediterraneans called whites the barbarians and they still believe nordics are barbarians!!*

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> > *Why do you want to claim Jews, White latinos, arabs and italians for the Black race? These people have their own cultures and a very long past. They don't suffer identity problems at all.*

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> > *"White latinos" is the worst label. There are just Latinos. A proud and very hard headed people, amigo. Proud of its past which is very rich and that derives from peoples of the Americas, Europe, Africa and Asia.*

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> > *But for Latinos, the past is not the most important thing, but what we are as individuals, and what is the future we are building for our families and our people.*

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> > *We are an universal people; that's the meaning of "La Raza".*

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> >

> > *Regards,*

> > *Omar Vega*

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> > >wrote:

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> > > Yes, we had a discourse in here a few days back with someone from Latin America. The poor guy seemed to want to tell us that racism isn't really a problem amongst his people.

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>> *education.*

| 16351|2005-03-25 07:40:03|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|  
Hi Friend,

*We do worry about Haiti as well. There are several Latin countries*  
*helping there in humanitarian missions. And we are concerned about*  
*the problems of poverty and estability that country has.*

*And Please. Slavery is not contemporary with Castro. And, as the*  
*matter of fact, most people wants to escape from Cuba and Castro, not*  
*getting in.*

*And I am sensible and honest about history. When you allow me to talk*  
*about Africa, you'll know. But you keep talking about Latin America*  
*as if you know it very well. I don't only know about our history, I*  
*have also lived it.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>  
> *Ha ha ha. you asked "what do I want?"*  
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> *Am I just not letting the damn thing go?*  
>  
> *Ok go ahead and believe that Castro imported Black slaves from*  
*Haiti.*  
> *I'm sooo sorry, what on EARTH was I thinking, expecting people like*  
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 >> education.

| 16352|2005-03-25 07:49:12|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|Osirica,

Yes I agree. I agree. I agree!

You are not lying about Cuba at all. Cuba is about 1/2 Black and 1/2 White (few native blood remain). Most people is mulatto. And Cuban is a Latin Country as well.

And Blacks are one of the three main sources of the Latin American culture.

And I agree also that many Latinos deny their past. Many believe they are whites, although the aspect say different. Most have same degree of Native or Black ancestry. But there are also large numbers of whites in Latin America. Not all of them rich people; actually most of them are poors.

Regards,

Omar Vega

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>>> agenda, for the pan-yellow agenda (japanese), and also will be for

>>> any other agenda.

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>>> You can convince about it to peoples living in fragmented countries,

>>> like the US, where every single group lives isolated from the rest.

>>> In other countries identity is also one's nationality; one's land.

>>>

>>> People get their identity from the land they live.

>>>

>>>> I just had to throw this out there to remind us that all over the

>>>> world, the pseudo-whites (Jews, white latinos, arabs, italians) of

>>>>

>>>> Mediterraneans never say they were whites! Mediterraneans called

>>>> whites the barbarians and they still believe nordics are barbarians!!

>>>>

>>>> Why do you want to claim Jews, White latinos, arabs and italians for

>>>> the Black race? These people have their own cultures and a very long

>>>> past. They don't suffer identity problems at all.

>>>>

>>>> "White latinos" is the worst label. There are just Latinos. A proud

>>>> and very hard headed people, amigo. Proud of its past which is very

>>>> rich and that derives from peoples of the Americas, Europe, Africa

>>>> and Asia.

>>>>

>>>> But for Latinos, the past is not the most important thing, but what

>>>> we are as individuals, and what is the future we are building for our

>>>> families and our people.

>>>>

>>>> We are an universal people; that's the meaning of "La Raza".

>>>>

>>>>

>>>> Regards,



>>>  
>>> Omar Vega  
>>>  
>>>>wrote:  
>>>>  
>>>> Yes, we had a discourse in here a few days back with someone  
from  
>>>> Latin America. The poor guy seemed to want to tell us that  
racism  
>>>> isn't really a problem amongst his people.  
>>>>  
>>>> I was just talking to someone from Cuba. A Cuban who does not  
>>>> consider  
>>>> herself Black in any way. We came across the subject of her  
country,  
>>>> and how it became predominantly Black.  
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>>>> Apparently according to her non-black-cuban mother: Fidel  
Castro  
>>>> imported slaves from Haiti after the Communist revolution.  
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>>>> When I explained the impossibility of this, she insisted.  
After all  
>>>> she was RAISED in Cuba.  
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>>>> I explained that the blockade, the lack of attention, the  
lack of  
>>>> proof, et cetera.... Eventually she said that there have been  
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>>>> people there, just not a majority until Castro.  
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>>>> We discussed further back and forth. She explained that  
Castro didnt  
>>>> import "millions" just a few thousand or so. My response, it  
would  
>>>> TAKE millions for her fantasy story to be true.  
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>>> were?  
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>>>> My response was this: "I'm not the one making up crazy ideas  
to  
>>>> explain why my own country is Black. It obviously matters a  
lot more  
>>>> to you and your mom than it does to me, else you would just  
admit  
>>> that  
>>>> Cuba has always been Black."  
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>>>> I hope the people in here can see that the PSYCHOLOGY of this  
>>>> rediculous position of hers is identical to the PSYCHOLOGY of  
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>>>> that argue against Black Egyptians.  
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>>>> I just had to throw this out there to remind us that all over  
the  
>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
italians) of  
>>>> various live in a miseducated world. And that the Lefkowitzes  
of  
>>> that  
>>>> world are hypocritical to even begin to critisize Afrocentric  
>>> education.

[ 16353]2005-03-25 07:50:32|osirica|Re: Racism alive and well amongst "white" Cubans|  
Look, you are doing the same thing that the other eurocentricists do.

You won't just say "Yes Osirica, you are right"

Don't say "please" to ME, I didn't make up the silly story about  
Slavery and Castro.

But listen to this, you can talk about Latin American history or  
African history. So can I. You haven't lived in every Latin American  
country throughout your life, so what you know about some Latin  
countries, you know just as much as I or anyone else in here can know.  
If you didn't live IN CUBA, then you cannot "talk about it more" than  
I can, just because you are a latino from Chile.

We can both talk about Cuba, Africa, or anywhere else equally. If I  
talk about Chile, then yes, you would have more to say. But we are not  
talking about Chile. And what i have said about Cuba is not something  
that requires any seal of Latino approval from Omar Vega. We all know  
that Castro didn't import any Haitian slaves.

The point of my post was to remind people how miseducated Latinos can be.

So what ever you have lived in your country, great. But that is not  
part of this topic.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> Hi Friend,  
>

> We do worry about Haiti as well. There are several Latin countries  
 > helping there in humanitarian missions. And we are concerned about  
 > the problems of poverty and instability that country has.  
 >  
 > And Please. Slavery is not contemporary with Castro. And, as the  
 > matter of fact, most people wants to escape from Cuba and Castro, not  
 > getting in.  
 >  
 > And I am sensible and honest about history. When you allow me to talk  
 > about Africa, you'll know. But you keep talking about Latin America  
 > as if you know it very well. I don't only know about our history, I  
 > have also lived it.  
 >  
 > Regards,  
 >  
 > Omar Vega  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 >  
 >  
 > > Ha ha ha. you asked "what do I want?"  
 >  
 >  
 > > Am I just not letting the damn thing go?  
 >  
 >  
 > > Ok go ahead and believe that Castro imported Black slaves from  
 > Haiti.  
 > > I'm sooo sorry, what on EARTH was I thinking, expecting people like  
 > > you to be sensible and honest about history.  
 >  
 >  
 > > MY SINCEREST APOLOGIES, please go ahead and teach and promote more  
 > > silliness!  
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 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
 >  
 >  
 > > > Dear Friend,  
 >  
 >  
 > > > What do you want? That we stop considering Cuba a Latin American  
 > > > country? A brother country? A part of the Hispanic world?  
 >  
 >  
 > > > Cuba is as Latin or Hispanic as any other Latin Country in the  
 > > > continent. And is one of our favorite ones. His literature, music  
 > > > and  
 > > > arts are superb, and it has contributed quite a lot to the  
 > > > development of the Latin American cultural production.  
 >  
 >  
 > > > Republica Dominicana, Cuba and Brazil, in that order, are the  
 > > > countries in Latin America where Black peoples are predominant. In  
 > > > none of those countries Black people is the absolute majority,  
 > > > because Mulattos form the largest proportion of the population,  
 > > > and  
 > > > both Black and White populations are minority.  
 >  
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 > > > But identity, my friend, is another matter. One doesn't get its  
 > > > identity from the color of skin or the shape of the hair. People  
 > > > get  
 > > > identity from history, religion, language and traditions,  
 > > > specially  
 > > > those that come from parents and relatives.  
 >  
 >  
 > > > Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They  
 > > > play  
 > > > similar styles of music. Guess which is Black and which is White  
 > > > just  
 > > > by listening to what they sing!  
 >  
 >  
 > > > And Cuba is Hispanic! It could not be otherwise. Cuba was the  
 > > > last  
 > > > colony Spain lost in the Americas. All its literature and culture  
 > > > is  
 > > > directly related with Spain. These has been enriched by the  
 > > > culture  
 > > > of the Black people as well, forming that unique and colorful  
 > > > Cuban  
 > > > society.  
 >  
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 > > > It is RIDICULOUS to force people to CHANGE its culture just  
 > > > because  
 > > > somebody claims that Culture is the same as Race.  
 >  
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 > > > Race is the hardware. Culture is the software.  
 >  
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 > > > It is also RIDICULOUS to force people to change the identity  
 > > > associated with their LAND (or nation) to a abstract  
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 > > > agenda, for the pan-yellow agenda (japanese), and also will be  
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 > > > You can convince about it to peoples living in fragmented  
 > > > countries,  
 > > > like the US, where every single group lives isolated from the  
 > > > rest.  
 > > > In other countries identity is also one's nationality; one's land.

>>>  
>>> *People get their identity from the land they live.*  
>>>  
>>>> *I just had to throw this out there to remind us that all over*  
> *the*  
>>>> *world, the pseudo-whites (Jews, white latinos, arabs, italians)*  
> *of*  
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>>> *Mediterraneans never say they were whites! Mediterraneans called*  
>>> *whites the barbarians and they still believe nordics are*  
> *barbarians!!*  
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>>>> *Why do you want to claim Jews, White latinos, arabs and italians*  
> *for*  
>>>> *the Black race? These people have their own cultures and a very*  
> *long*  
>>>> *past. They don't suffer identity problems at all.*  
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>>>> *"White latinos" is the worst label. There are just Latinos. A*  
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>>>> *and very hard headed people, amigo. Proud of its past which is*  
> *very*  
>>>> *rich and that derives from peoples of the Americas, Europe,*  
> *Africa*  
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>>>> *But for Latinos, the past is not the most important thing, but*  
> *what*  
>>>> *we are as individuals, and what is the future we are building for*  
> *our*  
>>>> *families and our people.*  
>>>  
>>>> *We are an universal people; that's the meaning of "La Raza".*  
>>>  
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>>>> *Regards,*  
>>>  
>>>> *Omar Vega*  
>>>  
>>>> *wrote:*  
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>>>>> *Yes, we had a discourse in here a few days back with someone*  
> *from*  
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>>>>> *I was just talking to someone from Cuba. A Cuban who does not*  
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> *country,*  
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>>> world are hypocritical to even begin to criticize Afrocentric  
>>> education.

| 16354|2005-03-25 07:51:30|osirica|Re: Racism alive and well amongst "white" Cubans|  
1/2 and 1/2? No.

You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.

Come on, 2/3 BLACK and less than 1/3 "white".

You can do it Omar, you gotta accept that Black is the bigger part.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Osirica,  
>  
> Yes I agree. I agree. I agree!  
>  
> You are not lying about Cuba at all. Cuba is about 1/2 Black and 1/2  
> White (few native blood remain). Most people is mulatto. And Cuban is  
> a Latin Country as well.  
>  
> And Blacks are one of the three main sources of the Latin American  
> culture.  
>  
> And I agree also that many Latinos deny their past. Many believe they  
> are whites, although the aspect say different. Most have same degree  
> of Native or Black ancestry. But there are also large numbers of  
> whites in Latin America. Not all of them rich people; actually most  
> of them are poor.

>  
>  
> Regards,  
>  
> Omar Vega

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>>  
>> What you SHOULD have said Vega, was this: "Yes Osirica, you are  
> right,  
>> that Cuban woman is crazy, she makes lies about Cuba."  
>>  
>> But no, you go into disputing me on a point that I do not even  
>> dispute. I know that Cubans are Latinos. Being Latino or Hispanic  
> has  
>> nothing to do with being Black or not being Black.

>>  
>> Nice long response of yours, but you were basically trying to make  
>> people think I am saying something that I did not say.

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

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 >>>> world are hypocritical to even begin to criticize Afrocentric  
 >>>> education.

| 16355|2005-03-25 07:59:07|osirica|The nice comfy security Blanket called Eurocentricism|  
 That nice soft pillow. It makes people forget how to add, how to  
 conceptualize the timing of events. Logic goes out the window.

I'm sure you are a good guy Omar, but once you let the blanket go, you  
 will be able to see why we here do what we do.

| 16356|2005-03-25 08:03:32|anthony clements|Re: Racism alive and well amongst "white" Cubans|  
 "My response was this: "I'm not the one making up crazy ideas to  
 explain why my own country is Black. It obviously matters a lot more  
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 various live in a miseducated world. And that the Lefkowitzes of that  
 world are hypocritical to even begin to criticize Afrocentric education.".....

Good for you my bro,  
 I feel that attitude is the one we must have we have to claim our heretige other cultures don't really understand the breadth & depth of what we as Blacks go through ♦ I mean you just can't unless you  
 are Black like we are!

♦  
 Scan through this post (below) I was shocked to find ♦ from another yahoo group I'm in which I hope Black memebbers here will join called "Urban Black Think Tank"

♦  
 It shocked me but then I asked myself why does it actually it DON'T:

♦  
 Gandhi thought black people were subhuman

By Yasser Latif Hamdani

Gandhi's desire for Indians to be segregated from blacks was so  
 strong that he went to Johannesburg in late August of 1904 to  
 protest the placing of blacks in the Indian section of the city

LAHORE: Mohandas Karamchand Gandhi (1870-1948), the man who inspired  
 great leaders like Nelson Mandela and Martin Luther King, may have  
 harboured racial sentiments against black people if an article on  
 Sulekha.com is to be believed.

The article quotes a series of letters and petitions from Gandhi,  
 linking the black people of Africa to savages and portraying them as  
 little better than animals. Gandhi writes, "A general belief seems  
 to prevail in the colony that the Indians are little better, if at  
 all, than the savages or natives of Africa. Even the children are  
 taught to believe in that manner, with the result that the Indian is

being dragged down to the position of a raw Kaffir".

According to the article, part of Gandhi's attitude stemmed from his belief in the Aryan Invasion Theory, claiming that the superior white race from the Steppes subjugated darker races all across Eurasia. Gandhi refused to accept classification with 'aboriginal' looking 'savages': "A reference to Hunter's 'Indian Empire', chapters 3 and 4, would show at a glance who are aborigines and who are not. The matter is put so plainly that there can be no mistake about the distinction between the two. It will be seen at once from the book that the Indians in South Africa belong to the Indo-Germanic stock or, more properly speaking, the Aryan stock."

He believed that White rule in South Africa ? with the help of a reduction in Asiatic immigration was necessary for civilising the blacks with these characteristics: "We, therefore, have no hesitation in agreeing with the view that in the long run assisted Asiatic immigration - into the Transvaal would be disastrous to the white settlement. People will gradually accommodate themselves to relying upon Asiatic labour, and any White immigration of the special class required in the Transvaal on a large scale will be practically impossible. It would be equally unfair to the natives of the soil. It is all very well to say that they would not work, and that, if the Asiatics were introduced, that would be a stimulus to work; but human nature is the same everywhere, and once Asiatic labour is resorted to, there would not be a sustained effort to induce the natives to work under what would otherwise be, after all, gentle compulsion. There would be then less talk about taxing the natives and so forth. Natives themselves, used as they are to a very simple mode of life, will always be able to command enough wages to meet their wants; and the result will be putting back their progress for an indefinite length of time. We have used the words 'gentle compulsion' in the best sense of the term; we mean compulsion of the same kind that a parent exercises over children."

Gandhi thus remained a firm believer in white settlement and rule in South Africa. More explicitly, he wrote that the White race deserved to be the dominant race in South Africa: "What the British Indians pray for is very little. They ask for no political power. They admit the British race should be the dominant race in South Africa. All they ask for is freedom for those that are now settled and those that may be allowed to come in future to trade, to move about, and to hold landed property without any hindrance save the ordinary legal requirements."

Along with the dominance of the white race in South Africa, Gandhi also held dear the idea of racial purity: "We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone. We believe also that the white race of South Africa should be the predominating race."

Commenting on a petition opposing interactions between the whites and the coloureds, Gandhi wrote: "The petition dwells upon 'the co-mingling of the coloured and white races'. May we inform the members of the conference that, so far as the British Indians are concerned, such a thing is practically unknown? If there is one thing, which the Indian cherishes, more than any other, it is the purity of type. Why bring such a question into the controversy at all?"

Gandhi's desire for the Indians to be segregated from the blacks was so strong that he went to Johannesburg in late August of 1904 to protest the placing of blacks in the Indian section of the city: "Why, of all places in Johannesburg, the Indian Location should be chosen for dumping down all the Kaffirs of the town passes my comprehension. ...Of course, under my suggestion, The Town Council must withdraw the Kaffirs from the Location. About this mixing of Kaffirs with the Indians, I must confess I feel most strongly."

It is unclear from the article whether Gandhi later changed his position. However, it does shed some light on the ideas that shaped the mind of one of the most successful political leaders of the 20th century. \*

[http://www.dailytimes.com.pk/default.asp?page=story\\_23-3-2005\\_pg4\\_24](http://www.dailytimes.com.pk/default.asp?page=story_23-3-2005_pg4_24)

osirica wrote:

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---

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| 16357|2005-03-25 08:17:31|osirica|Re: Racism alive and well amongst "white" Cubans|  
Hmm, i had thought Ghandi had supported the end of the caste system,  
but after doing some searching around,

<http://muslimsonline.com/babri/gandhi.htm>

I find myself no longer convinced.

As a Christian, I was perplexed with what I believed (up to this point) about Ghandi and how he rejected Christianity, but considering what you brought, I found this to be eye opening:

"Majority of Harijans (Dalits) can no more understand the presentation of Christianity than my cows." - M.K. Gandhi, Christian Missions: Their Place in India.

This quote reminds me of a comment by a Rabbi I saw on TV talking about how the Ethiopians couldn't POSSIBLY have the Ark of the Covenant, because "they don't know what they have".

But even more so, the quote by Ghandi is a quote of his made out of ignorance. Christianity has been present in India since the first century. I have East Indian friends who are Thomasite Christians, they pride their heritage on their family line that goes back over millennia.

Anyway, thanks for the new information.

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:

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| 16358|2005-03-25 08:24:09|osirica|Re: Racism alive and well amongst "white" Cubans|  
<http://www.dalitstan.org/books/gandhi/gandhi2.html>

The earlier link was from a Muslim site. I decided to find a link from  
a Dalit oriented site as to show a first hand (and unbiased) perspective.

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| 16359|2005-03-25 08:43:23|osirica|This is the most fascinating link I have ever come across|  
When the day comes that white racists are having to...

The fact that it has come to people on the...

shit, i can't even figure out what to say... just look at the link

and read the content.

[http://www.stormfront.org/whitehistory/greece\\_negroes.htm](http://www.stormfront.org/whitehistory/greece_negroes.htm)

STORMFRONT! Can someone explain this to me?

*Is it that the white racists, (unlike mere eurocentricists) are past the point of believin in lies about history and are trying to spin the truth. On every page on their site, they ADMIT... ADMIT that Black people were present (much as we do), but they just predicate that with an explanation as to why the civilizations fell.*

Come on guys, this is the real McCoy stuff here. Stormfront analysis please?  
| 16360|2005-03-25 08:47:31|osirica|Re: This is the most fascinating link I have ever come across|  
Ok I think i figured it out, they try to say that all of the classical civilizations started out "white" then when the Blacks came in later, the civilizations fell apart.

ok ok ok, so basically its like the Cuban thing I brought up earlier.

SAME PSYCHOLOGY. Guys I think we are on to something here.

When Zawi Hawass blasted Fletcher for showing Black Nefertiti, I began to see that there is an overwhelming mental disconnect from reality with the pseudo-whites.

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| 16361|2005-03-25 09:06:22|Asar Imhotep|Another example of African influence in European popular culture|  
I don't know how many members of this list are a part of one of the various Fraternities and Sororities across America, but here is a video clip of a step show in which a "White" fraternity Sigma Phi Epsilon is performing in Tennessee. Now these members were taught their steps from my Fraternal brothers of Alpha Phi Alpha.

Looking at this just reminded me of the discussions that have been conducted here lately concerning levels of diffusionism and Olmec influence on Mayans and what not. What's ironic is that I have had discussions with members in Latino fraternal organizations in Chicago and they swore up and down that "stepping" didn't start with African/African Americans. These were the same people who couldn't tell me the significance of a rites of passage, why you have "lines," the significance of line names, why "we" step/dance in circles, the meaning behind sacred handshakes, and the reason for the adoption of new names after "crossing" the burning sands. Yet they participate in all of those activities and they believe it originated with them and that it was not based on any contact with African Americans.

Anyway, here is the link. Tell me what you think.

<http://sigep.utm.edu/scrappbook/albums/2005/steppin2005.wmv>

Asar Imhotep

<http://www.mochasuite.com>

| 16362|2005-03-25 09:08:08|arumese|Re: This is the most fascinating link I have ever come across|  
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- > > the point of believin in lies about history and are trying to

spin the

- > > truth. On every page on their site, they ADMIT... ADMIT that Black
- > > people were present (much as we do), but they just predicate that

with

- > > an explanation as to why the civilizations fell.
- >
- > > Come on guys, this is the real McCoy stuff here. Stormfront

analysis

- > > please?

| 16363|2005-03-25 09:40:18|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|

- > We can both talk about Cuba, Africa, or anywhere else equally. If I
- > talk about Chile, then yes, you would have more to say. But we are

not

- > talking about Chile. And what i have said about Cuba is not

something

- > that requires any seal of Latino approval from Omar Vega. We all

know

- > that Castro didn't import any Haitian slaves.
- >
- > The point of my post was to remind people how miseducated Latinos

can be.

We are very bad educated, indeed. If somebody wants to argue, we do!

- >
- > So what ever you have lived in your country, great. But that is not
- > part of this topic.

Hey, I speak Spanish. Do you? I am in direct touch with my cuban friends, LOL.

Regards,

Omar Vega

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:
- >
- > > Hi Friend,
- >
- > > We do worry about Haiti as well. There are several Latin

countries

- > > helping there in humanitarian missions. And we are concerned

about

> > the problems of poverty and estability that country has.  
> >  
> > And Please. Slavery is not contemporary with Castro. And, as the  
> > matter of fact, most people wants to escape from Cuba and Castro,

not

> > getting in.  
> >  
> > And I am sensible and honest about history. When you allow me to

talk

> > about Africa, you'll know. But you keep talking about Latin

America

> > as if you know it very well. I don't only know about our history,

I

> > have also lived it.  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > >  
> > > Ha ha ha. you asked "what do I want?"  
> > >  
> > > Am I just not letting the damn thing go?  
> > >  
> > > Ok go ahead and believe that Castro imported Black slaves from  
> > Haiti.  
> > > I'm sooo sorry, what on EARTH was I thinking, expecting people

like

> > > you to be sensible and honest about history.  
> > >  
> > > MY SINCEREST APOLOGIES, please go ahead and teach and promote

more

> > > silliness!  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

> > > >  
> > > > Dear Friend,  
> > > >  
> > > > What do you want? That we stop considering Cuba a Latin

American

> > > > country? A brother country? A part of the Hispanic world?  
> > > >  
> > > > Cuba is as Latin or Hispanic as any other Latin Country in

the

> > > > continent. And is one of our favorite ones. His literature,

music

> > and  
> > > > arts are superb, and it has contributed quite a lot to the  
> > > > development of the Latin American cultural production.  
> > > >  
> > > > Republica Dominicana, Cuba and Brazil, in that order, are the  
> > > > countries in Latin America were Black peoples are

predominant. In

> > > > none of those countries Black people is the absolute

majority,

> > > > because Mulattos form the largest proportion of the

population,

> > and  
> > > > both Black and White populations are minority.  
> > > >  
> > > > But identity, my friend, is another matter. One doesn't get

its

> > > > identity from the color of skin of the shape of the hair.

People

> > get  
> > > > identity from history, religion, language and traditions,  
> > specially

> > > > *those that come from parents and relatives.*  
> > > >  
> > > > *Pablo Milanes and Silvio Rodriguez are two Cuban musicians.*

*They*

> > *play*  
> > > > *similar styles of music. Guess which is Black and which is*

*White*

> > *just*  
> > > > *by listening to what they sing!*  
> > > >  
> > > > *And Cuba is Hispanic! It could not be otherwise. Cuba was the*  
> > *last*  
> > > > *colony Spain lost in the Americas. All its literature and*

*culture*

> > *is*  
> > > > *directly related with Spain. These has been enriched by the*  
> > *culture*  
> > > > *of the Black people as well, forming that unique and colorful*  
> > *Cuban*  
> > > > *society.*  
> > > >  
> > > > *It is RIDICULOUS to force people to CHANGE its culture just*  
> > *because*  
> > > > *somebody claims that Culture is the same as Race.*  
> > > >  
> > > > *Race is the hardware. Culture is the software.*  
> > > >  
> > > > *It is also RIDICULOUS to force people to change the indentity*  
> > > > *associated with their LAND (or nation) to a abstract*  
> > *international*  
> > > > *racial identity. It was ridiculous (and tragic) for the*

*aryan*

> > > > *agenda, for the pan-yellow agenda (japaneses), and also will*

*be*

> > *for*  
> > > > *any other agenda.*  
> > > >  
> > > > *You can convince about it to peoples living in fragmented*  
> > *countries,*  
> > > > *like the US, where every single group lives isolated from the*  
> > *rest.*  
> > > > *In other countries identity is also one's nationality; one's*

*land.*

> > > >  
> > > > *People get their identity from the land they live.*  
> > > >  
> > > > > *I just had to throw this out there to remind us that all*

*over*

> > *the*  
> > > > > *world, the pseudo-whites (Jews, white latinos, arabs,*

*italians)*

> > *of*  
> > > >  
> > > > *Mediterraneas never say they were whites! Mediterraneans*

*called*

> > > > *whites the barbarians and they still believe nordics are*  
> > *barbarians!!*  
> > > >  
> > > > *Why do you want to claim Jews, White latinos, arabs and*

*italians*

> > *for*  
> > > > > *the Black race? These people have their own cultures and a*

*very*

> > *long*  
> > > > *past. They don't suffer identity problems at all.*  
> > > >  
> > > > *"White latinos" is the worst label. There are just Latinos. A*  
> > *proud*  
> > > > > *and very hard headed people, amigo. Proud of its past which*

*is*

> > *very*  
> > > > *rich and that derivates from peoples of the Americas, Europe,*  
> > *Africa*  
> > > > > *and Asia.*  
> > > >



> > > > *But for Latinos, the past is not the most important thing,*

*but*

> > *what*

> > > > *we are as individuals, and what is the future we are building*

*for*

> > *our*

> > > > *families and our people.*

> > > >

> > > > *We are an universal people; that's the meaning of "La Raza".*

> > > >

> > > >

> > > > *Regards,*

> > > >

> > > > *Omar Vega*

> > > >

> > > > *wrote:*

> > > >

> > > > *Yes, we had a discourse in here a few days back with*

*someone*

> > *from*

> > > > > *Latin America. The poor guy seemed to want to tell us that*

> > *racism*

> > > > > *isn't really a problem amongst his people.*

> > > >

> > > > > *I was just talking to someone from Cuba. A Cuban who does*

*not*

> > > > *consider*

> > > > > *herself Black in any way. We came across the subject of her*

> > *country,*

> > > > > *and how it became predominantly Black.*

> > > >

> > > > > *Apparently according to her non-black-cuban mother: Fidel*

*Castro*

> > > > > *imported slaves from Haiti after the Communist revolution.*

> > > >

> > > > > *When I explained the impossibility of this, she insisted.*

*After*

> > *all*

> > > > > *she was RAISED in Cuba.*

> > > >

> > > > > *I explained that the blockade, the lack of attention, the*

*lack*

> > *of*

> > > > > *proof, et cetera.... Eventually she said that there have*

*been*

> > *black*

> > > > > *people there, just not a majority until Castro.*

> > > >

> > > > > *We discussed further back and forth. She explained that*

*Castro*

> > *didn't*

> > > > > *import "millions" just a few thousand or so. My response,*

*it*

> > *would*

> > > > > *TAKE millions for her fantasy story to be true.*

> > > >

> > > > > *After some time, she asked me why does it matter what race*

*they*

> > > > *were?*

> > > >

> > > > > *My response was this: "I'm not the one making up crazy*

*ideas to*

> > > > > *explain why my own country is Black. It obviously matters a*

*lot*

> > *more*

> > > > > *to you and your mom than it does to me, else you would just*

> > *admit*

> > > > *that*

> > > > > *Cuba has always been Black."*

> > > >

> > > > > *I hope the people in here can see that the PSYCHOLOGY of*

*this*

> > > > rediculous position of hers is identical to the PSYCHOLOGY

of

> > those  
> > > > that argue against Black Egyptians.  
> > > >  
> > > > I just had to throw this out there to remind us that all

over

> > the  
> > > > world, the pseudo-whites (Jews, white latinos, arabs,

italians)

> > of  
> > > > various live in a miseducated world. And that the

Lefkowitzes

> > of  
> > > > that  
> > > > world are hypocritical to even begin to criticize

Afrocentric

> > > > education.

| 16364|2005-03-25 09:48:29|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|  
Osirica,

The problem is that you consider a Mulatto a Black person. A mulatto  
is as much White as Black.

So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.

You can add either way:

1/4 white + 1/2 mulatto = 3/4 white !

1/4 black + 1/4 mulatto = 3/4 black !

or just say 1/2 white and 1/2 black genes.

That's the crazy math of racial classifications.

And Black is not the bigger part there. Cuban is the bigger part.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
> 1/2 and 1/2? No.  
>  
> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%  
>  
> Come on, 2/3 BLACK and less than 1/3 "white".  
>  
> You can do it Omar, you gotta accept that Black is the bigger part.  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> >  
> > Osirica,  
> >  
> > Yes I agree. I agree. I agree!  
> >  
> > You are not lying about Cuba at all. Cuba is about 1/2 Black and  
> 1/2  
> > White (few native blood remain). Most people is mulatto. And  
> Cuban is  
> > a Latin Country as well.  
> >  
> > And Blacks are one of the three main sources of the Latin  
> American  
> > culture.  
> >  
> > And I agree also that many Latinos deny their past. Many believe  
> they  
> > are whites, although the aspect say different. Most have same  
> degree  
> > of Native or Black ancestry. But there are also large numbers of  
> > whites in Latin America. Not all of them rich people; actually  
> most  
> > of them are poors.  
> >  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>>>  
>>> *What you SHOULD have said Vega, was this: "Yes Osirica, you are*  
>> *right,*  
>>> *that Cuban woman is crazy, she makes lies about Cuba."*  
>>>  
>>> *But no, you go into disputing me on a point that I do not even*  
>>> *dispute. I know that Cubans are Latinos. Being Latino or*  
*Hispanic*  
>> *has*  
>>> *nothing to do with being Black or not being Black.*  
>>>  
>>> *Nice long response of yours, but you were basically trying to*  
*make*  
>>> *people think I am saying something that I did not say.*  
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>>> — *In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"*  
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>>>>  
>>>> *Ha ha ha. you asked "what do I want?"*  
>>>>  
>>>> *Am I just not letting the damn thing go?*  
>>>>  
>>>> *Ok go ahead and believe that Castro imported Black slaves*  
*from*  
>> *Haiti.*  
>>>> *I'm sooo sorry, what on EARTH was I thinking, expecting*  
*people*  
>> *like*  
>>>> *you to be sensible and honest about history.*  
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>>>> *MY SINCEREST APOLOGIES, please go ahead and teach and promote*  
*more*  
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>>>> — *In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"*  
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>>>>> *Dear Friend,*  
>>>>>  
>>>>> *What do you want? That we stop considering Cuba a Latin*  
>> *American*  
>>>>> *country? A brother country? A part of the Hispanic world?*  
>>>>>  
>>>>> *Cuba is as Latin or Hispanic as any other Latin Country in*  
*the*  
>>>>> *continent. And is one of our favorite ones. His literature,*  
>> *music and*  
>>>>  
>>>>  
>>>>> *arts are superb, and it has contributed quite a lot to the*  
>>>>> *development of the Latin American cultural production.*  
>>>>>  
>>>>> *Republica Dominicana, Cuba and Brazil, in that order, are*  
*the*  
>>>>> *countries in Latin America were Black peoples are*  
*predominant.*  
>> *In*  
>>>>> *none of those countries Black people is the absolute*  
*majority,*  
>>>>> *because Mulattos form the largest proportion of the*  
*population,*  
>> *and*  
>>>>> *both Black and White populations are minority.*  
>>>>>  
>>>>> *But identity, my friend, is another matter. One doesn't get*  
*its*  
>>>>> *identity from the color of skin or the shape of the hair.*  
>> *People get*  
>>>>> *identity from history, religion, language and traditions,*  
>> *specially*  
>>>>> *those that come from parents and relatives.*  
>>>>>  
>>>>> *Pablo Milanes and Silvio Rodriguez are two Cuban musicians.*  
>> *They play*  
>>>>> *similar styles of music. Guess which is Black and which is*  
>> *White just*  
>>>>> *by listening to what they sing!*  
>>>>>  
>>>>> *And Cuba is Hispanic! It could not be otherwise. Cuba was*  
*the*  
>> *last*  
>>>>> *colony Spain lost in the Americas. All its literature and*  
>> *culture is*  
>>>>> *directly related with Spain. These has been enriched by the*  
>> *culture*  
>>>>> *of the Black people as well, forming that unique and*  
*colorful*  
>> *Cuban*  
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>>>>> *It is RIDICULOUS to force people to CHANGE its culture just*  
>> *because*  
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>>>>> *Race is the hardware. Culture is the software.*  
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 >>>>> *It is also RIDICULOUS to force people to change the*  
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 >>>>> *associated with their LAND (or nation) to a abstract*  
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*aryan*  
 >>>>> *agenda, for the pan-yellow agenda (japaneses), and also*  
*will be*  
 >> *for*  
 >>>>> *any other agenda.*  
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 >>>>> *You can convince about it to peoples living in fragmented*  
 >> *countries,*  
 >>>>> *like the US, where every single group lives isolated from*  
*the*  
 >> *rest.*  
 >>>>> *In other countries identity is also one's nationality;*  
*one's*  
 >> *land.*  
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 >>>>> *People get their identity from the land they live.*  
 >>>>>  
 >>>>>> *I just had to throw this out there to remind us that all*  
*over*  
 >> *the*  
 >>>>>> *world, the pseudo-whites (Jews, white latinos, arabs,*  
 >> *italians) of*  
 >>>>>  
 >>>>> *Mediterraneas never say they were whites! Mediterraneans*  
*called*  
 >>>>> *whites the barbarians and they still believe nordics are*  
 >> *barbarians!!*  
 >>>>>  
 >>>>>> *Why do you want to claim Jews, White latinos, arabs and*  
 >> *italians for*  
 >>>>>> *the Black race? These people have their own cultures and a*  
*very*  
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 >>>>>> *"White latinos" is the worst label. There are just Latinos.*  
*A*  
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 >>>>>> *and very hard headed people, amigo. Proud of its past which*  
*is*  
 >> *very*  
 >>>>>> *rich and that derivates from peoples of the Americas,*  
*Europe,*  
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 >>>>>  
 >>>>>> *But for Latinos, the past is not the most important thing,*  
*but*  
 >> *what*  
 >>>>>> *we are as individuals, and what is the future we are*  
*building*  
 >> *for our*  
 >>>>>> *families and our people.*  
 >>>>>  
 >>>>>> *We are an universal people; that's the meaning of "La Raza".*  
 >>>>>  
 >>>>>  
 >>>>>> *Regards,*  
 >>>>>  
 >>>>>> *Omar Vega*  
 >>>>>  
 >>>>>> *wrote:*  
 >>>>>>  
 >>>>>>> *Yes, we had a discourse in here a few days back with*  
*someone*  
 >> *from*  
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*that*  
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 >>>>>>  
 >>>>>>> *I was just talking to someone from Cuba. A Cuban who does*  
*not*  
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 >>>>>>> *herself Black in any way. We came across the subject of*  
*her*  
 >> *country,*  
 >>>>>>> *and how it became predominantly Black.*  
 >>>>>>  
 >>>>>>> *Apparently according to her non-black-cuban mother: Fidel*  
 >> *Castro*  
 >>>>>>> *imported slaves from Haiti after the Communist*  
*revolution.*  
 >>>>>>>  
 >>>>>>>> *When I explained the impossibility of this, she insisted.*  
 >> *After all*  
 >>>>>>>> *she was RAISED in Cuba.*

>>>>>  
 >>>>> I explained that the blockade, the lack of attention, the  
 >> lack of  
 >>>>> proof, et cetera.... Eventually she said that there have  
 been  
 >> black  
 >>>>> people there, just not a majority until Castro.  
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 >>>>> We discussed further back and forth. She explained that  
 >> Castro didnt  
 >>>>> import "millions" just a few thousand or so. My response,  
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 >> would  
 >>>>> TAKE millions for her fantasy story to be true.  
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 >>>>> After some time, she asked me why does it matter what  
 race  
 >> they  
 >>>>> were?  
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 >>>>> My response was this: "I'm not the one making up crazy  
 ideas  
 >> to  
 >>>>> explain why my own country is Black. It obviously matters  
 a  
 >> lot more  
 >>>>> to you and your mom than it does to me, else you would  
 just  
 >> admit  
 >>>>> that  
 >>>>> Cuba has always been Black."  
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 >>>>> I hope the people in here can see that the PSYCHOLOGY of  
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 >>>>> education.

| 16365|2005-03-25 09:55:52|Paul Kekai Manansala|Re: This is the most fascinating link I have ever come across|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
 > Ok I think i figured it out, they try to say that all of the  
 > classical civilizations started out "white" then when the Blacks

came

> in later, the civilizations fell apart.  
 >  
 >

Osirica, I see two main streams in the development of European  
 racism -- one oriented toward northern Europeans and the other  
 toward southern Europeans or "Mediterraneans."

The NE school believes the Mediterraneans are the result of an  
 original blond super race intermixing with darker races.

The SE folk claim either that Mediterraneans are unmixed or that  
 they are slightly mixed but mostly Caucasoid, and so what?

Both believe that "caucasoids" are superior, but that their group  
 stands on the top of the hill. They can be \*very\* antagonistic  
 toward each other though. In fact, I have seen as much hate in  
 discussions between the two, as one can find in their attitudes  
 toward other races.

Regards,  
 Paul Kekai Manansala  
 | 16366|2005-03-25 10:17:43|anthony clements|Re: Racism alive and well amongst "white" Cubans|  
 That's not a problem Omar,

◆  
 I think it is a reality and yes it is a dilemma for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...  
 ◆  
 I think more Black find it a little laughable because the mulatto clings to a white heritage that pretty much sees them as TAINTED GOODS...  
 ◆  
 In the Atlantic slave trade according to the special on 13 the mulattos were shipped out to be sold just like the BLACKS!  
 ◆  
 And that was and pretty much IS the "respect" and acknowledgement you gits from yo White mammy or Pappy!  
 ◆

What is more disgracefull is just like their parents many of these mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well.

So you see we get it comin and going from whites and pseudo whites!

Most very one wants to play down their Black side you know what I'm saying!

And why shouldn't they they are taught that we were nothing till the White man came and raped our women....and ♦ lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted

Then all the follow up stories compound the original LIES

DONT you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES **EVERYWHERE?**

But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY RELIGION

ALL SPRANG FROM THE BLACK MAN!!!

This is not to boast we apparently are the oldest people we should be advanced!

In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!

!

peace

"Omar E. Vega" wrote:

Osirica,

The problem is that you consider a Mulatto a Black person. A mulatto is as much White as Black.

So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.

You can add either way:

1/4 white + 1/2 mulatto = 3/4 white !

1/4 black + 1/4 mulatto = 3/4 black !

or just say 1/2 white and 1/2 black genes.

That's the crazy math of racial classifications.

And Black is not the bigger part there. Cuban is the bigger part.

Regards,

Omar Vega

--- In Ta\_Seti@yahooogroups.com, "osirica" wrote:

>

> 1/2 and 1/2? No.

>

> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.

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> Come on, 2/3 BLACK and less than 1/3 "white".

>

> You can do it Omar, you gotta accept that Black is the bigger part.

>

> --- In Ta\_Seti@yahooogroups.com, "Omar E. Vega" wrote:

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> > Osirica,

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> > Yes I agree. I agree. I agree!

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> > You are not lying about Cuba at all. Cuba is about 1/2 Black and

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Cuban is

> > a Latin Country as well.

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> > And Blacks are one of the three main sources of the Latin

American

> > culture.

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> > And I agree also that many Latinos deny their past. Many believe

they

> > are whites, although the aspect say different. Most have same

degree

> > of Native or Black ancestry. But there are also large numbers of

> > whites in Latin America. Not all of them rich people; actually

most

> > of them are poors.

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> > Regards,

>

> > Omar Vega

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> > > What you SHOULD have said Vega, was this: "Yes Osirica, you are

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>>>> Ha ha ha. you asked "what do I want?"
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>>>> Am I just not letting the damn thing go?
>>>>
>>>> Ok go ahead and believe that Castro imported Black slaves
from
>> Haiti.
>>>> I'm sooo sorry, what on EARTH was I thinking, expecting
people
>> like
>>>> you to be sensible and honest about history.
>>>>
>>>> MY SINCEREST APOLOGIES, please go ahead and teach and promote
more
>>>> silliness!
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
>> wrote:
>>>>>
>>>>> Dear Friend,
>>>>>
>>>>> What do you want? That we stop considering Cuba a Latin
>> American
>>>>> country? A brother country? A part of the Hispanic world?
>>>>>
>>>>> Cuba is as Latin or Hispanic as any other Latin Country in
the
>>>>> continent. And is one of our favorite ones. His literature,
>> music and
>>>>
>>>>
>>>>> arts are superb, and it has contributed quite a lot to the
>>>>> development of the Latin American cultural production.
>>>>>
>>>>> Republica Dominicana, Cuba and Brazil, in that order, are
the
>>>>> countries in Latin America were Black peoples are
predominant.
>> In
>>>>> none of those countries Black people is the absolute
majority,
>>>>> because Mulattos form the largest proportion of the
population,
>> and
>>>>> both Black and White populations are minority.
>>>>>
>>>>> But identity, my friend, is another matter. One doesn't get
its
>>>>> identity from the color of skin of the shape of the hair.
>> People get
>>>>> identity from history, religion, language and traditions,
>> specially
>>>>> those that come from parents and relatives.
>>>>>
>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban musicians.
>> They play
>>>>> similar styles of music. Guess which is Black and which is
>> White just
>>>>> by listening to what they sing!
>>>>>
>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba was
the
>> last
>>>>> colony Spain lost in the Americas. All its literature and
>> culture is
>>>>> directly related with Spain. These has been enriched by the
>> culture
>>>>> of the Black people as well, forming that unique and
colorful
>> Cuban
>>>>> society.
>>>>>
>>>>> It is RIDICULOUS to force people to CHANGE its culture just
>> because
>>>>> somebody claims that Culture is the same as Race.
>>>>>
>>>>> Race is the hardware. Culture is the software.
>>>>>
>>>>> It is also RIDICULOUS to force people to change the
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>>>>> associated with their LAND (or nation) to a abstract
>> international
>>>>> racial identity. It was ridiculous (and tragic) for the
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>>>>> agenda, for the pan-yellow agenda (japaneses), and also
will be
>> for
>>>>> any other agenda.
>>>>>
>>>>> You can convince about it to peoples living in fragmented
>> countries,
>>>>> like the US, where every single group lives isolated from
the
>> rest.
>>>>> In other countries identity is also one's nationality;
one's
>> land.
>>>>>
>>>>> People get their identity from the land they live.
>>>>>
>>>>>> I just had to throw this out there to remind us that all

```

over  
 >> the  
 >>>> world, the pseudo-whites (Jews, white latinos, arabs,  
 >> italians) of  
 >>>>  
 >>>> Mediterraneans never say they were whites! Mediterraneans  
 called  
 >>>> whites the barbarians and they still believe nordics are  
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 >>>> Why do you want to claim Jews, White latinos, arabs and  
 >> italians for  
 >>>> the Black race? These people have their own cultures and a  
 very  
 >> long  
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 >>>> "White latinos" is the worst label. There are just Latinos.  
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 >> proud  
 >>>> and very hard headed people, amigo. Proud of its past which  
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 >>>> But for Latinos, the past is not the most important thing,  
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 >>>> We are an universal people; that's the meaning of "La Raza".  
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 >>>> Regards,  
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 >>>>> Yes, we had a discourse in here a few days back with  
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 >>>>> I was just talking to someone from Cuba. A Cuban who does  
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 >>>>> herself Black in any way. We came across the subject of  
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 >> country,  
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 >>>>>  
 >>>>> Apparently according to her non-black-cuban mother: Fidel  
 >> Castro  
 >>>>> imported slaves from Haiti after the Communist  
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 >>>>> When I explained the impossibility of this, she insisted.  
 >> After all  
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 >>>>> We discussed further back and forth. She explained that  
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 race  
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 >>>>>> My response was this: "I'm not the one making up crazy  
 ideas  
 >> to  
 >>>>>> explain why my own country is Black. It obviously matters  
 a  
 >> lot more  
 >>>>>> to you and your mom than it does to me, else you would  
 just  
 >> admit  
 >>>>> that  
 >>>>>> Cuba has always been Black."  
 >>>>>  
 >>>>>> I hope the people in here can see that the PSYCHOLOGY of  
 this  
 >>>>>> ridiculous position of hers is identical to the  
 PSYCHOLOGY of  
 >> those  
 >>>>>> that argue against Black Egyptians.  
 >>>>>>  
 >>>>>> I just had to throw this out there to remind us that all  
 over  
 >> the



> > > > world, the pseudo-whites (Jews, white latinos, arabs,  
> > italians) of  
> > > > various live in a miseducated world. And that the  
Lefkowitzes  
> > of  
> > > > that  
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> > > > education.

---

Do you Yahoo!?

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| 16367|2005-03-25 10:46:18|saidis\_aswan\_egy|Re: This is the most fascinating link I have ever come across|  
Zahi Hawass is just a product of his country. Zahi Hawass like many  
lighter northern Egyptians cannot accept the fact that many of the  
ancient Egyptians might have been slightly darker or more Africoid  
than themselves. I am not certain where the racism in modern Egyptian  
society came from, but it exists and mostly direct towards "Inner  
Africans" from regions like Western and Central Africa.

You can say in the so-called Middle East they have a  
categorization of black people by rank and hierarchy. The following  
being Somalis and Nubians being on the top and Central/Western  
Africans being on the bottom. Most people who have never lived in  
Egypt will probably not understand this but many Bantu expatriots  
living in Cairo will tell you how much racism there is.

Another fact might be the increased Americanization of Egypt. Many  
Egyptian immigrants that come here to America are automatically given  
the honorary "white" classification and they take it without much  
questioning. You know the exception being people like Moustafa Hefny.  
Because of the past and enslavement of black people in America  
Egyptians might not want to be considered such in America because of the  
stigma attached to it.

Unfortunately, many people across the world associate false  
stereotypes with Africa and Africans such as living in jungles, swinging  
from vines, or tribal warfare. This definitely adds to the prejudice.

You know modern Egypt is very much like countries like Brazil. Its  
Brazil with an Arabic twist. Many people falsely assume because the  
country is mixed up with different colors that its a natural  
harmonious unity. Truth is race is more stratified in multi-ethnic  
communities.

Anyway, I addressed this issue in a previous thread but nobody  
responded to the thread. I recommend you read the following from an  
Egyptian scholar on the issue. You might understand Hawass' position  
a lot better.

See the following:

Race Steven Gregory (Editor), Roger Sanjek (Editor)

ISBN: 0813521084

Morsy, Soheir A

Beyond the Honorary "White" Classification of Egyptians: Societal  
Identity in Historical Context

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 16368|2005-03-25 11:04:06|anthony clements|Re: This is the most fascinating link I have ever come across|

It's really said cuz all the pseudo whites fail to see that whites use them as a tool to further oppress the original man....they fall for it almost everytime hook and sink.



Yet the white man still "wins" cuz all the while we **ALL** know who the real and TRUE WHITE is ....yet there we are trying to show the other races "Look at me I am part white ain't I special at least more special than you Blacks?"



and we're supposed to be like all overjoyed and accepting of this?



Sorry NO you're not and what makes it worse is you don't realize that it isn't jealousy that the Black man has for you so much as we watch how you hate us just like whites so we pretty much beging to see you as an enemy.



God forbid they have their own country/culture and what not cuz now they are another "race" just below the white man but not as lo as the Black.



But before the white man made you Dominican/Latino/Hispanic/Panamanian you was just a Black man speaking a different language that's pretty much all...but now you pseudo-european and what not!

saidis\_aswan\_egy wrote:

Zahi Hawass is just a product of his country. Zahi Hawass like many lighter northern Egyptians cannot accept the fact that many of the ancient Egyptians might have been slightly darker or more Africoid than themselves. I am not certain where the racism in modern Egyptian society came from, but it exists and mostly direct towards "Inner Africans" from regions like Western and Central Africa.◆◆

◆◆◆ You can say in the so-called Middle East they have a categorization of black people by rank and hierarchy. The following being Somalis and Nubians being on the top and Central/Western Africans being on the bottom.◆ Most people who have never lived in Egypt will probably not understand this but many Bantu expatriots living in Cairo will tell you how much racism there is.

◆◆◆ Another fact might be the increased Americanization of Egypt. Many Egyptian immigrants that come here to America are automatically given the honorary "white" classification and they take it without much questioning. You know the exception being people like Moustafa Hefny. Because of the past and enslavement of black people in America Egyptians might not want to be considered such in America because of the stigma attached to it.

Unfortunately, many people across the world associate false stereotypes with Africa and Africans such as living in jungles, swinging from vines, or tribal warfare.◆ This definitely adds to the prejudice.

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<http://mail.yahoo.com>

[ 16369]2005-03-25 11:06:24[Alex van Deelen]Re: Racism alive and well amongst "white" Cubans|  
 Hi Paul,

> I just had to throw this out there to remind us that all over the  
 > world, the pseudo-whites (Jews, white latinos, arabs, italians) of  
 > various live in a miseducated world. And that the Lefkowitzes of that  
 > world are hypocritical to even begin to criticize Afrocentric education.

What I keep thinking is that Lefkowitz was some kind of omen  
 of things to come, when it comes down to the wave of neo-con  
 type opinion marketers.

*Ann Coulter, Laura A. Ingraham, etc. seem to be less educated, more anti-intellectual versions of her and Steven Howe, and all of that clique.*

*Hipocrisy is their stock and trade.*

Alex

| 16370|2005-03-25 11:30:56|Paul Kekai Manansala|Re: Racism alive and well amongst "white" Cubans|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

- >
- > Osirica,
- >
- > The problem is that you consider a Mulatto a Black person. A

mulatto

- > is as much White as Black.
- >

*Then a Spaniard is also as much Black as White.*

Regards,

Paul Kekai Manansala

| 16371|2005-03-25 11:36:02|Omar E. Vega|Re: Racism alive ... African heritage|

Hi Anthony,

*I don't think African heritage is laughable at all. The problem is you can't force people to identify with something if they don't want to.*

*In my case, I am interested in Africa because I KNOW about the contributions of that continent to the world. I don't accept the idea that Africa is the root of everything, but I DO KNOW Africans have contributed with many things to the world civilization.*

*the > ALL SPRANG FROM THE BLACK MAN!!!*

*That idea is just not true. The progress of mankind is the heritage of peoples around the world, not just a single group. I know that the so called "white" man has claimed every invention for themselves, but that is false as well, and it can be proven wrong. The idea that just a single group has contributed is plainly wrong and distort history.*

*All people came from Africa, and they spread from there to conquer the world. That's something that educated people knows.*

*That every human society is able to produce marvellous things is something that is already know. The only people that believe otherwise are the bigots.*

*I believe the main problem of the North American Blacks is the discrimination they have suffered in the hands of the germanic Americans. But the germanics discriminate against everyone, not only the Blacks. However, notwithstanding all those discriminations, Blacks of the United States have had quite a lot of achievements since the last century. The whole world knows about North American Blacks, their arts, inventions, and history.*

*Beside, African civilizations South of the Sahara are more than enough for proving the world the value of the Black people. If the world knew more about it, the perspective will be different.*

*We hear a lot about India, the Olmecs, the Moors. Those are other peoples histories, and they are the origin of many discussions. But we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu or the Zulues.*

*Why is that? Why even Blacks of the Americas downplay that region of Africa? How come the world will ever know about the past of the North American slaves if you don't get focussed in those parts of Africa from where the ancestors directly came! The regions of South West Sahara have a lot of history to tell. There may be lots of important things waiting to be discovered by the archeologists. There sleeps a source of pride for the Black peoples of the Americas.*

*And the whites? First thing you must ask yourselves is which whites. If you people are thinking about the germanic Americans, I would tell you. You are not alone in your hate. Most people on this planet hate "gringos".*

*And you are wrong about the way people see mulattos outside the Anglo Saxon world. In South America, at least, we find the Mulatta to be the most attractive woman of all. And we dream with Sonia Braga.*

*History is complex and societies are also complex. Generalizations are easy.*

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:

- > That's not a problem Omar,
- >
- > I think it is a reality and yes it is a dilemma for a visible

mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...

- >
- > I think more Black find it a little laughable because the mulatto

clings to a white heritage that pretty much sees them as TAINTED GOODS...

- >
- > In the Atlantic slave trade according to the special on 13 the

mulattos were shipped out to be sold just like the BLACKS!

- >
- > And that was and pretty much IS the "respect" and acknowledgement

you gits from yo White mammy or Pappy!

- >
- > What is more disgracefull is just like their parents many of these

mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well..

- >
- > So you see we get it comin and going from whites and pseudo whites!
- >
- > Most very one wants to play down their Black side you know what I'm

saying!

- > And why shouldn't they they are taught that we were nothing till

the White man came and raped our women....and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted

- >
- > Then all the follow up stories compound the original LIES
- >
- > DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE

WORLD STAGE AS SLAVES EVERYWHERE?

- >
- > But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT

JUST ART MATHEMATICS SCIENCE PHILOSOPHY

- > RELIGION
- > ALL SPRANG FROM THE BLACK MAN!!!
- >
- > This is not to boast we apparently are the oldest people we should

be advanced!

- >
- > In groups like this we really ain't trying to hear about how we

were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!

- >
- >
- > !
- >
- > peace
- >
- >
- >
- >
- > "Omar E. Vega" wrote:
- >
- > Osirica,
- >
- > The problem is that you consider a Mulatto a Black person. A

mulatto

- > is as much White as Black.
- >
- > So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.
- >
- > You can add either way:
- >
- > 1/4 white + 1/2 mulatto = 3/4 white !
- >
- > 1/4 black + 1/4 mulatto = 3/4 black !
- >
- > or just say 1/2 white and 1/2 black genes.

>  
> *That's the crazy math of racial classifications.*  
>  
> *And Black is not the bigger part there. Cuban is the bigger part.*  
>  
> *Regards,*  
>  
> *Omar Vega*  
>  
>  
>  
> --- [In Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>  
> *1/2 and 1/2? No.*  
>  
> *You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%*  
>  
> *Come on, 2/3 BLACK and less than 1/3 "white".*  
>  
> *You can do it Omar, you gotta accept that Black is the bigger*

part.

>  
> --- [In Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

>>>  
>>> *Osirica,*  
>>>  
>>> *Yes I agree. I agree. I agree!*  
>>>  
>>> *You are not lying about Cuba at all. Cuba is about 1/2 Black*

and

> 1/2  
>>> *White (few native blood remain). Most people is mulatto. And*  
> *Cuban is*  
>>> *a Latin Country as well.*  
>>>  
>>> *And Blacks are one of the three main sources of the Latin*  
> *American*  
>>> *culture.*  
>>>  
>>> *And I agree also that many Latinos deny their past. Many*

believe

> *they*  
>>> *are whites, although the aspect say different. Most have same*  
> *degree*  
>>> *of Native or Black ancestry. But there are also large numbers*

of

>>> *whites in Latin America. Not all of them rich people; actually*  
> *most*  
>>> *of them are poors.*  
>>>  
>>> *Regards,*  
>>>  
>>> *Omar Vega*  
>>>  
>>> --- [In Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"

wrote:

>>>>  
>>>> *What you SHOULD have said Vega, was this: "Yes Osirica, you*

are

>>>> *right,*  
>>>> *that Cuban woman is crazy, she makes lies about Cuba."*  
>>>>  
>>>>> *But no, you go into disputing me on a point that I do not even*  
>>>>> *dispute. I know that Cubans are Latinos. Being Latino or*  
> *Hispanic*  
>>> *has*  
>>>> *nothing to do with being Black or not being Black.*  
>>>>  
>>>>> *Nice long response of yours, but you were basically trying to*  
> *make*  
>>>>> *people think I am saying something that I did not say.*  
>>>>>  
>>>>> --- [In Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>>  
>>>>>> *Ha ha ha. you asked "what do I want?"*  
>>>>>>  
>>>>>>> *Am I just not letting the damn thing go?*  
>>>>>>>  
>>>>>>>> *Ok go ahead and believe that Castro imported Black slaves*  
> *from*

>>> Haiti.  
>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
> people  
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>>>>>> Cuba is as Latin or Hispanic as any other Latin Country

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>>>>>> continent. And is one of our favorite ones. His

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>>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban

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>>> culture is  
>>>>>>> directly related with Spain. These has been enriched by

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>>> culture  
>>>>>>> of the Black people as well, forming that unique and  
> colorful  
>>> Cuban  
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>>>>>>> It is RIDICULOUS to force people to CHANGE its culture

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> aryan  
>>>>> agenda, for the pan-yellow agenda (japaneses), and also  
> will be  
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>>>>> any other agenda.  
>>>>>  
>>>>> You can convince about it to peoples living in fragmented  
>>> countries,  
>>>>> like the US, where every single group lives isolated from  
> the  
>>> rest.  
>>>>> In other countries identity is also one's nationality;  
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>>> land.  
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> over  
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>>>>>  
>>>>>> "White latinos" is the worst label. There are just

Latinos.

> A  
>>> proud  
>>>>>> and very hard headed people, amigo. Proud of its past

which

> is  
>>> very  
>>>>>> rich and that derivates from peoples of the Americas,  
> Europe,  
>>> Africa  
>>>>>> and Asia.  
>>>>>  
>>>>>> But for Latinos, the past is not the most important

thing,

> but  
>>> what  
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> building  
>>> for our  
>>>>>> families and our people.  
>>>>>  
>>>>>> We are an universal people; that's the meaning of "La

Raza".

>>>>>  
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>>>>>> Regards,  
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>>>>>> wrote:  
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> ideas  
>>> to  
>>>>>>> explain why my own country is Black. It obviously

matters

> a  
>>> lot more  
>>>>>>> to you and your mom than it does to me, else you would  
> just  
>>> admit  
>>>>>>> that  
>>>>>>> Cuba has always been Black."  
>>>>>>>  
>>>>>>> I hope the people in here can see that the PSYCHOLOGY

of

> this  
>>>>>>> ridiculous position of hers is identical to the  
> PSYCHOLOGY of  
>>> those  
>>>>>>> that argue against Black Egyptians.  
>>>>>>>  
>>>>>>> I just had to throw this out there to remind us that

all

> over  
>>> the  
>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>> italians) of  
>>>>>>> various live in a miseducated world. And that the  
> Lefkowitzes  
>>> of  
>>>>>>> that  
>>>>>>> world are hypocritical to even begin to criticize  
> Afrocentric  
>>>>>>> education.  
>  
>  
>



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| 16372|2005-03-25 11:51:51|anthony clements|Re: Racism alive ... African heritage|

Omar I'm just making it simple KMT being the first civilization was obviously where ALL sciences sprang from I think people just don't want to see what the puzzle clearly states civilization began in AFRICA so therefore ALL manner of civility CAME FROM A BLACK MAN it really is simple to me don't hate the playa hate the truth!

◆  
The heart of Euro racism is the INability to just make it PLAIN as I just did I'm not being a bigot I'm just stating chronological FACTS!

◆  
Your problem with hearing that comes from the same place it comes from in a white man I CANNPT ACCEPT THAT ALL AMNNER OF WRITING< SCIENCES< ART

◆  
Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!

HELL, EVEN WE BLACKS HAVE A PROBLEM SAYING IT ◆ WE FREAKIN SCARED OF HOW CRAZY THE WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!!

◆  
But the minute ALL peoples are able to accept this simple truth is the minute that we ALL can be at peace!

◆  
But it is only the order in which science and history says it is!

◆  
CIVILIZATION IN ALL ITS FORMS CAME FROM AFRICA!

◆  
Of course people all over are capable I'm just saying we were first in AFRICA and it spread.

◆  
Peace

◆  
◆  
◆

"Omar E. Vega" wrote:

Hi Anthony,

I don't think African heritage is laughable at all. The problem is you can't force people to identify with something if they don't want to.

In my case, I am interested in Africa because I KNOW about the contributions of that continent to the world. I don't accept the idea that Africa is the root of everything, but I DO KNOW Africans have contributed with many things to the world civilization.

the > ALL SPRANG FROM THE BLACK MAN!!!

That idea is just not true. The progress of mankind is the heritage of peoples around the world, not just a single group. I know that the so called "white" man has claimed every invention for themselves, but that is false as well, and it can be proven wrong. The idea that just a single group has contributed is plainly wrong and distort history.

All people came from Africa, and they spread from there to conquer the world. That's something that educated people knows.

That every human society is able to produce marvellous things is something that is already know. The only people that believe otherwise are the bigots.

I believe the main problem of the North American Blacks is the discrimination they have suffered in the hands of the germanic Americans. But the germanics discriminate against everyone, not only the Blacks. However, notwithstanding all those discriminations, Blacks of the United States have had quite a lot of achievements since the last century. The whole world knows about North American Blacks, their arts, inventions, and history.

Beside, African civilizations South of the Sahara are more than enough for proving the world the value of the Black people. If the world knew more about it, the perspective will be different.

We hear a lot about India, the Olmecs, the Moors. Those are other peoples histories, and they are the origin of many discussions. But we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu or the Zulues.

Why is that? Why even Blacks of the Americas downplay that region of Africa? How come the world will ever know about the past of the North American slaves if you don't get focussed in those parts of Africa from where the ancestors directly came! The regions of South West Sahara have a lot of history to tell. There may be lots of important things waiting to be discovered by the archeologists. There sleeps a source of pride for the Black peoples of the Americas.

And the whites? First thing you must ask yourselves is which whites. If you people are thinking about the germanic Americans, I would tell you. You are not alone in your hate. Most people on this planet hate "gringos".

And you are wrong about the way people see mulattos outside the Anglo Saxon world. In South America, at least, we find the Mulatta to be the most attractive woman of all. And we dream with Sonia Braga.

History is complex and societies are also complex. Generalizations are easy.

Regards,

Omar Vega

--- In Ta\_Seti@yahooogroups.com, anthony clements wrote:

> That's not a problem Omar,

>◆

> I think it is a reality and yes it is a dilemma for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...

>◆

> I think more Black find it a little laughable because the mulatto clings to a white heritage that pretty much sees them as TAINTED GOODS...

>◆

> In the Atlantic slave trade according to the special on 13 the mulattos were shipped out to be sold just like the BLACKS!

>◆

> And that was and pretty much IS the "respect" and acknowledgement you gits from yo White mammy or Pappy!

>◆

> What is more disgracefull is just like their parents many of these mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well..

>◆

> So you see we get it comin and going from whites and pseudo whites!

>◆

> Most very one wants to play down their Black side you know what I'm saying!

> And why shouldn't they they are taught that we were nothing till the White man came and raped our women....and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted

>◆

> Then all the follow up stories compound the original LIES

>◆

> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?

>◆

> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY

> RELIGION

> ALL SPRANG FROM THE BLACK MAN!!!

>◆

> This is not to boast we apparently are the oldest people we should be advanced!

>◆

> In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!

>◆

>◆

> !

>◆

> peace

>◆

>◆

>

>

> "Omar E. Vega" wrote:

>

> Osirica,

>

> The problem is that you consider a Mulatto a Black person. A mulatto

> is as much White as Black.

>

> So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.

>

> You can add either war:

>

> 1/4 white + 1/2 mulatto = 3/4 white !

>

> 1/4 black + 1/4 mulatto = 3/4 black !

>

> or just say 1/2 white and 1/2 black genes.

>

> That's the crazy math of racial classifications.

>

> And Black is not the bigger part there. Cuban is the bigger part.

>

> Regards,

>

> Omar Vega

>

>

>

> --- In Ta\_Seti@yahooogroups.com, "osirica" wrote:

>

> > 1/2 and 1/2? No.

>

>

> > You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.

>

>

> > Come on, 2/3 BLACK and less than 1/3 "white".

```

> >
> > You can do it Omar, you gotta accept that Black is the bigger
part.
> >
> > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
wrote:
> > >
> > > Osirica,
> > >
> > > Yes I agree. I agree. I agree!
> > >
> > > You are not lying about Cuba at all. Cuba is about 1/2 Black
and
> > > 1/2
> > > White (few native blood remain). Most people is mulatto. And
> > > Cuban is
> > > a Latin Country as well.
> > >
> > > And Blacks are one of the three main sources of the Latin
> > > American
> > > culture.
> > >
> > > And I agree also that many Latinos deny their past. Many
believe
> > > they
> > > are whites, although the aspect say different. Most have same
> > > degree
> > > of Native or Black ancestry. But there are also large numbers
of
> > > whites in Latin America. Not all of them rich people; actually
> > > most
> > > of them are poors.
> > >
> > >
> > > Regards,
> > >
> > > Omar Vega
> > >
> > > --- In Ta_Seti@yahoogroups.com, "osirica"
wrote:
> > > >
> > > > What you SHOULD have said Vega, was this: "Yes Osirica, you
are
> > > > right,
> > > > that Cuban woman is crazy, she makes lies about Cuba."
> > > >
> > > > But no, you go into disputing me on a point that I do not even
> > > > dispute. I know that Cubans are Latinos. Being Latino or
> > > > Hispanic
> > > > has
> > > > nothing to do with being Black or not being Black.
> > > >
> > > > Nice long response of yours, but you were basically trying to
> > > > make
> > > > people think I am saying something that I did not say.
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "osirica"
> > > > wrote:
> > > > >
> > > > > Ha ha ha. you asked "what do I want?"
> > > > >
> > > > > Am I just not letting the damn thing go?
> > > > >
> > > > > Ok go ahead and believe that Castro imported Black slaves
> > > > > from
> > > > > Haiti.
> > > > > I'm sooo sorry, what on EARTH was I thinking, expecting
> > > > > people
> > > > > like
> > > > > you to be sensible and honest about history.
> > > > >
> > > > > MY SINCEREST APOLOGIES, please go ahead and teach and
promote
> > > > > more
> > > > > silliness!
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"

> > > wrote:
> > > > >
> > > > > Dear Friend,
> > > > >
> > > > > What do you want? That we stop considering Cuba a Latin
> > > > > American
> > > > > country? A brother country? A part of the Hispanic world?
> > > > >
> > > > > Cuba is as Latin or Hispanic as any other Latin Country
in
> > > the
> > > > > continent. And is one of our favorite ones. His
literature,
> > > > > music and
> > > > >
> > > > >
> > > > > arts are superb, and it has contributed quite a lot to
the
> > > > > > development of the Latin American cultural production.
> > > > > >
> > > > > > Republica Dominicana, Cuba and Brazil, in that order, are
> > > the
> > > > > > countries in Latin America were Black peoples are
> > > > > > predominant.
> > > > > In
> > > > > > none of those countries Black people is the absolute
> > > > > > majority,
> > > > > > because Mulattos form the largest proportion of the
> > > > > > population,
> > > > > > and
> > > > > > both Black and White populations are minority.
> > > > > >
> > > > > > But identity, my friend, is another matter. One doesn't

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```

get
> its
>>>>> identity from the color of skin of the shape of the hair.
>>> People get
>>>>> identity from history, religion, language and traditions,
>>> specially
>>>>> those that come from parents and relatives.
>>>>>
>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban
musicians.
>>> They play
>>>>> similar styles of music. Guess which is Black and which
is
>>> White just
>>>>> by listening to what they sing!
>>>>>
>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba was
> the
>>> last
>>>>> colony Spain lost in the Americas. All its literature and
>>> culture is
>>>>> directly related with Spain. These has been enriched by
the
>>> culture
>>>>> of the Black people as well, forming that unique and
> colorful
>>> Cuban
>>>>> society.
>>>>>
>>>>> It is RIDICULOUS to force people to CHANGE its culture
just
>>> because
>>>>> somebody claims that Culture is the same as Race.
>>>>>
>>>>> Race is the hardware. Culture is the software.
>>>>>
>>>>> It is also RIDICULOUS to force people to change the
> identity
>>>>> associated with their LAND (or nation) to a abstract
>>> international
>>>>> racial identity. It was ridiculous (and tragic) for the
> aryan
>>>>> agenda, for the pan-yellow agenda (japaneses), and also
> will be
>>> for
>>>>> any other agenda.
>>>>>
>>>>> You can convince about it to peoples living in fragmented
>>> countries,
>>>>> like the US, where every single group lives isolated from
> the
>>> rest.
>>>>> In other countries identity is also one's nationality;
> one's
>>> land.
>>>>>
>>>>> People get their identity from the land they live.
>>>>>
>>>>>> I just had to throw this out there to remind us that
all
> over
>>> the
>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,
>>> italians) of
>>>>>
>>>>>> Mediterraneas never say they were whites! Mediterraneans
> called
>>>>>> whites the barbarians and they still believe nordics are
>>> barbarians!!
>>>>>
>>>>>> Why do you want to claim Jews, White latinos, arabs and
>>> italians for
>>>>>> the Black race? These people have their own cultures and
a
> very
>>> long
>>>>>> past. They don't suffer identity problems at all.
>>>>>
>>>>>> "White latinos" is the worst label. There are just
Latinos.
> A
>>> proud
>>>>>> and very hard headed people, amigo. Proud of its past
which
> is
>>> very
>>>>>> rich and that derivates from peoples of the Americas,
> Europe,
>>> Africa
>>>>>> and Asia.
>>>>>
>>>>>> But for Latinos, the past is not the most important
thing,
> but
>>> what
>>>>>> we are as individuals, and what is the future we are
> building
>>> for our
>>>>>> families and our people.
>>>>>
>>>>>> We are an universal people; that's the meaning of "La
Raza".
>>>>>
>>>>>
>>>>>> Regards,
>>>>>
>>>>>> Omar Vega
>>>>>
>>>>>> wrote:
>>>>>
>>>>>>> Yes, we had a discourse in here a few days back with

```

```

> someone
> > > from
> > > > > Latin America.♦ The poor guy seemed to want to tell us
> that
> > > racism
> > > > > isn't really a problem amongst his people.
> > > > >
> > > > > I was just talking to someone from Cuba. A Cuban who
does
> not
> > > > > consider
> > > > > herself Black in any way. We came across the subject of
> her
> > > country,
> > > > > and♦ how it became predominantly Black.
> > > > >
> > > > > Apparently according to her non-black-cuban mother:
Fidel
> > > Castro
> > > > > imported slaves from Haiti after the Communist
> revolution.
> > > > >
> > > > > When I explained the impossibility of this, she
insisted.
> > > After all
> > > > > she was RAISED in Cuba.
> > > > >
> > > > > I explained that the blockade, the lack of attention,
the
> > > lack of
> > > > > proof, et cetera.... Eventually she said that there
have
> been
> > > black
> > > > > people there, just not a majority until Castro.
> > > > >
> > > > > We discussed further back and forth. She explained that
> > > Castro didnt
> > > > > import "millions" just a few thousand or so. My
response,
> it
> > > would
> > > > > TAKE millions for her fantasy story to be true.
> > > > >
> > > > > After some time, she asked me why does it matter what
> race
> > > they
> > > > > were?
> > > > >
> > > > > My response was this: "I'm not the one making up crazy
> ideas
> > > to
> > > > > explain why my own country is Black. It obviously
matters
> a
> > > lot more
> > > > > to you and your mom than it does to me, else you would
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> > > > > that
> > > > > Cuba has always been Black."
> > > > >
> > > > > I hope the people in here can see that the PSYCHOLOGY
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| 16374|2005-03-25 12:06:55|Omar E. Vega|Re: Racism alive ... African heritage|  
Hi,

Egypt and Summer were the first. Nobody doubt it.  
Those were the first civilizations the world new. Summer was a  
collection of city states. Egypt was the first state. I believe every  
educated man knows it.

Egypt is in Africa. Many of the Egyptians of the past and present  
look Black. I believe most people knows that.

The Greeks acknowledge the debt with Egypt as well.

Many of the inventions of the "white" man came from China. The  
religion of the "white" man came from Palestina. The alphabet of  
the "white" man came from Tiro. The first "european" culture appeared  
in the middle of the Mediterraneo, halfway from europe and africa.  
Even Europe, the goddess, was phoenician.

So, what is the problem with that.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
wrote:

> Omar I'm just making it simple KMT being the first civilization was

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in AFRICA and it spread.

>

> Peace

>

>

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> Hi Anthony,

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> I don't think African heritage is laughable at all. The problem is

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> contributions of that continent to the world. I don't accept the

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> since the last century. The whole world knows about North American  
> Blacks, their arts, inventions, and history.  
>  
> Beside, African civilizations South of the Sahara are more than  
> enough for proving the world the value of the Black people. If the  
> world knew more about it, the perspective will be different.  
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> peoples histories, and they are the origin of many discussions. But  
> we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu

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>  
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> American slaves if you don't get focussed in those parts of Africa  
> from where the ancestors directly came! The regions of South West  
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> If you people are thinking about the germanic Americans, I would

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> hate "gringos".  
>  
> And you are wrong about the way people see mulattos outside the

Anglo

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>  
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> *mulatto...*  
> >  
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> *clings to a white heritage that pretty much sees them as TAINTED*  
> *GOODS...*  
> >  
> > *In the Atlantic slave trade according to the special on 13 the*  
> *mulattos were shipped out to be sold just like the BLACKS!*  
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> > *And that was and pretty much IS the "respect" and acknowledgement*  
> *you gits from yo White mammy or Pappy!*  
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*these*

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*I'm*

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> *that time cuz we know plenty about the slavery that happened right*  
> *here in this country!*  
> >  
> >  
> > *!*  
> >  
> > *peace*  
> >  
> >  
> >  
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> >  
> > *Osirica,*  
> >  
> > *The problem is that you consider a Mulatto a Black person. A*  
> *mulatto*  
> > *is as much White as Black.*  
> >  
> > *So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.*  
> >  
> > *You can add either way:*  
> >  
> >  $1/4 \text{ white} + 1/2 \text{ mulatto} = 3/4 \text{ white} !$   
> >  
> >  $1/4 \text{ black} + 1/4 \text{ mulatto} = 3/4 \text{ black} !$   
> >  
> > *or just say 1/2 white and 1/2 black genes.*  
> >  
> > *That's the crazy math of racial classifications.*  
> >  
> > *And Black is not the bigger part there. Cuban is the bigger part.*  
> >  
> > *Regards,*  
> >



>> Omar Vega  
 >>  
 >>  
 >>  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 >>>  
 >>> 1/2 and 1/2? No.  
 >>>  
 >>> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%  
 >>>  
 >>> Come on, 2/3 BLACK and less than 1/3 "white".  
 >>>  
 >>> You can do it Omar, you gotta accept that Black is the bigger  
 > part.  
 >>>  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
 > wrote:  
 >>>>  
 >>>> Osirica,  
 >>>>  
 >>>> Yes I agree. I agree. I agree!  
 >>>>  
 >>>> You are not lying about Cuba at all. Cuba is about 1/2 Black  
 > and  
 >> 1/2  
 >>>> White (few native blood remain). Most people is mulatto. And  
 >> Cuban is  
 >>>> a Latin Country as well.  
 >>>>  
 >>>> And Blacks are one of the three main sources of the Latin  
 >> American  
 >>>> culture.  
 >>>>  
 >>>> And I agree also that many Latinos deny their past. Many  
 > believe  
 >> they  
 >>>> are whites, although the aspect say different. Most have same  
 >> degree  
 >>>> of Native or Black ancestry. But there are also large numbers  
 > of  
 >>>> whites in Latin America. Not all of them rich people;

actually

>> most  
 >>>> of them are poors.  
 >>>>  
 >>>>  
 >>>> Regards,  
 >>>>  
 >>>> Omar Vega  
 >>>>  
 >>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 > wrote:  
 >>>>>  
 >>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you  
 > are  
 >>>>> right,  
 >>>>> that Cuban woman is crazy, she makes lies about Cuba."  
 >>>>>  
 >>>>> But no, you go into disputing me on a point that I do not

even

>>>>> dispute. I know that Cubans are Latinos. Being Latino or  
 >> Hispanic  
 >>>>> has  
 >>>>> nothing to do with being Black or not being Black.  
 >>>>>  
 >>>>> Nice long response of yours, but you were basically trying

to

>> make  
 >>>>> people think I am saying something that I did not say.  
 >>>>>  
 >>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 > wrote:  
 >>>>>>  
 >>>>>> Ha ha ha. you asked "what do I want?"  
 >>>>>>  
 >>>>>> Am I just not letting the damn thing go?  
 >>>>>>  
 >>>>>> Ok go ahead and believe that Castro imported Black slaves  
 >> from  
 >>>> Haiti.  
 >>>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
 >> people  
 >>>> like  
 >>>>>> you to be sensible and honest about history.  
 >>>>>>  
 >>>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
 > promote  
 >> more  
 >>>>>>> silliness!  
 >>>>>>>

>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>  
>>>> wrote:  
>>>>>>  
>>>>>> Dear Friend,  
>>>>>>  
>>>>>>> What do you want? That we stop considering Cuba a Latin  
>>>> American  
>>>>>>> country? A brother country? A part of the Hispanic

world?

>>>>>>>  
>>>>>>> Cuba is as Latin or Hispanic as any other Latin Country  
> in  
>> the  
>>>>>>> continent. And is one of our favorite ones. His  
> literature,  
>>>> music and  
>>>>>  
>>>>>  
>>>>>>> arts are superb, and it has contributed quite a lot to  
> the  
>>>>>>> development of the Latin American cultural production.  
>>>>>>>  
>>>>>>> Republica Dominicana, Cuba and Brazil, in that order,

are

>> the  
>>>>>>> countries in Latin America were Black peoples are  
>> predominant.  
>>>> In  
>>>>>>> none of those countries Black people is the absolute  
>> majority,  
>>>>>>> because Mulattos form the largest proportion of the  
>> population,  
>>>> and  
>>>>>>> both Black and White populations are minority.  
>>>>>>>  
>>>>>>> But identity, my friend, is another matter. One doesn't  
> get  
>> its  
>>>>>>> identity from the color of skin of the shape of the

hair.

>>>> People get  
>>>>>>> identity from history, religion, language and

traditions,

>>>> specially  
>>>>>>> those that come from parents and relatives.  
>>>>>>>  
>>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban  
> musicians.  
>>>> They play  
>>>>>>> similar styles of music. Guess which is Black and which  
> is  
>>>> White just  
>>>>>>> by listening to what they sing!  
>>>>>>>  
>>>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba

was

>> the  
>>>> last  
>>>>>>> colony Spain lost in the Americas. All its literature

and

>>>> culture is  
>>>>>>> directly related with Spain. These has been enriched by  
> the  
>>>> culture  
>>>>>>> of the Black people as well, forming that unique and  
>> colorful  
>>>> Cuban  
>>>>>>> society.  
>>>>>>>  
>>>>>>> It is RIDICULOUS to force people to CHANGE its culture  
> just  
>>>> because  
>>>>>>> somebody claims that Culture is the same as Race.  
>>>>>>>  
>>>>>>> Race is the hardware. Culture is the software.  
>>>>>>>  
>>>>>>> It is also RIDICULOUS to force people to change the  
>> identity  
>>>>>>> associated with their LAND (or nation) to a abstract  
>>>> international  
>>>>>>> racial identity. It was ridiculous (and tragic) for

the

>> *aryan*  
>>>>>> *agenda, for the pan-yellow agenda (japaneses), and also*  
>> *will be*  
>>>>> *for*  
>>>>>> *any other agenda.*  
>>>>>>  
>>>>>> *You can convince about it to peoples living in*

*fragmented*

>>>> *countries,*  
>>>>>> *like the US, where every single group lives isolated*

*from*

>> *the*  
>>>> *rest.*  
>>>>>> *In other countries identity is also one's nationality;*  
>> *one's*  
>>>> *land.*  
>>>>>>  
>>>>>> *People get their identity from the land they live.*  
>>>>>>  
>>>>>>> *I just had to throw this out there to remind us that*  
> *all*  
>> *over*  
>>>> *the*  
>>>>>>>> *world, the pseudo-whites (Jews, white latinos, arabs,*  
>>>> *italians) of*  
>>>>>>>  
>>>>>>> *Mediterraneas never say they were whites!*

*Mediterraneas*

>> *called*  
>>>>>> *whites the barbarians and they still believe nordics*

*are*

>>>> *barbarians!!*  
>>>>>>>  
>>>>>>>> *Why do you want to claim Jews, White latinos, arabs and*  
>>>> *italians for*  
>>>>>>> *the Black race? These people have their own cultures*

*and*

> *a*  
>> *very*  
>>>> *long*  
>>>>>>> *past. They don't suffer identity problems at all.*  
>>>>>>>  
>>>>>>>> *"White latinos" is the worst label. There are just*  
> *Latinos.*  
>> *A*  
>>>> *proud*  
>>>>>>>> *and very hard headed people, amigo. Proud of its past*  
> *which*  
>> *is*  
>>>> *very*  
>>>>>>> *rich and that derivates from peoples of the Americas,*  
>> *Europe,*  
>>>> *Africa*  
>>>>>>>> *and Asia.*  
>>>>>>>>  
>>>>>>>> *But for Latinos, the past is not the most important*  
> *thing,*  
>> *but*  
>>>> *what*  
>>>>>>>> *we are as individuals, and what is the future we are*  
>> *building*  
>>>> *for our*  
>>>>>>>> *families and our people.*  
>>>>>>>>  
>>>>>>>> *We are an universal people; that's the meaning of "La*  
> *Raza".*  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> *Regards,*  
>>>>>>>>  
>>>>>>>> *Omar Vega*  
>>>>>>>>  
>>>>>>>>>wrote:  
>>>>>>>>>  
>>>>>>>>>> *Yes, we had a discourse in here a few days back with*  
>> *someone*  
>>>> *from*  
>>>>>>>>> *Latin America. The poor guy seemed to want to tell*

*us*

>> *that*  
>>>> *racism*  
>>>>>>>> *isn't really a problem amongst his people.*  
>>>>>>>>>  
>>>>>>>>>> *I was just talking to someone from Cuba. A Cuban who*  
> *does*

>> not  
>>>>>> consider  
>>>>>> herself Black in any way. We came across the subject

of

>> her  
>>>> country,  
>>>>>>> and how it became predominantly Black.  
>>>>>>>  
>>>>>>> Apparently according to her non-black-cuban mother:  
> Fidel  
>>>> Castro  
>>>>>>> imported slaves from Haiti after the Communist  
>> revolution.  
>>>>>>>  
>>>>>>> When I explained the impossibility of this, she  
> insisted.  
>>>> After all  
>>>>>>> she was RAISED in Cuba.  
>>>>>>>  
>>>>>>> I explained that the blockade, the lack of attention,  
> the  
>>>> lack of  
>>>>>>> proof, et cetera.... Eventually she said that there  
> have  
>> been  
>>>> black  
>>>>>>> people there, just not a majority until Castro.  
>>>>>>>  
>>>>>>> We discussed further back and forth. She explained

that

>>>> Castro didnt  
>>>>>>> import "millions" just a few thousand or so. My  
> response,  
>> it  
>>>> would  
>>>>>>> TAKE millions for her fantasy story to be true.  
>>>>>>>  
>>>>>>> After some time, she asked me why does it matter what  
>> race  
>>>> they  
>>>>>>> were?  
>>>>>>>  
>>>>>>> My response was this: "I'm not the one making up

crazy

>> ideas  
>>>> to  
>>>>>>> explain why my own country is Black. It obviously  
> matters  
>> a  
>>>> lot more  
>>>>>>> to you and your mom than it does to me, else you

would

>> just  
>>>> admit  
>>>>>>> that  
>>>>>>> Cuba has always been Black."  
>>>>>>>  
>>>>>>> I hope the people in here can see that the PSYCHOLOGY  
> of  
>> this  
>>>>>>> ridiculous position of hers is identical to the  
>> PSYCHOLOGY of  
>>>> those  
>>>>>>> that argue against Black Egyptians.  
>>>>>>>  
>>>>>>> I just had to throw this out there to remind us that  
> all  
>> over  
>>>> the  
>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>>> italians) of  
>>>>>>> various live in a miseducated world. And that the  
>> Lefkowitzes  
>>>> of  
>>>>>>> that  
>>>>>>> world are hypocritical to even begin to criticize  
>> Afrocentric  
>>>>>>> education.  
>>  
>>  
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| 16376|2005-03-25 12:18:41|Mahari|Re: Fwd: Omar ... Omar Response (Olmec code was broken)|

If you think these people look like the Olmecs  
I can see why you are so happy with the Spanish  
and the world racial situation. You can't tell who's  
doing what to whom because you can't see the  
difference between peoples.  
It might be a good thing for interaction between the  
races but it does nothing to put history in true perspective  
or to go about making necessary changes.  
You would have to be told which groups are which.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTTP,  
Mahari

--- On Thu 03/24, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 03:51:28 -0000  
**Subject:** [Ta\_Seti] Re: Fwd: Omar ... Omar Response (Olmec code was broken)

Hi friend,

The thesis of Leo Wiener is wrong. He did not know at the time he  
wrote it (1920s), but once Olmec writing would be deciphered. And it  
is a Native American language after all. Directly related to Maya.

[http://milo.usu.edu/anthro/origins\\_of\\_writing/olmec\\_writing/index.html](http://milo.usu.edu/anthro/origins_of_writing/olmec_writing/index.html)

"George Stuart described the linguistic feat of Justeson and Kaufman  
in comparing it to being "like using Italian and Spanish to  
reconstruct Latin" (Stuart 1993: 109). Progress was made in the  
understanding of the script, and a similarity was noted in the  
characteristics of later Mayan writing"

Has you see, Mayan was used to break the code. And natives of  
Guatemala where the ones that help to break Maya writing as well.  
Because they still speak the language of the Mayan.

By the way, take a look at the oriental faces of certain figures.  
And look at the "wrestler"; he looks european.

And please see these people. They are the real Olmecs. Look at their  
features.

[http://www.culturefocus.com/guatemala\\_maya.htm](http://www.culturefocus.com/guatemala_maya.htm)

And here there are the opinions of archeologists,

<http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73>

And now, I would prefer to talk about Africa now, please. I want to  
talk about Egypt, Nigeria, Zimbabwe and other marvelous places in  
Africa the world should know better.

Regards,

Omar Vega

-- In Ta\_Seti@yahoogroups.com, clyde winters wrote:

> Hi Omar

> When will you comment on this post.

>

> Leo Wiener in Africa and the Discovery of

> America, made the discovery that the characters on the

> Tuxtla statuette were of Malinke-Bambara origin. This

> was a striking discovery. This artifact, along with

> other engraved Olmec artifacts is credible evidence

> that the Olmec probably came from Africa. This leads

> to the hypothesis that if writing was created first by

> African Olmec, the term used for writing will be of

> African origin.

> There is a clear African substratum for the origin

> of writing among the Maya (Wiener, 1922). All the

> experts agree that the Olmec people gave the Maya

> people writing. Mayanist also agree that the

> Proto-Maya term for writing was \*c'ibb' or \*c'ib'.

>

Figur

e

> 1. Mayan Terms for Writing

> Yucatec c'ib' Chorti c'ibb'a Mam

> c'ib'at

> Lacandon c'ib' Chol c'hb'an Teco

> c'ib'a

> Itza c'ib' Chontal c'ib' Ixil

> c'ib'

> Mopan c'ib' Tzeltalan c'ib'

> Proto-Term for write \*c'ib'

>

> The Mayan /c/ is often pronounced like the hard

> Spanish /c/ and has a /s/ sound. Brown (1991) argues

> that \*c'ibb' may be the ancient Mayan term for writing

> but, it can not be Proto-Mayan because writing did not

> exist among the Maya until 600 B.C. This was 1500

> years after the break up of the Proto-Maya (Brown,

> 1991). This means that the Mayan term for writing was

> probably borrowed by the Maya from the inventors of

> the Mayan writing system.

> The Mayan term for writing is derived from the

> Manding term

> \*se'be. Below are the various terms for writing used

> by the Manding/Mande people for writing.

>

Figur

e

> 2. Manding Term for Writing

> Malinke se'be Serere safe

> Bambara se'be Susu se'be

> Dioula se'we' Samo se'be

> Sarakole safa W. Malinke safa

> Proto-Term for writing \*se'be , \*saf?

>

> Brown has suggested that the Mayan term c'ib'

> diffused from the Cholan and Yucatecan Maya to the

> other Mayan speakers. This term is probably derived

> from Manding \*Se'be which is analogous to \*c'ib'. This

> would explain the identification of the Olmec or

> Xi/Shi people as Manding speakers.

> The Manding origin for the Mayan term for writing

> , leads to a corollary hypothesis. This hypothesis

> stated simply is that an examination of the Mayan

> language will probably indicate a number of

> Olmec-Manding loans in Mayan.

> Lyle Campbell and Terrence Kaufman have proposed

> that the Olmec spoke a Mixe-Zoquean speech, while

> Manrique Casteneda believes that they spoke a Mayan

> language. Most researchers believe that the Olmec

> spoke one of the Otomanguean languages which include

> Zapotec, Mixtec and Otomi, to name a few.

> Marcus is a strong advocate of the Otomangue

> hypothesis. Marcus believes that the Olmec spoke an

> Otomanguean language and also practiced the

> Proto-Otomangue religion.

> The hypothesis that the Olmec spoke an Otomanguean

> language is not supported by the contemporary spatial

> distribution of languages spoken in the

> Tabasco/Veracruz area. Thomas A. Lee noted that

> "...closely Mixe, Zoque and Popoluca languages are

> spoken in numerous village in a mixed manner having

> little or no apparent semblance of linguistic or

> spatial unity. The general assumption, made by the few

> investigators who have considered the situation, is

> that the modern linguistic pattern is a result of the

> disruption of an old homogeneous language group by

> more powerful neighbors or invaders..."

> Coe, Tate and Pye mention 1200 BC as a terminal

> date in the rise of Olmec civilization. This is

> interesting. For example, the linguistic evidence of

> Morris Swadesh in The language of the archaeological

> Huastecs (Notes on Middle American Archaeology and

> Ethnography, no.114, 1953) indicates that the Huastec

> and Mayan speakers were separated around 1200 BC by a

> new linguistic group. This implies that if my

> hypothesis for African settlers of Mexico wedged in

> between this group 3000 years ago, we can predict that

> linguistic evidence would exist in these languages to

> support this phenomena among contemporary

> Meso-American languages.

> To test this hypothesis I compared lexical items

> from the Malinke-Bambara languages, and Mayan, Otomi

> and Taino languages (see :

> <http://www.geocities.com/Athens/Academy/8919/yquiche.htm>

> Some people claim that the Olmec probably spoke a

> Mixe language, given the relationship between the

> following words and the Mayan words. But as you can

> see below these words also find cognate forms in

> Malinke ?Bambara.

> Linguistic Evidence

- > Mixe English Mayan
- > Malinke-Bambara
- > \*koya tomato ko:ya
- > koya
- > \*cumah gourd kuum
- > kula
- > \*ciwa squash c'iwan
- > si
- > to:h rain to
- > tyo, dyo
- > \*na deer me
- > mna 'antelope'
- > kok maize co
- > ka
- > Mixe ta:k kam 'land of cultivation'
- > Malinke-Bambara ta ka ga 'place for plant
- > cultivation'
- > The Mayan and Malinke-Bambara languages share many
- > other terms as listed below.
- > English Chol Yucatec
- > Malinke
- > Earth caban cab ka
- > Sky chan caan Sa,
- > kan
- > Serpent chan caan Sa,
- > kan
- > Sun kin, cin kin, cin kle
- > Holy ch'uk k'uk ko
- > Holy ba ba ba
- > Write c'ib' c'ib'
- > sebe
- > Chief kuk ku
- > In a recent article in article by S.D. Houston and
- > M.D. Coe, "Has Isthmian writing been deciphered?",
- > Mexicon 25 (December 2003), these researchers
- > attempted to read Epi-Olmec inscriptions using the
- > decipherment of Justeson/Kaufman and found the reading
- > of the text was impossible. This supports my earlier
- > articles showing that the Olmec did not speak Mixe.
- > This comparison of words used by "indigenous"
- > people in the Olmec heartland confirmed cognition
- > between these languages, and suggests a former period
- > of bilingualism among speakers of these languages in
- > ancient times.
- > In other words, in the case of the linguistic
- > variable alone, the proposition of my African origin
- > theory, matches the observed natural phenomena. The
- > predicting power of this theory, confirmed by cognate
- > lexical items in Malinke-Bambara, the Mayan, Otomi and
- > Taino languages, indicates that the theory is
- > confirmed. The ability to reliably predict a
- > linguistic relationship between Malinke-Bambara and
- > Mesoamerican languages, is confirmation of the theory,
- > because the linguistic connections were deducible from
- > prediction.
- > In conclusion, there is abundant evidence for the
- > African origin of the Olmec civilization. We
- > controlled this theory by comparing Malinke-Bambara
- > and Meso-American terms, skeletal evidence, and
- > iconographic representation of the indigenous Mayan
- > people and the Olmec people, and the technology of
- > writing. Each variable proved to be supported of an
- > African origin for the Olmec. This theory was first
- > identified by Leo Wiener who noted the presence of
- > many Malinke-Bambara terms in the cultural, especially
- > religious lexicon of the Aztec and Maya speakers.
- > Since we have predicted reliably this variable of my
- > African origin of the Olmec theory, this variable must
- > be disconfirmed, to "defeat" my hypothesis. Failure to
- > disconfirm this theorem, implies validity of my
- > prediction.
- > In this post I have attempted to demonstrate the
- > difference between science and conjecture. My ability
- > to predict successfully, a linguistic relationship
- > between Malinke-Bambara and Mesoamerican languages,
- > makes it unnecessary to search for a different
- > underlying explanation for the Olmec heads, which look
- > like Africans. They look like Africans, because they
- > were Africans who modeled for the heads.
- > My confirmation of variables in the African
- > origin of Olmec theory indicates the systematic
- > controlled, critical and empirical investigation of
- > the question of African origins of the Olmec. This is
- > validation of the Malinke-Bambara theory first
- > proposed by Leo Wiener, in Africa and the Discovery of
- > America, which presumed relations among the Olmec and
- > Black Africans.
- > This research evidence, illustrates that your view
- > that the Olmec proposition lacks firm evidence is
- > clearly without foundation.
- > Your rejection of the Olmec hypothesis appears
- > to be based on the method of knowing called tenacity,
- > you believe Africans could not have migrated in
- > America in ancient times and that's that. It is clear
- > from your opinion you are basing your ideas on the
- > work of Sertima. You need to read more below are some
- > of my sites that can inform you about the African
- > origin of the Olmecs.
- > <http://www.geocities.com/Athens/Academy/8919/>
- >
- >
- > The migration of Olmec speaking people from
- > Saharan Africa to Meso-America would explain the
- > sudden appearance of the Olmec civilization. The
- > Olmec culture appears suddenly in Meso-America
- >, and archaeologist have failed to find any evidence
- > of incipient Olmec religion and culture in this area.
- > Commenting on this archaeological state of affairs Coe
- > (1989) noted that "... the Olmec mental system, the
- > Olmec art style, and Olmec engineering ability
- > suddenly appeared in full-fledged form about 1200
- > B.C." (p.82).
- > I know you have not read my work, because you
- > constantly maintain that I believe that the ancestors
- > of the Olmec came from West Africa-I believe they came
- > from the Saharan region before it dried up.
- > I hope this discussion of the scientific method and
- > Africans in ancient America can help you gain more





>❖  
> Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!  
>  
> HELL, EVEN WE BLACKS HAVE A PROBLEM SAYING IT❖ WE FREAKIN SCARED OF  
HOW CRAZY THE WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!!  
>❖  
> But the minute ALL peoples are able to accept this simple truth is  
the minute that we ALL can be at peace!  
>❖  
> But it is only the order in which science and history says it is!  
>❖  
> CIVILIZATION IN ALL IT'S FORMS CAME FROM AFRICA!  
>❖  
> Of course people all over are capable I'm just saying we were first  
in AFRICA and it spread.  
>❖  
> Peace  
>❖  
>❖  
>❖  
>  
>  
> "Omar E. Vega" wrote:  
>  
> Hi Anthony,  
>  
> I don't think African heritage is laughable at all. The problem is  
> you can't force people to identify with something if they don't  
want  
> to.  
>  
> In my case, I am interested in Africa because I KNOW about the  
> contributions of that continent to the world. I don't accept the  
idea  
> that Africa is the root of everything, but I DO KNOW Africans have  
> contributed with many things to the world civilization.  
>  
> the > ALL SPRANG FROM THE BLACK MAN!!!  
>  
> That idea is just not true. The progress of mankind is the heritage  
> of peoples around the world, not just a single group. I know that  
the  
> so called "white" man has claimed every invention for themselves,  
but  
> that is false as well, and it can be proven wrong. The idea that  
just  
> a single group has contributed is plainly wrong and distort history.  
>  
> All people came from Africa, and they spread from there to conquer  
> the world. That's something that educated people knows.  
>  
> That every human society is able to produce marvellous things is  
> something that is already know. The only people that believe  
> otherwise are the bigots.  
>  
> I believe the main problem of the North American Blacks is the  
> discrimination they have suffered in the hands of the germanic  
> Americans. But the germanics discriminate against everyone, not  
only  
> the Blacks. However, notwithstanding all those discriminations,  
> Blacks of the United States have had quite a lot of achievements  
> since the last century. The whole world knows about North American  
> Blacks, their arts, inventions, and history.  
>  
> Beside, African civilizations South of the Sahara are more than  
> enough for proving the world the value of the Black people. If the  
> world knew more about it, the perspective will be different.  
>  
> We hear a lot about India, the Olmecs, the Moors. Those are other  
> peoples histories, and they are the origin of many discussions. But  
> we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu  
or  
> the Zulues.  
>  
> Why is that? Why even Blacks of the Americas downplay that region  
of  
> Africa? How come the world will ever know about the past of the  
North  
> American slaves if you don't get focussed in those parts of Africa  
> from where the ancestors directly came! The regions of South West  
> Sahara have a lot of history to tell. There may be lots of  
important  
> things waiting to be discovered by the archeologists. There sleeps  
a  
> source of pride for the Black peoples of the Americas.  
>  
> And the whites? First thing you must ask yourselves is which whites.  
> If you people are thinking about the germanic Americans, I would  
tell  
> you. You are not alone in your hate. Most people on this planet  
> hate "gringos".  
>  
> And you are wrong about the way people see mulattos outside the  
Anglo  
> Saxon world. In South America, at least, we find the Mulatta to be  
> the most attractive woman of all. And we dream with Sonia Braga.  
>  
> History is complex and societies are also complex. Generalizations  
> are easy.  
>  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In Ta\_Seti@yahooogroups.com, anthony clements  
  
> wrote:  
> > That's not a problem Omar,  
> >❖

> > I think it is a reality and yes it is a dilemma for a visible  
> mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
> mulatto...  
> > ♦  
> > I think more Black find it a little laughable because the mulatto  
> clings to a white heritage that pretty much sees them as TAINTED  
> GOODS...  
> > ♦  
> > In the Atlantic slave trade according to the special on 13 the  
> mulattos were shipped out to be sold just like the BLACKS!  
> > ♦  
> > And that was and pretty much IS the "respect" and acknowledgement  
> you gits from yo White mammy or Pappy!  
> > ♦  
> > What is more disracefull is just like their parents many of  
these  
> mulattos proceed to then pull some kinda pseudo-glorified rank on  
> Blacks so then we gots to deal with their dejected racism as well..  
> > ♦  
> > So you see we get it comin and going from whites and pseudo  
whites!  
> > ♦  
> > Most very one wants to play down their Black side you know what  
I'm  
> saying!  
> > And why shouldn't they they are taught that we were nothing till  
> the White man came and raped our women...and lies like that when  
the  
> TRUTH is THEY were savages while we were dining in riches oh how  
the  
> story gets twisted  
> > ♦  
> > Then all the follow up stories compound the original LIES  
> > ♦  
> > DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE  
> WORLD STAGE AS SLAVES EVERYWHERE?  
> > ♦  
> > But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT  
> JUST ART MATHEMATICS SCIENCE PHILOSOPHY  
> > RELIGION  
> > ALL SPRANG FROM THE BLACK MAN!!!  
> > ♦  
> > This is not to boast we apparently are the oldest people we  
should  
> be advanced!  
> > ♦  
> > In groups like this we really ain't trying to hear about how we  
> were slaves in your or anybodies country we are focusing on BEFORE  
> that time cuz we know plenty about the slavery that happened right  
> here in this country!  
> > ♦  
> > ♦  
> > !  
> > ♦  
> > peace  
> > ♦  
> > ♦  
> > ♦  
> > ♦  
> > ♦  
> > "Omar E. Vega" wrote:  
> > ♦  
> > Osirica,  
> > ♦  
> > The problem is that you consider a Mulatto a Black person. A  
> mulatto  
> > is as much White as Black.  
> > ♦  
> > So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
> > ♦  
> > You can add either way:  
> > ♦  
> > 1/4 white + 1/2 mulatto = 3/4 white !  
> > ♦  
> > 1/4 black + 1/4 mulatto = 3/4 black !  
> > ♦  
> > or just say 1/2 white and 1/2 black genes.  
> > ♦  
> > That's the crazy math of racial classifications.  
> > ♦  
> > And Black is not the bigger part there. Cuban is the bigger part.  
> > ♦  
> > Regards,  
> > ♦  
> > Omar Vega  
> > ♦  
> > ♦  
> > ♦  
> > ♦  
> > --- In Ta\_Seti@yahooogroups.com, "osirica" wrote:  
> > ♦  
> > > 1/2 and 1/2? No.  
> > ♦  
> > > You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.  
> > ♦  
> > > Come on, 2/3 BLACK and less than 1/3 "white".  
> > ♦  
> > > You can do it Omar, you gotta accept that Black is the bigger  
> part.  
> > ♦  
> > > --- In Ta\_Seti@yahooogroups.com, "Omar E. Vega"  
> wrote:  
> > > ♦  
> > > Osirica,  
> > > ♦  
> > > Yes I agree. I agree. I agree!  
> > > ♦  
> > > You are not lying about Cuba at all. Cuba is about 1/2 Black  
> and  
> > > 1/2  
> > > White (few native blood remain). Most people is mulatto. And  
> Cuban is  
> > > a Latin Country as well.

```

> > >
> > > And Blacks are one of the three main sources of the Latin
> > American
> > > culture.
> > >
> > > And I agree also that many Latinos deny their past. Many
> believe
> > they
> > > are whites, although the aspect say different. Most have same
> > degree
> > > of Native or Black ancestry. But there are also large numbers
> of
> > > whites in Latin America. Not all of them rich people;
actually
> > most
> > > of them are poors.
> > >
> > >
> > > Regards,
> > >
> > > Omar Vega
> > >
> > > --- In Ta_Seti@yahoogroups.com, "osirica"
> wrote:
> > > >
> > > > What you SHOULD have said Vega, was this: "Yes Osirica, you
> are
> > > > right,
> > > > that Cuban woman is crazy, she makes lies about Cuba."
> > > >
> > > > But no, you go into disputing me on a point that I do not
even
> > > > dispute. I know that Cubans are Latinos. Being Latino or
> > Hispanic
> > > > has
> > > > nothing to do with being Black or not being Black.
> > > >
> > > > Nice long response of yours, but you were basically trying
to
> > make
> > > > people think I am saying something that I did not say.
> > > >
> > > > --- In Ta_Seti@yahoogroups.com, "osirica"
> > wrote:
> > > > >
> > > > > Ha ha ha. you asked "what do I want?"
> > > > >
> > > > > Am I just not letting the damn thing go?
> > > > >
> > > > > Ok go ahead and believe that Castro imported Black slaves
> > from
> > > > Haiti.
> > > > > I'm sooo sorry, what on EARTH was I thinking, expecting
> > people
> > > > like
> > > > > you to be sensible and honest about history.
> > > > >
> > > > > MY SINCEREST APOLOGIES, please go ahead and teach and
> > promote
> > > more
> > > > > silliness!
> > > > >
> > > > > --- In Ta_Seti@yahoogroups.com, "Omar E. Vega"
> >
> > > > wrote:
> > > > >
> > > > > Dear Friend,
> > > > >
> > > > > What do you want? That we stop considering Cuba a Latin
> > > > American
> > > > > country? A brother country? A part of the Hispanic
world?
> > > > >
> > > > > Cuba is as Latin or Hispanic as any other Latin Country
> > in
> > > the
> > > > > continent. And is one of our favorite ones. His
> > literature,
> > > > music and
> > > >
> > > > > arts are superb, and it has contributed quite a lot to
> > the
> > > > > development of the Latin American cultural production.
> > > > >
> > > > > Republica Dominicana, Cuba and Brazil, in that order,
are
> > the
> > > > > countries in Latin America were Black peoples are
> > predominant.
> > > In
> > > > > none of those countries Black people is the absolute
> > majority,
> > > > > because Mulattos form the largest proportion of the
> > population,
> > > and
> > > > > both Black and White populations are minority.
> > > > >
> > > > > But identity, my friend, is another matter. One doesn't
> > get
> > > its
> > > > > identity from the color of skin of the shape of the
hair.
> > > > People get
> > > > > identity from history, religion, language and
traditions,
> > > > specially
> > > > > those that come from parents and relatives.
> > > > >
> > > > > Pablo Milanes and Silvio Rodriguez are two Cuban
> > musicians.

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> > > > They play
> > > > > similar styles of music. Guess which is Black and which
> is
> > > > White just
> > > > > by listening to what they sing!
> > > > >
> > > > > And Cuba is Hispanic! It could not be otherwise. Cuba
was
> > the
> > > last
> > > > > colony Spain lost in the Americas. All its literature
and
> > > > culture is
> > > > > directly related with Spain. These has been enriched by
> the
> > > > culture
> > > > > > of the Black people as well, forming that unique and
> > colorful
> > > > Cuban
> > > > > > society.
> > > > >
> > > > > It is RIDICULOUS to force people to CHANGE its culture
> just
> > > > because
> > > > > > somebody claims that Culture is the same as Race.
> > > > >
> > > > > > Race is the hardware. Culture is the software.
> > > > >
> > > > > > It is also RIDICULOUS to force people to change the
> > indentity
> > > > > > associated with their LAND (or nation) to a abstract
> > > > international
> > > > > > racial identity. It was ridiculous (and tragic) for
the
> > aryan
> > > > > > agenda, for the pan-yellow agenda (japaneses), and also
> > will be
> > > > for
> > > > > > any other agenda.
> > > > >
> > > > > > You can convince about it to peoples living in
fragmented
> > > > countries,
> > > > > > like the US, where every single group lives isolated
from
> > the
> > > > rest.
> > > > > > In other countries identity is also one's nationality;
> > one's
> > > > land.
> > > > >
> > > > > > People get their identity from the land they live.
> > > > >
> > > > > > I just had to throw this out there to remind us that
> all
> > over
> > > > the
> > > > > > > world, the pseudo-whites (Jews, white latinos, arabs,
> > > > italians) of
> > > > >
> > > > > > > Mediterraneas never say they were whites!
Mediterraneans
> > called
> > > > > > whites the barbarians and they still believe nordics
are
> > > > > > barbarians!!
> > > > >
> > > > > > Why do you want to claim Jews, White latinos, arabs and
> > > > italians for
> > > > > > the Black race? These people have their own cultures
and
> a
> > very
> > > > long
> > > > > > past. They don't suffer identity problems at all.
> > > > >
> > > > > > "White latinos" is the worst label. There are just
> Latinos.
> > A
> > > > proud
> > > > > > and very hard headed people, amigo. Proud of its past
> which
> > is
> > > > very
> > > > > > rich and that derivates from peoples of the Americas,
> > Europe,
> > > > Africa
> > > > > > and Asia.
> > > > >
> > > > > > But for Latinos, the past is not the most important
> thing,
> > but
> > > > what
> > > > > > we are as individuals, and what is the future we are
> > building
> > > > for our
> > > > > > families and our people.
> > > > >
> > > > > > We are an universal people; that's the meaning of "La
> Raza".
> > > > >
> > > > >
> > > > > > Regards,
> > > > >
> > > > > > Omar Vega
> > > > >
> > > > > > >wrote:
> > > > >
> > > > > > > Yes, we had a discourse in here a few days back with
> > someone
> > > > from
```

```

> > > > > > Latin America.💎 The poor guy seemed to want to tell
us
> > that
> > > racism
> > > > > isn't really a problem amongst his people.
> > > > >
> > > > > I was just talking to someone from Cuba. A Cuban who
> does
> > not
> > > > > consider
> > > > > herself Black in any way. We came across the subject
of
> > her
> > > country,
> > > > > and💎 how it became predominantly Black.
> > > > >
> > > > > Apparently according to her non-black-cuban mother:
> Fidel
> > > Castro
> > > > > > imported slaves from Haiti after the Communist
> > revolution.
> > > > > >
> > > > > > When I explained the impossibility of this, she
> > insisted.
> > > > After all
> > > > > > she was RAISED in Cuba.
> > > > > >
> > > > > > I explained that the blockade, the lack of attention,
> > the
> > > > lack of
> > > > > > proof, et cetera.... Eventually she said that there
> > have
> > > been
> > > > black
> > > > > > people there, just not a majority until Castro.
> > > > > >
> > > > > > We discussed further back and forth. She explained
that
> > > > Castro didnt
> > > > > > import "millions" just a few thousand or so. My
> > response,
> > > it
> > > > would
> > > > > > TAKE millions for her fantasy story to be true.
> > > > > >
> > > > > > After some time, she asked me why does it matter what
> > > race
> > > > they
> > > > > > were?
> > > > > >
> > > > > > My response was this: "I'm not the one making up
crazy
> > > ideas
> > > > to
> > > > > > explain why my own country is Black. It obviously
> > > matters
> > > a
> > > > lot more
> > > > > > to you and your mom than it does to me, else you
would
> > > just
> > > > admit
> > > > > > that
> > > > > > Cuba has always been Black."
> > > > > >
> > > > > > I hope the people in here can see that the PSYCHOLOGY
> > of
> > > this
> > > > > > > ridiculous position of hers is identical to the
> > > PSYCHOLOGY of
> > > > those
> > > > > > that argue against Black Egyptians.
> > > > > >
> > > > > > I just had to throw this out there to remind us that
> > > all
> > > over
> > > > the
> > > > > > > world, the pseudo-whites (Jews, white latinos, arabs,
> > > > italians) of
> > > > > > various live in a miseducated world. And that the
> > > Lefkowitzes
> > > > of
> > > > > > that
> > > > > > > world are hypocritical to even begin to criticize
> > > Afrocentric
> > > > > > education.
> >
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| 16379|2005-03-25 12:47:28|Paul Kekai Manansala|No more La Raza nonsense|  
Even has a joke.

Regards,

Paul Kekai Manansala

| 16381|2005-03-25 13:34:04|osirica|Re: Racism alive and well amongst "white" Cubans|  
Yay

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> > We can both talk about Cuba, Africa, or anywhere else equally. If I  
> > talk about Chile, then yes, you would have more to say. But we are  
> not  
> > talking about Chile. And what i have said about Cuba is not  
> something  
> > that requires any seal of Latino approval from Omar Vega. We all  
> know  
> > that Castro didn't import any Haitian slaves.  
>  
> > The point of my post was to remind people how miseducated Latinos  
> can be.  
>  
> We are very bad educated, indeed. If somebody wants to argue, we do!  
>  
>  
> > So what ever you have lived in your country, great. But that is not  
> > part of this topic.  
>  
> Hey, I speak Spanish. Do you? I am in direct touch with my cuban  
> friends, LOL.  
>  
>  
> Regards,  
>  
> Omar Vega  
>

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > >  
> > > Hi Friend,  
> > >  
> > > We do worry about Haiti as well. There are several Latin  
> > > countries  
> > > helping there in humanitarian missions. And we are concerned  
> > > about  
> > > the problems of poverty and establiity that country has.  
> > >  
> > > And Please. Slavery is not contemporary with Castro. And, as the  
> > > matter of fact, most people wants to escape from Cuba and Castro,  
> > > not  
> > > getting in.  
> > >  
> > > And I am sensible and honest about history. When you allow me to  
> > > talk  
> > > about Africa, you'll know. But you keep talking about Latin  
> > > America  
> > > as if you know it very well. I don't only know about our history,  
> > > I  
> > > have also lived it.  
> > >  
> > > Regards,  
> > >  
> > > Omar Vega  
> > >  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
> > > >

>>>> Ha ha ha. you asked "what do I want?"  
 >>>>  
 >>>> Am I just not letting the damn thing go?  
 >>>>  
 >>>> Ok go ahead and believe that Castro imported Black slaves from  
 >>> Haiti.  
 >>>> I'm sooo sorry, what on EARTH was I thinking, expecting people  
 > like  
 >>>> you to be sensible and honest about history.  
 >>>>  
 >>>> MYSINCEREST APOLOGIES, please go ahead and teach and promote  
 > more  
 >>>> silliness!  
 >>>>  
 >>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
 > wrote:  
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 >>>>> Dear Friend,  
 >>>>>  
 >>>>> What do you want? That we stop considering Cuba a Latin  
 > American  
 >>>>> country? A brother country? A part of the Hispanic world?  
 >>>>>  
 >>>>> Cuba is as Latin or Hispanic as any other Latin Country in  
 > the  
 >>>>> continent. And is one of our favorite ones. His literature,  
 > music  
 >>> and  
 >>>>> arts are superb, and it has contributed quite a lot to the  
 >>>>> development of the Latin American cultural production.  
 >>>>>  
 >>>>> Republica Dominicana, Cuba and Brazil, in that order, are the  
 >>>>> countries in Latin America were Black peoples are  
 > predominant. In  
 >>>>> none of those countries Black people is the absolute  
 > majority,  
 >>>>> because Mulattos form the largest proportion of the  
 > population,  
 >>> and  
 >>>>> both Black and White populations are minority.  
 >>>>>  
 >>>>> But identity, my friend, is another matter. One doesn't get  
 > its  
 >>>>> identity from the color of skin or the shape of the hair.  
 > People  
 >>> get  
 >>>>> identity from history, religion, language and traditions,  
 >>> specially  
 >>>>> those that come from parents and relatives.  
 >>>>>  
 >>>>> Pablo Milanes and Silvio Rodriguez are two Cuban musicians.  
 > They  
 >>> play  
 >>>>> similar styles of music. Guess which is Black and which is  
 > White  
 >>> just  
 >>>>> by listening to what they sing!  
 >>>>>  
 >>>>> And Cuba is Hispanic! It could not be otherwise. Cuba was the  
 >>> last  
 >>>>> colony Spain lost in the Americas. All its literature and  
 > culture  
 >>> is  
 >>>>> directly related with Spain. These has been enriched by the  
 >>> culture  
 >>>>> of the Black people as well, forming that unique and colorful  
 >>> Cuban  
 >>>>> society.  
 >>>>>  
 >>>>> It is RIDICULOUS to force people to CHANGE its culture just  
 >>> because  
 >>>>> somebody claims that Culture is the same as Race.  
 >>>>>  
 >>>>> Race is the hardware. Culture is the software.  
 >>>>>  
 >>>>> It is also RIDICULOUS to force people to change the identity  
 >>>>> associated with their LAND (or nation) to an abstract  
 >>> international  
 >>>>> racial identity. It was ridiculous (and tragic) for the  
 > aryan  
 >>>>> agenda, for the pan-yellow agenda (japanese), and also will  
 > be  
 >>> for  
 >>>>> any other agenda.  
 >>>>>  
 >>>>> You can convince about it to peoples living in fragmented  
 >>> countries,  
 >>>>> like the US, where every single group lives isolated from the  
 >>> rest.  
 >>>>> In other countries identity is also one's nationality; one's  
 > land.  
 >>>>>  
 >>>>> People get their identity from the land they live.  
 >>>>>  
 >>>>>

>>>>> *I just had to throw this out there to remind us that all*  
> *over*  
>>> *the*  
>>>>> *world, the pseudo-whites (Jews, white latinos, arabs,*  
> *italians)*  
>>> *of*  
>>>>>  
>>>>> *Mediterraneas never say they were whites! Mediterraneans*  
> *called*  
>>>>> *whites the barbarians and they still believe nordics are*  
>>> *barbarians!!*  
>>>>>  
>>>>> *Why do you want to claim Jews, White latinos, arabs and*  
> *italians*  
>>> *for*  
>>>>> *the Black race? These people have their own cultures and a*  
> *very*  
>>> *long*  
>>>>> *past. They don't suffer identity problems at all.*  
>>>>>  
>>>>> *"White latinos" is the worst label. There are just Latinos. A*  
>>> *proud*  
>>>>> *and very hard headed people, amigo. Proud of its past which*  
> *is*  
>>> *very*  
>>>>> *rich and that derivates from peoples of the Americas, Europe,*  
>>> *Africa*  
>>>>> *and Asia.*  
>>>>>  
>>>>> *But for Latinos, the past is not the most important thing,*  
> *but*  
>>> *what*  
>>>>> *we are as individuals, and what is the future we are building*  
> *for*  
>>> *our*  
>>>>> *families and our people.*  
>>>>>  
>>>>> *We are an universal people; that's the meaning of "La Raza".*  
>>>>>  
>>>>>  
>>>>> *Regards,*  
>>>>>  
>>>>> *Omar Vega*  
>>>>>  
>>>>> *wrote:*  
>>>>>  
>>>>>> *Yes, we had a discourse in here a few days back with*  
> *someone*  
>>> *from*  
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>>> *racism*  
>>>>>> *isn't really a problem amongst his people.*  
>>>>>  
>>>>>> *I was just talking to someone from Cuba. A Cuban who does*  
> *not*  
>>>>> *consider*  
>>>>>> *herself Black in any way. We came across the subject of her*  
>>> *country,*  
>>>>>> *and how it became predominantly Black.*  
>>>>>  
>>>>>> *Apparently according to her non-black-cuban mother: Fidel*  
> *Castro*  
>>>>>> *imported slaves from Haiti after the Communist revolution.*  
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>>>>>> *When I explained the impossibility of this, she insisted.*  
> *After*  
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>>>>>> *proof, et cetera.... Eventually she said that there have*  
> *been*  
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>>>>>> *people there, just not a majority until Castro.*  
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>>>>>> *We discussed further back and forth. She explained that*  
> *Castro*  
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>>>>>> *import "millions" just a few thousand or so. My response,*  
> *it*  
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>>>>>  
>>>>>> *After some time, she asked me why does it matter what race*  
> *they*  
>>>>> *were?*  
>>>>>  
>>>>>> *My response was this: "I'm not the one making up crazy*  
> *ideas to*  
>>>>>> *explain why my own country is Black. It obviously matters a*  
> *lot*  
>>> *more*



>>>>> to you and your mom than it does to me, else you would just  
 >>> admit  
 >>>>> that  
 >>>>>> Cuba has always been Black."  
 >>>>>>  
 >>>>>> I hope the people in here can see that the PSYCHOLOGY of  
 > this  
 >>>>>> ridiculous position of hers is identical to the PSYCHOLOGY  
 > of  
 >>> those  
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 >>>>>> I just had to throw this out there to remind us that all  
 > over  
 >>> the  
 >>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
 > italians)  
 >>> of  
 >>>>>> various live in a miseducated world. And that the  
 > Lefkowitzes  
 >>> of  
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 >>>>>> world are hypocritical to even begin to criticize  
 > Afrocentric  
 >>>>> education.

| 16382|2005-03-25 13:40:07|osirica|Re: Racism alive and well amongst "white" Cubans|  
 A mulatto is not as much white as Black because the idea of whiteness  
 does not include "mulattos", thats why they are called "mulattos". In  
 addition most "mulatto" mixes exhibit far too obvious Blackness, that  
 the "non-mixed" whites do not want to include the "mulattoes" that YOU  
 want to consider white... they are not "white" enough to be white.  
 Otherwise, half of the Black Americans in the US would be white at  
 this point.

In addition, you know that the population of "white" and "black"  
 Cubans is not 50% 50%. The Black population haas been predominantly  
 Black, and less White. You cannot do this Omar. You cannot pretend  
 that Cuba has been equally "white" and equally "Black" in history just  
 to satisfy a "laissez-faire" position.

To say that Black is not the bigger part is false. You are showing a  
 "Black" part of the Cuban part. and you say that part is 1/4. That is  
 wrong. It is more than 1/2.

THEN after that there are the mulattoes, (which are indistinguishable  
 from Blacks in many respects), and then the whites (who live in their  
 own little world without mixture in every society in the world).

Your psychology is that you are compelled to say that "Black is not  
 bigger" no matter how nicely you want to discuss the matter. But the  
 physical facts are that the Blacks are the bigger part of Cuban  
 heritage. Period.

And as you all can see, take the word "Cuba" out and put the word  
 "Egypt" in and viola. Presto-changeo. We are having the classic  
 Egyptian debate.

What a "coiencidence"!

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
 >  
 > Osirica,  
 >  
 > The problem is that you consider a Mulatto a Black person. A  
 mulatto  
 > is as much White as Black.  
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 > So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
 >  
 > You can add either war:  
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 > 1/4 white + 1/2 mulatto = 3/4 white !  
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 > 1/4 black + 1/4 mulatto = 3/4 black !  
 >  
 > or just say 1/2 white and 1/2 black genes.  
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 > That's the crazy math of racial classifications.  
 >  
 > And Black is not the bigger part there. Cuban is the bigger part.  
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 > Regards,  
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 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
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 >> 1/2 and 1/2? No.  
 >>  
 >> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%

>>  
>> Come on, 2/3 BLACK and less than 1/3 "white".  
>>  
>> You can do it Omar, you gotta accept that Black is the bigger part.  
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>>>  
>>> Osirica,  
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>>> Yes I agree. I agree. I agree!  
>>>  
>>> You are not lying about Cuba at all. Cuba is about 1/2 Black and  
> 1/2  
>>> White (few native blood remain). Most people is mulatto. And  
> Cuban is  
>>> a Latin Country as well.  
>>>  
>>> And Blacks are one of the three main sources of the Latin  
> American  
>>> culture.  
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>>> And I agree also that many Latinos deny their past. Many  
believe  
> they  
>>> are whites, although the aspect say different. Most have same  
> degree  
>>> of Native or Black ancestry. But there are also large numbers  
of  
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>>>> But no, you go into disputing me on a point that I do not even  
>>>> dispute. I know that Cubans are Latinos. Being Latino or  
> Hispanic  
>>>> has  
>>>> nothing to do with being Black or not being Black.  
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>>>> Nice long response of yours, but you were basically trying to  
> make  
>>>> people think I am saying something that I did not say.  
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>>>>> Am I just not letting the damn thing go?  
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> from  
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> people  
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>>>>> you to be sensible and honest about history.  
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>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
promote  
> more  
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>>>>>>> Dear Friend,  
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>>>>>>> What do you want? That we stop considering Cuba a Latin  
>>>>>>> American  
>>>>>>> country? A brother country? A part of the Hispanic world?  
>>>>>>>  
>>>>>>> Cuba is as Latin or Hispanic as any other Latin Country  
in  
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>>>>>>> continent. And is one of our favorite ones. His  
literature,  
>>>> music and

>>>>  
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 >>>>>> *arts are superb, and it has contributed quite a lot to the*  
*development of the Latin American cultural production.*  
 >>>>>>  
 >>>>>> *Republica Dominicana, Cuba and Brazil, in that order, are*  
*the*  
 >>>>>> *countries in Latin America where Black peoples are*  
*predominant.*  
 >>>> *In*  
 >>>>>> *none of those countries Black people is the absolute*  
*majority,*  
 >>>>>> *because Mulattos form the largest proportion of the*  
*population,*  
 >>>> *and*  
 >>>>>> *both Black and White populations are minority.*  
 >>>>>>  
 >>>>>> *But identity, my friend, is another matter. One doesn't*  
*get*  
 > *its*  
 >>>>>> *identity from the color of skin of the shape of the hair.*  
 >>>> *People get*  
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 >>>> *specially*  
 >>>>>> *those that come from parents and relatives.*  
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 >>>>>> *Pablo Milanes and Silvio Rodriguez are two Cuban*  
*musicians.*  
 >>>> *They play*  
 >>>>>> *similar styles of music. Guess which is Black and which*  
*is*  
 >>>> *White just*  
 >>>>>> *by listening to what they sing!*  
 >>>>>>  
 >>>>>> *And Cuba is Hispanic! It could not be otherwise. Cuba was*  
*the*  
 >>>> *last*  
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*culture is*  
 >>>>>> *directly related with Spain. These has been enriched by*  
*the*  
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*colorful*  
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 >>>>>> *It is RIDICULOUS to force people to CHANGE its culture*  
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 >>>> *because*  
 >>>>>> *somebody claims that Culture is the same as Race.*  
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 >>>>>> *Race is the hardware. Culture is the software.*  
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 >>>>>> *It is also RIDICULOUS to force people to change the*  
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 >>>>>> *associated with their LAND (or nation) to a abstract*  
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*aryan*  
 >>>>>> *agenda, for the pan-yellow agenda (japaneses), and also*  
*will be*  
 >>>> *for*  
 >>>>>> *any other agenda.*  
 >>>>>>  
 >>>>>> *You can convince about it to peoples living in fragmented*  
 >>>> *countries,*  
 >>>>>> *like the US, where every single group lives isolated from*  
*the*  
 >>>> *rest.*  
 >>>>>> *In other countries identity is also one's nationality;*  
 > *one's*  
 >>>> *land.*  
 >>>>>>  
 >>>>>> *People get their identity from the land they live.*  
 >>>>>>  
 >>>>>> *I just had to throw this out there to remind us that*  
*all*  
 > *over*  
 >>>> *the*  
 >>>>>> *world, the pseudo-whites (Jews, white latinos, arabs,*  
 >>>> *italians) of*  
 >>>>>>  
 >>>>>> *Mediterraneas never say they were whites! Mediterraneans*  
 > *called*  
 >>>>>> *whites the barbarians and they still believe nordics are*  
 >>>> *barbarians!!*  
 >>>>>>  
 >>>>>> *Why do you want to claim Jews, White latinos, arabs and*  
 >>>> *italians for*  
 >>>>>> *the Black race? These people have their own cultures and*  
 > *a*  
 > *very*

>>> long  
>>>>> past. They don't suffer identity problems at all.  
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>>>>>> "White latinos" is the worst label. There are just  
Latinos.  
> A  
>>> proud  
>>>>> and very hard headed people, amigo. Proud of its past  
which  
> is  
>>> very  
>>>>> rich and that derivates from peoples of the Americas,  
> Europe,  
>>> Africa  
>>>>> and Asia.  
>>>>>  
>>>>>> But for Latinos, the past is not the most important  
thing,  
> but  
>>> what  
>>>>> we are as individuals, and what is the future we are  
> building  
>>> for our  
>>>>> families and our people.  
>>>>>  
>>>>>> We are an universal people; that's the meaning of "La  
Raza".  
>>>>>  
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>>>>>> Regards,  
>>>>>  
>>>>>> Omar Vega  
>>>>>  
>>>>>>wrote:  
>>>>>  
>>>>>>> Yes, we had a discourse in here a few days back with  
> someone  
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>>>>>>> Latin America. The poor guy seemed to want to tell us  
> that  
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> revolution.  
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insisted.  
>>> After all  
>>>>>>> she was RAISED in Cuba.  
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>>>>>>> I explained that the blockade, the lack of attention,  
the  
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 > Lefkowitzes  
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 >>>>>>> world are hypocritical to even begin to criticize  
 > Afrocentric  
 >>>>>> education.

[ 16383|2005-03-25 13:40:41|osirica|Re: This is the most fascinating link I have ever come across|  
 AH! Thats it Paul, the Eurocentricists and the out and out White  
 Supremacists.

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:

>  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
 >>  
 >> Ok I think i figured it out, they try to say that all of the  
 >> classical civilizations started out "white" then when the Blacks  
 > came  
 >> in later, the civilizations fell apart.  
 >>  
 >>  
 >  
 > Osirica, I see two main streams in the development of European  
 > racism -- one oriented toward northern Europeans and the other  
 > toward southern Europeans or "Mediterraneans."  
 >  
 > The NE school believes the Mediterraneans are the result of an  
 > original blond super race intermixing with darker races.  
 >  
 > The SE folk claim either that Mediterraneans are unmixed or that  
 > they are slightly mixed but mostly Caucasoid, and so what?  
 >  
 > Both believe that "caucasoids" are superior, but that their group  
 > stands on the top of the hill. They can be \*very\* antagonistic  
 > toward each other though. In fact, I have seen as much hate in  
 > discussions between the two, as one can find in their attitudes  
 > toward other races.  
 >  
 > Regards,  
 > Paul Kekai Manansala

[ 16384|2005-03-25 13:42:05|osirica|Re: Racism alive and well amongst "white" Cubans|  
 Or another way to put it, the biggest group of deadbeat dads in the  
 Western hemisphere for the past 400 years were White fathers of  
 "mulatto" children.

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
 wrote:

> That's not a problem Omar,  
 >  
 > I think it is a reality and yes it is a dilemma for a visible

mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...

>  
 > I think more Black find it a little laughable because the mulatto

clings to a white heritage that pretty much sees them as TAINTED GOODS..

>  
 > In the Atlantic slave trade according to the special on 13 the

mulattos were shipped out to be sold just like the BLACKS!

>  
 > And that was and pretty much IS the "respect" and acknowledgement you

gits from yo White mammy or Pappy!

>  
 > What is more disgracefull is just like their parents many of these

mulattos proceed to then pull some kinda pseudo-glorified rank on  
 Blacks so then we gots to deal with their dejected racism as well..

>  
> So you see we get it comin and going from whites and pseudo whites!  
>  
> Most very one wants to play down their Black side you know what I'm

saying!

> And why shouldn't they they are taught that we were nothing till the

White man came and raped our women....and lies like that when the  
TRUTH is THEY were savages while we were dining in riches oh how the  
story gets twisted

>  
> Then all the follow up stories compound the original LIES  
>  
> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE

WORLD STAGE AS SLAVES EVERYWHERE?

>  
> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT

JUST ART MATHEMATICS SCIENCE PHILOSOPHY

> RELIGION  
> ALL SPRANG FROM THE BLACK MAN!!!  
>  
> This is not to boast we apparently are the oldest people we should

be advanced!

>  
> In groups like this we really ain't trying to hear about how we were

slaves in your or anybodies country we are focusing on BEFORE that  
time cuz we know plenty about the slavery that happened right here in  
this country!

>  
>  
> !  
>  
> peace  
>  
>  
>  
>  
> "Omar E. Vega" wrote:  
>  
> Osirica,  
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> The problem is that you consider a Mulatto a Black person. A mulatto  
> is as much White as Black.  
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> So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
>  
> You can add either way:  
>  
> 1/4 white + 1/2 mulatto = 3/4 white !  
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> 1/4 black + 1/4 mulatto = 3/4 black !  
>  
> or just say 1/2 white and 1/2 black genes.  
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> That's the crazy math of racial classifications.  
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> And Black is not the bigger part there. Cuban is the bigger part.  
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> > Come on, 2/3 BLACK and less than 1/3 "white".  
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> > You can do it Omar, you gotta accept that Black is the bigger part.  
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> > > Yes I agree. I agree. I agree!  
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> > > You are not lying about Cuba at all. Cuba is about 1/2 Black and  
> > 1/2  
> > > White (few native blood remain). Most people is mulatto. And  
> > Cuban is  
> > > a Latin Country as well.  
> > >

>>> And Blacks are one of the three main sources of the Latin American culture.

>>> And I agree also that many Latinos deny their past. Many believe they are whites, although the aspect say different. Most have same degree of Native or Black ancestry. But there are also large numbers of whites in Latin America. Not all of them rich people; actually most of them are poors.

>>> Regards,

>>> Omar Vega

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you are right, that Cuban woman is crazy, she makes lies about Cuba."

>>>> But no, you go into disputing me on a point that I do not even dispute. I know that Cubans are Latinos. Being Latino or Hispanic has nothing to do with being Black or not being Black.

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>>>>> Ok go ahead and believe that Castro imported Black slaves from Haiti.

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>>>>>> Republica Dominicana, Cuba and Brazil, in that order, are the countries in Latin America where Black peoples are predominant.

>>>>>> In none of those countries Black people is the absolute majority, because Mulattos form the largest proportion of the population, and both Black and White populations are minority.

>>>>>> But identity, my friend, is another matter. One doesn't get its identity from the color of skin or the shape of the hair.

>>>>>> People get identity from history, religion, language and traditions, specially those that come from parents and relatives.

>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play similar styles of music. Guess which is Black and which is

>>> White just  
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> revolution.  
>>>>>>>  
>>>>>>> When I explained the impossibility of this, she insisted.  
>>> After all  
>>>>>>> she was RAISED in Cuba.  
>>>>>>>  
>>>>>>> I explained that the blockade, the lack of attention, the  
>>> lack of  
>>>>>>>> proof, et cetera.... Eventually she said that there have  
> been  
>>> black  
>>>>>>> people there, just not a majority until Castro.  
>>>>>>>  
>>>>>>> We discussed further back and forth. She explained that  
>>> Castro didn't  
>>>>>>> import "millions" just a few thousand or so. My response,  
> it  
>>> would  
>>>>>>> TAKE millions for her fantasy story to be true.  
>>>>>>>  
>>>>>>>> After some time, she asked me why does it matter what  
> race  
>>> they  
>>>>>>> were?  
>>>>>>>  
>>>>>>> My response was this: "I'm not the one making up crazy  
> ideas  
>>> to  
>>>>>>> explain why my own country is Black. It obviously matters  
> a  
>>> lot more  
>>>>>>> to you and your mom than it does to me, else you would  
> just  
>>> admit  
>>>>>>> that  
>>>>>>> Cuba has always been Black."  
>>>>>>>  
>>>>>>>> I hope the people in here can see that the PSYCHOLOGY of  
> this  
>>>>>>>> ridiculous position of hers is identical to the  
> PSYCHOLOGY of  
>>> those  
>>>>>>>> that argue against Black Egyptians.  
>>>>>>>>  
>>>>>>>> I just had to throw this out there to remind us that all  
> over  
>>> the  
>>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>> italians) of  
>>>>>>>> various live in a miseducated world. And that the  
> Lefkowitzes  
>>> of  
>>>>>>>> that  
>>>>>>>> world are hypocritical to even begin to criticize  
> Afrocentric  
>>>>>>>> education.  
>  
>  
>  
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Ah let that word spread... Pseudo-white...

Let it spread like fire into the minds of those who wish to play the  
"im lighter, and I deserve to be first" routine.

— In [Ta Seti@yahoogroups.com](mailto:Seti@yahoogroups.com), anthony clements  
wrote:

> It's really said cuz all the pseudo whites fail to see that whites

use them as a tool to further oppress the original man....they fall  
for it almost everytime hook and sink.

>

> Yet the white man still "wins" cuz all the while we ALL know who the

real and TRUE WHITE is ....yet there we are trying to show the other  
races "Look at me I am part white ain't I special at least more  
special than you Blacks?"

>

> and we're supposed to be like all overjoyed and accepting of this?

>

> Sorry NO your're not and what makes it worse is you don't realize

that it isn't jealousy that the Black man has for you so much as we  
watch how you hate us just like whites so we pretty much beging to see  
you as an enemy.

>

> God forbid they have their own country/culture and what not cuz now

they are another "race"

> just below the white man but not as lo as the Black.

>

> But before the white man made you

Dominican/Latino/Hispanic/Panamanian you was just a Black man speaking  
a different language that's pretty much all...but now you  
pseudo-european and what not!

>

> saidis\_aswan\_egy wrote:

>

> Zahi Hawass is just a product of his country. Zahi Hawass like many  
> lighter northern Egyptians cannot accept the fact that many of the  
> ancient Egyptians might have been slightly darker or more Africoid  
> than themselves. I am not certain where the racism in modern Egyptian  
> society came from, but it exists and mostly direct towards "Inner  
> Africans" from regions like Western and Central Africa.

>

>

> You can say in the so-called Middle East they have a  
> categorization of black people by rank and hierarchy. The following  
> being Somalis and Nubians being on the top and Central/Western  
> Africans being on the bottom. Most people who have never lived in  
> Egypt will probably not understand this but many Bantu expatriots  
> living in Cairo will tell you how much racism there is.

>

>

> Another fact might be the increased Americanization of Egypt. Many  
> Egyptian immigrants that come here to America are automatically given  
> the honorary "white" classification and they take it without much  
> questioning. You know the exception being people like Moustafa Hefny.  
> Because of the past and enslavement of black people in America  
> Egyptians might not want to be considered such in America because of the  
> stigma attached to it.

>

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> *Race* Steven Gregory (Editor), Roger Sanjek (Editor)  
>  
> ISBN: 0813521084  
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> Morsy, Soheir A  
>  
> *Beyond the Honorary "White" Classification of Egyptians: Societal  
Identity in Historical Context*  
>  
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> Your Sa3eadi Egyptian Friend,  
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| 16386|2005-03-25 13:46:43|osirica|Re: Racism alive and well amongst "white" Cubans|  
*And in fact, if you want to go even further, virtually all Puerto  
ricans and Cubans are as much white as black, because after all the  
DNA goes into the light-pseudo-white looking Cubans as well as the  
darker and medium ones. But we digress dont we. We know that they  
didn't start off with one SPaniard for every African on the island.*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> >  
> > Osirica,  
> >  
> > The problem is that you consider a Mulatto a Black person. A  
> mulatto  
> > is as much White as Black.  
> >  
>  
> Then a Spaniard is also as much Black as White.  
>  
> Regards,  
> Paul Kekai Manansala

| 16387|2005-03-25 13:53:41|osirica|Re: Racism alive ... African heritage|  
*Omar we dont downplay it, its that whites are not debating that they  
are Black. On this site, we discuss the matter of debate. And why is  
it debatable.*

*After all, what would it look like in a world if Blacks ruled and we  
were teaching kids in school that the Romans, Franks, and Alba were  
Black with Caucasoid admixture later?*

*In fact what would it look like if we classified Caucasoid into some  
very narrow specialized form, and ANY... ANY deviation from that form  
would be considered a negroid form? What kind of world would that be?  
Every "mixed" or even predominantly Caucasoid group would be  
"considered basically Negroid with Caucasoid admixture"? DNA strands  
would of course be RECLASSIFIED to take any similarity between "mixed  
Caucasoids" to any negroid group, etc.*

*That is why Omar.*

*P.S. To you the "mulatta" may be the most attractive. But what kind of  
mulatta? the mocha clara? or the mocha oscura?*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
> Hi Anthony,  
>  
> I don't think African heritage is laughable at all. The problem is  
> you can't force people to identify with something if they don't want  
> to.  
>  
> In my case, I am interested in Africa because I KNOW about the  
> contributions of that continent to the world. I don't accept the idea  
> that Africa is the root of everything, but I DO KNOW Africans have  
> contributed with many things to the world civilization.  
>  
> the > ALL SPRANG FROM THE BLACK MAN!!!  
>  
> That idea is just not true. The progress of mankind is the heritage  
> of peoples around the world, not just a single group. I know that the  
> so called "white" man has claimed every invention for themselves, but  
> that is false as well, and it can be proven wrong. The idea that just  
> a single group has contributed is plainly wrong and distort history.  
>  
> All people came from Africa, and they spread from there to conquer  
> the world. That's something that educated people knows.  
>  
> That every human society is able to produce marvellous things is  
> something that is already know. The only people that believe  
> otherwise are the bigots.  
>  
> I believe the main problem of the North American Blacks is the  
> discrimination they have suffered in the hands of the germanic  
> Americans. But the germanics discriminate against everyone, not only  
> the Blacks. However, notwithstanding all those discriminations,  
> Blacks of the United States have had quite a lot of achievements  
> since the last century. The whole world knows about North American  
> Blacks, their arts, inventions, and history.  
>  
> Beside, African civilizations South of the Sahara are more than  
> enough for proving the world the value of the Black people. If the  
> world knew more about it, the perspective will be different.  
>  
> We hear a lot about India, the Olmecs, the Moors. Those are other  
> peoples histories, and they are the origin of many discussions. But  
> we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu or  
> the Zulues.  
>  
> Why is that? Why even Blacks of the Americas downplay that region of  
> Africa? How come the world will ever know about the past of the North  
> American slaves if you don't get focussed in those parts of Africa  
> from where the ancestors directly came! The regions of South West  
> Sahara have a lot of history to tell. There may be lots of important  
> things waiting to be discovered by the archeologists. There sleeps a  
> source of pride for the Black peoples of the Americas.  
>  
> And the whites? First thing you must ask yourselves is which whites.  
> If you people are thinking about the germanic Americans, I would tell  
> you. You are not alone in your hate. Most people on this planet  
> hate "gringos".  
>  
> And you are wrong about the way people see mulattos outside the Anglo  
> Saxon world. In South America, at least, we find the Mulatta to be  
> the most attractive woman of all. And we dream with Sonia Braga.  
>  
> History is complex and societies are also complex. Generalizations  
> are easy.  
>  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
> wrote:  
> > That's not a problem Omar,  
> >  
> > I think it is a reality and yes it is a dilemma for a visible  
> mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
> mulatto...  
> >  
> > I think more Black find it a little laughable because the mulatto  
> clings to a white heritage that pretty much sees them as TAINTED  
> GOODS...  
> >  
> > In the Atlantic slave trade according to the special on 13 the  
> mulattos were shipped out to be sold just like the BLACKS!  
> >  
> > And that was and pretty much IS the "respect" and acknowledgement  
> you gits from yo White mammy or Pappy!  
> >  
> > What is more disracefull is just like their parents many of these  
> mulattos proceed to then pull some kinda pseudo-glorified rank on  
> Blacks so then we gots to deal with their dejected racism as well..  
> >  
> > So you see we get it comin and going from whites and pseudo whites!

>>  
>> *Most very one wants to play down their Black side you know what I'm saying!*  
>> *And why shouldn't they they are taught that we were nothing till the White man came and raped our women....and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted*  
>>  
>> *Then all the follow up stories compound the original LIES*  
>>  
>> *DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?*  
>>  
>> *But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY*  
>> *RELIGION*  
>> *ALL SPRANG FROM THE BLACK MAN!!!*  
>>  
>> *This is not to boast we apparently are the oldest people we should be advanced!*  
>>  
>> *In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!*  
>>  
>>  
>> !  
>>  
>> peace  
>>  
>>  
>>  
>>  
>>  
>> "Omar E. Vega" wrote:  
>>  
>> Osirica,  
>>  
>> *The problem is that you consider a Mulatto a Black person. A mulatto is as much White as Black.*  
>>  
>> *So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.*  
>>  
>> *You can add either way:*  
>>  
>>  $1/4 \text{ white} + 1/2 \text{ mulatto} = 3/4 \text{ white} !$   
>>  
>>  $1/4 \text{ black} + 1/4 \text{ mulatto} = 3/4 \text{ black} !$   
>>  
>> *or just say 1/2 white and 1/2 black genes.*  
>>  
>> *That's the crazy math of racial classifications.*  
>>  
>> *And Black is not the bigger part there. Cuban is the bigger part.*  
>>  
>> Regards,  
>>  
>> Omar Vega  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>>>  
>>> 1/2 and 1/2? No.  
>>>  
>>> *You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.*  
>>>  
>>> *Come on, 2/3 BLACK and less than 1/3 "white".*  
>>>  
>>> *You can do it Omar, you gotta accept that Black is the bigger part.*  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>>>>  
>>>> Osirica,  
>>>>  
>>>> *Yes I agree. I agree. I agree!*  
>>>>  
>>>> *You are not lying about Cuba at all. Cuba is about 1/2 Black and*  
>>>> 1/2  
>>>> *White (few native blood remain). Most people is mulatto. And Cuban is*  
>>>> *a Latin Country as well.*  
>>>>  
>>>> *And Blacks are one of the three main sources of the Latin American*  
>>>> *culture.*  
>>>>  
>>>> *And I agree also that many Latinos deny their past. Many believe*  
>>>> *they*

>>>> are whites, although the aspect say different. Most have same  
>> degree  
>>>> of Native or Black ancestry. But there are also large numbers  
> of  
>>>> whites in Latin America. Not all of them rich people; actually  
>> most  
>>>> of them are poors.  
>>>>  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>>  
>>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you  
> are  
>>>>> right,  
>>>>>> that Cuban woman is crazy, she makes lies about Cuba."  
>>>>>  
>>>>> But no, you go into disputing me on a point that I do not even  
>>>>>> dispute. I know that Cubans are Latinos. Being Latino or  
>> Hispanic  
>>>>> has  
>>>>>> nothing to do with being Black or not being Black.  
>>>>>  
>>>>>> Nice long response of yours, but you were basically trying to  
>> make  
>>>>>> people think I am saying something that I did not say.  
>>>>>  
>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>>>  
>>>>>>> Ha ha ha. you asked "what do I want?"  
>>>>>>>  
>>>>>>> Am I just not letting the damn thing go?  
>>>>>>>  
>>>>>>> Ok go ahead and believe that Castro imported Black slaves  
>> from  
>>>>> Haiti.  
>>>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
>> people  
>>>>> like  
>>>>>>> you to be sensible and honest about history.  
>>>>>>>  
>>>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
> promote  
>> more  
>>>>>>> silliness!  
>>>>>>>  
>>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>  
>>>>> wrote:  
>>>>>>>  
>>>>>>> Dear Friend,  
>>>>>>>  
>>>>>>>> What do you want? That we stop considering Cuba a Latin  
>>>>> American  
>>>>>>>> country? A brother country? A part of the Hispanic world?  
>>>>>>>>  
>>>>>>>> Cuba is as Latin or Hispanic as any other Latin Country  
>> in  
>>> the  
>>>>>>>> continent. And is one of our favorite ones. His  
>> literature,  
>>>>> music and  
>>>>>  
>>>>>  
>>>>>>>> arts are superb, and it has contributed quite a lot to  
>> the  
>>>>>>>> development of the Latin American cultural production.  
>>>>>>>>  
>>>>>>>> Republica Dominicana, Cuba and Brazil, in that order, are  
>> the  
>>>>>>>> countries in Latin America were Black peoples are  
>> predominant.  
>>>>> In  
>>>>>>>> none of those countries Black people is the absolute  
>> majority,  
>>>>>>>> because Mulattos form the largest proportion of the  
>> population,  
>>>>> and  
>>>>>>>> both Black and White populations are minority.  
>>>>>>>>  
>>>>>>>> But identity, my friend, is another matter. One doesn't  
>> get  
>>> its  
>>>>>>>> identity from the color of skin of the shape of the hair.  
>>>>> People get  
>>>>>>>> identity from history, religion, language and traditions,  
>>>>> specially  
>>>>>>>> those that come from parents and relatives.  
>>>>>>>>  
>>>>>>>>

>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban  
> musicians.  
>>>> They play  
>>>>>> similar styles of music. Guess which is Black and which  
> is  
>>>> White just  
>>>>>> by listening to what they sing!  
>>>>>>  
>>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba was  
>> the  
>>>> last  
>>>>>> colony Spain lost in the Americas. All its literature and  
>>>> culture is  
>>>>>> directly related with Spain. These has been enriched by  
> the  
>>>> culture  
>>>>>> of the Black people as well, forming that unique and  
>> colorful  
>>>> Cuban  
>>>>>> society.  
>>>>>>  
>>>>>> It is RIDICULOUS to force people to CHANGE its culture  
> just  
>>>> because  
>>>>>> somebody claims that Culture is the same as Race.  
>>>>>>  
>>>>>> Race is the hardware. Culture is the software.  
>>>>>>  
>>>>>> It is also RIDICULOUS to force people to change the  
>> indentity  
>>>>>> associated with their LAND (or nation) to a abstract  
>>>> international  
>>>>>> racial identity. It was ridiculous (and tragic) for the  
>> aryan  
>>>>>> agenda, for the pan-yellow agenda (japaneses), and also  
>> will be  
>>>> for  
>>>>>> any other agenda.  
>>>>>>  
>>>>>> You can convince about it to peoples living in fragmented  
>>>> countries,  
>>>>>> like the US, where every single group lives isolated from  
>> the  
>>>> rest.  
>>>>>> In other countries identity is also one's nationality;  
>> one's  
>>>> land.  
>>>>>>  
>>>>>> People get their identity from the land they live.  
>>>>>>  
>>>>>> I just had to throw this out there to remind us that  
> all  
>> over  
>>>> the  
>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>>> italians) of  
>>>>>>  
>>>>>> Mediterraneas never say they were whites! Mediterraneans  
>> called  
>>>>>> whites the barbarians and they still believe nordics are  
>>>> barbarians!!  
>>>>>>  
>>>>>> Why do you want to claim Jews, White latinos, arabs and  
>>>> italians for  
>>>>>> the Black race? These people have their own cultures and  
> a  
>> very  
>>>> long  
>>>>>> past. They don't suffer identity problems at all.  
>>>>>>  
>>>>>> "White latinos" is the worst label. There are just  
> Latinos.  
>> A  
>>>> proud  
>>>>>> and very hard headed people, amigo. Proud of its past  
> which  
>> is  
>>>> very  
>>>>>> rich and that derivates from peoples of the Americas,  
>> Europe,  
>>>> Africa  
>>>>>> and Asia.  
>>>>>>  
>>>>>> But for Latinos, the past is not the most important  
> thing,  
>> but  
>>>> what  
>>>>>> we are as individuals, and what is the future we are  
>> building  
>>>> for our  
>>>>>> families and our people.  
>>>>>>  
>>>>>> We are an universal people; that's the meaning of "La  
> Raza".

[illegible]



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| 16388|2005-03-25 13:59:17|clyde winters|Re: Fwd: Omar ... Omar Response (Olmec code was broken)|

Hi Omar

Yes the Olmec writing has been deciphered. It was  
deciphered by me over 20 years ago. It is an African  
writing system:  
<http://geocities.com/Athens/Academy/8919/Rtolemec2.htm>

The decipherment you speak of has been discredited.  
Below is an article on this topic.

Clyde

Secrets of old mask still hidden, duo say

They dispute claim that words were deciphered

By Joe Bauman

From:

<http://deseretnews.com/dn/view/0,1249,590038688,00.html>

A mysterious ancient stone mask from Mexico has spoken  
? but apparently only to say that its people's written  
language remains undeciphered. BYU's Stephen Houston  
holds a copy of ancient script from Mexico. He  
disagrees with claims that "Teo Mask" words have been  
deciphered.

A study by Brigham Young University archaeologist  
Stephen Houston and his colleague from Yale  
University, Michael D. Coe, say the mask disproves  
earlier claims that the language had been cracked.

Their paper is to be published in "Mexicon," a journal  
about news and research from Mesoamerica. The title is  
"Has Isthmian Writing Been Deciphered?"

The "Teo Mask" may be about 1,600 to 1,900 years old.  
It was carved in a hard, greenish stone. The inside  
surface is covered with mysterious hieroglyphs.

In 1993, two researchers ? John S. Justeson of the  
State University of New York, Albany, and Terrence  
Kaufman of the University of Pittsburgh, both  
anthropology professors ? claimed in the journal  
Science that they had deciphered that written  
language.

Kaufman and Justeson call the writing "epi-Olmec  
script." However, Houston and Coe term it "Isthmian"  
because it was written by people who lived on and  
around Mexico's Isthmus of Tehuantepec. They date to  
within five centuries before and after A.D. 1.

Kaufman and Justeson said they had deciphered the  
writings based on semantic clues associated with known  
cultural practices and a similarity of the hieroglyphs  
to other writings in the region that had been  
deciphered.

They claimed to be able to read the earliest writings  
known from North America, inscriptions on large stone  
carvings called stela found in Veracruz, Mexico. The  
dates on the stones, they added, were A.D. 159 and  
A.D. 162.

The announcement made international headlines. But  
Houston and Coe doubt anyone can read the script.

Houston, an anthropology professor who is an expert on  
ancient Mesoamerica, won a John Simon Guggenheim  
Memorial Fellowship in 2002. When he attended Yale, he  
was a student of Coe's. "Teo Mask" writings appear on

*the inside of the mask. In 1993, two researchers asserted that they had deciphered the language.*

*Coe, a retired anthropology professor from Yale, was author of the 1992 book, "Breaking the Maya Code." The book details the work of Coe and colleagues in deciphering the written Mayan language. Houston had a role in that effort.*

*They write in their new paper that Justeson and Kaufman are respected scholars, but they disagree that the writings have been deciphered.*

*The writing is "immensely complex. That is, it's very well developed with a large number of signs," Houston told the Deseret Morning News.*

*If it really were readable, he said, "it would open the window to a big chunk of the past."*

*The mask turned up about 15 years ago. Its extensive number of symbols means it is an important addition to the tiny canon of writings in the script. In a private collection, the mask was brought to the attention of Houston and Coe by a colleague of theirs.*

*"It's one of the very few well-preserved examples that's ever come to light of this writing system," Houston said.*

*The find allowed scientists to check the supposed meaning of hieroglyphs as published by Justeson and Kaufman.*

*Coe has outlined factors that need to be in place before a persuasive decipherment can be made of an ancient written language. Some sort of parallel script should be available from a language that has been deciphered. The unknown script should represent a language that is well-understood, with cross-ties to imagery that allow scientists to check the meanings.*

*"The fact of the matter is, that none of these were in place for this proposed decipherment," Houston said.*

*A huge problem, as he sees it, is that few examples of this writing system are known. Writings by the Maya may number 10,000 examples. With this script, however, the number may be just over 10, he said.*

*When the mask became available, it presented a new opportunity to evaluate Kaufman and Justeson's claims.*

*"Mike and I diligently plugged in the values" that were cited for the hieroglyphs in the earlier research, he said.*

*The results? The message would be an odd series of words like "Blood . . . mouth . . . take he take . . ."*

*Houston and Coe write in their paper that the "decipherment" carried out on the mask's symbols "tells us nothing new, unexpected or even expected about this Isthmian text and the mask that displays it.*

*"Instead, the inserted values yield a semantic mishmash."*

*Justeson's and Kaufman's purported decipherment "is, in our view, unlikely to be valid," they concluded.*

*Despite repeated attempts to reach them by telephone and e-mail, Justeson and Kaufman did not agree to an interview.*

*But Justeson sent a one-sentence comment by e-mail concerning Houston and Coe's study: "Their arguments against our methods and results are easily answered, and we will answer them in an appropriate scientific outlet." The statement is signed by both Justeson and Kaufman.*

*Houston said the definite way in which the original findings were posted hampered scientific discussion. It "has made it more difficult to discuss, because now it has become an uglier issue, disagreeing with these two fellows," he said.*

*"I really believe, on our present evidence, it's impossible to decipher this writing system," Houston said. "We just don't have the elements in place to make it happen."*

--- "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)> wrote:

>  
> Hi friend,  
>  
> The thesis of Leo Wiener is wrong. He did not know  
> at the time he  
> wrote it (1920s), but once Olmec writing would be  
> descifered. And it  
> is a Native American language after all. Directly  
> related to Maya.  
>  
>

[http://milo.usu.edu/anthro/origins\\_of\\_writing/olmec\\_writing/index.html](http://milo.usu.edu/anthro/origins_of_writing/olmec_writing/index.html)

>  
> "George Stuart described the linguistic feat of  
> Justeson and Kaufman  
> in comparing it to being "like using Italian and  
> Spanish to  
> reconstruct Latin" (Stuart 1993: 109). Progress was  
> made in the  
> understanding of the script, and a similarity was  
> noted in the  
> characteristics of later Mayan writing"  
>  
> Has you see, Mayan was used to break the code. And  
> natives of  
> Guatemala where the ones that help to break Maya  
> writing as well.  
> Because they still speak the language of the Mayan.  
>  
> By the way, take a look at the oriental faces of  
> certain figures.  
> And look at the "wrestler"; he looks european.  
>  
> And please see these people. They are the real  
> Olmecs. Look at their  
> features.  
>  
> [http://www.culturefocus.com/guatemala\\_maya.htm](http://www.culturefocus.com/guatemala_maya.htm)  
>  
> And here there the are oppinions of archeologists,  
>  
> [http://www.thehallofmaat.com/modules.php?](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
> [name=Articles&file=article&sid=73](http://www.thehallofmaat.com/modules.php?name=Articles&file=article&sid=73)  
>  
> And now, I would preffer to talk about Africa now,  
> please. I want do  
> talk about Egypt, Nigeria, Zimbabwe and other  
> marvelous places in  
> Africa the world should know better.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
>  
> wrote:  
> > Hi Omar  
> > When will you comment on this post.  
> >  
> > Leo Wiener in Africa and the Discovery of  
> > America, made the discovery that the characters on  
> > the  
> > Tuxtla statuette were of Malinke-Bambara origin.  
> > This  
> > was a striking discovery. This artifact, along  
> > with  
> > other engraved Olmec artifacts is credible  
> > evidence  
> > that the Olmec probably came from Africa. This  
> > leads  
> > to the hypothesis that if writing was created  
> > first by  
> > African Olmec, the term used for writing will be  
> > of  
> > African origin.  
> > There is a clear African substratum for the  
> > origin  
> > of writing among the Maya (Wiener, 1922). All the  
> > experts agree that the Olmec people gave the Maya  
> > people writing. Mayanist also agree that the  
> > Proto-Maya term for writing was \*c'ihb' or \*c'ib'.  
> >

>

Figure

> e  
> > 1. Mayan Terms for Writing  
> > Yucatec c'i:b' Chorti c'ihb'a Mam  
>  
> > c'i:b'at  
> > Lacandon c'ib' Chol c'hb'an Teco  
>  
> > c'i:b'a  
> > Itza c'ib' Chontal c'ib' Ixil  
>  
> > c'ib'  
> > Mopan c'ib' Tzeltalan c'ib'  
> > Proto-Term for write \*c'ib'  
> >  
>

> >  
> > The Mayan /c/ is often pronounced like the  
> hard  
> > Spanish /c/ and has a /s/ sound. Brown (1991)  
> argues  
> > that \*c'ihb may be the ancient Mayan term for  
> writing  
> > but, it can not be Proto-Mayan because writing did  
> not  
> > exist among the Maya until 600 B.C. This was 1500  
> > years after the break up of the Proto-Maya (Brown,  
> > 1991). This means that the Mayan term for writing  
> was  
> > probably borrowed by the Maya from the inventors  
> of  
> > the Mayan writing system.  
> > The Mayan term for writing is derived from  
> the  
> > Manding term  
> > \*se'be. Below are the various terms for writing  
> used  
> > by the Manding/Mande people for writing.  
> >  
>

Figure

> e  
> > 2. Manding Term for Writing  
> > Malinke se'be Serere safe  
> > Bambara se'be Susu se'be  
> > Dioula se'we' Samo se'be  
> > Sarakole safa W. Malinke safa  
> > Proto-Term for writing \*se'be , \*saf?  
> >  
>

> >  
> > Brown has suggested that the Mayan term c'ib'  
> > diffused from the Cholan and Yucatecan Maya to the  
> > other Mayan speakers. This term is probably  
> derived  
> > from Manding \*Se'be which is analogous to \*c'ib'.  
> This  
> > would explain the identification of the Olmec or  
> > Xi/Shi people as Manding speakers.  
> > The Manding origin for the Mayan term for  
> writing  
> > , leads to a corollary hypothesis. This hypothesis  
> > stated simply is that an examination of the Mayan  
> > language will probably indicate a number of  
> > Olmec-Manding loans in Mayan.  
> > Lyle Campbell and Terrence Kaufman have  
> proposed  
> > that the Olmec spoke a Mixe-Zoquean speech, while  
> > Manrique Casteneda believes that they spoke a  
> Mayan  
> > language. Most researchers believe that the Olmec  
> > spoke one of the Otomanguean languages which  
> include  
> > Zapotec, Mixtec and Otomi, to name a few.  
> > Marcus is a strong advocate of the Otomangue  
> > hypothesis. Marcus believes that the Olmec spoke  
> an  
> > Otomanguean language and also practiced the  
> > Proto-Otomangue religion.  
> > The hypothesis that the Olmec spoke an  
> Otomanguean  
> > language is not supported by the contemporary  
> spatial  
> > distribution of languages spoken in the  
> > Tabasco/Veracruz area. Thomas A. Lee noted that

> > "...closely Mixe, Zoque and Popoluca languages are  
 > > spoken in numerous village in a mixed manner  
 > > having  
 > > little or no apparent semblance of linguistic or  
 > > spatial unity. The general assumption, made by the  
 > > few  
 > > investigators who have considered the situation,  
 > > is  
 > > that the modern linguistic pattern is a result of  
 > > the  
 > > disruption of an old homogeneous language group by  
 > > more powerful neighbors or invaders..."  
 > > Coe, Tate and Pye mention 1200 BC as a  
 > > terminal  
 > > date in the rise of Olmec civilization. This is  
 > > interesting. For example, the linguistic evidence  
 > > of  
 > > Morris Swadesh in The language of the  
 > > archaeological  
 > > Huastecs (Notes on Middle American Archaeology and  
 > > Ethnography, no.114, 1953) indicates that the  
 > > Huastec  
 > > and Mayan speakers were separated around 1200 BC  
 > > by a  
 > > new linguistic group. This implies that if my  
 > > hypothesis for African settlers of Mexico wedged  
 > > in  
 > > between this group 3000 years ago, we can predict  
 > > that  
 > > linguistic evidence would exist in these languages  
 > > to  
 > > support this phenomena among contemporary  
 > > Meso-American languages.  
 > > To test this hypothesis I compared lexical  
 > > items  
 > >

=== message truncated ===

---

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| 16389|2005-03-25 14:12:55|noirfist|Re: Racism alive and well amongst "white" Cubans|

Greetings All,

*The truth be told, there is no actual evidence to support the belief that Gandhi cared one iota about non-Indians, particularly Africans (typical of the irony of White Supremacy, he, like others of his day who knowingly, or unknowingly, espoused White Supremist beliefs, he advocated administrating African affairs and in their own territories), or that he was actually a pacifist (if memory serves me correctly, he served in the Indian military before being a lawyer.*

*Gandhi was exclusively concerned about the independence/empowerment of Indians. While a noble endeavor, we should never loose site of his objective relative to non-Indian concerns, and that he was, more than likely, as white supremacist, ideologically, as the whites from whom he sought Indian justice.*

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
 > Hmm, i had thought Gandhi had supported the end of the caste system,  
 > but after doing some searching aroud,  
 >  
 > <http://muslimsonline.com/babri/gandhi.htm>  
 >  
 > I find myself no longer convinced.  
 >  
 > As a Christian, I was perplexed with what I believed (up to this  
 > pooint) about Gandhi and how he rejected Christianity, but  
 > considering  
 > what you brought, I found this to be eye opening:  
 >  
 > "Majority of Harijans (Dalits) can no more understand the  
 > presentation  
 > of Christianity than my cows." - M.K. Gandhi, Christian Missions:  
 > Their Place in India.  
 >  
 > This quote reminds me of a comment by a Rabbi I saw on TV talking  
 > about how the Ethiopians couldn't POSSIBLY have the Ark of the  
 > Covenant, because "they don't know what they have".  
 >  
 >  
 > But even more so, the quote by Gandhi is a quote of his made out of  
 > ignorance. Christianity has been present in India since the first

> century. I have East Indian friends who are Thomasite Christians, they  
> pride their heritage on their family line that goes back over millenia.  
>  
> Anyway, thanks for the new information.  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
> wrote:  
> > "My response was this: "I'm not the one making up crazy ideas to  
> > explain why my own country is Black. It obviously matters a lot more  
> > to you and your mom than it does to me, else you would just admit that  
> > Cuba has always been Black."  
> >  
> > I hope the people in here can see that the PSYCHOLOGY of this  
> > ridiculous position of hers is identical to the PSYCHOLOGY of those  
> > that argue against Black Egyptians.  
> >  
> > I just had to throw this out there to remind us that all over the  
> > world, the pseudo-whites (Jews, white latinos, arabs, italians) of  
> > various live in a miseducated world. And that the Lefkowitzes of that  
> > world are hypocritical to even begin to criticize Afrocentric  
> > education." .....

> >  
> >  
> > Good for you my bro,  
> > I feel that attitude is the one we must have we have to claim our  
> > heretige other cultures don't really understand the breadth & depth of  
> > what we as Blacks go through I mean you just can't unless you are  
> > Black like we are!  
> >  
> > Scan through this post (below) I was shocked to find from another  
> > yahoo group I'm in which I hope Black memebers here will join called  
> > "Urban Black Think Tank"  
> >  
> > It shocked me but then I asked myself why does it actually it  
DON'T:

> >  
> > Gandhi thought black people were subhuman  
> >  
> > By Yasser Latif Hamdani  
> >  
> > Gandhi's desire for Indians to be segregated from blacks was so  
> > strong that he went to Johannesburg in late August of 1904 to  
> > protest the placing of blacks in the Indian section of the city  
> >  
> > LAHORE: Mohandas Karamchand Gandhi (1870-1948), the man who  
inspired  
> > great leaders like Nelson Mandela and Martin Luther King, may  
have  
> > harboured racial sentiments against black people if an article on  
> > Sulekha.com is to be believed.  
> >  
> > The article quotes a series of letters and petitions from Gandhi,  
> > linking the black people of Africa to savages and portraying them  
as  
> > little better than animals. Gandhi writes, "A general belief  
seems  
> > to prevail in the colony that the Indians are little better, if  
at  
> > all, than the savages or natives of Africa. Even the children are  
> > taught to believe in that manner, with the result that the Indian  
is  
> > being dragged down to the position of a raw Kaffir".  
> >  
> > According to the article, part of Gandhi's attitude stemmed from  
his  
> > belief in the Aryan Invasion Theory, claiming that the superior  
> > white race from the Steppes subjugated darker races all across  
> > Eurasia. Gandhi refused to accept classification with  
'aboriginal'  
> > looking 'savages': "A reference to Hunter's 'Indian Empire',  
> > chapters 3 and 4, would show at a glance who are aborigines and  
who  
> > are not. The matter is put so plainly that there can be no  
mistake  
> > about the distinction between the two. It will be seen at once  
from  
> > the book that the Indians in South Africa belong to the Indo-  
> > Germanic stock or, more properly speaking, the Aryan stock."  
> >  
> > He believed that White rule in South Africa ? with the help of a  
> > reduction in Asiatic immigration was necessary for civilising the  
> > blacks with these characteristics: "We, therefore, have no  
> > hesitation in agreeing with the view that in the long run  
assisted  
> > Asiatic immigration - into the Transvaal would be disastrous to  
the  
> > white settlement. People will gradually accommodate themselves to

> > relying upon Asiatic labour, and any White immigration of the  
 > > special class required in the Transvaal on a large scale will be  
 > > practically impossible. It would be equally unfair to the natives  
 of  
 > > the soil. It is all very well to say that they would not work,  
 and  
 > > that, if the Asiatics were introduced, that would be a stimulus  
 to  
 > > work; but human nature is the same everywhere, and once Asiatic  
 > > labour is resorted to, there would not be a sustained effort to  
 > > induce the natives to work under what would otherwise be, after  
 all,  
 > > gentle compulsion. There would be then less talk about taxing the  
 > > natives and so forth. Natives themselves, used as they are to a  
 very  
 > > simple mode of life, will always be able to command enough wages  
 to  
 > > meet their wants; and the result will be putting back their  
 progress  
 > > for an indefinite length of time. We have used the words 'gentle  
 > > compulsion' in the best sense of the term; we mean compulsion of  
 the  
 > > same kind that a parent exercises over children."  
 > >  
 > > Gandhi thus remained a firm believer in white settlement and rule  
 in  
 > > South Africa. More explicitly, he wrote that the White race  
 deserved  
 > > to be the dominant race in South Africa: "What the British  
 Indians  
 > > pray for is very little. They ask for no political power. They  
 admit  
 > > the British race should be the dominant race in South Africa. All  
 > > they ask for is freedom for those that are now settled and those  
 > > that may be allowed to come in future to trade, to move about,  
 and  
 > > to hold landed property without any hindrance save the ordinary  
 > > legal requirements."  
 > >  
 > > Along with the dominance of the white race in South Africa,  
 Gandhi  
 > > also held dear the idea of racial purity: "We believe as much in  
 the  
 > > purity of race as we think they do, only we believe that they  
 would  
 > > best serve these interests, which are as dear to us as to them,  
 by  
 > > advocating the purity of all races, and not one alone. We believe  
 > > also that the white race of South Africa should be the  
 predominating  
 > > race."  
 > >  
 > > Commenting on a petition opposing interactions between the whites  
 > > and the coloureds, Gandhi wrote: "The petition dwells upon 'the  
 co-  
 > > mingling of the coloured and white races'. May we inform the  
 members  
 > > of the conference that, so far as the British Indians are  
 concerned,  
 > > such a thing is practically unknown? If there is one thing, which  
 > > the Indian cherishes, more than any other, it is the purity of  
 type.  
 > > Why bring such a question into the controversy at all?"  
 > >  
 > > Gandhi's desire for the Indians to be segregated from the blacks  
 was  
 > > so strong that he went to Johannesburg in late August of 1904 to  
 > > protest the placing of blacks in the Indian section of the  
 > > city: "Why, of all places in Johannesburg, the Indian Location  
 > > should be chosen for dumping down all the Kaffirs of the town  
 passes  
 > > my comprehension. ...Of course, under my suggestion, The Town  
 > > Council must withdraw the Kaffirs from the Location. About this  
 > > mixing of Kaffirs with the Indians, I must confess I feel most  
 > > strongly."  
 > >  
 > > It is unclear from the article whether Gandhi later changed his  
 > > position. However, it does shed some light on the ideas that  
 shaped  
 > > the mind of one of the most successful political leaders of the  
 20th  
 > > century. \*  
 > >  
 > > [http://www.dailytimes.com.pk/default.asp?page=story\\_23-3-2005\\_pg4\\_24](http://www.dailytimes.com.pk/default.asp?page=story_23-3-2005_pg4_24)  
 > >  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > osirica wrote:  
 > >  
 > > Yes, we had a discourse in here a few days back with someone from

> > *Latin America. The poor guy seemed to want to tell us that racism isn't really a problem amongst his people.*

> >

> > *I was just talking to someone from Cuba. A Cuban who does not consider herself Black in any way. We came across the subject of her country,*

> > *and how it became predominantly Black.*

> >

> > *Apparently according to her non-black-cuban mother: Fidel Castro imported slaves from Haiti after the Communist revolution.*

> >

> > *When I explained the impossibility of this, she insisted. After all*

> > *she was RAISED in Cuba.*

> >

> > *I explained that the blockade, the lack of attention, the lack of proof, et cetera.... Eventually she said that there have been black*

> > *people there, just not a majority until Castro.*

> >

> > *We discussed further back and forth. She explained that Castro didnt*

> > *import "millions" just a few thousand or so. My response, it would*

> > *TAKE millions for her fantasy story to be true.*

> >

> > *After some time, she asked me why does it matter what race they were?*

> >

> > *My response was this: "I'm not the one making up crazy ideas to explain why my own country is Black. It obviously matters a lot more*

> > *to you and your mom than it does to me, else you would just admit that*

> > *Cuba has always been Black."*

> >

> > *I hope the people in here can see that the PSYCHOLOGY of this*

> > *rediculous position of hers is identical to the PSYCHOLOGY of those*

> > *that argue against Black Egyptians.*

> >

> > *I just had to throw this out there to remind us that all over the*

> > *world, the pseudo-whites (Jews, white latinos, arabs, italians) of*

> > *various live in a miseducated world. And that the Lefkowitzes of that*

> > *world are hypocritical to even begin to criticize Afrocentric education.*

> >

> >

> >

> >

> >

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| 16390|2005-03-25 14:18:47|osirica|Re: Racism alive ... African heritage|  
 Anthony - I disagree to a point, but only to say that the characteristics that I am sure even you agree that distinguishes a Black African from a non-black non-africa (asian, european) would be enough to acknowledge that some useful innovations occurred outside of the "Black African" sphere.

*The facts do attest to that. We can disagree however, because in part where you draw the line from "black" to "non-black" will be different from where I draw the line.*

*For example, I definitely agree, during the time of Moses, Whites weren't doing much, you had maybe the Hittites, and some Celts. The Lybians (temhou) were regarded as useless barbarians by the Egyptians. But if we look to Asia, and China, (you would probably consider them Black Africans) I would not at that time. BUT I would definitely agree, there WERE Black Asians throughout Asia during that time. But who was "black" and who "wasnt"?*

*We have to acknowledge that there were SOME non-black Asians else there would be none now. As we both agree, there is no reason to doubt that they existed. But where were their place in history? Again, we don't know because no one has looked at the Black presence clearly*



enough. We just haven't done it yet, and it will take much more time to do so.

But on the other hand, to consider a pseudo-white a Black African becomes problematic. Obviously they are not white. But how far do you go to group them interchangeably with a very Black African?

I have no idea grouping them together in language, culture, and obliviousness to intermixing. BUT once they become clearly distinguishable over time and separate or not even to reconnect? Like in India and China?

My point is, however we categorize the pseudo-whites, and the others in the middle, we can't do it with the same psychological hatred as the whites have done. I agree with Omar ONLY in that you can't force one to PSYCHOLOGICALLY identify with what they do not wish to. However Omar, that PALES in comparison to the fact that you cannot HIDE who you are.

What you and so many do is you reclassify "Black" in your mind to be some EXTREME EXTREME Black type and since obviously you aren't "THAT" black, well... you end up saying "I'm not really black at all!"

From a one drop black rule, to a one drop "not-black" rule. Obviously reality is SOMEWHERE in the middle.

And the PSYCHOLOGY takes precedence in this day and age. Until the pyramid of whites on top, whites first, and whites always right is totally eradicated, then EVERY mixture, every conglomeration of people is automatically Black.

Let me put it this way. In South Africa, before the end of Apartheid, the mentality was that the country was predominantly white CULTURALLY... and that the Blacks were herded off into the small bantustans. Whites were afraid of a "LOSS" from the integration of the Blacks... because they didn't consider the oppression of the blacks as a loss to their society. They "CUT OFF" the Black presence in their society. With S.A. it's cut and dry. But with Cuba, it ain't so cut and dry, we don't know to the last year how many Blacks and Spaniards were there, but we have a big idea. 2/3rd Black (unmixed). Later on those unmixed...mixed with the spaniards, and it diluted, but you take as much "dilution" to the white side, because well "being white is good".

But it is still wrong. Morally wrong. If those Spaniards could enslave and mix, then they can let go of their "whiteness" and assimilate to being Black. But Castro is just as whitewashed as Bush. We see a White Cuba, with Elian Gonzales, and the Miami Cuban movement. And the Blacks who are the most oppressed there, they are ignored. Because of that IGNORANCE the emphasis must be placed on them, they come first, and numerically they are the majority.

Those who are rejected are the first. So where-ever a culture subjugates and ostracizes it's black people, that culture's history automatically becomes black if there is a black presence. So for Cuba, there were slaves, there was mixture, but the Blacks were hated...because they were Black.

Let me put it to you another way. I am anti-arab in Sudan and pro-arab in Palestine. I am anti-Black-American in Liberia, but Pro-Black-American in the U.S.A.

And what a coincidence, those places where the oppressed are, is the same place where a debate of "who was first" is played out.

See, you gotta understand, in the end, there really is no white. Or, you will have all sorts of brown people becoming "white". and it's useless, in the end, because being white was INVENTED to separate Northeast Europeans from everyone else. Otherwise, "whiteness" has been relative. A white in Cuba is black in the US, a white in Spain, is Black in Norway.

but being Black will not be lessened, not one iota, not until the whites disengage this idiotic caste system (which is now in it's nicey nicey 21st century version).

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:

> Omar I'm just making it simple KMT being the first civilization was

obviously where ALL sciences sprang from I think people just don't want to see what the puzzle clearly states civilization began in AFRICA so therefore ALL manner of civility CAME FROM A BLACK MAN it really is simple to me don't hate the playas hate the truth!

>

> The heart of Euro racism is the INability to just make it PLAIN as I

just did I'm not being a bigot I'm just stating chronological FACTS!

>

> Your problem with hearing that comes from the same place it comes

from in a white man I CANNPT ACCEPT THAT ALL MANNER OF WRITING< SCIENCES<

ART FROM A BLACK MANS LAND FIRST????????????????????????????????????????

- >
- > Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!
- >
- > HELL, EVEN WE BLACKS HAVE A PROBLEM SAYING IT WE FREAKIN SCARED OF

HOW CRAZY THE WHITE MAN AND THE PSEUD WHITES GONNA REACT!!!!

- >
- > But the minute ALL peoples are able to accept this simple truth is

the minute that we ALL can be at peace!

- >
- > But it is only the order in which science and history says it is!
- >
- > CIVILIZATION IN ALL IT'S FORMS CAME FROM AFRICA!
- >
- > Of course people all over are capable I'm just saying we were first

in AFRICA and it spread.

- >
- > Peace
- >
- >
- >
- >
- >
- > "Omar E. Vega" wrote:
- >
- > Hi Anthony,
- >
- > I don't think African heritage is laughable at all. The problem is
- > you can't force people to identify with something if they don't want
- > to.
- >
- > In my case, I am interested in Africa because I KNOW about the
- > contributions of that continent to the world. I don't accept the idea
- > that Africa is the root of everything, but I DO KNOW Africans have
- > contributed with many things to the world civilization.
- >
- > the > ALL SPRANG FROM THE BLACK MAN!!!
- >
- > That idea is just not true. The progress of mankind is the heritage
- > of peoples around the world, not just a single group. I know that the
- > so called "white" man has claimed every invention for themselves, but
- > that is false as well, and it can be proven wrong. The idea that just
- > a single group has contributed is plainly wrong and distort history.
- >
- > All people came from Africa, and they spread from there to conquer
- > the world. That's something that educated people knows.
- >
- > That every human society is able to produce marvellous things is
- > something that is already know. The only people that believe
- > otherwise are the bigots.
- >
- > I believe the main problem of the North American Blacks is the
- > discrimination they have suffered in the hands of the germanic
- > Americans. But the germanics discriminate against everyone, not only
- > the Blacks. However, notwithstanding all those discriminations,
- > Blacks of the United States have had quite a lot of achievements
- > since the last century. The whole world knows about North American
- > Blacks, their arts, inventions, and history.
- >
- > Beside, African civilizations South of the Sahara are more than
- > enough for proving the world the value of the Black people. If the
- > world knew more about it, the perspective will be different.
- >
- > We hear a lot about India, the Olmecs, the Moors. Those are other
- > peoples histories, and they are the origin of many discussions. But
- > we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu or
- > the Zulues.
- >
- > Why is that? Why even Blacks of the Americas downplay that region of
- > Africa? How come the world will ever know about the past of the North
- > American slaves if you don't get focussed in those parts of Africa
- > from where the ancestors directly came! The regions of South West
- > Sahara have a lot of history to tell. There may be lots of important
- > things waiting to be discovered by the archeologists. There sleeps a
- > source of pride for the Black peoples of the Americas.
- >
- > And the whites? First thing you must ask yourselves is which whites.
- > If you people are thinking about the germanic Americans, I would tell
- > you. You are not alone in your hate. Most people on this planet
- > hate "gringos".
- >
- > And you are wrong about the way people see mulattos outside the Anglo
- > Saxon world. In South America, at least, we find the Mulatta to be
- > the most attractive woman of all. And we dream with Sonia Braga.
- >
- > History is complex and societies are also complex. Generalizations
- > are easy.
- >
- >

> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), anthony clements  
> wrote:  
> > That's not a problem Omar,  
> >  
> > I think it is a reality and yes it is a dilemma for a visible  
> mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
> mulatto...  
> >  
> > I think more Black find it a little laughable because the mulatto  
> clings to a white heritage that pretty much sees them as TAINTED  
> GOODS..  
> >  
> > In the Atlantic slave trade according to the special on 13 the  
> mulattos were shipped out to be sold just like the BLACKS!  
> >  
> > And that was and pretty much IS the "respect" and acknowledgement  
> you gits from yo White mammy or Pappy!  
> >  
> > What is more disgracefull is just like their parents many of these  
> mulattos proceed to then pull some kinda pseudo-glorified rank on  
> Blacks so then we gots to deal with their dejected racism as well..  
> >  
> > So you see we get it comin and going from whites and pseudo whites!  
> >  
> > Most very one wants to play down their Black side you know what I'm  
> saying!  
> > And why shouldn't they they are taught that we were nothing till  
> the White man came and raped our women....and lies like that when the  
> TRUTH is THEY were savages while we were dining in riches oh how the  
> story gets twisted  
> >  
> > Then all the follow up stories compound the original LIES  
> >  
> > DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE  
> WORLD STAGE AS SLAVES EVERYWHERE?  
> >  
> > But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT  
> JUST ART MATHEMATICS SCIENCE PHILOSOPHY  
> > RELIGION  
> > ALL SPRANG FROM THE BLACK MAN!!!  
> >  
> > This is not to boast we apparently are the oldest people we should  
> be advanced!  
> >  
> > In groups like this we really ain't trying to hear about how we  
> were slaves in your or anybodies country we are focusing on BEFORE  
> that time cuz we know plenty about the slavery that happened right  
> here in this country!  
> >  
> >  
> > !  
> >  
> > peace  
> >  
> >  
> >  
> > "Omar E. Vega" wrote:  
> >  
> > Osirica,  
> >  
> > The problem is that you consider a Mulatto a Black person. A  
> mulatto  
> > is as much White as Black.  
> >  
> > So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
> >  
> > You can add either way:  
> >  
> > 1/4 white + 1/2 mulatto = 3/4 white !  
> >  
> > 1/4 black + 1/4 mulatto = 3/4 black !  
> >  
> > or just say 1/2 white and 1/2 black genes.  
> >  
> > That's the crazy math of racial classifications.  
> >  
> > And Black is not the bigger part there. Cuban is the bigger part.  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "osirica" wrote:  
> > >  
> > > 1/2 and 1/2? No.  
> > >

>>> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%  
>>>  
>>> Come on, 2/3 BLACK and less than 1/3 "white".  
>>>  
>>> You can do it Omar, you gotta accept that Black is the bigger  
> part.  
>>>  
>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
> wrote:  
>>>>  
>>>> Osirica,  
>>>>  
>>>> Yes I agree. I agree. I agree!  
>>>>  
>>>> You are not lying about Cuba at all. Cuba is about 1/2 Black  
> and  
>> 1/2  
>>>> White (few native blood remain). Most people is mulatto. And  
>> Cuban is  
>>>> a Latin Country as well.  
>>>>  
>>>> And Blacks are one of the three main sources of the Latin  
>> American  
>>>> culture.  
>>>>  
>>>> And I agree also that many Latinos deny their past. Many  
> believe  
>> they  
>>>> are whites, although the aspect say different. Most have same  
>> degree  
>>>> of Native or Black ancestry. But there are also large numbers  
> of  
>>>> whites in Latin America. Not all of them rich people; actually  
>> most  
>>>> of them are poors.  
>>>>  
>>>>  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>>  
>>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you  
> are  
>>>>> right,  
>>>>> that Cuban woman is crazy, she makes lies about Cuba."  
>>>>>  
>>>>> But no, you go into disputing me on a point that I do not even  
>>>>> dispute. I know that Cubans are Latinos. Being Latino or  
>> Hispanic  
>>>>> has  
>>>>> nothing to do with being Black or not being Black.  
>>>>>  
>>>>> Nice long response of yours, but you were basically trying to  
>> make  
>>>>> people think I am saying something that I did not say.  
>>>>>  
>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
> wrote:  
>>>>>>  
>>>>>> Ha ha ha. you asked "what do I want?"  
>>>>>>  
>>>>>> Am I just not letting the damn thing go?  
>>>>>>  
>>>>>> Ok go ahead and believe that Castro imported Black slaves  
>> from  
>>>> Haiti.  
>>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
>> people  
>>>>> like  
>>>>>> you to be sensible and honest about history.  
>>>>>>  
>>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
> promote  
>> more  
>>>>>> silliness!  
>>>>>>  
>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>  
>>>>> wrote:  
>>>>>>  
>>>>>>> Dear Friend,  
>>>>>>>  
>>>>>>>> What do you want? That we stop considering Cuba a Latin  
>>>>>>>> American  
>>>>>>>> country? A brother country? A part of the Hispanic world?  
>>>>>>>>  
>>>>>>>> Cuba is as Latin or Hispanic as any other Latin Country  
> in  
>> the  
>>>>>>>> continent. And is one of our favorite ones. His  
> literature,

>>>> *music and*  
>>>>>  
>>>>>>  
>>>>>>> *arts are superb, and it has contributed quite a lot to*  
> *the*  
>>>>>>> *development of the Latin American cultural production.*  
>>>>>>>>  
>>>>>>> *Republica Dominicana, Cuba and Brazil, in that order, are*  
>> *the*  
>>>>>>>> *countries in Latin America were Black peoples are*  
>> *predominant.*  
>>>>> *In*  
>>>>>>>> *none of those countries Black people is the absolute*  
>> *majority,*  
>>>>>>>> *because Mulattos form the largest proportion of the*  
>> *population,*  
>>>>> *and*  
>>>>>>>> *both Black and White populations are minority.*  
>>>>>>>>  
>>>>>>>> *But identity, my friend, is another matter. One doesn't*  
> *get*  
>> *its*  
>>>>>>>> *identity from the color of skin of the shape of the hair.*  
>>>> *People get*  
>>>>>>>> *identity from history, religion, language and traditions,*  
>>>>> *specially*  
>>>>>>>> *those that come from parents and relatives.*  
>>>>>>>>  
>>>>>>>> *Pablo Milanes and Silvio Rodriguez are two Cuban*  
> *musicians.*  
>>>>> *They play*  
>>>>>>>> *similar styles of music. Guess which is Black and which*  
> *is*  
>>>>> *White just*  
>>>>>>>> *by listening to what they sing!*  
>>>>>>>>  
>>>>>>>> *And Cuba is Hispanic! It could not be otherwise. Cuba was*  
>> *the*  
>>>>> *last*  
>>>>>>>> *colony Spain lost in the Americas. All its literature and*  
>>>>> *culture is*  
>>>>>>>> *directly related with Spain. These has been enriched by*  
> *the*  
>>>>> *culture*  
>>>>>>>> *of the Black people as well, forming that unique and*  
>> *colorful*  
>>>>> *Cuban*  
>>>>>>>> *society.*  
>>>>>>>>  
>>>>>>>> *It is RIDICULOUS to force people to CHANGE its culture*  
> *just*  
>>>>> *because*  
>>>>>>>> *somebody claims that Culture is the same as Race.*  
>>>>>>>>  
>>>>>>>> *Race is the hardware. Culture is the software.*  
>>>>>>>>  
>>>>>>>> *It is also RIDICULOUS to force people to change the*  
>> *identity*  
>>>>>>>> *associated with their LAND (or nation) to a abstract*  
>>>>> *international*  
>>>>>>>> *racial identity. It was ridiculous (and tragic) for the*  
>> *aryan*  
>>>>>>>> *agenda, for the pan-yellow agenda (japaneses), and also*  
>> *will be*  
>>>>> *for*  
>>>>>>>> *any other agenda.*  
>>>>>>>>  
>>>>>>>> *You can convince about it to peoples living in fragmented*  
>>>>> *countries,*  
>>>>>>>> *like the US, where every single group lives isolated from*  
>> *the*  
>>>>> *rest.*  
>>>>>>>> *In other countries identity is also one's nationality;*  
>> *one's*  
>>>>> *land.*  
>>>>>>>>  
>>>>>>>> *People get their identity from the land they live.*  
>>>>>>>>  
>>>>>>>> *I just had to throw this out there to remind us that*  
> *all*  
>> *over*  
>>>>> *the*  
>>>>>>>> *world, the pseudo-whites (Jews, white latinos, arabs,*  
>>>>> *italians) of*  
>>>>>>>>  
>>>>>>>> *Mediterraneas never say they were whites! Mediterraneans*  
>> *called*  
>>>>>>>> *whites the barbarians and they still believe nordics are*  
>>>>> *barbarians!!*  
>>>>>>>>  
>>>>>>>> *Why do you want to claim Jews, White latinos, arabs and*  
>>>>> *italians for*  
>>>>>>>> *the Black race? These people have their own cultures and*  
> *a*

> very  
>>>> long  
>>>>>>> past. They don't suffer identity problems at all.  
>>>>>>>  
>>>>>>> "White latinos" is the worst label. There are just  
> Latinos.  
>> A  
>>>> proud  
>>>>>>> and very hard headed people, amigo. Proud of its past  
> which  
>> is  
>>>> very  
>>>>>>> rich and that derivates from peoples of the Americas,  
>> Europe,  
>>>> Africa  
>>>>>>> and Asia.  
>>>>>>>  
>>>>>>> But for Latinos, the past is not the most important  
> thing,  
>> but  
>>>> what  
>>>>>>> we are as individuals, and what is the future we are  
>> building  
>>>> for our  
>>>>>>> families and our people.  
>>>>>>>  
>>>>>>> We are an universal people; that's the meaning of "La  
> Raza".  
>>>>>>>  
>>>>>>>  
>>>>>>> Regards,  
>>>>>>>  
>>>>>>> Omar Vega  
>>>>>>>  
>>>>>>>>wrote:  
>>>>>>>>  
>>>>>>>> Yes, we had a discourse in here a few days back with  
>> someone  
>>>>>>>> from  
>>>>>>>> Latin America. The poor guy seemed to want to tell us  
>> that  
>>>>>>>> racism  
>>>>>>>>> isn't really a problem amongst his people.  
>>>>>>>>>  
>>>>>>>>> I was just talking to someone from Cuba. A Cuban who  
> does  
>> not  
>>>>>>>>> consider  
>>>>>>>>>> herself Black in any way. We came across the subject of  
>> her  
>>>>> country,  
>>>>>>>>>> and how it became predominantly Black.  
>>>>>>>>>  
>>>>>>>>>> Apparently according to her non-black-cuban mother:  
> Fidel  
>>>> Castro  
>>>>>>>>>> imported slaves from Haiti after the Communist  
>> revolution.  
>>>>>>>>>  
>>>>>>>>>> When I explained the impossibility of this, she  
>> insisted.  
>>>>>> After all  
>>>>>>>>>> she was RAISED in Cuba.  
>>>>>>>>>  
>>>>>>>>>> I explained that the blockade, the lack of attention,  
> the  
>>>> lack of  
>>>>>>>>>> proof, et cetera.... Eventually she said that there  
> have  
>> been  
>>>> black  
>>>>>>>>>> people there, just not a majority until Castro.  
>>>>>>>>>  
>>>>>>>>>>> We discussed further back and forth. She explained that  
>>>>> Castro didnt  
>>>>>>>>>>> import "millions" just a few thousand or so. My  
> response,  
>> it  
>>>> would  
>>>>>>>>>> TAKE millions for her fantasy story to be true.  
>>>>>>>>>  
>>>>>>>>>>> After some time, she asked me why does it matter what  
>> race  
>>>> they  
>>>>>>>>>> were?  
>>>>>>>>>  
>>>>>>>>>>>> My response was this: "I'm not the one making up crazy  
>> ideas  
>>>> to  
>>>>>>>>>>>> explain why my own country is Black. It obviously  
>> matters  
>> a  
>>>> lot more  
>>>>>>>>>>>>>>> to you and your mom than it does to me, else you would

>> just  
>>>> admit  
>>>>>> that  
>>>>>>>> Cuba has always been Black."  
>>>>>>>>  
>>>>>>>> I hope the people in here can see that the PSYCHOLOGY  
> of  
>> this  
>>>>>>>> ridiculous position of hers is identical to the  
>> PSYCHOLOGY of  
>>>> those  
>>>>>>>> that argue against Black Egyptians.  
>>>>>>>>  
>>>>>>>> I just had to throw this out there to remind us that  
> all  
>> over  
>>>> the  
>>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>>> italians) of  
>>>>>>>> various live in a miseducated world. And that the  
>> Lefkowitzes  
>>>> of  
>>>>>>>> that  
>>>>>>>> world are hypocritical to even begin to criticize  
>> Afrocentric  
>>>>>>>> education.  
>>  
>>  
>>  
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| 16391|2005-03-25 14:21:16|osirica|OLMECS? I ignored that thread... but let me guess|  
Am I to understand... I haven't even looked at the thread yet... but I  
realize who Omar is, and now I am curious:

Is Omar swearing on his Chilean life that the Olmec heads weren't Black?

Omarrrrrr.....

| 16392|2005-03-25 14:22:21|osirica|Re: Racism alive ... African heritage|  
GO! GO GO GO!

There it is! The PSYCHOLOGY.

TV + 3rd Grade reading Books = I like Blacks, BUT not THAT much...!

— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), anthony clements  
wrote:

> Oh there is nothing wrong with that Omar,  
>  
> when you take the white mans versionof the story sure all you said

is "true" sure

>  
> Like I said even YOU can NOT stomach that it ALL started in Africa!  
>  
> Don'r feel bad internal racism is a mutha fucka!  
>  
> There you are trying to be all politically correct "I love Black

people! BUT I'M MIXED WIT WHITE!

> Oh YEAH life began in Africa...BUT SUMER WAS RIGHT THERE DOING IT TOO!  
> Oh yes I know everything sprang from Africa BUT IT WAS IN THE MID

EAST PART!

> Oh yes I believe there is no races...BUT THE WORLD IS GONNA BE

LATINO SOMEDAY SO HELP ME GOD!"

>  
> But at least you hangin in there Omar somehow!  
> Ther is hope for internalized revers racism!  
>  
> Peace  
>  
> "Omar E. Vega" wrote:  
>  
> Hi,  
>  
> Egypt and Summer were the first. Nobody doubt it.  
> Those were the first civilizations the world new. Summer was a  
> colection of city states. Egypt was the first state. I believe every  
> educated man knows it.  
>  
> Egypt is in Africa. Many of the Egyptians of the past and present  
> look Black. I believe most people knows that.  
>  
> The Greeks acknowledge the debt with Egypt as well.  
>  
> Many of the inventions of the "white" man came from China. The  
> religion of the "white" man came from Palestina. The alphabet of  
> the "white" man came from Tiro. The first "european" culture appeared  
> in the middle of the Mediterraneo, halfway from europe and africa.  
> Even Europe, the godhess, was phoenician.  
>  
> So, what is the problem with that.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
> wrote:  
> > Omar I'm just making it simple KMT being the first civilization was  
> obviously where ALL sciences sprang from I think people just don't  
> want to see what the puzzle clearly states civilization began in  
> AFRICA so therefore ALL mamer of civility CAME FROM A BLACK MAN it  
> really is simple to me don't hate the playa hate the truth!  
> >  
> > The heart of Euro racism is the INability to just make it PLAIN as  
> I just did I'm not being a bigot I'm just stating chronological FACTS!  
> >  
> > Your problem with hearing that comes from the same place it comes  
> from in a white man I CANNPT ACCEPT THAT ALL AMNNER OF WRITING<  
> SCIENCES<  
> ART> FROM A BLACK MANS LAND  
> FIRST?????????????????????????????????????????????????????  
> >  
> > Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!  
> >  
> > HELL, EVEN WE BLACKS HAVE A PROBLEMSAYING IT WE FREAKIN SCARED OF  
> HOW CRAZY THE WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!!  
> >  
> > But the minute ALL peoples are able to accept this simple truth is  
> the minute that we ALL can be at peace!  
> >  
> > But it is only the order in which science and history says it is!  
> >  
> > CIVILIZATION IN ALL IT'S FORMS CAME FROM AFRICA!  
> >  
> > Of course people all over are capable I'm just saying we were first  
> in AFRICA and it spread.  
> >  
> > Peace  
> >  
> >  
> >  
> >  
> >  
> > "Omar E. Vega" wrote:  
> >  
> > Hi Anthony,  
> >



> > I don't think African heritage is laughable at all. The problem is  
 > > you can't force people to identify with something if they don't  
 > want  
 > > to.  
 > >  
 > > In my case, I am interested in Africa because I KNOW about the  
 > > contributions of that continent to the world. I don't accept the  
 > idea  
 > > that Africa is the root of everything, but I DO KNOW Africans have  
 > > contributed with many things to the world civilization.  
 > >  
 > > the > ALL SPRANG FROM THE BLACK MAN!!!  
 > >  
 > > That idea is just not true. The progress of mankind is the heritage  
 > > of peoples around the world, not just a single group. I know that  
 > the  
 > > so called "white" man has claimed every invention for themselves,  
 > but  
 > > that is false as well, and it can be proven wrong. The idea that  
 > just  
 > > a single group has contributed is plainly wrong and distort history.  
 > >  
 > > All people came from Africa, and they spread from there to conquer  
 > > the world. That's something that educated people knows.  
 > >  
 > > That every human society is able to produce marvellous things is  
 > > something that is already know. The only people that believe  
 > > otherwise are the bigots.  
 > >  
 > > I believe the main problem of the North American Blacks is the  
 > > discrimination they have suffered in the hands of the germanic  
 > > Americans. But the germanics discriminate against everyone, not  
 > only  
 > > the Blacks. However, notwithstanding all those discriminations,  
 > > Blacks of the United States have had quite a lot of achievements  
 > > since the last century. The whole world knows about North American  
 > > Blacks, their arts, inventions, and history.  
 > >  
 > > Beside, African civilizations South of the Sahara are more than  
 > > enough for proving the world the value of the Black people. If the  
 > > world knew more about it, the perspective will be different.  
 > >  
 > > We hear a lot about India, the Olmecs, the Moors. Those are other  
 > > peoples histories, and they are the origin of many discussions. But  
 > > we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu  
 > or  
 > > the Zulues.  
 > >  
 > > Why is that? Why even Blacks of the Americas downplay that region  
 > of  
 > > Africa? How come the world will ever know about the past of the  
 > North  
 > > American slaves if you don't get focussed in those parts of Africa  
 > > from where the ancestors directly came! The regions of South West  
 > > Sahara have a lot of history to tell. There may be lots of  
 > important  
 > > things waiting to be discovered by the archeologists. There sleeps  
 > a  
 > > source of pride for the Black peoples of the Americas.  
 > >  
 > > And the whites? First thing you must ask yourselves is which whites.  
 > > If you people are thinking about the germanic Americans, I would  
 > tell  
 > > you. You are not alone in your hate. Most people on this planet  
 > > hate "gringos".  
 > >  
 > > And you are wrong about the way people see mulattos outside the  
 > Anglo  
 > > Saxon world. In South America, at least, we find the Mulatta to be  
 > > the most attractive woman of all. And we dream with Sonia Braga.  
 > >  
 > > History is complex and societies are also complex. Generalizations  
 > > are easy.  
 > >  
 > >  
 > > Regards,  
 > >  
 > > Omar Vega  
 > >  
 > >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
 >  
 > > wrote:  
 > > > That's not a problem Omar,  
 > > >  
 > > > I think it is a reality and yes it is a dilemma for a visible  
 > > > mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
 > > > mulatto...  
 > > >  
 > > > I think more Black find it a little laughable because the mulatto  
 > > > clings to a white heritage that pretty much sees them as TAINTED  
 > > > GOODS...  
 > > >  
 > > > In the Atlantic slave trade according to the special on 13 the

>> mulattos were shipped out to be sold just like the BLACKS!  
>>>  
>>> And that was and pretty much IS the "respect" and acknowledgement  
>> you gits from yo White mammy or Pappy!  
>>>  
>>> What is more disgracefull is just like their parents many of  
> these  
>> mulattos proceed to then pull some kinda pseudo-glorified rank on  
>> Blacks so then we gots to deal with their dejected racism as well..  
>>>  
>>> So you see we get it comin and going from whites and pseudo  
> whites!  
>>>  
>>> Most very one wants to play down their Black side you know what  
> I'm  
>> saying!  
>>> And why shouldn't they they are taught that we were nothing till  
>> the White man came and raped our women....and lies like that when  
> the  
>> TRUTh is THEY were savages while we were dining in riches oh how  
> the  
>> story gets twisted  
>>>  
>>> Then all the follow up stories compound the original LIES  
>>>  
>>> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE  
>> WORLD STAGE AS SLAVES EVERYWHERE?  
>>>  
>>> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT  
>> JUST ART MATHEMATICS SCIENCE PHILOSOPHY  
>>> RELIGION  
>>> ALL SPRANG FROM THE BLACK MAN!!!  
>>>  
>>> This is not to boast we apparently are the oldest people we  
> should  
>> be advanced!  
>>>  
>>> In groups like this we really ain't trying to hear about how we  
>> were slaves in your or anybodies country we are focusing on BEFORE  
>> that time cuz we know plenty about the slavery that happened right  
>> here in this country!  
>>>  
>>>  
>>> !  
>>>  
>>> peace  
>>>  
>>>  
>>>  
>>>  
>>> "Omar E. Vega" wrote:  
>>>  
>>> Osirica,  
>>>  
>>> The problem is that you consider a Mulatto a Black person. A  
>> mulatto  
>>> is as much White as Black.  
>>>  
>>> So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
>>>  
>>> You can add either way:  
>>>  
>>> 1/4 white + 1/2 mulatto = 3/4 white !  
>>>  
>>> 1/4 black + 1/4 mulatto = 3/4 black !  
>>>  
>>> or just say 1/2 white and 1/2 black genes.  
>>>  
>>> That's the crazy math of racial classifications.  
>>>  
>>> And Black is not the bigger part there. Cuban is the bigger part.  
>>>  
>>> Regards,  
>>>  
>>> Omar Vega  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:  
>>>>  
>>>> 1/2 and 1/2? No.  
>>>>  
>>>> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%  
>>>>  
>>>> Come on, 2/3 BLACK and less than 1/3 "white".  
>>>>  
>>>> You can do it Omar, you gotta accept that Black is the bigger  
>> part.  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>> wrote:  
>>>>>  
>>>>> Osirica,  
>>>>>  
>>>>>

>>>>> Yes I agree. I agree. I agree!  
>>>>>  
>>>>> You are not lying about Cuba at all. Cuba is about 1/2 Black  
>> and  
>>> 1/2  
>>>>> White (few native blood remain). Most people is mulatto. And  
>>> Cuban is  
>>>>> a Latin Country as well.  
>>>>>  
>>>>> And Blacks are one of the three main sources of the Latin  
>>> American  
>>>>> culture.  
>>>>>  
>>>>> And I agree also that many Latinos deny their past. Many  
>> believe  
>>> they  
>>>>> are whites, although the aspect say different. Most have same  
>>> degree  
>>>>> of Native or Black ancestry. But there are also large numbers  
>> of  
>>>>> whites in Latin America. Not all of them rich people;  
> actually  
>>> most  
>>>>> of them are poors.  
>>>>>  
>>>>>  
>>>>> Regards,  
>>>>>  
>>>>> Omar Vega  
>>>>>  
>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com). "osirica"  
>> wrote:  
>>>>>>  
>>>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you  
>> are  
>>>>>> right,  
>>>>>> that Cuban woman is crazy, she makes lies about Cuba."  
>>>>>>  
>>>>>> But no, you go into disputing me on a point that I do not  
> even  
>>>>>> dispute. I know that Cubans are Latinos. Being Latino or  
>>> Hispanic  
>>>>>> has  
>>>>>> nothing to do with being Black or not being Black.  
>>>>>>  
>>>>>> Nice long response of yours, but you were basically trying  
> to  
>>> make  
>>>>>> people think I am saying something that I did not say.  
>>>>>>  
>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com). "osirica"  
>>> wrote:  
>>>>>>  
>>>>>>> Ha ha ha. you asked "what do I want?"  
>>>>>>>  
>>>>>>> Am I just not letting the damn thing go?  
>>>>>>>  
>>>>>>> Ok go ahead and believe that Castro imported Black slaves  
>>> from  
>>>>>> Haiti.  
>>>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
>>> people  
>>>>>>> like  
>>>>>>> you to be sensible and honest about history.  
>>>>>>>  
>>>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
>> promote  
>>> more  
>>>>>>> silliness!  
>>>>>>>  
>>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com). "Omar E. Vega"  
>>  
>>>>>> wrote:  
>>>>>>>  
>>>>>>>> Dear Friend,  
>>>>>>>>  
>>>>>>>> What do you want? That we stop considering Cuba a Latin  
>>>>>>>> American  
>>>>>>>> country? A brother country? A part of the Hispanic  
> world?  
>>>>>>>>  
>>>>>>>>> Cuba is as Latin or Hispanic as any other Latin Country  
>> in  
>>>> the  
>>>>>>>>> continent. And is one of our favorite ones. His  
>> literature,  
>>>>>> music and  
>>>>>>  
>>>>>>>  
>>>>>>>>> arts are superb, and it has contributed quite a lot to  
>> the  
>>>>>>>>> development of the Latin American cultural production.  
>>>>>>>>>  
>>>>>>>>> Republica Dominicana, Cuba and Brazil, in that order,

> are  
 >>> the  
 >>>>>>> countries in Latin America were Black peoples are  
 >>> predominant.  
 >>>>> In  
 >>>>>>> none of those countries Black people is the absolute  
 >>> majority,  
 >>>>>>> because Mulattos form the largest proportion of the  
 >>> population,  
 >>>>> and  
 >>>>>>> both Black and White populations are minority.  
 >>>>>>>  
 >>>>>>> But identity, my friend, is another matter. One doesn't  
 >> get  
 >>> its  
 >>>>>>> identity from the color of skin or the shape of the  
 > hair.  
 >>>>> People get  
 >>>>>>> identity from history, religion, language and  
 > traditions,  
 >>>>> specially  
 >>>>>>> those that come from parents and relatives.  
 >>>>>>>  
 >>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban  
 >> musicians.  
 >>>>> They play  
 >>>>>>> similar styles of music. Guess which is Black and which  
 >> is  
 >>>>>> White just  
 >>>>>>> by listening to what they sing!  
 >>>>>>>  
 >>>>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba  
 > was  
 >>> the  
 >>>>> last  
 >>>>>>>> colony Spain lost in the Americas. All its literature  
 > and  
 >>>>> culture is  
 >>>>>>>> directly related with Spain. These have been enriched by  
 >> the  
 >>>>> culture  
 >>>>>>>> of the Black people as well, forming that unique and  
 >>> colorful  
 >>>>> Cuban  
 >>>>>>>> society.  
 >>>>>>>>  
 >>>>>>>> It is RIDICULOUS to force people to CHANGE its culture  
 >> just  
 >>>>> because  
 >>>>>>>> somebody claims that Culture is the same as Race.  
 >>>>>>>>  
 >>>>>>>>> Race is the hardware. Culture is the software.  
 >>>>>>>>  
 >>>>>>>>> It is also RIDICULOUS to force people to change the  
 >>> identity  
 >>>>>>>> associated with their LAND (or nation) to a abstract  
 >>>>> international  
 >>>>>>>> racial identity. It was ridiculous (and tragic) for  
 > the  
 >>> aryan  
 >>>>>>>>> agenda, for the pan-yellow agenda (japanese), and also  
 >>> will be  
 >>>>> for  
 >>>>>>>> any other agenda.  
 >>>>>>>>  
 >>>>>>>>> You can convince about it to peoples living in  
 > fragmented  
 >>>>> countries,  
 >>>>>>>> like the US, where every single group lives isolated  
 > from  
 >>> the  
 >>>>> rest.  
 >>>>>>>>> In other countries identity is also one's nationality;  
 >>> one's  
 >>>>> land.  
 >>>>>>>>  
 >>>>>>>>> People get their identity from the land they live.  
 >>>>>>>>  
 >>>>>>>>> I just had to throw this out there to remind us that  
 >> all  
 >>> over  
 >>>>> the  
 >>>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
 >>>>> italians) of  
 >>>>>>>>  
 >>>>>>>>> Mediterraneans never say they were whites!  
 > Mediterraneans  
 >>> called  
 >>>>>>>>> whites the barbarians and they still believe nordics  
 > are  
 >>>>> barbarians!!  
 >>>>>>>>  
 >>>>>>>>> Why do you want to claim Jews, White latinos, arabs and  
 >>>>> italians for

>>>>>>> *the Black race? These people have their own cultures*  
> *and*  
>>> *a*  
>>> *very*  
>>>>> *long*  
>>>>>>> *past. They don't suffer identity problems at all.*  
>>>>>>>>  
>>>>>>>> *"White latinos" is the worst label. There are just*  
>> *Latinos.*  
>>> *A*  
>>>>> *proud*  
>>>>>>>> *and very hard headed people, amigo. Proud of its past*  
>> *which*  
>>> *is*  
>>>>> *very*  
>>>>>>>> *rich and that derivates from peoples of the Americas,*  
>>> *Europe,*  
>>>>> *Africa*  
>>>>>>>> *and Asia.*  
>>>>>>>>>  
>>>>>>>>> *But for Latinos, the past is not the most important*  
>> *thing,*  
>>> *but*  
>>>>> *what*  
>>>>>>>>> *we are as individuals, and what is the future we are*  
>>> *building*  
>>>>>> *for our*  
>>>>>>>>> *families and our people.*  
>>>>>>>>>  
>>>>>>>>> *We are an universal people; that's the meaning of "La*  
>> *Raza".*  
>>>>>>>>>  
>>>>>>>>>  
>>>>>>>>> *Regards,*  
>>>>>>>>>  
>>>>>>>>>>> *Omar Vega*  
>>>>>>>>>>  
>>>>>>>>>>> *wrote:*  
>>>>>>>>>>>  
>>>>>>>>>>>> *Yes, we had a discourse in here a few days back with*  
>>> *someone*  
>>>>> *from*  
>>>>>>>>> *Latin America. The poor guy seemed to want to tell*  
> *us*  
>>> *that*  
>>>>> *racism*  
>>>>>>>>> *isn't really a problem amongst his people.*  
>>>>>>>>>>  
>>>>>>>>>>>> *I was just talking to someone from Cuba. A Cuban who*  
>> *does*  
>>> *not*  
>>>>>>>>> *consider*  
>>>>>>>>>>> *herself Black in any way. We came across the subject*  
> *of*  
>>> *her*  
>>>>> *country,*  
>>>>>>>>>> *and how it became predominantly Black.*  
>>>>>>>>>>  
>>>>>>>>>>>> *Apparently according to her non-black-cuban mother:*  
>> *Fidel*  
>>>>>> *Castro*  
>>>>>>>>>>>> *imported slaves from Haiti after the Communist*  
>>> *revolution.*  
>>>>>>>>>>  
>>>>>>>>>>>>> *When I explained the impossibility of this, she*  
>> *insisted.*  
>>>>>> *After all*  
>>>>>>>>>>>>> *she was RAISED in Cuba.*  
>>>>>>>>>>>  
>>>>>>>>>>>>> *I explained that the blockade, the lack of attention,*  
>> *the*  
>>>>> *lack of*  
>>>>>>>>>>>>>> *proof, et cetera.... Eventually she said that there*  
>> *have*  
>>> *been*  
>>>>> *black*  
>>>>>>>>>>>>>> *people there, just not a majority until Castro.*  
>>>>>>>>>>>>>  
>>>>>>>>>>>>>>> *We discussed further back and forth. She explained*  
> *that*  
>>>>>>> *Castro didn't*  
>>>>>>>>>>>>>>> *import "millions" just a few thousand or so. My*  
>> *response,*  
>>>> *it*  
>>>>> *would*  
>>>>>>>>>>>>>>>> *TAKE millions for her fantasy story to be true.*  
>>>>>>>>>>>>>>>>  
>>>>>>>>>>>>>>>>>> *After some time, she asked me why does it matter what*  
>>> *race*  
>>>>>> *they*  
>>>>>>>>>>>>>>> *were?*  
>>>>>>>>>>>>>>>>  
>>>>>>>>>>>>>>>>>>> *My response was this: "I'm not the one making up*  
> *crazy*

>>> ideas  
>>>> to  
>>>>>>> explain why my own country is Black. It obviously  
>> matters  
>>> a  
>>>>> lot more  
>>>>>>> to you and your mom than it does to me, else you  
> would  
>>> just  
>>>>> admit  
>>>>>>> that  
>>>>>>> Cuba has always been Black."  
>>>>>>>  
>>>>>>> I hope the people in here can see that the PSYCHOLOGY  
>> of  
>>> this  
>>>>>>> ridiculous position of hers is identical to the  
>>> PSYCHOLOGY of  
>>>>> those  
>>>>>>> that argue against Black Egyptians.  
>>>>>>>  
>>>>>>> I just had to throw this out there to remind us that  
>> all  
>>> over  
>>>>> the  
>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,  
>>>>> italians) of  
>>>>>>> various live in a miseducated world. And that the  
>>> Lefkowitzes  
>>>>> of  
>>>>>>> that  
>>>>>>> world are hypocritical to even begin to criticize  
>>> Afrocentric  
>>>>>>> education.  
>>>  
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| 16393|2005-03-25 14:30:30|osirica|Re: Racism alive and well amongst "white" Cubans|  
I'm 70% in agreement with you. I think Ghandi's attitude changed over  
time, and he became less of a villian near the end. But I do not know.  
Let us discuss this further.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Greetings All,  
>  
> The truth be told, there is no actual evidence to support the belief  
> that Gandhi cared one iota about non-Indians, particularly Africans  
> (typical of the irony of White Supremacy, he, like others of his day  
> who knowingly, or unknowingly, espoused White Supremist beliefs, he  
> advocated administrating African affairs and in their own  
> territories!), or that he was actually a pacifist (if memory serves  
> me correctly, he served in the Indian military before being a lawyer.  
>  
> Gandhi was exclusively concerned about the independence/empowerment  
> of Indians. While a noble endeavor, we should never loose site of his  
> objective relative to non-Indian concerns, and that he was, more than  
> likely, as white supremacist, ideologically, as the whites from whom he  
> sought Indian justice.  
>  
> Regards,  
>  
> Ken

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
>  
>> Hmm, i had thought Ghandi had supported the end of the caste system,  
>> but after doing some searching aroud,  
>>  
>> <http://muslimsonline.com/babri/gandhi.htm>  
>>  
>> I find myself no longer convinced.  
>>  
>> As a Christian, I was perplexed with what I believed (up to this  
>> pooint) about Ghandi and how he rejected Christianity, but  
>> considering  
>> what you brought, I found this to be eye opening:  
>>  
>> "Majority of Harijans (Dalits) can no more understand the  
>> presentation  
>> of Christianity than my cows." - M.K. Gandhi, Christian Missions:  
>> Their Place in India.  
>>  
>> This quote reminds me of a comment by a Rabbi I saw on TV talking  
>> about how the Ethiopians couldn't POSSIBLY have the Ark of the  
>> Covenant, because "they don't know what they have".  
>>  
>>  
>> But even more so, the quote by Ghandi is a quote of his made out of  
>> ignorance. Christianity has been present in India since the first  
>> century. I have East Indian friends who are Thomasite Christians,  
>> they  
>> pride their heritage on their family line that goes back over  
>> millenia.  
>>  
>> Anyway, thanks for the new information.  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
>> wrote:  
>>> "My response was this: "I'm not the one making up crazy ideas to  
>>> explain why my own country is Black. It obviously matters a lot  
>>> more  
>>> to you and your mom than it does to me, else you would just admit  
>> that  
>>> Cuba has always been Black."  
>>>  
>>> I hope the people in here can see that the PSYCHOLOGY of this  
>>> ridiculous position of hers is identical to the PSYCHOLOGY of  
>> those  
>>> that argue against Black Egyptians.  
>>>  
>>> I just had to throw this out there to remind us that all over the  
>>> world, the pseudo-whites (Jews, white latinos, arabs, italians) of  
>>> various live in a miseducated world. And that the Lefkowitzes of  
>> that  
>>> world are hypocritical to even begin to critisize Afrocentric  
>> education." .....

>>>  
>>> Good for you my bro,  
>>> I feel that attitude is the one we must have we have to claim our  
>> heretige other cultures don't really understand the breadth & depth  
> of  
>> what we as Blacks go through I mean you just can't unless you are  
>> Black like we are!  
>>>  
>>> Scan through this post (below) I was shocked to find from another  
>> yahoo group I'm in which I hope Black memebers here will join called  
>> "Urban Black Think Tank"  
>>>  
>>> It shocked me but then I asked myself why does it actually it  
> DONT:  
>>>  
>>> Gandhi thought black people were subhuman  
>>>  
>>> By Yasser Latif Hamdani  
>>>  
>>> Gandhi's desire for Indians to be segregated from blacks was so  
>>> strong that he went to Johannesburg in late August of 1904 to  
>>> protest the placing of blacks in the Indian section of the city  
>>>  
>>> LAHORE: Mohandas Karamchand Gandhi (1870-1948), the man who  
> inspired  
>>> great leaders like Nelson Mandela and Martin Luther King, may  
> have  
>>> harboured racial sentiments against black people if an article on  
>>> Sulekha.com is to be believed.  
>>>  
>>> The article quotes a series of letters and petitions from Gandhi,  
>>> linking the black people of Africa to savages and portraying them  
> as  
>>> little better than animals. Gandhi writes, "A general belief  
> seems  
>>> to prevail in the colony that the Indians are little better, if  
> at  
>>> all, than the savages or natives of Africa. Even the children are  
>>> taught to believe in that manner, with the result that the Indian  
> is  
>>> being dragged down to the position of a raw Kaffir".  
>>>  
>>> According to the article, part of Gandhi's attitude stemmed from  
> his  
>>> belief in the Aryan Invasion Theory, claiming that the superior  
>>> white race from the Steppes subjugated darker races all across  
>>> Eurasia. Gandhi refused to accept classification with  
> 'aboriginal'  
>>> looking 'savages': "A reference to Hunter's 'Indian Empire',  
>>> chapters 3 and 4, would show at a glance who are aborigines and  
> who  
>>> are not. The matter is put so plainly that there can be no  
> mistake  
>>> about the distinction between the two. It will be seen at once  
> from  
>>> the book that the Indians in South Africa belong to the Indo-  
>>> Germanic stock or, more properly speaking, the Aryan stock."  
>>>  
>>> He believed that White rule in South Africa ? with the help of a  
>>> reduction in Asiatic immigration was necessary for civilising the  
>>> blacks with these characteristics: "We, therefore, have no  
>>> hesitation in agreeing with the view that in the long run  
> assisted  
>>> Asiatic immigration - into the Transvaal would be disastrous to  
> the  
>>> white settlement. People will gradually accommodate themselves to  
>>> relying upon Asiatic labour, and any White immigration of the  
>>> special class required in the Transvaal on a large scale will be  
>>> practically impossible. It would be equally unfair to the natives  
> of  
>>> the soil. It is all very well to say that they would not work,  
> and  
>>> that, if the Asiatics were introduced, that would be a stimulus  
> to  
>>> work; but human nature is the same everywhere, and once Asiatic  
>>> labour is resorted to, there would not be a sustained effort to  
>>> induce the natives to work under what would otherwise be, after  
> all,  
>>> gentle compulsion. There would be then less talk about taxing the  
>>> natives and so forth. Natives themselves, used as they are to a  
> very  
>>> simple mode of life, will always be able to command enough wages  
> to  
>>> meet their wants; and the result will be putting back their  
> progress  
>>> for an indefinite length of time. We have used the words 'gentle  
>>> compulsion' in the best sense of the term; we mean compulsion of  
> the  
>>> same kind that a parent exercises over children."  
>>>  
>>> Gandhi thus remained a firm believer in white settlement and rule  
> in  
>>> South Africa. More explicitly, he wrote that the White race  
> deserved



>>> to be the dominant race in South Africa: "What the British  
> Indians  
>>> pray for is very little. They ask for no political power. They  
> admit  
>>> the British race should be the dominant race in South Africa. All  
>>> they ask for is freedom for those that are now settled and those  
>>> that may be allowed to come in future to trade, to move about,  
> and  
>>> to hold landed property without any hindrance save the ordinary  
>>> legal requirements."  
>>>  
>>> Along with the dominance of the white race in South Africa,  
> Gandhi  
>>> also held dear the idea of racial purity: "We believe as much in  
> the  
>>> purity of race as we think they do, only we believe that they  
> would  
>>> best serve these interests, which are as dear to us as to them,  
> by  
>>> advocating the purity of all races, and not one alone. We believe  
>>> also that the white race of South Africa should be the  
> predominating  
>>> race."  
>>>  
>>> Commenting on a petition opposing interactions between the whites  
>>> and the coloureds, Gandhi wrote: "The petition dwells upon 'the  
> co-  
>>> mingling of the coloured and white races'. May we inform the  
> members  
>>> of the conference that, so far as the British Indians are  
> concerned,  
>>> such a thing is practically unknown? If there is one thing, which  
>>> the Indian cherishes, more than any other, it is the purity of  
> type.  
>>> Why bring such a question into the controversy at all?"  
>>>  
>>> Gandhi's desire for the Indians to be segregated from the blacks  
> was  
>>> so strong that he went to Johannesburg in late August of 1904 to  
>>> protest the placing of blacks in the Indian section of the  
>>> city: "Why, of all places in Johannesburg, the Indian Location  
>>> should be chosen for dumping down all the Kaffirs of the town  
> passes  
>>> my comprehension. ...Of course, under my suggestion, The Town  
>>> Council must withdraw the Kaffirs from the Location. About this  
>>> mixing of Kaffirs with the Indians, I must confess I feel most  
>>> strongly."  
>>>  
>>> It is unclear from the article whether Gandhi later changed his  
>>> position. However, it does shed some light on the ideas that  
> shaped  
>>> the mind of one of the most successful political leaders of the  
> 20th  
>>> century. \*

>>>  
>>> [http://www.dailytimes.com.pk/default.asp?page=story\\_23-3-2005\\_pg4\\_24](http://www.dailytimes.com.pk/default.asp?page=story_23-3-2005_pg4_24)  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> osirica wrote:  
>>>  
>>> Yes, we had a discourse in here a few days back with someone from  
>>> Latin America. The poor guy seemed to want to tell us that racism  
>>> isn't really a problem amongst his people.  
>>>  
>>> I was just talking to someone from Cuba. A Cuban who does not  
> consider  
>>> herself Black in any way. We came across the subject of her  
> country,  
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| 16394|2005-03-25 15:01:25|noirfist|Re: Another example of African influence in European popular culture|  
 Let me give you another. There is an African martial art, preserved  
 by African Brazilians, called Capoeira. This martial art, true to the  
 co-optation policy exclusive to Eurocentric thinking, has been  
 called, now, the Brazilian martial art. This art, which used by  
 African Brazilians, during African enslavement, within the bonded  
 communities to exact punishment delt by plantation owners against  
 African rebellions there. It has even ludicrously suggested that this  
 art was created by the oppressing Portuguese!

This wonderful display of indigenously African martial genius is now  
 being classified as a "Latin" martial art. If the next generation of  
 Africans are not careful, in 20 to 30 years, its history will be  
 completely "whitewashed."

As far as the "Greek" letter organizations are concerned, its base  
 is, ironically (again), largely AFRICAN! I suggest its participants  
 stop calling it Greek, and give it names which reflect its African  
 heritage!

Look at movies like "You Got Served," which, btw, actually has  
 movements derived from Capoeira and Senegambian, African  
 derived "Break Dancing (yes, Breaking, pop-locking, etc, are AFRICAN  
 people-not URBAN CULTURAL PRACTICE!), and you'll see how such  
 situations occur wherein the identity of things African, or, more  
 specifically, African practices which are considered worthy of note  
 by "Westerners," becomes slowly de-emphasized until, finally, it can  
 be eliminated altogether.

That this is occurring to "Greek Letter" organizations (the ones  
 founded on African cultural ideas is) is simply a sign of the changes  
 being made in the Eurocentric approach to social interaction.

Peace,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>  
 > I don't know how many members of this list are a part of one of the  
 > various Fraternities and Sororities across America, but here is a  
 > video clip of a step show in which a "White" fraternity Sigma Phi  
 > Epsilon is performing in Tennessee. Now these members were taught  
 > their steps from my Fraternal brothers of Alpha Phi Alpha.  
 >  
 > Looking at this just reminded me of the discussions that have been  
 > conducted here lately concerning levels of diffusionism and Olmec  
 > influence on Mayans and what not. What's ironic is that I have had  
 > discussions with members in Latino fraternal organizations in  
 Chicago

> *and they swore up and down that "stepping" didn't start with*  
> *African/African Americans. These were the same people who couldn't*  
> *tell me the significance of a rites of passage, why you*  
> *have "lines,"*  
> *the significance of line names, why "we" step/dance in circles, the*  
> *meaning behind sacred handshakes, and the reason for the adoption*  
> *of*  
> *new names after "crossing" the burning sands. Yet they participate*  
> *in*  
> *all of those activities and they believe it originated with them*  
> *and*  
> *that it was not based on any contact with African Americans.*  
>  
> *Anyway, here is the link. Tell me what you think.*  
>  
> <http://sigep.utm.edu/scrapbook/albums/2005/steppin2005.wmv>  
>  
> *Asar Imhotep*  
> <http://www.mochasuite.com>

| 16395|2005-03-25 16:19:41|Mahari|Re: Racism alive and well amongst|

Omar,  
I'll tell you what I think it really is in Latin America.  
I believe that the people of negroid blood are either  
so intimidated because the Spanish were vicious  
(which you have said in other contexts) and so  
ashamed of their Afrikan-ness that they do not  
assert it.  
To me it is clear in the way that you address the  
color of blackness. You are so insistent on  
making people not black: they are brown or  
mulatto, or Spanish but almost never black or  
negro. Much in the same way that this  
Cuban woman made up this lie to suggest  
that Cuba black. To you and to lots of  
Latinos and non-blacks, it is quite simply  
shameful to be black. You will of course,  
say that that is not true. But as I said  
before I call it as I see, not as they say it.  
And that conclusion written in your posts.  
I say there is no shame in being black,  
I'm proud of it and our heritage. And I  
say to anyone who intimates, suggest or  
infers otherwise can kiss my black \*\*\*.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
— Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTIP,  
Mahari

— On Fri 03/25, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Fri, 25 Mar 2005 15:13:10 -0000  
**Subject:** [Ta\_Seti] Re: Racism alive and well amongst "white" Cubans

Dear Friend,

What do you want? That we stop considering Cuba a Latin American  
country? A brother country? A part of the Hispanic world?

Cuba is as Latin or Hispanic as any other Latin Country in the  
continent. And is one of our favorite ones. His literature, music and  
arts are superb, and it has contributed quite a lot to the  
development of the Latin American cultural production.

Republica Dominicana, Cuba and Brazil, in that order, are the  
countries in Latin America where Black peoples are predominant. In  
none of those countries Black people is the absolute majority,  
because Mulattos form the largest proportion of the population, and  
both Black and White populations are minority.

But identity, my friend, is another matter. One doesn't get its  
identity from the color of skin or the shape of the hair. People get  
identity from history, religion, language and traditions, specially  
those that come from parents and relatives.

Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play  
similar styles of music. Guess which is Black and which is White just  
by listening to what they sing!

And Cuba is Hispanic! It could not be otherwise. Cuba was the last  
colony Spain lost in the Americas. All its literature and culture is  
directly related with Spain. These have been enriched by the culture  
of the Black people as well, forming that unique and colorful Cuban  
society.

It is RIDICULOUS to force people to CHANGE its culture just because  
somebody claims that Culture is the same as Race.

Race is the hardware. Culture is the software.

It is also RIDICULOUS to force people to change the identity  
associated with their LAND (or nation) to an abstract international  
racial identity. It was ridiculous (and tragic) for the aryan  
agenda, for the pan-yellow agenda (japaneses), and also will be for  
any other agenda.

You can convince about it to peoples living in fragmented countries,  
like the US, where every single group lives isolated from the rest.  
In other countries identity is also one's nationality; one's land.

People get their identity from the land they live.

> I just had to throw this out there to remind us that all over the  
> world, the pseudo-whites (Jews, white latinos, arabs, italians) of

Mediterraneans never say they were whites! Mediterraneans called  
whites the barbarians and they still believe nordics are barbarians!!

Why do you want to claim Jews, White latinos, arabs and italians for  
the Black race? These people have their own cultures and a very long  
past. They don't suffer identity problems at all.

"White latinos" is the worst label. There are just Latinos. A proud  
and very hard headed people, amigo. Proud of its past which is very  
rich and that derives from peoples of the Americas, Europe, Africa  
and Asia.

But for Latinos, the past is not the most important thing, but what  
we are as individuals, and what is the future we are building for our  
families and our people.

We are an universal people; that's the meaning of "La Raza".

Regards,

Omur Vega

>wrote:

>  
> Yes, we had a discourse in here a few days back with someone from  
> Latin America. The poor guy seemed to want to tell us that racism  
> isn't really a problem amongst his people.  
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| 16396|2005-03-25 16:51:54|Mahari|Re: Racism alive and well amongst|

My good brother, it is sad that you  
were so shocked at this revelation  
about Ghandi. I don't know if it is  
wholly true. I understand that he stood up for the  
blacks, the untouchables of India, at least in some  
respect. I read that one of his tasks he assigned  
himself and one of his daughters  
to instill a sense of humility (if I'm not mistaken)  
was to clean the toilets. This is a task that the  
"untouchables" are supposed to do.  
Once you realize how debased and degraded  
the untouchables/  
blacks of India were and are, you will find this  
attitude of Ghandi's not so surprising. They, also,

are considered sub-human by the Indians.  
However, apart from that, I suggest that to get a full grasp of your situation as a black person that you take some time and just examine every detail of what it means, what it entails being a black person. I consider myself a work in progress but one of the things I did to get a good perspective on my heritage as a black person is that. I took a long HARD look at what it is to be black in the western world which attitudinally now includes the east as well. And, if you are honest and thorough, it is a very painful journey but I believe that it is a stabilizing and worthy trip to take.

Free India's Blacks....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, anthony clements <yoheyman2000@yahoo.com> wrote:

**From:** anthony clements [mailto:yoheyman2000@yahoo.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 08:03:06 -0800 (PST)  
**Subject:** Re: [Ta\_Seti] Racism alive and well amongst "white" Cubans

"My response was this: 'I'm not the one making up crazy ideas to explain why my own country is Black. It obviously matters a lot more to you and your mom than it does to me, else you would just admit that Cuba has always been Black.'"

I hope the people in here can see that the PSYCHOLOGY of this ridiculous position of hers is identical to the PSYCHOLOGY of those that argue against Black Egyptians.

I just had to throw this out there to remind us that all over the world, the pseudo-whites (Jews, white latinos, arabs, italians) of various live in a miseducated world. And that the Lefkowitzes of that world are hypocritical to even begin to criticize Afrocentric education.".....

Good for you my bro,

I feel that attitude is the one we must have we have to claim our heretige other cultures don't really understand the breadth & depth of what we as Blacks go through I mean you just can't unless you are Black like we are!

Scan through this post (below) I was shocked to find from another yahoo group I'm in which I hope Black members here will join called "Urban Black Think Tank"

It shocked me but then I asked myself why does it actually it DONT:

Gandhi thought black people were subhuman

By Yasser Latif Hamdani

Gandhi's desire for Indians to be segregated from blacks was so strong that he went to Johannesburg in late August of 1904 to protest the placing of blacks in the Indian section of the city

LAHORE: Mohandas Karamchand Gandhi (1870-1948), the man who inspired great leaders like Nelson Mandela and Martin Luther King, may have harboured racial sentiments against black people if an article on Sulekha.com is to be believed.

The article quotes a series of letters and petitions from Gandhi, linking the black people of Africa to savages and portraying them as little better than animals. Gandhi writes, "A general belief seems to prevail in the colony that the Indians are little better, if at all, than the savages or natives of Africa. Even the children are taught to believe in that manner, with the result that the Indian is being dragged down to the position of a raw Kaffir".

According to the article, part of Gandhi's attitude stemmed from his belief in the Aryan Invasion Theory, claiming that the superior white race from the Steppes subjugated darker races all across Eurasia. Gandhi refused to accept classification with 'aboriginal' looking 'savages': "A reference to Hunter's 'Indian Empire', chapters 3 and 4, would show at a glance who are aborigines and who are not. The matter is put so plainly that there can be no mistake about the distinction between the two. It will be seen at once from the book that the Indians in South Africa belong to the Indo-Germanic stock or, more properly speaking, the Aryan stock."

He believed that White rule in South Africa ? with the help of a reduction in Asiatic immigration was necessary for civilising the blacks with these characteristics: "We, therefore, have no hesitation in agreeing with the view that in the long run assisted Asiatic immigration - into the Transvaal would be disastrous to the white settlement. People will gradually accommodate themselves to relying upon Asiatic labour, and any White immigration of the special class required in the Transvaal on a large scale will be practically impossible. It would be equally unfair to the natives of the soil. It is all very well to say that they would not work, and that, if the Asiatics were introduced, that would be a stimulus to work; but human nature is the same everywhere, and once Asiatic labour is resorted to, there would not be a sustained effort to induce the natives to work under what would otherwise be, after all, gentle compulsion. There would be then less talk about taxing the natives and so forth. Natives themselves, used as they are to a very simple mode of life, will always be able to command enough wages to meet their wants; and the result will be putting back their progress for an indefinite length of time. We have used the words 'gentle compulsion' in the best sense of the term; we mean compulsion of the same kind that a parent exercises over children."

Gandhi thus remained a firm believer in white settlement and rule in South Africa. More explicitly, he wrote that the White race deserved to be the dominant race in South Africa: "What the British Indians pray for is very little. They ask for no political power. They admit the British race should be the dominant race in South Africa. All they ask for is freedom for those that are now settled and those that may be allowed to come in future to trade, to move about, and to hold landed property without any hindrance save the ordinary

legal requirements."

Along with the dominance of the white race in South Africa, Gandhi also held dear the idea of racial purity: "We believe as much in the purity of race as we think they do, only we believe that they would best serve these interests, which are as dear to us as to them, by advocating the purity of all races, and not one alone. We believe also that the white race of South Africa should be the predominating race."

Commenting on a petition opposing interactions between the whites and the coloureds, Gandhi wrote: "The petition dwells upon 'the comingling of the coloured and white races'. May we inform the members of the conference that, so far as the British Indians are concerned, such a thing is practically unknown? If there is one thing, which the Indian cherishes, more than any other, it is the purity of type. Why bring such a question into the controversy at all?"

Gandhi's desire for the Indians to be segregated from the blacks was so strong that he went to Johannesburg in late August of 1904 to protest the placing of blacks in the Indian section of the city: "Why, of all places in Johannesburg, the Indian Location should be chosen for dumping down all the Kaffirs of the town passes my comprehension. ...Of course, under my suggestion, The Town Council must withdraw the Kaffirs from the Location. About this mixing of Kaffirs with the Indians, I must confess I feel most strongly."

It is unclear from the article whether Gandhi later changed his position. However, it does shed some light on the ideas that shaped the mind of one of the most successful political leaders of the 20th century. \*

[http://www.dailymail.com.uk/default.asp?page=story\\_23-3-2005\\_pg4\\_24](http://www.dailymail.com.uk/default.asp?page=story_23-3-2005_pg4_24)

osirica wrote:

Yes, we had a discourse in here a few days back with someone from Latin America. The poor guy seemed to want to tell us that racism isn't really a problem amongst his people.

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| 16397|2005-03-25 17:25:01|Mahari|Re: Racism alive and well amongst|

>>But even more so, the quote by Gandhi is a quote of his made out of ignorance. Christianity has been present in India since the first century. I have East Indian friends who are Thomasite Christians, they pride their heritage on their family line that goes back over millennia.<<

As I'm sure you know, Osirica, this is quite typical of these egotistical Indo-European racists and their supporters. They speak out of arrogance and ignorance and are so egotistical they couldn't consider the possibility that THEY are wrong. It would be funny, if it wasn't so destructive.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

— Ruth McKenney

Year: 12,951, March 25

In honor,

HTP,

Mahari

--- On Fri 03/25, osirica <davidvelar@hotmail.com> wrote:

**From:** osirica [mailto:davidvelar@hotmail.com]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Fri, 25 Mar 2005 16:17:13 -0000

**Subject:** [Ta\_Seti] Re: Racism alive and well amongst "white" Cubans

Hmm, I had thought Gandhi had supported the end of the caste system, but after doing some searching around,

<http://muslimsonline.com/babri/gandhi.htm>

I find myself no longer convinced.

As a Christian, I was perplexed with what I believed (up to this point) about Gandhi and how he rejected Christianity, but considering what you brought, I found this to be eye opening:

"Majority of Harijans (Dalits) can no more understand the presentation of Christianity than my cows." - M.K. Gandhi, Christian Missions: Their Place in India.

This quote reminds me of a comment by a Rabbi I saw on TV talking about how the Ethiopians couldn't POSSIBLY have the Ark of the Covenant, because "they don't know what they have".

But even more so, the quote by Gandhi is a quote of his made out of ignorance. Christianity has been present in India since the first century. I have East Indian friends who are Thomasite Christians, they pride their heritage on their family line that goes back over millennia.

Anyway, thanks for the new information.

-- In Ta\_Seti@yahoogroups.com, anthony clements wrote:

> "My response was this: "I'm not the one making up crazy ideas to  
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> the British race should be the dominant race in South Africa. All  
> they ask for is freedom for those that are now settled and those  
> that may be allowed to come in future to trade, to move about, and  
> to hold landed property without any hindrance save the ordinary  
> legal requirements."

>  
> Along with the dominance of the white race in South Africa, Gandhi

> also held dear the idea of racial purity: "We believe as much in the  
> purity of race as we think they do, only we believe that they would  
> best serve these interests, which are as dear to us as to them, by  
> advocating the purity of all races, and not one alone. We believe  
> also that the white race of South Africa should be the predominating  
> race."  
>  
> Commenting on a petition opposing interactions between the whites  
> and the coloureds, Gandhi wrote: "The petition dwells upon 'the co-  
> mingling of the coloured and white races'. May we inform the members  
> of the conference that, so far as the British Indians are concerned,  
> such a thing is practically unknown? If there is one thing, which  
> the Indian cherishes, more than any other, it is the purity of type.  
> Why bring such a question into the controversy at all?"  
>  
> Gandhi's desire for the Indians to be segregated from the blacks was  
> so strong that he went to Johannesburg in late August of 1904 to  
> protest the placing of blacks in the Indian section of the  
> city: "Why, of all places in Johannesburg, the Indian Location  
> should be chosen for dumping down all the Kaffirs of the town passes  
> my comprehension. ...Of course, under my suggestion, The Town  
> Council must withdraw the Kaffirs from the Location. About this  
> mixing of Kaffirs with the Indians, I must confess I feel most  
> strongly."  
>  
> It is unclear from the article whether Gandhi later changed his  
> position. However, it does shed some light on the ideas that shaped  
> the mind of one of the most successful political leaders of the 20th  
> century. \*  
>  
> [http://www.dailymail.com.uk/default.asp?page=story\\_23-3-2005\\_pg4\\_24](http://www.dailymail.com.uk/default.asp?page=story_23-3-2005_pg4_24)  
>  
>  
>  
>  
>  
>  
>  
> osirica wrote:  
>  
> Yes, we had a discourse in here a few days back with someone from  
> Latin America. The poor guy seemed to want to tell us that racism  
> isn't really a problem amongst his people.  
>  
> I was just talking to someone from Cuba. A Cuban who does not consider  
> herself Black in any way. We came across the subject of her country,  
> and how it became predominantly Black.  
>  
> Apparently according to her non-black-cuban mother: Fidel Castro  
> imported slaves from Haiti after the Communist revolution.  
>  
> When I explained the impossibility of this, she insisted. After all  
> she was RAISED in Cuba.  
>  
> I explained that the blockade, the lack of attention, the lack of  
> proof, et cetera.... Eventually she said that there have been black  
> people there, just not a majority until Castro.  
>  
> We discussed further back and forth. She explained that Castro didn't  
> import "millions" just a few thousand or so. My response, it would  
> TAKE millions for her fantasy story to be true.  
>  
> After some time, she asked me why does it matter what race they were?  
>  
> My response was this: "I'm not the one making up crazy ideas to  
> explain why my own country is Black. It obviously matters a lot more  
> to you and your mom than it does to me, else you would just admit that  
> Cuba has always been Black."  
>  
> I hope the people in here can see that the PSYCHOLOGY of this  
> ridiculous position of hers is identical to the PSYCHOLOGY of those  
> that argue against Black Egyptians.  
>  
> I just had to throw this out there to remind us that all over the  
> world, the pseudo-whites (Jews, white latinos, arabs, italians) of  
> various live in a miseducated world. And that the Lefkowitzes of that  
> world are hypocritical to even begin to criticize Afrocentric education.  
>  
>  
>  
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| 16398|2005-03-25 17:51:27|Mahari|Re: This is the most fascinating link I have ever come across|

The way I see it, Osirica, is that their lies are developing such gigantic holes in them that they are taking a new tact - just like this white woman who posts here does. If you'll notice she changes her postulations ever so slightly to accomodate new evidence. Also, in like manner, is the shift from KMT being a white country to a mixed one. It's an attempt on their part to not look stupid in the face of evidence. The good thing is that we are in the process of winning the argument. It's just that it isn't easy.

I've read this racist stuff about KMT falling because the blacks "moved in". It's, of course, the reverse.

One account indicated that the fall occurred when blacks began to invade the area around 1800 BC. Of course, KMT already existed thousands of years before that and a casual look at the iconography shows clearly that these people and their rulers were black.

For me one of the very telling things about the history of KMT is that when it was invaded by the white foreigners is when it declined.

All the great periods in its history were when its Afrikan indigenous people ruled. And these indigenous rulers were negroid - period.

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 25

In honor,  
HTP,  
Mahari

--- On Fri 03/25, osirica <davidvelar@hotmail.com> wrote:

**From:** osirica [mailto:davidvelar@hotmail.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 16:43:11 -0000  
**Subject:** [Ta\_Seti] This is the most fascinating link I have ever come across

When the day comes that white racists are having to...

The fact that it has come to people on the...

shit, i can't even figure out what to say... just look at the link

and read the content.

[http://www.stormfront.org/whitehistory/greece\\_negroes.htm](http://www.stormfront.org/whitehistory/greece_negroes.htm)

STORMFRONT! Can someone explain this to me?

Is it that the white racists, (unlike mere eurocentricists) are past the point of believin in lies about history and are trying to spin the truth. On every page on their site, they ADMIT... ADMIT that Black people were present (much as we do), but they just predicate that with an explanation as to why the civilizations fell.

Come on guys, this is the real McCoy stuff here. Stormfront analysis please?

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| 16399|2005-03-25 17:58:07|Paul Kekai Manansala|Re: Racism alive and well amongst "white" Cubans|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
> I'm 70% in agreement with you. I think Ghandi's attitude changed over  
> time, and he became less of a villian near the end. But I do not

know.

> Let us discuss this further.  
>

It's hard to say. Gandhi eventually tried to enlist Blacks into his "Satyagraha" strategy but with limited success.

He basically believed in keeping separate, but he grew to support the Black struggle for certain rights. Some believe the passive resistance campaign of 1919 was inspired by Gandhi.

He did become an opponent of untouchability, while still defending the caste system as a whole.

His son Manilal became a noted activist in the Black struggle.

Regards,  
Paul Kekai Manansala  
| 16400|2005-03-25 17:59:09|Omar E. Vega|Re: Racism alive ... African heritage|  
Well Osirica,

I got crazy with mulattas that dance samba. Any color.

Don't tell my wife though. I got married with a "chinita" (chinese woman), that is a woman that looks native.

As you see, is more fun to be open mind in that respect.

Regards,

Omar vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
> Omar we dont downplay it, its that whites are not debating that they  
> are Black. On this site, we discuss the matter of debate. And why is  
> it debatable.  
>  
> After all, what would it look like in a world if Blacks ruled and we  
> were teaching kids in school that the Romans, Franks, and Alba were  
> Black with Caucasoid admixture later?  
>  
> In fact what would it look like if we classified Caucasoid into some  
> very narrow specialized form, and ANY... ANY deviation from that  
> form  
> would be considered a negroid form? What kind of world would that  
> be?  
> Every "mixed" or even predominantly Caucasoid group would be  
> "considered basically Negroid with Caucasoid admixture"? DNA  
> strands  
> would of course be RECLASSIFIED to take any similarity  
> between "mixed  
> Caucasoids" to any negroid group, etc.  
>

> That is why Omar.

>  
> P.S. To you the "mulatta" may be the most attractive. But what kind  
> of  
> mulatta? the mocha clara? or the mocha oscura?

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>>  
>> Hi Anthony,  
>>  
>> I don't think African heritage is laughable at all. The problem  
is  
>> you can't force people to identify with something if they don't  
want  
>> to.

>>  
>> In my case, I am interested in Africa because I KNOW about the  
>> contributions of that continent to the world. I don't accept the  
idea  
>> that Africa is the root of everything, but I DO KNOW Africans  
have

>> contributed with many things to the world civilization.

>>  
>> the > ALL SPRANG FROM THE BLACK MAN!!!  
>>

>> That idea is just not true. The progress of mankind is the  
heritage

>> of peoples around the world, not just a single group. I know that  
the  
>> so called "white" man has claimed every invention for themselves,  
but

> > that is false as well, and it can be proven wrong. The idea that just  
> > a single group has contributed is plainly wrong and distort history.  
> >  
> > All people came from Africa, and they spread from there to conquer  
> > the world. That's something that educated people knows.  
> >  
> > That every human society is able to produce marvellous things is  
> > something that is already know. The only people that believe  
> > otherwise are the bigots.  
> >  
> > I believe the main problem of the North American Blacks is the  
> > discrimination they have suffered in the hands of the germanic  
> > Americans. But the germanics discriminate against everyone, not only  
> > the Blacks. However, notwithstanding all those discriminations,  
> > Blacks of the United States have had quite a lot of achievements  
> > since the last century. The whole world knows about North American  
> > Blacks, their arts, inventions, and history.  
> >  
> > Beside, African civilizations South of the Sahara are more than  
> > enough for proving the world the value of the Black people. If the  
> > world knew more about it, the perspective will be different.  
> >  
> > We hear a lot about India, the Olmecs, the Moors. Those are other  
> > peoples histories, and they are the origin of many discussions.  
But  
> > we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu  
or  
> > the Zulues.  
> >  
> > Why is that? Why even Blacks of the Americas downplay that region  
of  
> > Africa? How come the world will ever know about the past of the North  
> > American slaves if you don't get focussed in those parts of Africa  
> > from where the ancestors directly came! The regions of South West  
> > Sahara have a lot of history to tell. There may be lots of important  
> > things waiting to be discovered by the archeologists. There sleeps a  
> > source of pride for the Black peoples of the Americas.  
> >  
> > And the whites? First thing you must ask yourselves is which whites.  
> > If you people are thinking about the germanic Americans, I would tell  
> > you. You are not alone in your hate. Most people on this planet  
> > hate "gringos".  
> >  
> > And you are wrong about the way people see mulattos outside the Anglo  
> > Saxon world. In South America, at least, we find the Mulatta to be  
> > the most attractive woman of all. And we dream with Sonia Braga.  
> >  
> > History is complex and societies are also complex.  
Generalizations  
> > are easy.  
> >  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
> > wrote:  
> > > That's not a problem Omar,  
> > >  
> > > I think it is a reality and yes it is a dilemma for a visible  
> > mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
> > mulatto...  
> > >  
> > > I think more Black find it a little laughable because the mulatto  
> > clings to a white heritage that pretty much sees them as TAINTED  
> > GOODS...  
> > >  
> > > In the Atlantic slave trade according to the special on 13 the  
> > mulattos were shipped out to be sold just like the BLACKS!  
> > >  
> > > And that was and pretty much IS the "respect" and acknowledgement  
> > you gits from yo White mammy or Pappy!  
> > >  
> > > What is more disgracefull is just like their parents many of these

>> mulattos proceed to then pull some kinda pseudo-glorified rank on  
 >> Blacks so then we gots to deal with their dejected racism as  
 well..  
 >>>  
 >>> So you see we get it comin and going from whites and pseudo  
 whites!  
 >>>  
 >>> Most very one wants to play down their Black side you know what  
 I'm  
 >> saying!  
 >>> And why shouldn't they they are taught that we were nothing  
 till  
 >> the White man came and raped our women....and lies like that when  
 the  
 >> TRUTH is THEY were savages while we were dining in riches oh how  
 the  
 >> story gets twisted  
 >>>  
 >>> Then all the follow up stories compound the original LIES  
 >>>  
 >>> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE  
 >> WORLD STAGE AS SLAVES EVERYWHERE?  
 >>>  
 >>> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION  
 NOT  
 >> JUST ART MATHEMATICS SCIENCE PHILOSOPHY  
 >>> RELIGION  
 >>> ALL SPRANG FROM THE BLACK MAN!!!  
 >>>  
 >>> This is not to boast we apparently are the oldest people we  
 should  
 >> be advanced!  
 >>>  
 >>> In groups like this we really ain't trying to hear about how we  
 >> were slaves in your or anybodies country we are focusing on  
 BEFORE  
 >> that time cuz we know plenty about the slavery that happened  
 right  
 >> here in this country!  
 >>>  
 >>>  
 >>> !  
 >>>  
 >>> peace  
 >>>  
 >>>  
 >>>  
 >>>  
 >>> "Omar E. Vega" wrote:  
 >>>  
 >>> Osirica,  
 >>>  
 >>> The problem is that you consider a Mulatto a Black person. A  
 >> mulatto  
 >>> is as much White as Black.  
 >>>  
 >>> So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
 >>>  
 >>> You can add either way:  
 >>>  
 >>>  $1/4 \text{ white} + 1/2 \text{ mulatto} = 3/4 \text{ white} !$   
 >>>  
 >>>  $1/4 \text{ black} + 1/4 \text{ mulatto} = 3/4 \text{ black} !$   
 >>>  
 >>> or just say 1/2 white and 1/2 black genes.  
 >>>  
 >>> That's the crazy math of racial classifications.  
 >>>  
 >>> And Black is not the bigger part there. Cuban is the bigger  
 part.  
 >>>  
 >>> Regards,  
 >>>  
 >>> Omar Vega  
 >>>  
 >>>  
 >>>  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
 wrote:  
 >>>>  
 >>>> 1/2 and 1/2? No.  
 >>>>  
 >>>> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%  
 >>>>  
 >>>> Come on, 2/3 BLACK and less than 1/3 "white".  
 >>>>  
 >>>> You can do it Omar, you gotta accept that Black is the bigger  
 >> part.  
 >>>>  
 >>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
 >> wrote:  
 >>>>>  
 >>>>> Osirica,  
 >>>>>  
 >>>>>

>>>> Yes I agree. I agree. I agree!  
>>>>  
>>>> You are not lying about Cuba at all. Cuba is about 1/2  
Black  
>> and  
>>> 1/2  
>>>> White (few native blood remain). Most people is mulatto.  
And  
>>> Cuban is  
>>>> a Latin Country as well.  
>>>>  
>>>> And Blacks are one of the three main sources of the Latin  
>>> American  
>>>> culture.  
>>>>  
>>>> And I agree also that many Latinos deny their past. Many  
>> believe  
>>> they  
>>>> are whites, although the aspect say different. Most have  
same  
>>> degree  
>>>> of Native or Black ancestry. But there are also large  
numbers  
>> of  
>>>> whites in Latin America. Not all of them rich people;  
actually  
>>> most  
>>>> of them are poors.  
>>>>  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>> wrote:  
>>>>  
>>>>> What you SHOULD have said Vega, was this: "Yes Osirica,  
you  
>> are  
>>>>> right,  
>>>>> that Cuban woman is crazy, she makes lies about Cuba."  
>>>>>  
>>>>> But no, you go into disputing me on a point that I do not  
even  
>>>>> dispute. I know that Cubans are Latinos. Being Latino or  
>>> Hispanic  
>>>>> has  
>>>>> nothing to do with being Black or not being Black.  
>>>>>  
>>>>> Nice long response of yours, but you were basically  
trying to  
>>> make  
>>>>> people think I am saying something that I did not say.  
>>>>>  
>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
>>> wrote:  
>>>>>  
>>>>>> Ha ha ha. you asked "what do I want?"  
>>>>>>  
>>>>>> Am I just not letting the damn thing go?  
>>>>>>  
>>>>>> Ok go ahead and believe that Castro imported Black  
slaves  
>>> from  
>>>>> Haiti.  
>>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting  
>>> people  
>>>>> like  
>>>>>> you to be sensible and honest about history.  
>>>>>>  
>>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and  
>> promote  
>>> more  
>>>>>> silliness!  
>>>>>>  
>>>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>>  
>>>>> wrote:  
>>>>>>  
>>>>>>> Dear Friend,  
>>>>>>>  
>>>>>>> What do you want? That we stop considering Cuba a  
Latin  
>>>>>>> American  
>>>>>>>> country? A brother country? A part of the Hispanic  
world?  
>>>>>>>>  
>>>>>>>> Cuba is as Latin or Hispanic as any other Latin  
Country  
>> in  
>>> the  
>>>>>>>> continent. And is one of our favorite ones. His

>> literature,  
>>>>> music and  
>>>>>>  
>>>>>>  
>>>>>>>> arts are superb, and it has contributed quite a lot  
to  
>> the  
>>>>>>>> development of the Latin American cultural production.  
>>>>>>>>  
>>>>>>>> Republica Dominicana, Cuba and Brazil, in that order,  
are  
>>> the  
>>>>>>>> countries in Latin America where Black peoples are  
>>> predominant.  
>>>>> In  
>>>>>>>> none of those countries Black people is the absolute  
>>> majority,  
>>>>>>>> because Mulattos form the largest proportion of the  
>>> population,  
>>>>> and  
>>>>>>>> both Black and White populations are minority.  
>>>>>>>>  
>>>>>>>> But identity, my friend, is another matter. One  
doesn't  
>> get  
>>> its  
>>>>>>>> identity from the color of skin or the shape of the  
hair.  
>>>>>> People get  
>>>>>>>> identity from history, religion, language and  
traditions,  
>>>>>> specially  
>>>>>>>> those that come from parents and relatives.  
>>>>>>>>  
>>>>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban  
>> musicians.  
>>>>> They play  
>>>>>>>>> similar styles of music. Guess which is Black and  
which  
>> is  
>>>>>> White just  
>>>>>>>>> by listening to what they sing!  
>>>>>>>>  
>>>>>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba  
was  
>>> the  
>>>>>> last  
>>>>>>>>> colony Spain lost in the Americas. All its literature  
and  
>>>>>> culture is  
>>>>>>>>> directly related with Spain. These have been enriched  
by  
>> the  
>>>>>> culture  
>>>>>>>>>> of the Black people as well, forming that unique and  
>>> colorful  
>>>>>> Cuban  
>>>>>>>>>> society.  
>>>>>>>>  
>>>>>>>>>> It is RIDICULOUS to force people to CHANGE its  
culture  
>> just  
>>>>>> because  
>>>>>>>>> somebody claims that Culture is the same as Race.  
>>>>>>>>>>  
>>>>>>>>>> Race is the hardware. Culture is the software.  
>>>>>>>>>>  
>>>>>>>>>>>> It is also RIDICULOUS to force people to change the  
>>> identity  
>>>>>>>>>>>> associated with their LAND (or nation) to a abstract  
>>>>>> international  
>>>>>>>>>> racial identity. It was ridiculous (and tragic) for  
the  
>>> aryan  
>>>>>>>>>>>> agenda, for the pan-yellow agenda (japanese), and  
also  
>>> will be  
>>>>>> for  
>>>>>>>>>> any other agenda.  
>>>>>>>>>>  
>>>>>>>>>>>> You can convince about it to peoples living in  
fragmented  
>>>>>> countries,  
>>>>>>>>>>>> like the US, where every single group lives isolated  
from  
>>> the  
>>>>>> rest.  
>>>>>>>>>> In other countries identity is also one's  
nationality;  
>>> one's  
>>>>>> land.  
>>>>>>>>>>  
>>>>>>>>>>>> People get their identity from the land they live.  
>>>>>>>>>>>>

>>>>>>>>> I just had to throw this out there to remind us  
that  
>> all  
>>> over  
>>>>> the  
>>>>>>>> world, the pseudo-whites (Jews, white latinos,  
arabs,  
>>>>> italians) of  
>>>>>>>>  
>>>>>>>> Mediterraneans never say they were whites!  
Mediterraneans  
>>> called  
>>>>>>>> whites the barbarians and they still believe nordics  
are  
>>>>> barbarians!!  
>>>>>>>>  
>>>>>>>>> Why do you want to claim Jews, White latinos, arabs  
and  
>>>>> italians for  
>>>>>>>>> the Black race? These people have their own cultures  
and  
>> a  
>>> very  
>>>>> long  
>>>>>>>> past. They don't suffer identity problems at all.  
>>>>>>>>  
>>>>>>>>> "White latinos" is the worst label. There are just  
>> Latinos.  
>>> A  
>>>>>> proud  
>>>>>>>>> and very hard headed people, amigo. Proud of its past  
>> which  
>>> is  
>>>>> very  
>>>>>>>>> rich and that derivates from peoples of the Americas,  
>>> Europe,  
>>>>> Africa  
>>>>>>>>> and Asia.  
>>>>>>>>  
>>>>>>>>> But for Latinos, the past is not the most important  
>> thing,  
>>> but  
>>>>> what  
>>>>>>>>> we are as individuals, and what is the future we are  
>>> building  
>>>>>> for our  
>>>>>>>>> families and our people.  
>>>>>>>>  
>>>>>>>>>> We are an universal people; that's the meaning of "La  
>> Raza".  
>>>>>>>>  
>>>>>>>>  
>>>>>>>>> Regards,  
>>>>>>>>  
>>>>>>>>> Omar Vega  
>>>>>>>>  
>>>>>>>>>> wrote:  
>>>>>>>>  
>>>>>>>>>> Yes, we had a discourse in here a few days back  
with  
>>> someone  
>>>>>> from  
>>>>>>>>>> Latin America. The poor guy seemed to want to tell  
us  
>>> that  
>>>>> racism  
>>>>>>>>> isn't really a problem amongst his people.  
>>>>>>>>>  
>>>>>>>>>> I was just talking to someone from Cuba. A Cuban  
who  
>> does  
>>> not  
>>>>>>>>> consider  
>>>>>>>>>> herself Black in any way. We came across the  
subject of  
>>> her  
>>>>>> country,  
>>>>>>>>>> and how it became predominantly Black.  
>>>>>>>>>  
>>>>>>>>>>> Apparently according to her non-black-cuban mother:  
>> Fidel  
>>>>> Castro  
>>>>>>>>>> imported slaves from Haiti after the Communist  
>>> revolution.  
>>>>>>>>>  
>>>>>>>>>>>> When I explained the impossibility of this, she  
>> insisted.  
>>>>>> After all  
>>>>>>>>>> she was RAISED in Cuba.  
>>>>>>>>>  
>>>>>>>>>>>> I explained that the blockade, the lack of  
attention,  
>> the  
>>>>>> lack of

>>>>>>>>> proof, et cetera.... Eventually she said that there  
>> have  
>>> been  
>>>>> black  
>>>>>>>>> people there, just not a majority until Castro.  
>>>>>>>>>  
>>>>>>>>> We discussed further back and forth. She explained  
that  
>>>>> Castro didnt  
>>>>>>>>> import "millions" just a few thousand or so. My  
>> response,  
>>> it  
>>>>> would  
>>>>>>>>> TAKE millions for her fantasy story to be true.  
>>>>>>>>>  
>>>>>>>>> After some time, she asked me why does it matter  
what  
>>> race  
>>>>> they  
>>>>>>>>> were?  
>>>>>>>>>  
>>>>>>>>> My response was this: "I'm not the one making up  
crazy  
>>> ideas  
>>>>> to  
>>>>>>>>> explain why my own country is Black. It obviously  
>> matters  
>>> a  
>>>>> lot more  
>>>>>>>>> to you and your mom than it does to me, else you  
would  
>>> just  
>>>>> admit  
>>>>>>>>> that  
>>>>>>>>> Cuba has always been Black."  
>>>>>>>>>  
>>>>>>>>> I hope the people in here can see that the  
PSYCHOLOGY  
>> of  
>>> this  
>>>>>>>>> ridiculous position of hers is identical to the  
>>> PSYCHOLOGY of  
>>>>> those  
>>>>>>>>> that argue against Black Egyptians.  
>>>>>>>>>  
>>>>>>>>> I just had to throw this out there to remind us  
that  
>> all  
>>> over  
>>>>> the  
>>>>>>>>> world, the pseudo-whites (Jews, white latinos,  
arabs,  
>>>>> italians) of  
>>>>>>>>> various live in a miseducated world. And that the  
>>> Lefkowitzes  
>>>>> of  
>>>>>>>>> that  
>>>>>>>>> world are hypocritical to even begin to criticize  
>>> Afrocentric  
>>>>>>>>> education.  
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| 16401|2005-03-25 17:59:23|Omar E. Vega|Re: Racism alive and well amongst|  
Hi Mahari,

Forget it. Have you seen Pele? The king of soccer? The person is  
Black, really black. But he is above all Latin!

His words:

"I am proud to be Latin"



And we are proud of him.

*You must to understand it. We may not be a race. Or we may not have the right to call ourselves a race. But we are A PEOPLE. And we do exist as such.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Mahari" wrote:  
> Omar, I'll tell you what I think it really is in Latin America. I believe that the people of negroid blood are either so intimidated because the Spanish were vicious (which you have said in other contexts) and so ashamed of their Afrikan-ness that they do not assert it. To me it is clear in the way that you address the color of blackness. You are so insistent on making people not black: they are brown or mulatto, or Spanish but almost never black or negro. Much in the same way that this Cuban woman made up this lie to suggest that Cuba black. To you and to lots of Latins and non-blacks, it is quite simply shameful to be black. You will of course, say that that is not true. But as I said before I call it as I see, not as they say it. And that conclusion written in your posts. I say there is no shame in being black, I'm proud of it and our heritage. And I say to anyone who intimates, suggest or infers otherwise can kiss my black \*\*\*. Free India's Blacks.... Man has no nobler function than to defend the truth.-- Ruth McKenney Year: 12,951, March 25 In honor: HTP, Mahari--- On Fri 03/25, Omar E. Vega <oevega@y...> wrote: From: Omar E. Vega [mailto:oevega@y...] To: Ta\_Seti@y...: Fri, 25 Mar 2005 15:13:10 -0000 Subject: [Ta\_Seti] Re: Racism alive and well amongst "white" Cubans Dear Friend, What do you want? That we stop considering Cuba a Latin American country? A brother country? A part of the Hispanic world? Cuba is as Latin or Hispanic as any other Latin Country in the continent. And is one of our favorite ones. His literature, music and arts are superb, and it has contributed quite a lot to the development of the Latin American cultural production. Republica Dominicana, Cuba and Brazil, in that order, are the countries in Latin America where Black peoples are predominant. In none of those countries Black people is the absolute majority, because Mulattos form the largest proportion of the population, and both Black and White populations are minority. But identity, my friend, is another matter. One doesn't get its identity from the color of skin or the shape of the hair. People get identity from history, religion, language and traditions, specially those that come from parents and relatives. Pablo Milanes and Silvio Rodriguez are two Cuban musicians. They play similar styles of music. Guess which is Black and which is White just by listening to what they sing! And Cuba is Hispanic! It could not be otherwise. Cuba was the last colony Spain lost in the Americas. All its literature and culture is directly related with Spain. These have been enriched by the culture of the Black people as well, forming that unique and colorful Cuban society. It is RIDICULOUS to force people to CHANGE its culture just because somebody claims that Culture is the same as Race. Race is the hardware. Culture is the software. It is also RIDICULOUS to force people to change the identity associated with their LAND (or nation) to a abstract international racial identity. It was ridiculous (and tragic) for the aryan agenda, for the pan-yellow agenda (japaneses), and also will be for any other agenda. You can convince about it to peoples living in fragmented countries, like the US, where every single group lives isolated from the rest. In other countries identity is also one's nationality; one's land. People get their identity from the land they live. > I just had to throw this out there to remind us that all over the world, the pseudo-whites (Jews, white latinos, arabs, italians) of Mediterraneans never say they were whites! Mediterraneans called whites the barbarians and they still believe nordics are barbarians! Why do you want to claim Jews, White latinos, arabs and italians for the Black race? These people have their own cultures and a very long past. They don't suffer identity problems at all. "White latinos" is the worst label. There are just Latinos. A proud and very hard headed people, amigo. Proud of its past which is very rich and that derives from peoples of the Americas, Europe, Africa and Asia. But for Latinos,  
> the past is not the most important thing, but what we are as individuals, and what is the future we are building for our families and our people. We are an universal people; that's the meaning of "La Raza". Regards, Omar Vega > wrote: > > Yes, we had a discourse in here a few days back with someone from > Latin America. The poor guy seemed to want to tell us that racism > isn't really a problem amongst his people. > > I was just talking to someone from Cuba. A Cuban who does not consider > herself Black in any way. We came across the subject of her country, > and how it became predominantly Black. > > Apparently according to her non-black-cuban mother: Fidel Castro > imported slaves from Haiti after the Communist revolution. > > When I explained the impossibility of this, she insisted. After all > she was RAISED in Cuba. > > I explained that the blockade, the lack of attention, the lack of > proof, et cetera.... Eventually she said that there have been black > people there, just not a majority until Castro. > > We discussed further back and forth. She explained that Castro didn't > import "millions" just a few thousand or so. My response, it would > TAKE millions for her fantasy story to be true. > > After some time, she asked me why does it matter what race they were? > > My response was this: "I'm not the one making up crazy ideas to > explain why my own country is Black. It obviously

matters a lot more> to you and your mom than it does to me, else you would just admit that> Cuba has always been Black."> > I hope the people in here can see that the PSYCHOLOGY of this> ridiculous position of hers is identical to the PSYCHOLOGY of those> that argue against Black Egyptians. > > I just had to throw this out there to remind us that all over the> world, the pseudo-whites (Jews, white latinos, arabs, italians) of> various live in a miseducated world. And that the Lefkowitzes of that> world are hypocritical to even begin to criticize Afrocentric education.----- Yahoo! Groups Sponsor -----> Has someone you know been affected by illness or disease?Network for Good is THE place to support health awareness efforts!<http://us.click.yahoo.com/RzSHvD/UOnJAA/79vVAA/q3prlB/TM----->

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| 16402|2005-03-25 18:02:25|Mahari|Re: This is the most fascinating link I have ever come across|

I think that this can be explained by the fact that people, of any color, tend to ally themselves with the power elite. During this process they convince themselves that this alliance is right, morally and practically. And since they get their sense of worth, value and meaning from this dubious alliance they must defend it. To not defend it is to diminish themselves, to say the least. So they fight viciously in defense of the power structure because they are in fact defending themselves or what they have identified themselves with which is the basis of their self-importance and self-worth. That's why we have problems with people like Omar and others of our American brothers and sisters. Many are, in fact, white people in brown- and black-face.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, osirica <davidvelar@hotmail.com> wrote:

**From:** osirica [mailto:davidvelar@hotmail.com]  
**To:** Ta\_Seti@yahoo.com  
**Date:** Fri, 25 Mar 2005 16:46:50 -0000  
**Subject:** [Ta\_Seti] Re: This is the most fascinating link I have ever come across

Ok I think i figured it out, they try to say that all of the classical civilizations started out "white" then when the Blacks came in later, the civilizations fell apart.

ok ok ok, so basically its like the Cuban thing I brought up earlier.

SAME PSYCHOLOGY. Guys I think we are on to something here.

When Zawi Hawass blasted Fletcher for showing Black Nefertiti, I began to see that there is an overwhelming mental disconnect from reality with the pseudo-whites.

--- In Ta\_Seti@yahoo.com, "osirica" wrote:

>  
>  
> When the day comes that white racists are having to...  
>  
> The fact that it has come to people on the...  
>  
> shit, i can't even figure out what to say... just look at the link  
>  
> and read the content.  
>  
>  
> [http://www.stormfront.org/whitehistory/greece\\_negroes.htm](http://www.stormfront.org/whitehistory/greece_negroes.htm)  
>  
>  
> STORMFRONT! Can someone explain this to me?  
>  
> Is it that the white racists, (unlike mere eurocentricists) are past  
> the point of believin in lies about history and are trying to spin the  
> truth. On every page on their site, they ADMIT... ADMIT that Black  
> people were present (much as we do), but they just predicate that with  
> an explanation as to why the civilizations fell.  
>  
> Come on guys, this is the real McCoy stuff here. Stormfront analysis  
> please?

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| 16403|2005-03-25 18:16:41|Mahari|Re: This is the most fascinating link I have ever come across|

>> I am not certain where the racism in modern Egyptian society came from, but it exists and mostly directed towards "Inner Africans" from regions like Western and Central Africa. <<

Saidis,  
Take a moment and think about your history and the answer to Egyptian racism should be QUITE clear. There have been enumerable invasions from Indo-europeans; many of whom live there. When they come in they bring the power of their attitudes which would obviously be one of superiority. They wouldn't have invaded the country in the first place if they hadn't thought that they deserved to be in charge.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTTP,  
Mahari

--- On Fri 03/25, saidis\_aswan\_egy <[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)> wrote:

**From:** saidis\_aswan\_egy [[mailto:saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 18:45:43 -0000  
**Subject:** [Ta\_Seti] Re: This is the most fascinating link I have ever come across

Zahi Hawass is just a product of his country. Zahi Hawass like many lighter northern Egyptians cannot accept the fact that many of the ancient Egyptians might have been slightly darker or more African than themselves. I am not certain where the racism in modern Egyptian society came from, but it exists and mostly directed towards "Inner Africans" from regions like Western and Central Africa.

You can say in the so-called Middle East they have a categorization of black people by rank and hierarchy. The following being Somalis and Nubians being on the top and Central/Western Africans being on the bottom. Most people who have never lived in Egypt will probably not understand this but many Bantu expatriots living in Cairo will tell you how much racism there is.

Another fact might be the increased Americanization of Egypt. Many Egyptian immigrants that come here to America are automatically given the honorary "white" classification and they take it without much questioning. You know the exception being people like Moustafa Hefny. Because of the past and enslavement of black people in America Egyptians might not want to be considered such in America because of the stigma attached to it.

Unfortunately, many people across the world associate false stereotypes with Africa and Africans such as living in jungles, swinging from vines, or tribal warfare. This definitely adds to the prejudice.

You know modern Egypt is very much like countries like Brazil. Its Brazil with an Arabic twist. Many people falsely assume because the country is mixed up with different colors that it's a natural harmonious unity. Truth is race is more stratified in multi-ethnic communities.

Anyway, I addressed this issue in a previous thread but nobody responded to the thread. I recommend you read the following from an Egyptian scholar on the issue. You might understand Hawass' position a lot better.

See the following:

Race Steven Gregory (Editor), Roger Sanjek (Editor)

ISBN: 0813521084

Morsy, Soheir A

Beyond the Honorary "White" Classification of Egyptians: Societal Identity in Historical Context

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

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| 16404[2005-03-25 18:28:45]mmmmre[Re: This is the most fascinating link I have ever come across]  
In Ta\_Set, anthony clements <[yoheyman2000@yahoo.com](mailto:yoheyman2000@yahoo.com)> wrote:

*Dominican/Latino/Hispanic/Panamanian you  
was just a Black man speaking a different  
language that's pretty much all...but now  
you pseudo-european and what not!>*

*Anthony, we were never "just a Black man  
speaking a different language." We were  
men and women who came from different  
societies, speaking different languages (plural).  
One difference between the Anglos, Spanish  
and Portuguese is that the former had little  
experience with Africans before the European  
slave trade while the latter did. They had  
already experienced the high cultural develop-  
ments of Africans under the so-called Moors.*

*The first Africans enslaved in what became  
the Americas came from Spain and Portugal.  
They spoke Spanish and Portuguese. Later  
they were brought directly from, for the most  
part, as you know, societies in West Africa.  
And, importantly, they later included women  
as as one way of stabilizing the men and  
reproducing the slave population that tended  
to die out more rapidly than they could be  
replaced. The US reportedly was the only  
place where slaves successfully reproduced  
without the need for constant replenishment.  
I don't know why.*

*Secondly, I think one of the problems with this  
conversation about race in "Latin America" is  
that the discussants from the US of NA are  
defining race in their way (by giving all-impor-  
tant value to skin color in its gradations)  
while the others are saying that in LA skin color  
tends to come second to culture, nationality and  
class. True to form, the N. Americans insist that  
only their point of view should prevail or as  
Mahari, insists everyone else can kiss .....*

*Anthony, you've mentioned Panama. Let me  
say a word or two more about it because I  
believe it illustrates a point I've been trying to  
make. Panama has always had a significant  
African population. This was so because, while it  
had no plantations or gold mines, it was a huge  
transshipment point for slaves and the loot stolen  
by the Spaniards from colonies to the south,  
including Peru. In fact, colonial Panama was so  
African, it was widely known as "the Black  
province of Colombia," from which it was wrested  
by the US by 1902. The nonurban areas of the*

country are largely inhabited by indigenous people except for the campesinos (peasants) who try to farm the land, and by Africans descended from escaped slaves.

For the most part, the only Panamanians who identify themselves as White and European are the ones who claim ancestry from the original Spanish invaders, especially those who later served as the neocolonial puppets of the US government. Most of these actually look White and European compared to the darker population that inhabits the country. This has gradually changed as more mestizos have experienced social mobility. Blacks are also now highly visible in the military sphere, the universities and among diplomats.

Panamanians do not in general think of themselves as Whites or mulatos and negros; although one can easily find people who by colonial and US standards fit that description. (The only segregated schools that have ever existed in Panama were the ones on the Panama Canal Zone and that was until fairly recently all under US jurisdiction.) The population is so mixed that one would have difficulty lumping everyone into one race or separating people into racial categories for the purpose, for example, an Affirmative Action program. This is one of the reasons the census count taken in Panama is so unreliable, because with the exception of the extremes, racial classification there is all wet, in fact, slippery and unreliable.

Furthermore, Panamanians are extremely proud of their nationality; especially since they have had to fight for it against the North Americans who have dominated the country since it was literally made a protectorate (read colony) of the US. If there were racial divisions existing in the country, they have been submerged in the struggle against North American domination.

The vast majority of Panamanians think of themselves as Panamanians first, Panamanians second and Panamanians last of all. They are no more "pseudo-europeans and whatnot" than are Blacks in the US who speak English, call themselves "Americans" and subscribe to Protestantism on land stolen from the natives peoples at the point of a gun. In fact, they are even less Europeanized than the Blacks who live here since they have not marginalized each other in the way typical of Anglo Saxon America. In fact, its the other way around, until recently, there were rural areas from which everyone else was barred from entering by the indigenous people themselves!

I assume you have not traveled to either Panama, Puerto Rico, Cuba or the Dominican Republic, or you would know just how erroneous your characterizations of their people and their attitudes about race really are.

Having said this, let me emphasize that racism exists in Latin America and there are indeed places, particularly in the South where identification with Europe and Whiteness is stronger than elsewhere. (I'm thinking here, for example, of Argentina). Omar will correct me if he thinks I'm wrong on this. There is also a tendency in too much of the entire region, as I believe I've already said, to gloss over remaining injustices and to declare Latin America the home of "the new universal man," a claim that can too often cover many sins.

Aside from that I believe that there are real differences in the important given to skin color in personal and collective identity between the brothers and sisters in LA and those up North. To see it all you have to do is notice what happens when they come to the US where racial consciousness continues to be high and people begin asking them "What are you, White or Black," a question one just doesn't think about when a salsa, merengue, or bomba begins to sound (or a good calypso for that matter).

Sincerely,  
Raymond Davis  
| 16405|2005-03-25 18:33:51|Mahari|Re: Racism alive and well amongst|  
>>Then a Spaniard is also as much Black as White.<<

Careful, Paul, you'll make Omar swallow his tongue.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, Paul Kekai Manansala <pmansala@sbcglobal.net> wrote:

**From:** Paul Kekai Manansala [mailto:pmansala@sbcglobal.net]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 19:30:35 -0000  
**Subject:** [Ta\_Seti] Re: Racism alive and well amongst "white" Cubans

--- In Ta\_Seti@yahoogroups.com, "Omar E. Vega" wrote:  
>  
> Osirica,  
>  
> The problem is that you consider a Mulatto a Black person. A  
mulatto  
> is as much White as Black.  
>

Then a Spaniard is also as much Black as White.

Regards,  
Paul Kekai Manansala

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| 16406|2005-03-25 18:44:03|Mahari|Re: Racism alive ... African heritage|

Omar,  
Of course, this doesn't prove anything but  
don't you think it is interesting that we are  
still being creative artistically and culturally  
and EVERYONE is copying us now?  
AND I might add, as indicated from an earlier  
post, denying where the creation came from: BLACK PEOPLE.

It's hilarious.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, anthony clements <yoheyman2000@yahoo.com> wrote:

**From:** anthony clements [mailto:yoheyman2000@yahoo.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Fri, 25 Mar 2005 11:51:46 -0800 (PST)  
**Subject:** Re: [Ta\_Seti] Re: Racism alive ... African heritage

Omar I'm just making it simple KMT being the first civilization was obviously where ALL sciences sprang from I think people just don't want to see what the puzzle clearly states civilization began in AFRICA so therefore ALL manner of civility CAME FROM A BLACK MAN it really is simple to me don't hate the playahate the truth!

The heart of Euro racism is the inability to just make it PLAIN as I just did I'm not being a bigot I'm just stating chronological FACTS!

Your problem with hearing that comes from the same place it comes from in a white man I CANNPT ACCEPT THAT ALL AMNNER OF WRITING< SCIENCES< ART  
Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!

HELL, EVEN WE BLACKS HAVE A PROBLEM SAYING IT WE FREAKIN SCARED OF HOW CRAZY THE WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!!

But the minute ALL peoples are able to accept this simple truth is the minute that we ALL can be at peace!

But it is only the order in which science and history says it is!

CIVILIZATION IN ALL ITS FORMS CAME FROM AFRICA!

Of course people all over are capable I'm just saying we were first in AFRICA and it spread.

Peace

"Omar E. Vega" wrote:

Hi Anthony,

I don't think African heritage is laughable at all. The problem is you can't force people to identify with something if they don't want to.

In my case, I am interested in Africa because I KNOW about the contributions of that continent to the world. I don't accept the idea that Africa is the root of everything, but I DO KNOW Africans have contributed with many things to the world civilization.

the > ALL SPRANG FROM THE BLACK MAN!!!

That idea is just not true. The progress of mankind is the heritage of peoples around the world, not just a single group. I know that the so called "white" man has claimed every invention for themselves, but that is false as well, and it can be proven wrong. The idea that just a single group has contributed is plainly wrong and distort history.

All people ca me from Africa, and they spread from there to conquer the world. That's something that educated people knows.

That every human society is able to produce marvellous things is something that is already know. The only people that believe otherwise are the bigots.

I believe the main problem of the North American Blacks is the discrimination they have suffered in the hands of the germanic Americans. But the germanics discriminate against everyone, not only the Blacks. However, notwithstanding all those discriminations, Blacks of the United States have had quite a lot of achievements since the last century. The whole world knows about North American Blacks, their arts, inventions, and history.

Beside, African civilizations South of the Sahara are more than enough for proving the world the value of the Black people. If the world knew more about it, the perspective will be different.

We hear a lot about India, the Olme cs, the Moors. Those are other peoples histories, and they are the origin of many discussions. But we don't hear very oftern about Ghana, Zimbabwe, Nigeria, Tombuctu or the Zulues.

Why is that? Why even Blacks of the Americas downplay that region of Africa? How come the world will ever know about the past of the North American slaves if you don't get focussed in those parts of Africa from where the ancestors directly came! The regions of South West Sahara have a lot of history to tell. There may be lots of important things waiting to be discovered by the archeologists. There sleeps a source of pride for the Black peoples of the Americas.

And the whites? First thing you must ask yourselves is which whites. If you people are thinking about the germanic Americans, I would tell you. You are not alone in your hate. Most people on this planet hate "gringos".

And you are wrong about the way people see mulattos outside th e Anglo Saxon world. In South America, at least, we find the Mulatta to be the most attractive woman of all. And we dream with Sonia Braga.

History is complex and societies are also complex. Generalizations are easy.

Regards,

Omar Vega

--- In Ta\_Seti@yahooogroups.com, anthony clements

wrote:

> That's not a problem Omar,

>

> I think it is a reality and yes it is a dilemma for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...

>

> I think more Black find it a little laughable because the mulatto clings to a white heritage that pretty much sees them as TAINTED GOODS...

>

> In the Atlantic slave trade according to the special on 13 the mulattos were shipped out to be sold just like the BLACKS!

>

> And that was and pretty much IS the "respect" and acknowledgement you gits fro m yo White mammy or Pappy!

>

> What is more disracefull is just like their parents many of these mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well..

>

> So you see we get it comin and going from whites and pseudo whites!

>

> Most very one wants to play down their Black side you know what I'm saying!

> And why shouldn't they they are taught that we were nothing till the White man came and raped our women...and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted

>

> Then all the follow up stories compound the original LIES

>

> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?

>

> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY

> RELIGION

> ALL SPRANG FROM THE BLACK MAN!!!

>

> This is not to boast we apparently are the oldest people we should be advanced!

>

> In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!

>

>

> !

>

> peace

>

>

>

>

> "Omar E. Vega" wrote:

>

> Osirica,

>

> The problem is that you consider a Mulatto a Black person. A mulatto

> is as much White as Black.

>

> So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.

>

> You can add either war:

>

> 1/4 white + 1/2 mulatto = 3/4 white !

>

> 1/4 black + 1/4 mulatt o = 3/4 black !

>

> or just say 1/2 white and 1/2 black genes.

>

> That's the crazy math of racial classifications.

>

> And Black is not the bigger part there. Cuban is the bigger part.

>

> Regards,

```

>
> Omar Vega
>
>
> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:
>
> > 1/2 and 1/2? No.
>
> > You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.
>
> > Come on, 2/3 BLACK and less than 1/3 "white".
>
> > You can do it Omar, you gotta accept that Black is the bigger
part.
>
> > --- In Ta_Seti@yahooogroups.com, "Omar E. Vega"
wrote:
> > >
> > > Osirica,
> > >
> > > Yes I agree. I agree. I agree!
> > >
> > > You are not lying about Cuba at all. Cuba is ab out 1/2 Black
and
> 1/2
> > > White (few native blood remain). Most people is mulatto. And
Cuban is
> > > a Latin Country as well.
> > >
> > > And Blacks are one of the three main sources of the Latin
American
> > > culture.
> > >
> > > And I agree also that many Latinos deny their past. Many
believe
> they
> > > are whites, although the aspect say different. Most have same
degree
> > > of Native or Black ancestry. But there are also large numbers
of
> > > whites in Latin America. Not all of them rich people ; actually
> most
> > > of them are poors.
> > >
> > >
> > > Regards,
> > >
> > > Omar Vega
> > >
> > > --- In Ta_Seti@yahooogroups.com, "osirica"
wrote:
> > > > >
> > > > > What you SHOULD have said Vega, was this: "Yes Osirica, you
are
> > > > > right,
> > > > > that Cuban woman is crazy, she makes lies about Cuba."
> > > > >
> > > > > But no, you go into disputing me on a point that I do not even
> > > > > dispute. I know that Cubans are Latinos. Being Latino or
Hispanic
> > > > > has
> > > > > nothing to do with being Black or not being Black.
> > > > >
> > > > > Nice long response of yours, but you were basically trying to
> make
> > > > > people think I am saying something that I did not say.
> > > > >
> > > > > --- In Ta_Seti@yahooogroups.com, "osirica"
> wrote:
> > > > >
> > > > > Ha ha ha. you asked "what do I want?"
> > > > >
> > > > > Am I just not letting the damn thing go?
> > > > >
> > > > > Ok go ahead and believe that Castro imported Black slaves
> from
> > > > > Haiti.
> > > > > I'm sooo sorry, what on EARTH was I thinking, expecting
> people
> > > > > like
> > > > > you to be sensible and honest about history.
> > > > >
> > > > > MY SINCEREST APOLOGIES, please go ahead and teach and
promote
> more
> > > > > silliness!
> > > > >
> > > > > --- In Ta_Seti@yahooogroups.com, "Omar E. Vega"
>
> > > wrote:
> > > > >
> > > > > Dear Friend,
> > > > >
> > > > > What do you want? That we stop considering Cuba a Latin
> > > > > American
> > > > > country? A brother country? A part of the Hispanic world?
> > > > >
> > > > > Cuba is as Latin or Hispanic as any other Latin Country
in
> the
> > > > > continent. And is one of our favorite ones. His
literature,
> > > > > music and
> > > > >
> > > > >
> > > > > arts are superb, and it has contributed quite a lot to
the
> > > > > development of the Latin American cultural production.
> > > > >
> > > > > Republica Dominicana, Cuba and Brazil, in that order, are
> the
> > > > > countries in Latin America were Black peoples are
predominant.
> > > > > In
> > > > > none of those countries Black people is the absolute
majority,
> > > > > because Mulattos form the largest propor tion of the
population,
> > > > > and
> > > > > both Black and White populations are minority.
> > > > >
> > > > > But identity, my friend, is another matter. One doesn't
get
> its
> > > > > identity from the color of skin of the shape of the hair.
> > > > > People get
> > > > > identity from history, religion, language and traditions,
> > > > > specially
> > > > > those that come from parents and relatives.
> > > > >
> > > > > Pablo Milanes and Silvio Rodriguez are two Cuban
musicians.
> > > > > They play
> > > > > similar styles of music. Guess which is Black and which
is
> > > > > White just
> > > > > by listening to what they sing!
> > > > >
> > > > > And Cuba is Hispanic! It could not be otherwise. Cuba was
> the
> > > > > last
> > > > > colony Spain lost in the Americas. All its literature and
> > > > > culture is
> > > > > directly related with Spain. These has been enriched by
the
> > > > > culture
> > > > > of the Black people as well, forming that unique and
colorful
> > > > > Cuban
> > > > > society.
> > > > >
> > > > > It is RIDICULOUS to force people to CHANGE its culture
just
> > > > > because
> > > > > somebody claims that Culture is the same as Race.
> > > > >
> > > > > Race is the hardware. Culture is the software.

```



```

>>>>>
>>>>>> It is also RIDICULOUS to force people to change the
> identity
>>>>>> associated with their LAND (or nation) to a abstract
>>>> international
>>>>>> racial identity. It was ridiculous (and tragic) for the
> aryan
>>>>>> agenda, for the pan-yellow agenda (japanese), and also
> will be
>>>> for
>>>>>> any other agenda.
>>>>>>
>>>>>> You can convince about it to peoples living in fragmented
>>>> countries,
>>>>>> like the US, where every single group lives isolated from
> the
>>>> rest.
>>>>>> In other countries identity is also one's nationality;
> one's
>>>> land.
>>>>>>
>>>>>> People get their identity from the land they live.
>>>>>>
>>>>>> I just had to throw this out there to remind us that
> all
> over
>>>> the
>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,
>>>> italians) of
>>>>>>
>>>>>>> Mediterraneans never say they were whites! Mediterraneans
> called
>>>>>>> whites the barbarians and they still believe nordics are
>>>> barbarians!!
>>>>>>
>>>>>>> Why do you want to claim Jews, White latinos, arabs and
>>>> italians for
>>>>>>> the Black race? These people have their own cultures and
> a
> very
>>>> long
>>>>>>> past. They don't suffer identity problems at all.
>>>>>>
>>>>>>> "White latinos " is the worst label. There are just
> Latinos.
> A
>>>>> proud
>>>>>>> and very hard headed people, amigo. Proud of its past
> which
> is
>>>>> very
>>>>>>> rich and that derives from peoples of the Americas,
> Europe,
>>>>>>> Africa
>>>>>>> and Asia.
>>>>>>
>>>>>>> But for Latinos, the past is not the most important
> thing,
> but
>>>>> what
>>>>>>> we are as individuals, and what is the future we are
> building
>>>>> for our
>>>>>>> families and our people.
>>>>>>
>>>>>>> We are an universal people; that's the meaning of "La
> Raza".
>>>>>>> ;
>>>>>>>
>>>>>>> Regards,>>>>>>>
>>>>>>> Omar Vega
>>>>>>>
>>>>>>>>wrote:
>>>>>>>
>>>>>>>> Yes, we had a discourse in here a few days back with
> someone
>>>>> from
>>>>>>>> Latin America. The poor guy seemed to want to tell us
> that
>>>>>>> racism
>>>>>>>> isn't really a problem amongst his people.
>>>>>>>
>>>>>>>> I was just talking to someone from Cuba. A Cuban who
> does
> not
>>>>>>>> consider
>>>>>>>> herself Black in any way. We came across the subject of
> her
>>>>>>> country,
>>>>>>>> and how it became predominantly Black.
>>>>>>>< BR>>>>>>> Apparently according to her non-black-cuban mother:
> Fidel
>>>> Castro
>>>>>>>> imported slaves from Haiti after the Communist
> revolution.
>>>>>>>>
>>>>>>>> When I explained the impossibility of this, she
> insisted.
>>>>>>> After all
>>>>>>>> she was RAISED in Cuba.
>>>>>>>>
>>>>>>>> I explained that the blockade, the lack of attention,
> the
>>>>> lack of
>>>>>>>> proof, et cetera.... Eventually she said that there
> have
> been
>>>>>>> black
>>>>>>>>> people there, just not a majority until Castro.
>>>>>>>>
>>>>>>>> We discussed further back and forth. She explained that
> & gt; Castro didnt
>>>>>>>> import "millions" just a few thousand or so. My
> response,
> it
>>>>>>> would
>>>>>>>>> TAKE millions for her fantasy story to be true.
>>>>>>>>
>>>>>>>>> After some time, she asked me why does it matter what
> race
>>>>> they
>>>>>>> were?
>>>>>>>>
>>>>>>>>> My response was this: "I'm not the one making up crazy
> ideas
>>>>> to
>>>>>>>>> explain why my own country is Black. It obviously
> matters
> a
>>>>>>>>> lot more
>>>>>>>>> to you and your mom than it does to me, else you would
> just
>>>>> admit
>>>>>>>>> that
>>>>>>>>> Cuba has always been Black."
>>>>>>>>
>>>>>>>>> I hope the people in here can see that the PSYCHOLOGY
> of
> this
>>>>>>>>> ridiculous position of hers is identical to the
> PSYCHOLOGY of
>>>>> those
>>>>>>>>> that argue against Black Egyptians.
>>>>>>>>
>>>>>>>>> I just had to throw this out there to remind us that
> all
> over
>>>>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,
>>>>> italians) of
>>>>>>>>> various live in a miseducated world. And that the

```

```
> Lefkowitzes
>>> of
>>>> that
>>>>> world are hypocritical to even begin to criticize
> Afrocentric
>>>>> education.
>
>
>
>
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| 16407|2005-03-25 18:50:02|Mahari|Re: Racism alive: LA RAZA|

>>That's why our group can only grows, and fast. So, no matter the way  
it goes, people of the future is going to be Latino !!! <<  
I suggest that your type of attitude -that there be no  
type of individual but those like yourself, a latino - is why  
there may APPEAR to be no blacks who identify  
themselves as such. I suspect it is a great sin to  
do so especailly if you are Black (O no!)

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, Omar E. Vega <[oevega@yahoo.com](mailto:oevega@yahoo.com)> wrote:

```
From: Omar E. Vega [mailto:oevega@yahoo.com]  
To: Ta_Seti@yahoogroups.com  
Date: Fri, 25 Mar 2005 19:54:05 -0000  
Subject: [Ta_Seti] Re: Racism alive: LA RAZA
```

```
>  
> Then a Spaniard is also as much Black as White.  
>
```

You bet. You started to see it. But a mullato that dance "Jota".

All the "pure" fellows are crazy. The strange people is precisely the  
pures: Whites, Blacks, Yellows. You mix them together and what you  
get?

White + Black = Cuban  
White + Yellow = Mexican  
Black + Yellow = Peruvian

Also we are a closed group:

Latino + Anything = Latino. No escape from it.

That's why our group can only grows, and fast. So, no matter the way  
it goes, people of the future is going to be Latino !!! So forget  
about pure races.

Regards,

Omar Vega

P.S.: THAT'S A JOKE TO BE TAKEN SERIOUSLY :)

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"  
wrote:

```
>  
> --- In Ta_Seti@yahoogroups.com, "Omar E. Vega" wrote:  
>>  
>> Osirica,  
>>  
>> The problem is that you consider a Mulatto a Black person. A  
> mulatto  
>> is as much White as Black.  
>>  
>  
> Then a Spaniard is also as much Black as White.  
>  
> Regards,  
> Paul Kekai Manansala
```

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| 16408|2005-03-25 18:57:06|Omar E. Vega|Re: Racism alive and well amongst "white" Cubans|  
Hi Osirica,

*You are right in your statistics of the XVI century. However, there is a factor that you are not considering. Since the beginning of the XIX century up to the middle of the XX a large wave of europeans came to the Latin Americas. They were as many as the number of people that went to the United States.*

*Most current "whites" or Latin America, and cuba in particular, arrived in that wave. They were many, to the point that in countries like Argentina most people have italian last name rather than spanish ones.*

*Even today you can see them in the whole continent.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>  
> And in fact, if you want to go even further, virtually all Puerto  
> ricans and Cubans are as much white as black, because after all the  
> DNA goes into the light-pseudo-white looking Cubans as well as the  
> darker and medium ones. But we digresss dont we. We know that they  
> didn't start off with one SPaniard for every African on the island.

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:

>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
wrote:

>>>  
>>> Osirica,  
>>>  
>>> The problem is that you consider a Mulatto a Black person. A  
>> mulatto  
>>> is as much White as Black.

>>>  
>>  
>> Then a Spaniard is also as much Black as White.

>>  
>> Regards,  
>> Paul Kekai Manansala

| 16409|2005-03-25 18:57:17|Omar E. Vega|Re: Another example of African influence in European popular culture|  
Hi,

*Capoeira is part of the influence of Brazil in Latin America. Everybody knows that has its roots in the Blacks slaves of Brazil. What is not clear -for us- is if it was invented in Brazil or was brough from Africa. Anybody knows?*

*In the same way that other Brazilian influences, Capoeira is spreading to the whole South America, and it is practiced by peoples of any "race".*

*Other influences include Yeruba religion, in particular the cult of Yemanja, the goddess of the sea. I have seen several Candomble shamans that are pale face.*

<http://www.geocities.com/Athens/6415/yemanja.html>

*Other influences, like the bands of drums, make of oil containers, that animates the parades, are quite common in South America and come from Brazil.*

*Brazil is African but also European, Indian and Asian. You see the influence of all those cultures in a very proud society: brazil,*

*O pais mais grande do mundo (The best country in the world, they say)*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Let me give you another. There is an African martial art, preserved  
> by African Brazilians, called Capoeira. This martial art, true to  
> the  
> co-optation policy exclusive to Eurocentric thinking, has been  
> called, now, the Brazilian martial art. This art, which used by  
> African Brazilians, during African enslavement, within the bonded  
> communities to exact punishment delt by plantation owners against  
> African rebellions there. It has even ludicrously suggested that  
> this  
> art was created by the oppressing Portuguese!  
>  
> This wonderful display of indigenously African martial genius is now  
> being classified as a "Latin" martial art. If the next generation  
> of  
> Africans are not careful, in 20 to 30 years, its history will be  
> completely "whitewashed."  
>  
> As far as the "Greek" letter organizations are concerned, its base  
> is, ironically (again), largely AFRICAN! I suggest its participants  
> stop calling it Greek, and give it names which reflect its African  
> heritage!  
>  
> Look at movies like "You Got Served," which, btw, actually has  
> movements derived from Capoeira and Senegambian, African  
> derived "Break Dancing (yes, Breaking, pop-locking, etc, are  
> AFRICAN  
> people-not URBAN CULTURAL PRACTICE!), and you'll see how such  
> situations occur wherein the identity of things African, or, more  
> specifically, African practices which are considered worthy of note  
> by "Westerners," becomes slowly de-emphasized until, finally, it  
> can  
> be eliminated altogether.  
>  
> That this is occurring to "Greek Letter" organizations (the ones  
> founded on African cultural ideas is) is simply a sign of the  
> changes  
> being made in the Eurocentric approach to social interaction.  
>  
> Peace,

>  
> Ken

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>>  
>> I don't know how many members of this list are a part of one of  
> the  
>> various Fraternities and Sororities across America, but here is a  
>> video clip of a step show in which a "White" fraternity Sigma Phi  
>> Epsilon is performing in Tennessee. Now these members were taught  
>> their steps from my Fraternal brothers of Alpha Phi Alpha.  
>>  
>> Looking at this just reminded me of the discussions that have  
> been  
>> conducted here lately concerning levels of diffusionism and Olmec  
>> influence on Mayans and what not. What's ironic is that I have  
> had  
>> discussions with members in Latino fraternal organizations in  
> Chicago  
>> and they swore up and down that "stepping" didn't start with  
>> African/African Americans. These were the same people who  
> couldn't  
>> tell me the significance of a rites of passage, why you  
>> have "lines,"  
>> the sigificance of line names, why "we" step/dance in circles,  
> the  
>> meaning behind sacred handshakes, and the reason for the adoption  
> of  
>> new names after "crossing" the burning sands. Yet they  
> participate  
> in  
>> all of those activities and they believe it originated with them  
> and  
>> that it was not based on any contact with African Americans.  
>>  
>> Anyway, here is the link. Tell me what you think.  
>>  
>> <http://sigep.utm.edu/scrapbook/albums/2005/steppin2005.wmv>  
>>  
>> Asar Imhotep  
>> <http://www.mochasuite.com>

| 16410|2005-03-25 19:04:53|Mahari|Re: Racism alive and well amongst|

>>Or another way to put it, the biggest group of deadbeat dads in the  
Western hemisphere for the past 400 years were White fathers of  
"mulatto" children. <<

I love it. That's the stark, blunt reality of the truth.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, osirica <davidvelar@hotmail.com> wrote:

**From:** osirica [mailto:davidvelar@hotmail.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Fri, 25 Mar 2005 21:41:36 -0000  
**Subject:** [Ta\_Seti] Re: Racism alive and well amongst "white" Cubans

Or another way to put it, the biggest group of deadbeat dads in the Western hemisphere for the past 400 years were White fathers of "mulatto" children.

-- In Ta\_Seti@yahooogroups.com, anthony clements wrote:

> That's not a problem Omar,  
>  
> I think it is a reality and yes it is a dilemma for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...  
>  
> I think more Black find it a little laughable because the mulatto clings to a white heritage that pretty much sees them as TAINTED GOODS...  
>  
> In the Atlantic slave trade according to the special on 13 the mulattos were shipped out to be sold just like the BLACKS!  
>  
> And that was and pretty much IS the "respect" and acknowledgement you gits from yo White mammy or Pappy!  
>  
> What is more disgracefull is just like their parents many of these mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well..  
>  
> So you see we get it comin and going from whites and pseudo whites!  
>  
> Most very one wants to play down their Black side you know what I'm saying!  
> And why shouldn't they they are taught that we were nothing till the White man came and raped our women....and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted  
>  
> Then all the follow up stories compound the original LIES  
>  
> DONT you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?  
>  
> But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY  
> RELIGION  
> ALL SPRANG FROM THE BLACK MAN!!!  
>  
> This is not to boast we apparently are the oldest people we should be advanced!  
>  
> In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!  
>  
>  
>!  
>  
> peace  
>  
>  
>  
> "Omar E. Vega" wrote:  
>  
> Osirica,  
>  
> The problem is that you consider a Mulatto a Black person. A mulatto is as much White as Black.  
>  
> So, in Cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.  
>  
> You can add either way:  
>  
> 1/4 white + 1/2 mulatto = 3/4 white !  
>  
> 1/4 black + 1/4 mulatto = 3/4 black !  
>  
> or just say 1/2 white and 1/2 black genes.  
>  
> That's the crazy math of racial classifications.  
>  
> And Black is not the bigger part there. Cuban is the bigger part.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
> -- In Ta\_Seti@yahooogroups.com, "osirica" wrote:  
>>  
>> 1/2 and 1/2? No.  
> & gt; >  
>> You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%.  
>>  
>> Come on, 2/3 BLACK and less than 1/3 "white".  
>>  
>> You can do it Omar, you gotta accept that Black is the bigger part.  
>>

```

>> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega" wrote:
>>>
>>> Osirica,
>>>
>>> Yes I agree. I agree. I agree!
>>>
>>> You are not lying about Cuba at all. Cuba is about 1/2 Black and
> 1/2
>>> White (few native blood remain). Most people is mulatto. And
> Cuban is
>>> a Latin Country as well.
>>>
>>> And Blacks are one of the three main sources of the Latin
> American
>>> culture.
>>>
>>> And I agree also that many Latinos deny their past. Many believe
> they
>>> are whites, although the aspect say different. Most have same
> degree
>>> of Native or Black ancestry. But there are also large numbers of
>>> whites in Latin America. Not all of them rich people; actually
> most
>>> of them are poors.
>>>
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>> --- In Ta_Seti@yahooogroups.com, "osirica" wrote:
>>>>
>>>> What you SHOULD have said Vega, was this: "Yes Osirica, you are
>>>> right,
>>>> that Cuban woman is crazy, she makes lies about Cuba."
>>>>
>>>> But no, you go into disputing me on a point that I do not even
>>>> dispute. I know that Cubans are Latinos. Being Latino or
> Hispanic
>>>> has
>>>> nothing to do with being Black or not being Black.
>>>>
>>>> Nice long response of yours, but you were basically trying to
> make
>>>> people think I am saying something that I did not say.
>>>>
>>>> --- In Ta_Seti@yahooogroups.com, "osirica"
> wrote:
>>>>>
>>>>> Ha ha ha. you asked "what do I want?"
>>>>>
>>>>> Am I just not letting the damn thing go?
>>>>>
>>>>> Ok go ahead and believe that Castro imported Black slaves
> from
>>>> Haiti.
>>>>> I'm sooo sorry, what on EARTH was I thinking, expecting
> people
>>>> like
>>>>> you to be sensible and honest about history.
>>>>>
>>>>> MY SINCEREST APOLOGIES, please go ahead and teach and promote
> more
>>>>> silliness!
>>>>>
>>>>> --- In Ta_Seti@yahooogroups.com, "Omar E. Vega"
>>> wrote:
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>>>>> Dear Friend,
>>>>>
>>>>>> What do you want? That we stop considering Cuba a Latin
>>>> American
>>>>>> country? A brother country? A part of the Hispanic world?
>>>>>>
>>>>>> Cuba is as Latin or Hispanic as any other Latin Country in
> the
>>>>>> continent. And is one of our favorite ones. His literature,
>>>> music and
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>>>>>> arts are superb, and it has contributed quite a lot to the
>>>>>> development of the Latin American cultural production.
>>>>>>
>>>>>> Republica Dominicana, Cuba and Brazil, in that order, are
> the
>>>>>> countries in Latin America were Black peoples are
> predominant.
>>>> In
>>>>>> none of those countries Black people is the absolute
> majority,
>>>>>> because Mulattos form the largest proportion of the
> population,
>>>> and
>>>>>> both Black and White populations are minority.
>>>>>>
>>>>>> But identity, my friend, is another matter. One doesn't get
> its
>>>>>> identity from the color of skin of the shape of the hair.
>>>> People get
>>>>>> identity from history, religion, language and traditions,
>>>> specially
>>>>>> those that come from parents and relatives.
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>>>>>> Pablo Milanes and Silvio Rodriguez are two Cuban musicians.
>>>> They play
>>>>>> similar styles of music. Guess which is Black and which is
>>>> White just
>>>>>> by listening to what they sing!
>>>>>>
>>>>>> And Cuba is Hispanic! It could not be otherwise. Cuba was
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>>>> last
>>>>>> colony Spain lost in the Americas. All its literature and
>>>> culture is
>>>>>> directly related with Spain. These has been enriched by the
>>>> culture
>>>>>> of the Black people as well, forming that unique and
> colorful

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>>>>>> somebody claims that Culture is the same as Race.  
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>>>>>>> It is also RIDICULOUS to force people to change the  
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> will be  
>>> for  
>>>>>>> any other agenda.  
>>>>>>  
>>>>>>> You can convince about it to peoples living in fragmented  
>>> countries,  
>>>>>>> like the US, where every single group lives isolated from  
> the  
>>> rest.  
>>>>>>> In other countries identity is also one's nationality;  
> one's  
>>> land.  
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>>>>>>>> Mediterraneans never say they were whites! Mediterraneans  
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> very  
>>> long  
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>>>>>>>> "White latinos" is the worst label. There are just Latinos.  
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>>> proud  
>>>>>>>> and very hard headed people, amigo. Proud of its past which  
> is  
>>> very  
>>>>>>>> rich and that derives from peoples of the Americas,  
> Europe,  
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>>>>>>>>> But for Latinos, the past is not the most important thing,  
> but  
>>> what  
>>>>>>>> we are as individuals, and what is the future we are  
> building  
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>>>>>>>>> We are an universal people; that's the meaning of "La Raza".  
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> her  
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> been  
>>> black  
>>>>>>>>>> people there, just not a majority until Castro.  
>>>>>>>>  
>>>>>>>>>> We discussed further back and forth. She explained that  
>>> Castro didn't  
>>>>>>>>>> import "millions" just a few thousand or so. My response,  
> it  
>>> would  
>>>>>>>>>> TAKE millions for her fantasy story to be true.  
>>>>>>>>  
>>>>>>>>>> After some time, she asked me why does it matter what  
> race

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>>> they
>>>>>> were?
>>>>>>
>>>>>> My response was this: "I'm not the one making up crazy
> ideas
>>> to
>>>>>> explain why my own country is Black. It obviously matters
> a
>>> lot more
>>>>>> to you and your mom than it does to me, else you would
> just
>>> admit
>>> &g t; >> that
>>>>>> Cuba has always been Black."
>>>>>>
>>>>>> I hope the people in here can see that the PSYCHOLOGY of
> this
>>>>>> ridiculous position of hers is identical to the
> PSYCHOLOGY of
>>> those
>>>>>> that argue against Black Egyptians.
>>>>>>
>>>>>> I just had to throw this out there to remind us that all
> over
>>> the
>>>>>> world, the pseudo-whites (Jews, white latinos, arabs,
>>> italians) of
>>>>>> various live in a miseducated world. And that the
> Lefkowitzes
>>> of
>>>>>> that
>>>>>> world are hypocritical to even begin to criticize
> Afrocentric
>>>>>> education.
>
>
>
>
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Yahoo! Groups Links

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<*> To visit your group on the web, go to:
http://groups.yahoo.com/group/Ta_Seti/

<*> To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoo.com

<*> Your use of Yahoo! Groups is subject to:
http://docs.yahoo.com/info/terms/

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# **No banners. No pop-ups. No kidding.**

Make My Way your home on the Web - <http://www.myway.com>  
 | 1641|2005-03-25 19:16:06|mmmmre|Re: Racism alive ... African heritage|  
 In Ta\_Set, "Omar E. Vega" <[pevega@yahoo.com](mailto:pevega@yahoo.com)> wrote:

*Don't tell my wife though. I got married with a "chinita" (chinese woman), that is a woman that looks native.*

*As you see, is more fun to be open mind in that respect.>*

*Interesting phrase, Omar, a mulata of "any color."  
 What can it mean? And a "china" who is not Chinese.  
 On my goodness, now you've really confused every-  
 one.*

*I have a cousin whose name IS China, but  
 there are no Chinese people in my family -- as far  
 as I know. I also have another one named Chola,  
 because someone thought she looked like a native,  
 which she's not.*

*I could go for a mulata who dances samba too  
 but don't tell my wife either. I married a Black  
 American who could be called a morena, (of any color),*



*if someone cared to, and she loves to dance salsa,  
and we are both Blacks; so are our children and  
grandchildren, who are also African-Panamanian  
West Indian-Americans. Oh my head hurts.*

*It's so much easier to just say, Black.*

Raymond  
| 16412|2005-03-25 19:38:23|Omar E. Vega|Re: Racism alive ... African heritage|  
Hi Mahari,

*Yes. I believe that Blacks have prove they are very much creative and  
original. Modern music, for example, is very much a expression of  
Black people. Rock, Soul, Jazz, Hip Hop, Blues were all invented by  
Blacks. And the Latin music of the Caribbean and Brazil has its roots  
in ancient African music as well.*

*Have you seen Guernica of Picasso? That marvellous work about the  
bombing of the city of Guernica during the Spanish civil war? Well,  
that is an expression of cubism. And cubism was introducing in  
painting by Picasso inspired in African arts, specially folk wood  
sculptures. So modern painting has its roots in Africa as well.*

Guernica:

[http://www.pbs.org/treasuresoftheworld/a\\_nav/guernica\\_nav/main\\_guerfrm.html](http://www.pbs.org/treasuresoftheworld/a_nav/guernica_nav/main_guerfrm.html)

African arts and cubism:

[http://www.africans-art.com/index.php3?action=page&id\\_art=364](http://www.africans-art.com/index.php3?action=page&id_art=364)

*That are just two samples of the creativity you mentioned.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

> Omar, Of course, this doesn't prove anything but don't you think it  
is interesting that we are still being creative aritistically and  
culturally and EVERYONE is copying us now? AND I might add, as  
indicated from an earlier post, denying where the creation came from:  
BLACK PEOPLE. It's hilarious. Free India's Blacks.....Man has no nobler  
function than to defend the truth.-- Ruth McKenney Year: 12,951, March  
25 In honor. HTP, Mahari--- On Fri 03/25, anthony clements <  
yoheyman2000@y... > wrote: From: anthony clements [mailto:  
yoheyman2000@y... ] To: Ta\_Seti@y...: Fri, 25 Mar 2005 11:51:46 -0800  
(PST) Subject: Re: [Ta\_Seti] Re: Racism alive ... African heritage  
> Omar I'm just making it simple KMT being the first civilization was  
obviously where ALL sciences sprang from I think people just don't  
want to see what the puzzle clearly states civilization began in  
AFRICA so therefore ALL manner of civility CAME FROM A BLACK MAN it  
really is simple to me don't hate the playa hate the truth! The heart  
of Euro racism is the INability to just make it PLAIN as I just did  
I'm not being a bigot I'm just stating chronological FACTS! Your  
problem with hearing that comes from the same place it comes from in  
a white man I CANNPT ACCEPT THAT ALL AMNNER OF WRITING<  
SCIENCES< ART  
> Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY! HELL, EVEN WE  
BLACKS HAVE A PROBLEM SAYING IT WE FREAKIN SCARED OF HOW CRAZY THE  
WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!! But the minute ALL  
peoples are able to accept this simple truth is the minute that we  
ALL can be at peace! But it is only the order in which science and  
history says it is! CIVILIZATION IN ALL IT'S FORMS CAME FROM AFRICA!  
Of course people all over are capable I'm just saying we were first  
in AFRICA and it spread. Peace "Omar E. Vega" wrote: Hi Anthony, I  
don't think African heritage is laughable at all. The problem is you  
can't force people to identify with something if they don't want  
to. In my case, I am interested in Africa because I KNOW about the  
contributions of that continent to the world. I don't accept the idea  
that Africa is the root of everything, but I DO KNOW Africans have  
contributed with many things to the world civilization. the > ALL  
SPRANG FROM THE BLACK MAN!!! That idea is just not true. The progress  
of mankind is the heritage of peoples around the world, not just a  
single group. I know that the so called "white" man has claimed every  
invention for themselves, but that is false as well, and it can be  
proven wrong. The idea that just a single group has contributed is  
plainly wrong and distort history. All people ca me from Africa, and  
they spread from there to conquer the world. That's something that  
educated people knows. That every human society is able to produce  
marvellous things is something that is already know. The only people  
that believe otherwise are the bigots. I believe the main problem of  
the North American Blacks is the discrimination they have suffered in  
the hands of the germanic Americans. But the germanics discriminate  
against everyone, not only the Blacks. However, notwithstanding all  
those discriminations, Blacks of the United States have had quite a  
lot of achievements since the last century. The whole world knows  
about North American Blacks, their arts, inventions, and  
history. Beside, African civilizations South of the Sahara are more  
than enough for proving the world the value of the Black people. If  
the world knew more about it, the perspective will be different. We  
hear a lot about India, the Olme cs, the Moors. Those are other

peoples histories, and they are the origin of many discussions. But we don't hear very often about Ghana, Zimbabwe, Nigeria, Tombuctu or the Zulus. Why is that? Why even Blacks of the Americas downplay that region of Africa? How come the world will ever know about the past of the North American slaves if you don't get focussed in those parts of Africa from where the ancestors directly came! The regions of South West Sahara have a lot of history to tell. There may be lots of important things waiting to be discovered by the archeologists. There sleeps a source of pride for the Black peoples of the Americas. And the whites? First thing you must ask yourselves is which whites. If you people are thinking about the germanic Americans, I would tell you. You are not alone in your hate. Most people on this planet hate "gringos". And you are wrong about the way people see mulattos outside the Anglo Saxon world. In South America, at least, we find the Mulatta to be the most attractive woman of all. And we dream with Sonia Braga. History is complex and societies are also complex. Generalizations are easy. Regards, Omar Vega--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:> That's not a problem Omar,> > I think it is a reality and yes it is a dilemma for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a mulatto...> > I think more Black find it a little laughable because the mulatto clings to a white heritage that pretty much sees them as TAINTED GOODS...> > In the Atlantic slave trade according to the special on 13 the mulattos were shipped out to be sold just like the BLACKS!> > And that was and pretty much IS the "respect" and acknowledgement you gits fro m yo White mammy or Pappy!> > What is more disgracefull is just like their

> parents many of these mulattos proceed to then pull some kinda pseudo-glorified rank on Blacks so then we gots to deal with their dejected racism as well.> > So you see we get it comin and going from whites and pseudo whites!> > Most very one wants to play down their Black side you know what I'm saying!> And why shouldn't they they are taught that we were nothing till the White man came and raped our women....and lies like that when the TRUTH is THEY were savages while we were dining in riches oh how the story gets twisted> > Then all the follow up stories compound the original LIES> > DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?> > But the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY> RELIGION > ALL SPRANG FROM THE BLACK MAN!!!> > This is not to boast we apparently are the oldest people we should be advanced!> > In groups like this we really ain't trying to hear about how we were slaves in your or anybodies country we are focusing on BEFORE that time cuz we know plenty about the slavery that happened right here in this country!

> > > > peace> > > > "Omar E. Vega" wrote:> > Osirica,> > The problem is that you consider a Mulatto a Black person. A mulatto > is as much White as Black. > > So, in cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.> > You can add either way:> > 1/4 white + 1/2 mulatto = 3/4 white !> > 1/4 black + 1/4 mulatto = 3/4 black !> > or just say 1/2 white and 1/2 black genes.> > That's the crazy math of racial classifications.> > And Black is not the bigger part there. Cuban is the bigger part.> > Regards,> > Omar Vega> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:> > > > 1/2 and 1/2? No.> > > > You can't have 1/2 Black + 1/2 White + mostly mulatto = 100%> > > > Come on, 2/3 BLACK and less than 1/3 "white".> > > > You can do it Omar, you gotta accept that Black is the bigger part.> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:> > > > > > Osirica,> > > > > > Yes I agree. I agree. I agree!> > > > > > You are not lying about Cuba at all. Cuba is ab out 1/2 Black and > 1/2 > > > > White (few native blood remain). Most people is mulatto. And > Cuban is > > > a Latin Country as well.> > > > > > And Blacks are one of the three main sources of the Latin > American > > > culture.> > > > > > And I agree also that many Latinos deny their past. Many believe > they > > > are whites, although the aspect say different. Most have same > degree > > > of Native or Black ancestry. But there are also large numbers of > > > whites in Latin America. Not all of them rich people; actually > most > > > of them are poors.> > > > > > > > Regards,> > > > > > Omar Vega> > > > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:> > > > & gt;> > > > > What you SHOULD have said Vega, was this: "Yes Osirica, you are > > > right,> > > > that Cuban woman is crazy, she makes lies about Cuba."> > > > > > But no, you go into disputing me on a point that I do not even> > > dispute. I know that Cubans are Latinos. Being Latino or > Hispanic > > > has> > > > nothing to do with being Black or not being Black. > > > > > > Nice long response of yours, but you were basically trying to > make> > > > > people think I am saying something that I did not say.> > > > > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" > wrote:> > > > > > > > Ha ha > > > > > > ha. you asked "what do I want?"> > > > > > > > Am I just not letting the damn thing go?> > > > > > > > Ok go ahead and believe that Castro imported Black slaves > from > > > Haiti.> > > > > > I'm sooo sorry, what on EARTH was I thinking,

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> > > > > > > > >  
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& gt; > Castro didnt> > > > > > >  
import "millions" just a few thousand or so. My response, > it  
> > > would> > > > > > > TAKE millions  
for her fantasy story to be true. > > > > > > >  
> > > > > After some time, she asked me why  
does it matter what > race> > > they> > > >  
> > were?> > > > > > > > >  
> > > My response was this: "I'm not the one making up crazy  
> ideas > > > to> > > > > > >  
explain why my own country is Black. It obviously matters > a >  
> > lot more> > > > > > > to you and your  
mom than it does to me, else you would > just > > > admit  
> > > > > that> > > > > > >  
Cuba has always been Black."> > > > > > > >  
> > > > > I hope the people in here can see that  
the PSYCHOLOGY of > this> > > > > > > >  
rediculous position of hers is identical to the > PSYCHOLOGY of  
> > > those> > > > > > > that argue  
against Black Egyptians. > > > > > > > >  
> > > > I just had to throw this out there to remind  
us that all > over> > > the> > > > > > >  
> world, the pseudo-whites (Jews, white latinos, arabs, > >  
> italians) of> > > > > > > > various live in a  
miseducated world. And that the > Lefkowitzes > > > of  
> > > > > that> > > > > > > >  
world are hypocritical to even begin to criticize > Afrocentric  
> > > > > education.> > > > > > >  
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| 16413|2005-03-25 19:39:10|Omar E. Vega|Re: Racism alive and well amongst|  
I don't agree.

There were many well formed marriages between white and blacks in  
Latin America. After all, don't you realize that some white men fall  
in love with black women as well? Don't you see that there were also

marriages between black males and white women? And, don't you see that the largest mixed group in Latin America was between the Europeans and the natives? And that many of them marry as well?

Don't you believe it? Go to the church records and you will find out.

Jesus! Why you project the United States experience to the rest of the hemisphere. You are just as much patronizers as the "gringos" in that aspect.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

> >> Or another way to put it, the biggest group of deadbeat  
dads in the Western hemisphere for the past 400 years were White  
fathers of "mulatto" children. << I love it. That's the stark,  
blunt reality of the truth. Free India's Blacks..... Man has no nobler  
function than to defend the truth. --- Ruth McKenney Year: 12,951, March  
25 In honor, HTP, Mahari --- On Fri 03/25, osirica < davidvelar@h...  
> wrote: From: osirica [mailto: davidvelar@h...] To: Ta\_Seti@y...:  
Fri, 25 Mar 2005 21:41:36 -0000 Subject: [Ta\_Seti] Re: Racism alive  
and well amongst "white" Cubans Or another way to put it, the biggest  
group of deadbeat dads in the Western hemisphere for the past 400  
years were White fathers of "mulatto" children. --- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote: > That's not a  
problem Omar, > > I think it is a reality and yes it is a  
dilemma for a visible mulatto cuz Whites pretty much DISOWN you or  
DEGRADE you as a mulatto... > > I think more Black find it a  
little laughable because the mulattos cling to a white heritage that  
pretty much sees them as TAINTED GOODS... > > In the Atlantic  
slave trade according to the special on 13 themulattos were shipped  
out to be sold just like the BLACKS! > > And that was and pretty  
much IS the "respect" and acknowledgement you guys from yo White mammy  
or Pappy! > > What is more disgraceful is just like their  
parents many of these mulattos proceed to then pull some kinda pseudo-  
glorified rank on Blacks so then we got to deal with their dejected  
racism as well... > > So you see we get it comin and going from  
whites and pseudo whites! > > Most very one wants to play down  
their Black side you know what I'm saying! > > And why shouldn't they  
they are taught that we were nothing till the White man came and raped  
our women.... and lies like that when the TRUTH is THEY were savages  
while we were dining in riches oh how the story gets twisted- > >  
Then all the follow up stories compound the original LIES > >  
DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD  
STAGE AS SLAVES EVERYWHERE? > > But the truth is WE BROUGHT THE  
WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE  
PHILOSOPHY > RELIGION > ALL SPRANG FROM THE BLACK MAN!!! >

> This is not to boast we apparently are the oldest people we  
should be advanced! > > In groups like this we really ain't  
trying to hear about how we were slaves in your or anybody's country  
we are focusing on BEFORE that time cuz we know plenty about the  
slavery that happened right here in this country! > > > > >  
> peace > > > > "Omar E. Vega" wrote: > > >

Osirica, > > The problem is that you consider a Mulatto a Black  
person. A mulatto > is as much White as Black. > > So, in  
Cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto. > > You  
can add either way: > > 1/4 white + 1/2 mulatto = 3/4 white !  
> > 1/4 black + 1/4 mulatto = 3/4 black! > > or just say  
1/2 white and 1/2 black genes. > > That's the crazy math of  
racial classifications. > > And Black is not the bigger part  
there. Cuban is the bigger part. > > Regards, > > Omar  
Vega > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
wrote: > > > 1/2 and 1/2? No. > > > > You  
can't have 1/2 Black + 1/2 White + mostly mulatto = 100% > >  
> > Come on, 2/3 BLACK and less than 1/3 "white". > >  
> > You can do it Omar, you gotta accept that Black is the  
bigger part. > > > > --- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote: > > > >  
> > Osirica, > > > > > Yes I agree. I agree.  
I agree! > > > > > You are not lying about Cuba at  
all. Cuba is about 1/2 Black and > 1/2 > > > White (few  
native blood remain). Most people is mulatto. And > Cuban is >  
> > a Latin Country as well. > > > > > And  
Blacks are one of the three main sources of the Latin > American  
> > &

> gt; culture. > > > > > And I agree also that  
many Latinos deny their past. Many believe > they > > >  
are whites, although the aspect say different. Most have same >  
degree > > > of Native or Black ancestry. But there are also  
large numbers of > > > whites in Latin America. Not all of  
them rich people; actually > most > > > of them are  
poors. > > > > > > > Regards, > >

> > > > Omar Vega > > > > > --- In  
[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote: > > > >  
> > > What you SHOULD have said Vega, was this: "Yes  
Osirica, you are > > > right, > > > that Cuban  
woman is crazy, she makes lies about Cuba." > > > >  
> > > But no, you go into disputing me on a point that I do  
not even > > > dispute. I know that Cubans are Latinos.

[illegible]





Omar,  
This sports crap is deceptive. Even here in racist US  
whites praise black athletes if they bring championships  
or notoriety to their team or country. The doesn't mean  
a lot. Athletes are not full three-dimensional human  
beings. They represent a sports activity; they represent  
the athlete in us.  
The test is when you have to compete professionally,  
socially, or sexually with a black. Then we know the truth.

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 25  
In honor,  
HTP,  
Mahari

--- On Fri 03/25, Omar E. Vega <oevega@yahoo.com> wrote:

**From:** Omar E. Vega [mailto:oevega@yahoo.com]  
**To:** Ta\_Seti@yahooogroups.com  
**Date:** Sat, 26 Mar 2005 01:27:25 -0000  
**Subject:** [Ta\_Seti] Re: Racism alive and well amongst

Hi Mahari,

Forget it. Have you seen Pele? The king of soccer? The person is  
Black, really black. But he is above all Latin!

His words:

"I am proud to be Latin"

And we are proud of him.

You must understand it. We may not be a race. Or we may not have  
the right to call ourselves a race. But we are A PEOPLE. And we do  
exist as such.

Regards,

Omar Vega

--- In Ta\_Seti@yahooogroups.com, "Mahari" wrote:  
> Omar, I'll tell you what I think it really is in Latin America. I  
believe that the people of negroid blood are either so intimidated  
because the Spanish were vicious (which you have said in other  
contexts) and so ashamed of their Afrikan-ness that they do not  
assert it. To me it is clear in the way that you address the color of  
blackness. You are so insistent on making people not black: they are  
brown or mulatto, or Spanish but almost never black or negro. Much  
in the same way that this Cuban woman made up this lie to suggest  
that Cuba black. To you and to lots of Latins and non-blacks, it is  
quite simply shameful to be black. You will of course, say that that  
is not true. But as I said before I call it as I see, not as they  
say it. And that conclusion written in your posts. I say there is  
no shame in being black, I'm proud of it and our heritage. And I  
say to anyone who intimates, suggest or infers otherwise can kiss my  
black \*\*\*. Free India's Blacks..... Man has no nobler function than to  
defend the truth.-- Ruth McKenney Year: 12,951, March 25 In  
honor, HTP, Mahari--- On Fri 03/25, Omar E. Vega <oevega@y...>  
wrote: From: Omar E. Vega [mailto:oevega@y...] To: Ta\_Seti@y...: Fri,  
25 Mar 2005 15:13:10 -0000 Subject: [Ta\_Seti] Re: Racism alive and  
well amongst "white" Cubans Dear Friend, What do you want? That we stop  
considering Cuba a Latin American country? A brother country? A part  
of the Hispanic world? Cuba is as Latin or Hispanic as any other Latin  
Country in the continent. And is one of our favorite ones. His  
literature, music and arts are superb, and it has contributed quite a  
lot to the development of the Latin American cultural  
production. Republica Dominicana, Cuba and Brazil, in that order, are  
the countries in Latin America where Black peoples are predominant. In  
none of those countries Black people is the absolute majority,  
because Mulattos form the largest proportion of the population, and  
both Black and White populations are minority. But identity, my  
friend, is another matter. One doesn't get its identity from the  
color of skin or the shape of the hair. People get identity from  
history, religion, language and traditions, specially those that come  
from parents and relatives. Pablo Milanes and Silvio Rodriguez are two  
Cuban musicians. They play similar styles of music. Guess which is  
Black and which is White just by listening to what they sing! And Cuba  
is Hispanic! It could not be otherwise. Cuba was the last colony  
Spain lost in the Americas. All its literature and culture is  
directly related with Spain. These has been enriched by the culture  
of the Black people as well, forming that unique and colorful Cuban  
society. It is RIDICULOUS to force people to CHANGE its culture just  
because somebody claims that Culture is the same as Race. Race is the  
hardware. Culture is the software. It is also RIDICULOUS to force  
people to change the identity associated with their LAND (or nation)  
to a abstract international racial identity. It was ridiculous (and  
tragic) for the aryan agenda, for the pan-yellow agenda (japaneses),  
and also will be for any other agenda. You can convince about it to  
peoples living in fragmented countries, like the US, where every  
single group lives isolated from the rest. In other countries  
identity is also one's nationality; one's land. People get their  
identity from the land they live.> I just had to throw this out  
there to remind us that all over the world, the pseudo-whites  
(Jews, white latinos, arabs, italians) of Mediterranean never say they  
were whites! Mediterraneans called whites the barbarians and they  
still believe nordics are barbarians!! Why do you want to claim Jews,  
White latinos, arabs and italians for the Black race? These people  
have their own cultures and a very long past. They don't suffer  
identity problems at all. "White latinos" is the worst label. There  
are just Latinos. A proud and very hard headed people, amigo. Proud  
of its past which is very rich and that derives from peoples of the  
Americas, Europe, Africa and Asia. But for Latinos,  
> the past is not the most important thing, but what we are as  
individuals, and what is the future we are building for our families  
and our people. We are an universal people; that's the meaning of "La  
Raza". Regards, Omar Vega> wrote:>> Yes, we had a discourse in



here a few days back with someone from> Latin America. The poor guy seemed to want to tell us that racism> isn't really a problem amongst his people.>> I was just talking to someone from Cuba. A Cuban who does not consider> herself Black in any way. We came across the subject of her country,> and how it became predominantly Black>> Apparently according to her non-black-cuban mother: Fidel Castro> imported slaves from Haiti after the Communist revolution. >> When I explained the impossibility of this, she insisted. After all> she was RAISED in Cuba.>> I explained that the blockade, the lack of attention, the lack of> proof, et cetera.... Eventually she said that there have been black> people there, just not a majority until Castro. >> We discussed further back and forth. She explained that Castro didn't> import "millions" just a few thousand or so. My response, it would> TAKE millions for her fantasy story to be true. >> After some time, she asked me why does it matter what race they were?>> My response was this: "I'm not the one making up crazy ideas to> explain why my own country is Black. It obviously matters a lot more> to you and your mom than it does to me, else you would just admit that> Cuba has always been Black.">> I hope the people in here can see that the PSYCHOLOGY of this> ridiculous position of hers is identical to the PSYCHOLOGY of those> that argue against Black Eg yptians. >> I just had to throw this out there to remind us that all over the> world, the pseudo-whites (Jews, white latinos, arabs, italians) of> various live in a miseducated world. And that the Lefkowitzes of that> world are hypocritical to even begin to criticize Afrocentric education.----- Yahoo! Groups Sponsor ----->> Has someone you know been affected by illness or disease? Network for Good is THE place to support health awareness efforts <http://us.click.yahoo.com/RzSHvD/UOnJAA/79vVAA/q3prlB/TM>----->> Yahoo! Groups Links<\*> To visit your group on the web, go to: [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)<\*> To unsubscribe from this group, send an email to: Ta\_Seti-unsubscribe@yahoo.com<\*> Your use of Yahoo! Groups is subject to: <http://docs.yahoo.com/info/terms/>>> >> No banners. No pop-ups. No kidding. >> Make My Way your home on the Web - <http://www.myway.com>

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| 16415|2005-03-25 20:45:21|Omar E. Vega|Re: Racism alive ... African heritage| Hi Raymond,

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), Imnmnre wrote:  
> In Ta\_Set, "Omar E. Vega" wrote:  
>  
>  
> > Don't tell my wife though. I got married with a "chinita" (chinese woman), that is a woman that looks native.  
>  
> As you see, is more fun to be open mind in that respect.>  
>  
>  
> Interesting phrase, Omar, a mulata of "any color."  
> What can it mean?

Well, there are many graduation of skins in Brazil. What people don't realize is that "mulato" population is not the result of just a casual mix, but hundred of years of people marrying togeter. So you get mixed populations of any external aspect. My favorite lady: Sonia Braga.

<http://www.metroactive.com/papers/metro/06.21.01/braga-0125.html>

And a samba dancer,

[http://www.smh.com.au/ftimages/2004/02/24/1077594830374.html?](http://www.smh.com.au/ftimages/2004/02/24/1077594830374.html?oneclick=true)  
oneclick=true

> And a "china" who is not Chinese.  
> On my goodness, now you've really confused every-  
> one.  
>  
> I have a cousin whose name IS China, but

> there are no Chinese people in my family -- as far  
> as I know. I also have another one named Chola,  
> because someone thought she looked like a native,  
> which she's not.  
>

*In my country we use the term "chinita" to talk about women that look asian. Actually, many natives of the South of South America look Asian. I know of a Mapuche (chilean-native) guy that migrated to Japan and he was confused with Japanese. Besides, there are Asian people in here as well. The peruvian use the term "Cholo" to refer to natives of Quechua background. So they say Alejandro Toledo (the current president) is a Cholo.*

> I could go for a mulata who dances samba too  
> but don't tell my wife either. I married a Black  
> American who could be called a morena, (of any color),  
> if someone cared to, and she loves to dance salsa,  
> and we are both Blacks; so are our children and  
> grandchildren, who are also African-Panamanian  
> West Indian-Americans. Oh my head hurts.  
>  
> It's so much easier to just say, Black.  
>  
> Raymond

*Well, Raymond, I think is quite complicated to explain to others what happened below the Rio Grande. I do understand, and I believe you have expressed it very well,*

*And Argentines (answering your previous question) are about 80% white and 20% mestizo. But they say they are absolutely white. LOL.*

*Regards friend,*

*Omar Vega*

| 16416|2005-03-25 22:24:58|Alex van Deelen|Trolls and Flamers|  
*Why do I feel that this group has been hit by a couple of trolls?*

*Nine posts from "David Velar". Nine posts from "Omari".*

*Too many posts to count from "Omar Vega". What Chilean is called "Omar" anyway?*

*And what is this obsession with Spain, South America (apart from the actual discussion of Africans in South America, of course) and all this stuff.*

Alex  
| 16417|2005-03-26 08:16:24|Immmre|Re: Trolls and Flamers|  
*Greetings Alex,*

*No one has to respond. They are always free to go on to something else. Responding always indicates a level of interest, pro or con.*

*I believe that discussions and debates centered on the African experience in "Latin America" are on point. They extend our understanding of the impact of Africa on the Western Hemisphere.*

*That's what we should focus on, to the extent that there is interest at Ta\_Seti. But it would be unAfrican to completely lose our sense of humor.*

Hip,  
Raymond  
| 16418|2005-03-26 08:37:56|Immmre|Re: This is the most fascinating link I have ever come across|  
*In Ta\_Seti, Mahari <[mahari@myway.com](mailto:mahari@myway.com)> wrote:*

*people like Omar and others of our American brothers and sisters. Many are, in fact, white people in brown- and black-face.>*

*Mahari, I see you like to talk trash. I'm going to give you two days to mull over Paul's statement on intimidation and harassment. Then I'm going to come back and relieve myself in you skull.*

*Don't hide behind innuendoes if you don't want to be treated like a punk. I don't care who the above was aimed at; desist from the verbal attacks.*

*And get rid of the "we have problems." Who elected you governor?*

*No peace,*

Raymond  
| 16419|2005-03-26 10:08:01|Omar E. Vega|Re: Trolls and Flamers|  
Hi Raymond, Alex,

I already responded to Alex in private. Just to say that my real name is "Omar". As you know not all hispanics are called Juan or Pedro.

And also to say that there are quite a lot more African and African descendents in Latin America than in the U.S. and Canada.

Let's talk about Africa then,

Omar Vega

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- > Why do I feel that this group has been hit by a couple of trolls?
- >
- > Nine posts from "David Velar". Nine posts from "Omari".
- >
- > Too many posts to count from "Omar Vega". What Chilean
- > is called "Omar" anyway?
- >
- > And what is this obsession with Spain, South America (apart
- > from the actual discussion of Africans in South America, of
- > course) and all this stuff.
- >
- > Alex

| 16420|2005-03-26 10:54:15|Asar Imhotep|Re: Another example of African influence in European popular culture|  
In keeping with the theme of this discussion board, I will attempt to relate the current discussion to that of Nile Valley Civilization. Let me deal with Capoeira first. I am all too well familiar with Capoeira as I am a Capoeirista myself. The martial system of defense is no doubt an African form. Capoeira is an acrobatic Zebra dance performed by the Mucope people in Angola. This had an aspect of competition as the best dancer was able to choose a wife without having to pay the bride's family marriage fee. Capoeira is transposition of the Kikongo word kipura/kipula. Both "Pura" and "Pula" mean "to flutter," "to flit from place to place;" "to struggle, to fight, to flog." Both of these terms are used to describe a rooster's movements in fight. Capoeira is based on rooster fighting techniques.

Capoeira was an already formed martial system coming over to Brazil. There are other systems found in Angola: njinga, n'golo, basula and gabetula. This discussion is primarily about influence and how the African influence across the world almost always dominates the popular culture. Popular music is the most easily identifiable trait. If we speak on South America, then we are speaking about tango (Argentina), samba (Brazil), rumba (Cuba), bomba and plena (Puerto Rico). All have their African origins and are in fact words in African languages.

When we talk about religion in South America and the Caribbean, we are talking about: Umbanda and Candomble in Brazil, Santeria/Lucumi and Palo Monte Mayombe in Cuba, Vodun Rada and Vodun Petro (Lemba) in Haiti; Shango and Spiritual Baptist in Trinidad/Tobago; Kumina, Zion and Rastafarianism in Jamaica.

The African presence seems to always give a country its defining characteristics when there. I am not saying the people were nothings before African people got there. What I am saying is that the defining modern popular cultural traits of a society full of Africans, usually always dominates and gives it its unique identity.

The reason for my first post was to hint at a modern example of how a cultural trait of African people was 1) taught to non-African people and 2) how it is slowly losing its African identity and being adopted by "others." It is losing its African identity because the "outsiders" are not being taught, through the African system of initiation, the history and meaning behind it. The European Fraternal organizations are just stepping, chanting, throwing up signs because they see African Americans doing it. They don't have the insight to know the significance of what is actually going on and why WE do it. This same thing has been done with the formation of Christianity and Judaism.

This can be said about the early Greek initiates into the Kemetic educational system of old as well. This was a 40 year system, as most African secret societies are, and the longest anyone has ever stayed was 22 years. They only had half of the information the chief high priest knew. This little bit of knowledge was the basis of their whole philosophical thought and their children of today are denying that heritage.

In the video clip link I gave before hand, the brothers of Sigma Phi Epsilon are yelling the "ICE" chant and are throwing up the "ICE hand symbol" used by members of the fraternity. Now there is debate amongst members as to the extent one is allowed to do this. The fraternity brothers of Sig Ep acknowledge where their moves, chants, and style came from. But what I am concerned about is that in the future, if left unchecked, the history will not be taught to the

*This is the same thing with Greek Philosophy and culture. The early people recognized it and stated it in their works, yet the children, who were not initiated into the teachings, refuse to acknowledge their statements of the African origin of their thought and cultural habits.*

Asar Imhotep  
<http://www.mochasuite.com>  
 16421|2005-03-26 10:55:13|Alex van Deelen|Re: Digest Number 1567

*Subject: [Ta Seti] Digest Number 1567*

> > And in fact, if you want to go even further, virtually all Puerto  
> > ricans and Cubans are as much white as black, because after all the  
> > DNA goes into the light-pseudo-white looking Cubans as well as the

> darker and medium ones. But we digressss dont we. We know that they  
> didn't start off with one SPaniard for every African on the island.  
>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
> wrote:  
>>>  
>>>> Osirica,  
>>>>  
>>>> The problem is that you consider a Mulatto a Black person. A  
>>>> mulatto  
>>>> is as much White as Black.  
>>>>  
>>>>  
>>>> Then a Spaniard is also as much Black as White.  
>>>>  
>>>> Regards,  
>>>> Paul Kekai Manansala  
>  
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>  
>  
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>  
> Message: 2  
> Date: Sat, 26 Mar 2005 02:27:39 -0000  
> From: "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)>  
> Subject: Re: Another example of African influence in European popular culture  
>  
>  
>  
> Hi,  
>  
> Capoeira is part of the influence of Brazil in Latin America.  
> Everybody knows that has its roots in the Blacks slaves of Brazil.  
> What is not clear -for us- is if it was invented in Brazil or was  
> brought from Africa. Anybody knows?  
>  
> In the same way that other Brazilian influences, Capoeira is  
> spreading to the whole South America, and it is practiced by peoples  
> of any "race".  
>  
> Other influences include Yeruba religion, in particular the cult of  
> Yemanja, the goddess of the sea. I have seen several Candomble  
> shamans that are pale face.  
>  
> <http://www.geocities.com/Athens/6415/yemanja.html>  
>  
> Other influences, like the bands of drums, make of oil containers,  
> that animates the parades, are quite common in South America and com  
> from Brazil.  
>  
> Brazil is African but also European, Indian and Asian. You see the  
> influence of all those cultures in a very proud society: brazil,  
>  
> O pais mais grande do mundo (The best country in the world, they say)  
>  
> Regards,  
>  
> Omar Vega  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>>  
>>> Let me give you another. There is an African martial art, preserved  
>>> by African Brazilians, called Capoeira. This martial art, true to  
>> the  
>>> co-optation policy exclusive to Eurocentric thinking, has been  
>>> called, now, the Brazilian martial art. This art, which used by  
>>> African Brazilians, during African enslavement, within the bonded  
>>> communities to exact punishment delt by plantation owners against  
>>> African rebellions there. It has even ludicrously suggested that  
>> this  
>>> art was created by the oppressing Portuguese!  
>>>  
>>> This wonderful display of indigenously African martial genius is now  
>>> being classified as a "Latin" martial art. If the next generation  
>> of  
>>> Africans are not careful, in 20 to 30 years, its history will be  
>>> completely "whitewashed."  
>>>  
>>> As far as the "Greek" letter organizations are concerned, its base  
>>> is, ironically (again), largely AFRICAN! I suggest its participants  
>>> stop calling it Greek, and give it names which reflect its African  
>>> heritage!  
>>>  
>>> Look at movies like "You Got Served," which, btw, actually has

> movements derived from Capoeira and Senegambian, African  
> > derived "Break Dancing (yes, Breaking, pop-locking, etc, are  
> AFRICAN  
> > people-not URBAN CULTURAL PRACTICE?), and you'll see how such  
> > situations occur wherein the identity of things African, or, more  
> > specifically, African practices which are considered worthy of note  
> > by "Westerners," becomes slowly de-emphasized until, finally, it  
> can  
> > be eliminated altogether.  
>  
> > That this is occurring to "Greek Letter" organizations (the ones  
> > founded on African cultural ideas is) is simply a sign of the  
> changes  
> > being made in the Eurocentric approach to social interaction.  
>  
> > Peace,  
>  
> > Ken  
>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> >  
> > > I don't know how many members of this list are a part of one of  
> > the  
> > various Fraternities and Sororities across America, but here is a  
> > video clip of a step show in which a "White" fraternity Sigma Phi  
> > Epsilon is performing in Tennessee. Now these members were taught  
> > their steps from my Fraternal brothers of Alpha Phi Alpha.  
> >  
> > Looking at this just reminded me of the discussions that have  
> been  
> > conducted here lately concerning levels of diffusionism and Olmec  
> > influence on Mayans and what not. What's ironic is that I have  
> had  
> > discussions with members in Latino fraternal organizations in  
> Chicago  
> > and they swore up and down that "stepping" didn't start with  
> > African/African Americans. These were the same people who  
> couldn't  
> > tell me the significance of a rites of passage, why you  
> have "lines,"  
> > the significance of line names, why "we" step/dance in circles,  
> the  
> > meaning behind sacred handshakes, and the reason for the adoption  
> of  
> > new names after "crossing" the burning sands. Yet they  
> participate  
> in  
> > all of those activities and they believe it originated with them  
> and  
> > that it was not based on any contact with African Americans.  
> >  
> > Anyway, here is the link. Tell me what you think.  
> >  
> > <http://sigep.utm.edu/scrapbook/albums/2005/steppin2005.wmv>  
> >  
> > Asar Imhotep  
> > <http://www.mochasuite.com>

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> Message: 3  
> Date: Fri, 25 Mar 2005 22:04:43 -0500 (EST)  
> From: "Mahari" <[mahari@myway.com](mailto:mahari@myway.com)>  
> Subject: Re: Racism alive and well amongst  
>  
>>>Or another way to put it, the biggest group of deadbeat dads in  
the Western hemisphere for the past 400 years were White fathers of "mulatto"  
children. << I love it. That's the stark, blunt reality of the  
truth. Free India's Blacks.....Man has no nobler function than to defend the  
truth.-- Ruth McKenney Year: 12,951, March 25 In honor, HTP, Mahari--- On Fri  
03/25, osirica <[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)> wrote: From: osirica [mailto:  
[davidvelar@hotmail.com](mailto:davidvelar@hotmail.com)] To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) Date: Fri, 25 Mar 2005  
21:41:36 -0000 Subject: [Ta\_Seti] Re: Racism alive and well amongst "white"  
Cubans Or another way to put it, the biggest group of deadbeat dads in  
the Western hemisphere for the past 400 years were White fathers of "mulatto"  
children. -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:> That's  
not a problem Omar,>> I think it is a reality and yes it is a dilemma  
for a visible mulatto cuz Whites pretty much DISOWN you or DEGRADE you as a  
mulatto...>> I  
> think more Black find it a little laughable because the mulattoclings to  
a white heritage that pretty much sees them as TAINTED GOODS...>> In  
the Atlantic slave trade according to the special on 13 themulattos were  
shipped out to be sold just like the BLACKS!>> And that was and  
pretty much IS the "respect" and acknowledgement yougits from yo White mammy  
or Pappy!>> What is more disgracefull is just like their parents many  
of thesesmulattos proceed to then pull some kinda pseudo-glorified rank

onBlacks so then we gots to deal with their dejected racism as well..>  
> So you see we get it comin and going from whites and pseudo whites!>  
> Most very one wants to play down their Black side you know what  
I'm saying!> And why shouldn't they they are taught that we were nothing  
till the White man came and raped our women....and lies like that when  
the TRUTH is THEY were savages while we were dining in riches oh how the story  
gets twisted> > Then al  
> I the follow up stories compound the original LIES> > DON'T you GET  
IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD STAGE AS SLAVES  
EVERYWHERE?> > But the truth is WE BROUGHT THE WORLD RICHES AND  
CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE PHILOSOPHY> RELIGION >  
ALL SPRANG FROM THE BLACK MAN!!!> > This is not to boast we apparently  
are the oldest people we should be advanced!> > In groups like this we  
really ain't trying to hear about how we were slaves in your or anybody's  
country we are focusing on BEFORE that time cuz we know plenty about the  
slavery that happened right here in this country!> > > !>  
peace> > > > > "Omar E. Vega" wrote:> > > Osirica,>  
> The problem is that you consider a Mulatto a Black person. A mulatto  
> is as much White as Black. > > So, in Cuban Math you get 1/4  
white, 1/4 black, 1/2 mulatto.> > You can add either way:> > 1/4  
white + 1/2 mulatto = 3/4 white  
> !> > 1/4 black + 1/4 mulatto = 3/4 black !> > or just say  
1/2 white and 1/2 black genes.> > That's the crazy math of racial  
classifications.> > And Black is not the bigger part there. Cuban is  
the bigger part.> > Regards,> > Omar Vega> > > ---  
In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "osirica" wrote:> > > 1/2 and 1/2?  
No.> > > > You can't have 1/2 Black + 1/2 White + mostly mulatto  
= 100%> > > > Come on, 2/3 BLACK and less than 1/3 "white".  
> > > > You can do it Omar, you gotta accept that Black is the  
bigger part. > > > > --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Omar E.  
Vega" wrote:> > > > > Osirica,> > > > >  
> Yes I agree. I agree. I agree!> > > > > You are not  
lying about Cuba at all. Cuba is about 1/2 Black and > 1/2 > > >  
White (few native blood remain). Most people is mulatto. And > Cuban is  
> > >  
> ; a Latin Country as well.> > > > > And Blacks are  
one of the three main sources of the Latin > American > > &  
> gt; culture.> > > > > And I agree also that many  
Latinos deny their past. Many believe > they > > > are whites,  
although the aspect say different. Most have same > degree > > >  
of Native or Black ancestry. But there are also large numbers of > > >  
> whites in Latin America. Not all of them rich people; actually >  
most > > > of them are poor.> > > > > >  
> > Regards,> > > > > Omar Vega> > > >  
> > --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "osirica" wrote:> > >  
> > > > What you SHOULD have said Vega, was this: "Yes  
Osirica, you are > > > right,> > > > that Cuban woman  
is crazy, she makes lies about Cuba."> > > > > >  
But no, you go into disputing me on a point that I do not even> > >  
> dispute. I know that Cubans are Latinos. Being Latino or > Hispanic  
> > > has &  
> t; > > > nothing to do with being Black or not being Black. >  
> > > > > Nice long response of yours, but you were  
basically trying to > make> > > > > people think I am saying  
something that I did not say.> > > > > > --- In  
[Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "osirica" > wrote:> > > > >  
> > > > Ha ha ha. you asked "what do I want?"> > >  
> > > > > Am I just not letting the damn thing go?  
> > > > > > > Ok go ahead and believe  
that Castro imported Black slaves > from > > > Haiti.> >  
> > > I'm sooo sorry, what on EARTH was I thinking, expecting >  
people > > > like> > > > > you to be sensible and  
honest about history:> > > > > > > MY  
SINCEREST APOLOGIES, please go ahead and teach and promote > more>  
> > > &  
> t; silliness!> > > > > > > --- In  
[Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Omar E. Vega" > > > wrote:> > >  
> > > > > > > Dear Friend,> > > >  
> > > > > > What do you want? That we stop  
considering Cuba a Latin > > > American > > > >  
> country? A brother country? A part of the Hispanic world?> > >  
> > > > > > > Cuba is as Latin or Hispanic as  
any other Latin Country in > the > > > > > > continent.  
And is one of our favorite ones. His literature, > > > music and  
> > > > > > > > > > > arts  
are superb, and it has contributed quite a lot to the > > > >  
> > development of the Latin American cultural production.> >  
> > > > > > > > > Republica Dominicana, Cuba  
and Brazil, in t  
> hat order, are > the > > > > > > countries in Latin  
America were Black peoples are > predominant. > > > In > >  
> > > none of those countries Black people is the absolute  
> majority, > > > > > because Mulattos form the  
largest proportion of the > population, > > > and > > >  
> > > both Black and White populations are minority.> > >  
> > > > > > > But identity, my friend,  
is another matter. One doesn't get > its > > > > > >  
identity from the color of skin or the shape of the hair. > > >  
People get > > > > > > identity from history, religion,  
language and traditions, > > > specially > > > >  
> those that come from parents and relatives.> > > > >  
> > > > > > Pablo Milanes and Silvio Rodriguez are  
two Cuban musicians. > &  
> gt; > They play > > > > > > > similar styles of music.

[illegible]



> > > ridiculous position of hers is identical to the >  
PSYCHOLOGY of > > > those > > > > > > > > that  
argue against Black Egyptians. > > > > > > > > >  
> > > > I just had to throw this out there to remind us  
that all > over > > > the > > > > > >  
world, the pseudo-whites (Jews, white latinos, arabs, > > >  
italians) of > > > > > >  
> > > various live in a miseducated world. And that the >  
Lefkowitzes > > > of > > > > > > that > >  
> > > > world are hypocritical to even begin to criticize  
> Afrocentric > > > > > > education. > > >  
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visit your group on the web, go to:>  
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Digital Divide: <http://us.c>  
>  
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-----> Yahoo! Groups Links  
>  
> <\*> To visit your group on the web, go  
to: [http://groups.yahoo.com/group/Ta\\_Seti/<\\*>](http://groups.yahoo.com/group/Ta_Seti/<*>) To unsubscribe from this  
group, send an email to: [<\\*>](mailto:Ta_Seti-unsubscribe@yahoo.com) Your  
use of Yahoo! Groups is subject to: <http://docs.yahoo.com/info/terms/>  
>  
>  
-----  
> No banners. No pop-ups. No kidding.  
> Make My Way your home on the Web - <http://www.myway.com>  
>  
>  
> [This message contained attachments]  
>  
>  
>  
>  
-----  
>  
>  
> Message: 4  
> Date: Fri, 25 Mar 2005 19:15:56 -0800 (PST)  
> From: Immrmre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)>  
> Subject: Re: Racism alive ... African heritage  
>  
> In Ta\_Set, "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)> wrote:  
>  
>  
> > Don't tell my wife though. I got married with a "chinita" (chinese  
> woman), that is a woman that looks native.  
>  
> As you see, is more fun to be open mind in that respect.>  
>  
>  
> Interesting phrase, Omar, a mulata of "any color."  
> What can it mean? And a "china" who is not Chinese.  
> On my goodness, now you've really confused every-  
> one.  
>  
> I have a cousin whose name IS China, but  
> there are no Chinese people in my family -- as far  
> as I know. I also have another one named Chola,  
> because someone thought she looked like a native,  
> which she's not.  
>  
> I could go for a mulata who dances samba too  
> but don't tell my wife either. I married a Black  
> American who could be called a morena, (of any color),  
> if someone cared to, and she loves to dance salsa,  
> and we are both Blacks; so are our children and  
> grandchildren, who are also African-Panamanian  
> West Indian-Americans. Oh my head hurts.  
>  
> It's so much easier to just say, Black.  
>  
> Raymond  
>  
>  
>  
>  
-----  
>  
>  
> Message: 5  
> Date: Sat, 26 Mar 2005 03:05:57 -0000  
> From: "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)>  
> Subject: Re: Racism alive ... African heritage  
>  
>  
>  
> Hi Mahari,

>

> Yes. I believe that Blacks have prove they are very much creative and  
 > original. Modern music, for example, is very much a expression of  
 > Black people. Rock, Soul, Jazz, Hip Hop, Blues were all invented by  
 > Blacks. And the Latin music of the Caribbean and Brazil has its roots  
 > in ancient African music as well.

>

> Have you seen Guernica of Picasso? That marvellous work about the  
 > bombing of the city of Guernica during the Spanish civil war? Well,  
 > that is an expression of cubism. And cubism was introducing in  
 > painting by Picasso inspired in African arts, specially folk wood  
 > sculptures. So modern painting has its roots in Africa as well.

>

> Guernica:

>

> [http://www.pbs.org/treasuresoftheworld/a\\_nav/guernica\\_nav/main\\_guerfirm](http://www.pbs.org/treasuresoftheworld/a_nav/guernica_nav/main_guerfirm.html)  
 > .html

>

> African arts and cubism:

>

> [http://www.africans-art.com/index.php3?action=page&id\\_art=364](http://www.africans-art.com/index.php3?action=page&id_art=364)

>

> That are just two samples of the creatity you mentioned.

>

> Regards,

>

> Omar Vega

>

>

> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Mahari" wrote:

> > Omar, Of course, this doesn't prove anything but don't you think it  
 > is interesting that we are still being creative aritistically and  
 > culturally and EVERYONE is copying us now? AND I might add, as  
 > indicated from an earlier post, denying where the creation came from:  
 > BLACK PEOPLE.It's hilarious.Free India's Blacks.....Man has no nobler  
 > function than to defend the truth.-- Ruth McKenneyYear: 12,951, March  
 > 25In honor,HTP,Mahari--- On Fri 03/25, anthony clements <  
 > yoheyman2000@y... > wrote:From: anthony clements [mailto:  
 > yoheyman2000@y...]To: Ta\_Seti@y...: Fri, 25 Mar 2005 11:51:46 -0800  
 > (PST)Subject: Re: [Ta\_Seti] Re: Racism alive ... African heritage  
 > > Omar I'm just making it simple KMT being the first civilization was  
 > obviously where ALL sciences sprang from I think people just don't  
 > want to see what the puzzle clearly states civilization began in  
 > AFRICA so therefore ALL manner of civility CAME FROM A BLACK MAN it  
 > really is simple to me don't hate the playa hate the truth! The heart  
 > of Euro racism is the INability to just make it PLAIN as I just did  
 > I'm not being a bigot I'm just stating chronological FACTS! Your  
 > problem with hearing that comes from the same place it comes from in  
 > a white man I CANNPT ACCEPT THAT ALL AMNNER OF WRITING<  
 > SCIENCES< ART  
 > > Omar ain't NOBODY TRYING TO HEAR THAT SHIT TODAY!HELL, EVEN WE  
 > BLACKS HAVE A PROBLEM SAYING IT WE FREAKIN SCARED OF HOW CRAZY THE  
 > WHITE MAN AND THE PSEUPD WHITES GONNA REACT!!!! But the minute ALL  
 > peoples are able to accept this simple truth is the minute that we  
 > ALL can be at peace! But it is only the order in which science and  
 > history says it is! CIVILIZATION IN ALL IT'S FORMS CAME FROM AFRICA!  
 > Of course people all over are capable I'm just saying we were first  
 > in AFRICA and it spread. Peace "Omar E. Vega" wrote:Hi Anthony,I  
 > don't think African heritage is laughable at all. The problem is you  
 > can't force people to identify with something if they don't want  
 > to.In my case, I am interested in Africa because I KNOW about the  
 > contributions of that continent to the world. I don't accept the idea  
 > that Africa is the root of everything, but I DO KNOW Africans have  
 > contributed with many things to the world civilization.the > ALL  
 > SPRANG FROM THE BLACK MAN!!!That idea is just not true. The progress  
 > of mankind is the heritage of peoples around the world, not just a  
 > single group. I know that the so called "white" man has claimed every  
 > invention for themselves, but that is false as well, and it can be  
 > proven wrong. The idea that just a single group has contributed is  
 > plainly wrong and distort history.All people ca me from Africa, and  
 > they spread from there to conquer the world. That's something that  
 > educated people knows.That every human society is able to produce  
 > marvellous things is something that is already know. The only people  
 > that believe otherwise are the bigots.I believe the main problem of  
 > the North American Blacks is the discrimination they have suffered in  
 > the hands of the germanic Americans. But the germanics discriminate  
 > against everyone, not only the Blacks. However, notwithstanding all  
 > those discriminations, Blacks of the United States have had quite a  
 > lot of achievements since the last century. The whole world knows  
 > about North American Blacks, their arts, inventions, and  
 > history.Beside, African civilizations South of the Sahara are more  
 > than enough for proving the world the value of the Black people. If  
 > the world knew more about it, the perspective will be different.We  
 > hear a lot about India, the Olme cs, the Moors. Those are other  
 > peoples histories, and they are the origin of many discussions. But  
 > we don't hear very oftern about Ghana, Zimbabwe, Nigeria, Tombuctu or  
 > the Zulues. Why is that? Why even Blacks of the Americas downplay  
 > that region of Africa? How come the world will ever know about the  
 > past of the North American slaves if you don't get focussed in those  
 > parts of Africa from where the ancestors directly came! The regions  
 > of South West Sahara have a lot of history to tell. There may be lots  
 > of important things waiting to be discovered by the archeologists.  
 > There sleeps a source of pride for the Black peoples of the Americas.  
 > And the whites? First thing you must ask yourselves is which

> whites.If you people are thinking about the germanic Americans, I  
> would tell you. You are not alone in your hate. Most people on this  
> planet hate "gringos". And you are wrong about the way people see  
> mulattos outside the Anglo Saxon world. In South America, at least,  
> we find the Mulatta to be the most attractive woman of all. And we  
> dream with Sonia Braga. History is complex and societies are also  
> complex. Generalizations are easy. Regards, Omar Vega--- In  
> [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:> That's not a  
> problem Omar,> > I think it is a reality and yes it is a  
> dilemma for a visible mulatto cuz Whites pretty much DISOWN you or  
> DEGRADE you as a mulatto...> > I think more Black find it a  
> little laughable because the mulatto clings to a white heritage that  
> pretty much sees them as TAINTED GOODS...> > In the Atlantic  
> slave trade according to the special on 13 the mulattos were shipped  
> out to be sold just like the BLACKS!> > And that was and  
> pretty much IS the "respect" and acknowledgement you gits fro my o  
> White mammy or Pappy!> > What is more disgracefull is just  
> like their  
> > parents many of these mulattos proceed to then pull some kinda  
> pseudo-glorified rank on Blacks so then we gots to deal with their  
> dejected racism as well.> > So you see we get it comin and  
> going from whites and pseudo whites!> > Most very one wants to  
> play down their Black side you know what I'm saying!> And why  
> shouldn't they they are taught that we were nothing till the White  
> man came and raped our women....and lies like that when the TRUTH is  
> THEY were savages while we were dining in riches oh how the story  
> gets twisted> > Then all the follow up stories compound the  
> original LIES> > DONT you GET IT ONCE OUTSIDE OF AFRICA WE  
> ARE PRESENTED TO THE WORLD STAGE AS SLAVES EVERYWHERE?> > But  
> the truth is WE BROUGHT THE WORLD RICHES AND CIVILIZATION NOT JUST  
> ART MATHEMATICS SCIENCE PHILOSOPHY> RELIGION > ALL SPRANG FROM  
> THE BLACK MAN!!!> > This is not to boast we apparently are the  
> oldest people we should be advanced!> > In groups like this we  
> really ain't trying to hear about how we were slaves in your or  
> anybodies country we are focusing on BEFORE that time cuz we know  
> plenty about the slavery that happened right here in this country!  
> > > > > peace> > > > > "Omar E.  
> Vega" wrote:> > Osirica,> > The problem is that you  
> consider a Mulatto a Black person. A mulatto is as much White as  
> Black. > > So, in cuban Math you get 1/4 white, 1/4 black, 1/2  
> mulatto.> > You can add either war:> > 1/4 white + 1/2  
> mulatto = 3/4 white !> > 1/4 black + 1/4 mulatt o = 3/4 black !  
> > > or just say 1/2 white and 1/2 black genes.> > That's  
> the crazy math of racial classifications.> > And Black is not  
> the bigger part there. Cuban is the bigger part.> >  
> Regards,> > Omar Vega> > > > --- In  
> [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:> > > > 1/2 and  
> 1/2? No.> > > > You can't have 1/2 Black + 1/2 White +  
> mostly mulatto = 100%> > > > Come on, 2/3 BLACK and  
> less than 1/3 "white".> > > > You can do it Omar, you  
> gotta accept that Black is the bigger part. > > > > ---  
> In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:> > > >  
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> native blood remain). Most people is mulatto. And > Cuban is >  
> > > a Latin Country as well.> > > > > And  
> Blacks are one of the three main sources of the Latin > American  
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> that many Latinos deny their past. Many believe > they > >  
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> also large numbers of > > > whites in Latin America. Not all  
> of them rich people; actually > most > > > of them are  
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> [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:> > > > > > >  
> > > > > > What you SHOULD have said Vega, was this: "Yes  
> > Osirica, you are > > > right,> > > > that Cuban  
> > woman is crazy, she makes lies about Cuba."> > > > >  
> > > > But no, you go into disputing me on a point that I do  
> > not even> > > > > dispute. I know that Cubans are Latinos.  
> > Being Latino or > Hispanic > > > > > has> > > >  
> > nothing to do with being Black or not being Black. > > >  
> > > > > > Nice long response of yours, but you were  
> > basically trying to > make> > > > > people think I am  
> > saying something that I did not say.> > > > > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" > wrote:>  
> > > > > > > > > > > Ha ha  
> > > ha. you asked "what do I want?"> > > > > > >  
> > > > > > Am I just not letting the damn thing go?>  
> > > > > > > > > > > Ok go ahead and believe  
> > that Castro imported Black slaves > from> > > > Haiti.>  
> > > > > > I'm sooo sorry, what on EARTH was I thinking,  
> > expecting > people > > > > > like> > > > > > you  
> > to be sensible and honest about history.> > > > > >  
> > > > > MY SINCEREST APOLOGIES, please go ahead and teach  
> > and promote> > more> > > > > > silliness!> >  
> > > > > > > > > > > --- In  
> > [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"> > > wrote:>  
> > > > > > > > > > > Dear  
> > Friend,> > > > > > > > > > >  
> > > What do you want? That we stop considering Cuba a Latin > >  
> > > American > > > > > > country? A brother

[illegible]

[illegible]

>  
>  
> I don't agree.  
>  
> There were many well formed marriages between white and blacks in  
> Latin America. After all, don't you realize that some white men fall  
> in love with black women as well? Don't you see that there were also  
> marriages between black males and white women? And, don't you see  
> that the largest mixed group in Latin America was between the  
> europeans and the natives? And that many of them marry as well?  
>  
> Don't you believe it? Go to the church records and you will find out.  
>  
> Jesus! Why you project the United States experience to the rest of  
> the hemisphere. You are just as much patronizers as the "gringos" in  
> that aspect.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
>  
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> > fathers of "mulatto" children. << I love it. That's the stark,  
> > blunt reality of the truth. Free India's Blacks..... Man has no nobler  
> > function than to defend the truth. -- Ruth McKenney Year: 12,951, March  
> > 25 In honor, HTP, Mahari --- On Fri 03/25, osirica <[davidvelar@h...](mailto:davidvelar@h...)...  
> > wrote: From: osirica [mailto:[davidvelar@h...](mailto:davidvelar@h...)] To: Ta\_Seti@y...:  
> > Fri, 25 Mar 2005 21:41:36 -0000 Subject: [Ta\_Seti] Re: Racism alive  
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> > group of deadbeat dads in the Western hemisphere for the past 400  
> > years were White fathers of "mulatto" children. --- In  
> > [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote: > That's not a  
> > problem Omar, > > I think it is a reality and yes it is a  
> > dilemma for a visible mulatto cuz Whites pretty much DISOWN you or  
> > DEGRADE you as a mulatto... > > I think more Black find it a  
> > little laughable because the mulatto clings to a white heritage that  
> > pretty much sees them as TAINTED GOODS... > > In the Atlantic  
> > slave trade according to the special on 13 themulattos were shipped  
> > out to be sold just like the BLACKS! > > And that was and pretty  
> > much IS the "respect" and acknowledgement you gets from yo White mammy  
> > or Pappy! > > What is more disgraceful is just like their  
> > parents many of these mulattos proceed to then pull some kinda pseudo-  
> > glorified rank on Blacks so then we got to deal with their dejected  
> > racism as well... > > So you see we get it comin and going from  
> > whites and pseudo whites! > > Most very one wants to play down  
> > their Black side you know what I'm saying! > > And why shouldn't they  
> > they are taught that we were nothing till the White man came and raped  
> > our women.... and lies like that when the TRUTH is THEY were savages  
> > while we were dining in riches oh how the story gets twisted > >  
> > Then all the follow up stories compound the original LIES > >  
> > DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD  
> > STAGE AS SLAVES EVERYWHERE? > > But the truth is WE BROUGHT THE  
> > WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE  
> > PHILOSOPHY > RELIGION > ALL SPRANG FROM THE BLACK MAN!!! >  
> > This is not to boast we apparently are the oldest people we  
> > should be advanced! > > In groups like this we really ain't  
> > trying to hear about how we were slaves in your or anybody's country  
> > we are focusing on BEFORE that time cuz we know plenty about the  
> > slavery that happened right here in this country! > > > ! >  
> > peace > > > > "Omar E. Vega" wrote: > > >  
> > Osirica, > > The problem is that you consider a Mulatto a Black  
> > person. A mulatto > is as much White as Black. > > So, in  
> > Cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto. > > You  
> > can add either way: > > 1/4 white + 1/2 mulatto = 3/4 white !  
> > > 1/4 black + 1/4 mulatto = 3/4 black ! > > or just say  
> > 1/2 white and 1/2 black genes. > > That's the crazy math of  
> > racial classifications. > > And Black is not the bigger part  
> > there. Cuban is the bigger part. > > Regards, > > Omar  
> > Vega > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica"  
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> degree > > > of Native or Black ancestry. But there are also  
> > large numbers of > > > whites in Latin America. Not all of  
> > them rich people; actually > most > > > of them are  
> > > > > > > > > Regards, > > >

[illegible]



>  
> *Hi Alex,*  
>



> I reach you in private so you don't accuse me of trolling.  
 >  
 > First, I'm Chilean and my name is Omar. Omar is a common name in my  
 > country and Latin America. There is even a Saint Omar in the Catholic  
 > Church. What do you expect? That every Hispanic is called Juan or  
 > Pedro? Besides, Omar Kayyam is a great persian poet and mathematician  
 > known worldwide, and my parent chose his name!  
 >  
 > And Vega is my real last name.  
 >  
 > Look at you, Sir. You are called "Alex van Deelen", a typical Nordic  
 > name, perhaps from Holland. You see what I mean?  
 >  
 > I came to this group to talk about Southern African arts, and  
 > civilizations because I am interested in the roots of the african  
 > influences in music and arts in Latin America. That's what I want to  
 > talk.  
 >  
 > However, since the beginning I have to:  
 >  
 > (1) Enter in an endless discussion about race in Latin America.  
 >  
 > (2) Talk about an absolutely absurd theory that claim Olmecs were  
 > African. Theory I believe is racist against Native Americans.  
 >  
 > So, that's it. I hope I have the chance to talk about what I really  
 > like to know: African arts.  
 >  
 > Regards,  
 >  
 > Omar Vega  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
 > wrote:  
 > > Why do I feel that this group has been hit by a couple of trolls?  
 > >  
 > > Nine posts from "David Velar". Nine posts from "Omari".  
 > >  
 > > Too many posts to count from "Omar Vega". What Chilean  
 > > is called "Omar" anyway?  
 > >  
 > > And what is this obsession with Spain, South America (apart  
 > > from the actual discussion of Africans in South America, of  
 > > course) and all this stuff.  
 > >  
 > > Alex

| 16424|2005-03-26 11:21:12|Immmre|Re: Trolls and Flamers|  
 Hi Omar,

Your last line bothers me. Why must it  
 be either "Latin America" or Africa?  
 In fact, what is wrong with discussing  
 Africa in "Latin America," to the  
 extent that people are interested?

Incidentally, the problem is larger than  
 any one person in this e-group. Many  
 Black US-Americans unfortunately  
 have some of the very same stereo-  
 types and prejudices we find in the  
 general US population. Why shouldn't  
 they? Their lineage in this country  
 is very old.

Furthermore, if you joined this e-group  
 to learn more about Africa, it is only fair  
 that you contribute something in return.  
 That something could very well be your  
 knowledge about the African experience  
 in Latin America. Otherwise, you see, the  
 relationship would not be reciprocal.

I hope you will not permit yourself to be  
 intimidated by those who do not want their  
 mistaken beliefs challenged or who claim  
 they have a right to intimidate anyone with  
 whom they happen to disagree.

Sinceramente,  
 Raymond

| 16425|2005-03-26 11:31:07|Paul Kekai Manansala|Re: Digest Number 1567|  
 Alex, I didn't realize Mahari's messages look like that in some  
 readers.

Mahari, what are you using to write your messages?

Regards,  
 Paul Kekai Manansala

| 16426|2005-03-26 14:25:49|Omar E. Vega|Re: Trolls and Flamers|  
 Hi Raymond,

Nothing wrong with it, friend. The problem is I was accused  
 of "trolling" and of focusing my discussion in Latin America instead

of Africa.

*Actually me -as Latin American and lacking direct african ancestry-, I am interested in the African origin of Latin American traditions like Capoeira, tropical music, arts, and religious believes. That's my conection with the group.*

*I believe that Africa is one of the three main identities of Latin America. Their importances are in this order: (1) Hispanic because of language, family customs, religion and tradition, (2) Native american, because they are our ancestors, the caretakers of the earth, and brothers on this land, (3) African, because they brough with them their gift of African cultures and changed ours. But there are other as well, many more groups as japaneses, palestineans, germans, etc.*

*So we are not just white, black, yellow or red. We are Latin Americans. That's the name of our lands. My identity is hispanic. More precisely, I am a Chilean. That was always that way and will be. Although I respect people of all the world; that's why I am here.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Hi Omar,

>

> Your last line bothers me. Why must it

> be either "Latin America" or Africa?

> In fact, what is wrong with discussing

> Africa in "Latin America," to the

> extent that people are interested?

>

> Incidentally, the problem is larger than

> any one person in this e-group. Many

> Black US-Americans unfortunately

> have some of the very same stereo-

> types and prejudices we find in the

> general US population. Why shouldn't

> they? Their lineage in this country

> is very old.

>

> Furthermore, if you joined this e-group

> to learn more about Africa, it is only fair

> that you contribute something in return.

> That something could very well be your

> knowledge about the African experience

> in Latin America. Otherwise, you see, the

> relationship would not be reciprocal.

>

> I hope you will not permit yourself to be

> intimidated by those who do not want their

> mistaken beliefs challenged or who claim

> they have a right to intimidate anyone with

> whom they happen to disagree.

>

> Sinceramente,

> Raymond

| 16427|2005-03-26 16:08:56|Mahari|Re: This is the most fascinating link I have ever come across|

Raymond,

You really are more than a bit

hypersensitive about being attacked.

I don't communicate with people in

such underhanded, devious ways.

Believe it or not if I had been referring

to you I would have said so.

And why would you jump on me

in such a way without my having

alluded to you or anything that you said?

I don't recall the post I responded to

but had you posted prior to it? Is that

what gave you that impression?

Free India's Blacks.....

Man has no nobler function than to defend the truth.

-- Ruth McKenney

Year: 12,951, March 26

In honor,

HTP,

Mahari

--- On Sat 03/26, Imnmnre <anpugifts@earthlink.net> wrote:

**From:** Imnmnre [mailto:anpugifts@earthlink.net]

**To:** Ta\_Seti@yahoogroups.com

**Date:** Sat, 26 Mar 2005 08:36:58 -0800 (GMT-08:00)

**Subject:** [Ta\_Seti] Re: This is the most fascinating link I have ever come across

In Ta\_Seti, Mahari wrote:

people like Omar and others of our  
American brothers and sisters.

Many are, in fact, white people in

brown- and black-face.>

Mahari, I see you like to talk trash.  
I'm going to give you two days to  
mull over Paul's statement on intimi-  
dation and harassment. Then I'm  
going to come back and relieve myself  
in your skull.

Don't hide behind innuendoes if you  
don't want to be treated like a punk.  
I don't care who the above was aimed  
at; desist from the verbal attacks.

And get rid of the "we have problems."  
Who elected you governor?

No peace,  
Raymond

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Yahoo! Groups Links

<\*> To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

<\*> To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

<\*> Your use of Yahoo! Groups is subject to:  
<http://docs.yahoo.com/info/terms/>

---

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| 16428|2005-03-26 16:48:56|David Irdor|Re: Marcus Garvey|

I share Cheikh Anta Diop and Marcus Garvey files on  
emule (eDonkey ).

The link :

ed2k://file|Cheikh%20Anta%20Diop%20et%20Marcus%20Garvey.zip|120350790|409A0FDD8D419F91556E7CBD9C1BFF0|h=ZMA2I7UIYCCZ5VLXHZH3TALWHIM5ZH22|

---

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| 16429|2005-03-26 18:34:10|osirica|This new format is driving me nuts|

I can't deal with the new format. I know it's supposed to be easier,  
but everything is in reverse.

Omar, i'll leave it at this: No matter how much European immigration  
occurred in the last 300 years, the fact is, the Blacks in Cuba are  
the majority now, and have been for at least 100 years.

| 16430|2005-03-26 18:37:46|osirica|Re: Trolls and Flamers|

Alex, you should know me by now. If you think I'm a troll, you can ask  
anyone else in here who knows me. I post sincerely and I am not here  
to play both sides. Also, I do not let the Eurocentric side get a  
single sneaky idea past, I will comment on every nuance, because  
that's how I am. I am sick of nicey-nice racism. So yea, you will get  
9 posts from me from time to time, and to be honest, 9 measaly  
posts... that's a low count for me. I would ususally go for a cool 25,  
but I decided 2 years back to give Ta-seti a break, I tend to annoy  
people with my over-reaching guided missile approach to dealing with  
Eurocentricism.

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Alex van Deelen" wrote:

> Why do I feel that this group has been hit by a couple of trolls?

>

> Nine posts from "David Velar". Nine posts from "Omari".

>

> Too many posts to count from "Omar Vega". What Chilean

> is called "Omar" anyway?

>

> And what is this obsession with Spain, South America (apart

> from the actual discussion of Africans in South America, of

> course) and all this stuff.

>

> Alex

| 16431|2005-03-26 18:39:06|osirica|Re: Racism alive and well amongst|

What is the main race of the politicians in Brazil? They are mostly White. The president? White. Blanco.

Omar, you need to deep six this "nicey" nice routine of yours. Racism is alive and well in Latin America.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
>  
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>  
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> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO THE WORLD  
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> basically trying to > make> > > > > people think I am  
> saying something that I did not say.> > > > > >  
> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" > wrote:>  
> > > > > > > > Ha ha ha. you  
> asked "what do I want?"> > > > > > > >  
> > Am I just not letting the damn thing go?> > > > >  
> > > > > > Ok go ahead and believe that Castro  
> imported Black slaves > from > > > Haiti.> > >  
> > > I'm sooo sorry, what on EARTH was I thinking, expecting  
> > people> > > like> > > > > you to be  
> sensible and honest about history.> > > > > >  
> > > > MY SINCEREST APOLOGIES, please go ahead and teach and  
> promote > more> > > > > silliness!> > >  
> > > > > > --- In  
> [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" > > > wrote:>  
> > > > > > > > > > > Dear  
> Friend,> > > > > > > > > >  
> > What do you want? That we stop considering Cuba a Latin > >  
> > American > > > > > > country? A brother  
> > country? A part of the Hispanic world?> > > > > >  
> > > > > > Cuba is as Latin or Hispanic as any  
> > other Latin Country in > the > > > > > >  
> > continent. And is one of our favorite ones. His literature, > >  
> > music and > > > > > > > > > > >  
> > > > arts are superb, and it has contributed quite a lot to  
> the > > > > > > development of the Latin American  
> cultural production.> > > > > > > > > >  
> > > Republica Dominicana, Cuba and Brazil, in that order, are  
> > the > > > > > > countries in Latin America  
> > were Black peoples are > predominant. > > > In > >  
> > > > > none of those countries Black people is the  
> > absolute > majority, > > > > > > because  
> > Mulattos form the largest proportion of the > population, >  
> > > and> > > > > > both Black and White  
> > populations are minority.> > > > > > > >  
> > > > > But identity, my friend, is another matter. One  
> doesn't get > its> > > > > > identity from the  
> > color of skin of the shape of the hair. > > > People get  
> > > > > > identity from history, religion,  
> > language and traditions, > > > specially> > > >  
> > > > those that come from parents and relatives.> > >  
> > > > > > > > Pablo Milanes and Silvio  
> > Rodriguez are two Cuban musicians. > > > They play> >  
> > > > > similar styles of music. Guess which is Black and  
> > which is > > > White just >  
> > > > > > by listening to what they sing!> > >  
> > > > > > > > And Cuba is  
> > Hispanic! It could not be otherwise. Cuba was > the > > >  
> > last > > > > > > colony Spain lost in the Americas.  
> > All its literature and> > > culture is > > > >  
> > > directly related with Spain. These has been enriched by the  
> > > > culture > > > > > > of the Black  
> > people as well, forming that unique and > colorful > > >  
> > Cuban > > > > > > society.> > > > > >  
> > > > > > > It is RIDICULOUS to force people  
> > to CHANGE its culture just > > > because > > > >  
> > > > > > somebody claims that Culture is the same as Race. > >  
> > > > > > > > Race is the  
> > hardware. Culture is the software. > > > > > >  
> > > > > > It is also RIDICULOUS to force people to  
> > change the > indentity> > > > > > associated  
> > with their LAND (or nation) to a abstract > > >  
> > international > > > > > > racial identity. It was  
> > ridiculous (and tragic) for the > aryan > > > > >  
> > agenda, for the pan-yellow agenda (japanese), and also >  
> > will be > > > for > > > > > > any other  
> > agenda.> > > > > > > > > > > >  
> > You can convince about it to peoples living in fragmented > >  
> > countries, > > > > > > like the US, where  
> > every single group lives isolated from > the > > > rest.  
> > > > > > In other countries identity is also  
> > one's nationality; > one's > > > land.> > > >  
> > > > > > > > People get their identity  
> > from the land they live.> > > > > > > >  
> > > > > I just had to throw this out there to remind us  
> > that all > over> > > the> > > > > >  
> > world, the pseudo-whites (Jews, white latinos, arabs, > >

[illegible]

> [unsubscribe@yahoogroups.com](mailto:unsubscribe@yahoogroups.com)<\*> Your use of Yahoo! Groups is  
> subject to:<http://docs.yahoo.com/info/terms/>  
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| 16432|2005-03-26 20:25:04|Mahari|Re: Digest Number 1567|

Paul,  
I don't know what the heck that is. It started recently. I started posting on another eforum and that is when I began to notice it. Generally when my posts come back to my email from Ta\_Seti, they look normal. I noticed it once. And again it was after I began posting to this other site.  
I don't know why it's happening.. I use Microsoft Browser 6, I think and MyWay.com email.  
I noticed that MyWay.com has become MyWayUS of late. I don't know the change had anything to do with it or not. I did complain to them that my email was acting goofy and they said that it seemed fine to them. Of course, that doesn't necessarily mean what they say is true.  
Does everyone besides you see this mess?

Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12951, March 26  
In honor,  
HTP,  
Mahari

--- On Sat 03/26, Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

**From:** Paul Kekai Manansala [<mailto:pmanansala@sbcglobal.net>]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Sat, 26 Mar 2005 19:31:04 -0000  
**Subject:** [Ta\_Seti] Re: Digest Number 1567

Alex, I didn't realize Mahari's messages look like that in some readers.

Mahari, what are you using to write your messages?

Regards,  
Paul Kekai Manansala

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[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

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---

#### **No banners. No pop-ups. No kidding.**

*Make My Way your home on the Web - <http://www.myway.com>*  
| 16433|2005-03-26 20:37:08|Omar E. Vega|Re: Racism alive and well amongst|  
Osirica,

*Look at Lula da Silva, the Brazilian president, with care.  
If he is Blanco (white) I am Swedish.*

*You are right there is some amount of racism in Latin America. But have a look at our presidents. There have been peoples of all colour, even japaneses. Take a look at Alejandro Toledo, the president of peru, he is native. See the president of Mexico, he is gringo. Look at the United States and compare; all males and anglosaxon. All WASP.*

*And racism is present everywhere, even between brothers of race. Remember bosnia, and don't forget Hutus versus Tutsis. Latinos did not invented it, but we have tried hard, and in conscience, to eradicate it.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> What is the main race of the politicians in Brazil? They are mostly  
> White. The president? White. Blanco.

>

> Omar, you need to deep six this "nicey" nice routine of yours.

Racism

> is alive and well in Latin America.

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>>

>>

>> I don't agree.

>>

>> There were many well formed marriages between white and blacks in

>> Latin America. After all, don't you realize that some white men

fall

>> in love with black women as well? Don't you see that there were

also

>> marriages between black males and white women? And, don't you see

>> that the largest mixed group in Latin America was between the

>> europeans and the natives? And that many of them marry as well?

>>

>> Don't you believe it? Go to the church records and you will find

out.

>>

>> Jesus! Why you project the United States experience to the rest

of

>> the hemisphere. You are just as much patronizers as the "gringos"

in

>> that aspect.

>>

>> Regards,

>>

>> Omar Vega

>>

>>

>>

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

>>> >> Or another way to put it, the biggest group of

deadbeat

>> dads in the Western hemisphere for the past 400 years were White

>> fathers of "mulatto" children. << I love it. That's the

stark,

>> blunt reality of the truth. Free India's Blacks..... Man has no

nobler

>> function than to defend the truth.-- Ruth McKenney Year: 12,951,

March

>> In honor, HTP, Mahari--- On Fri 03/25, osirica <

davidvelar@h...

>>> wrote: From: osirica [mailto:davidvelar@h...] To:

Ta\_Seti@y...

>> Fri, 25 Mar 2005 21:41:36 -0000 Subject: [Ta\_Seti] Re: Racism

alive

>> and well amongst "white" Cubans Or another way to put it, the

biggest

>> group of deadbeat dads in the Western hemisphere for the past 400

>> years were White fathers of "mulatto" children. --- In

>> [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote: > That's not a

>> problem Omar, > > I think it is a reality and yes it is a

>> dilemma for a visible mulatto cuz Whites pretty much DISOWN you or

>> DEGRADE you as a mulatto... > > I think more Black find it a

>> little laughable because the mulatto clings to a white heritage

that

>> pretty much sees them as TAINTED GOODS... > > In the

Atlantic

>> slave trade according to the special on 13 themulattos were

shipped

>> out to be sold just like the BLACKS! > > And that was and

pretty

>> much IS the "respect" and acknowledgement you gets from yo White

mammy

>> or Pappy! > > What is more disgraceful is just like their

>> parents many of these mulattos proceed to then pull some kinda

pseudo-

>> glorified rank on Blacks so then we got to deal with their

dejected

>> racism as well... > > So you see we get it comin and going

from

>> whites and pseudo whites! > > Most very one wants to play

down

>> their Black side you know what I'm saying! > > And why shouldn't

they

>> they are taught that we were nothing till the White man came and

raped

>> our women.... and lies like that when the TRUTH is THEY were

savages

>> while we were dining in riches oh how the story gets twisted >

>

>> Then all the follow up stories compound the original LIES >

>

>> DON'T you GET IT ONCE OUTSIDE OF AFRICA WE ARE PRESENTED TO

THE WORLD



>> STAGE AS SLAVES EVERYWHERE?>> But the truth is WE BROUGHT THE

>> WORLD RICHES AND CIVILIZATION NOT JUST ART MATHEMATICS SCIENCE

>> PHILOSOPHY> RELIGION > ALL SPRANG FROM THE BLACK MAN!!!>

>>> This is not to boast we apparently are the oldest people we

>> should be advanced!> > In groups like this we really ain't

>> trying to hear about how we were slaves in your or anybody's country

>> we are focusing on BEFORE that time cuz we know plenty about the

>> slavery that happened right here in this country!> >> !

>

>>> peace> >>>> "Omar E. Vega" wrote:> >

>> Osirica,> > The problem is that you consider a Mulatto a Black

>> person. A mulatto > is as much White as Black. >> So,

in

>> Cuban Math you get 1/4 white, 1/4 black, 1/2 mulatto.> >

You

>> can add either way:> > 1/4 white + 1/2 mulatto = 3/4 white !

>>>> 1/4 black + 1/4 mulatto = 3/4 black !> > or just

say

>> 1/2 white and 1/2 black genes.> > That's the crazy math of

>> racial classifications.> > And Black is not the bigger part

>> there. Cuban is the bigger part.> > Regards,> > Omar

>> Vega> >>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "osirica"

>> wrote:> >>> 1/2 and 1/2? No.> >>> You

>> can't have 1/2 Black + 1/2 White + mostly mulatto = 100%> >

>

>>>> Come on, 2/3 BLACK and less than 1/3 "white".> >

>>>> You can do it Omar, you gotta accept that Black is the

>> bigger part.> >>>> --- In

>> [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Omar E. Vega" wrote:> >>>

>>>> Osirica,> >>>>>> Yes I agree. I

agree.

>> I agree!> >>>>> You are not lying about

Cuba at

>> all. Cuba is about 1/2 Black and > 1/2 >>> White

(few

>> native blood remain). Most people is mulatto. And > Cuban is

>

>>>> a Latin Country as well.> >>>>>

And

>> Blacks are one of the three main sources of the Latin >

American

>>>> &

>>> gt; culture.> >>>>> And I agree also

that

>> many Latinos deny their past. Many believe > they >>

>

>> are whites, although the aspect say different. Most have same

>

>> degree >>> of Native or Black ancestry. But there are

also

>> large numbers of >>> whites in Latin America. Not all

of

>> them rich people; actually > most >>> of them are

>> poors.> >>>>>>>> Regards,>

>

>>>>>> Omar Vega> >>>>> --- In

>> [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "osirica" wrote:> >>>>

>>>>> What you SHOULD have said Vega, was this: "Yes

>> Osirica, you are >>> right,> >>> that

Cuban

>> woman is crazy, she makes lies about Cuba."> >>>

>

>>>>> But no, you go into disputing me on a point that I

do

>> not even> >>> dispute. I know that Cubans are

Latinos.

>> Being Latino or > Hispanic> >> has> >>

>

>> nothing to do with being Black or not being Black.> >>>

>>>>>>> Nice long response of yours, but you

were

>> basically trying to > make> >>> people think I

am

>> saying something that I did not say.> >>>>>

>>>> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "osirica">

wrote:>

>>>>>>>>>> Ha ha ha. you

>> asked "what do I want?"> >>>>>>>>

>

>>> Am I just not letting the damn thing go?> >>>>

>>>>>>>>> Ok go ahead and believe that Castro

>> imported Black slaves > from >>> Haiti.> >

>

>>>> I'm sooo sorry, what on EARTH was I thinking, expecting

>>> people >>> like> >>>> you to be

>> sensible and honest about history.> >>>>>

>

>>>>> MY SINCEREST APOLOGIES, please go ahead and teach

and

>> promote > more> >>>> silliness!> >

>

[illegible]

[illegible]



*As far as I know, everyone of them is Hispanic. They think as hispanics, they follow our way of living, we love them and they love us!*

*And if you separate any Latin American country by race you will have to take families appart. You will find that one person belongs to a race and its sibbling to another. You will find that the mother and the child are of different races.*

*So, that's nuts.*

*I see this in my mestizo country, where I see mothers with the classic Indian aspect with their blondie blue eyed kids. The same happens between black and whites in mulatto countries like Cuba, Puerto Rico, Dominican Republic and Brazil.*

*You can't talk so easy of racial segregation in countries that have mixed together for so long.*

*And what we do with Chineses that are numerous in Cuba?*

*Do you know that Cubans have also about of 30% of mtDNA that is of Taino origin?*

*Regards,*

*Omar Vega*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

>

> *I can't deal with the new format. I know it's supposed to be easier,*  
> *but everything is in reverse.*

>

> *Omar, i'll leave it at this: No matter how much European immigration*  
> *occurred in the last 300 years, the fact is, the Blacks in Cuba are*  
> *the majority now, and have been for at least 100 years.*

| 16435|2005-03-26 20:41:57|Paul Kekai Manansala|Re: This new format is driving me nuts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>

>

>

> *As far as I know, everyone of them is Hispanic.*

*Black/mulato Cubans do not appear to me as similar to the Spaniards of Europe. You might as well say that Haitians are French.*

*Regards,*

*Paul Kekai Manansala*

| 16436|2005-03-27 10:19:45|Omar E. Vega|Re: This new format is driving me nuts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> >

> >

> >

> >

> > *As far as I know, everyone of them is Hispanic.*

>

> *Black/mulato Cubans do not appear to me as similar to the Spaniards*

*of*

> *Europe. You might as well say that Haitians are French.*

>

> *Regards,*

> *Paul Kekai Manansala*

*Hi Paul,*

*Nobody said that Cubans are Spaniards. I said Cubans are Hispanics! or Latinos. The terms are not synonyms. Hispanic means part of the Hispanic international culture. Spaniard means somebody born in Spain of Spanish blood. Latino means to talk Spanish or Portuguese, and to have some link with the Iberian peninsula (most do).*

*Haiti is different of the rest of Latin America because of the following:*

*(1) They speak French, which is not an Iberian language like Spanish and Portuguese.*

*(2) In the race thing they are almost pure Black. -There are some french descendents though (5%)-. One other side, the large majorities of Latin Americans are mixtures of several races.*

*There are things in common though. Haitians and Iberian Americans are mainly Catholics. And we do consider them a part of our region. As the matter of fact at this very moment, humanitarian UN troops of*

*Latin American countries are participating in the operation that is trying to stabilize Haiti. A country that has suffered too much for too long time.*

*Cuba can be considered Mulatto in race and mainly Hispanic in culture. Brazil is mainly White and Mulatto, with large numbers of Native Americans and other minorities as well. All these countries are mainly Roman Catholics. That's important because the values of people are similar.*

*Look at the statistics of these countries and you will see the common patterns and differences.*

*These countries are the ones of Latin America where the presence of Black is very important. And that fact has been reflected very much in arts and culture. In the rest of Latin American countries Blacks represent minorities or are absent.*

Regards,

Omar Vega

(1) Haiti:

Languages: Creole and French (both official)

Ethnicity/race: black 95%, mulatto and white 5%

Religions: Roman Catholic 80%, Protestant 16% (Baptist 10%, Pentecostal 4%, Adventist 1%, other 1%), other 3%, none 1%. Note: roughly half the population practices Vaudou.

Literacy rate: 53% (2003 est.)

(2) Brazil:

Language: Portuguese (official), Spanish, English, French

Ethnicity/race: white (includes Portuguese, German, Italian, Spanish, Polish) 55%, mixed white and black 38%, black 6%, other (includes Japanese, Arab, Amerindian) 1%

Religion: Roman Catholic 80%

Literacy rate: 80% (2003 est.)

(3) Cuba:

Language: Spanish

Ethnicity/race: mulatto 51%, white 37%, black 11%, Chinese 1%

Religion: nominally 85% Roman Catholic before Castro assumed power

Literacy rate: 97% (2003 est.)

(4) Dominican Republic

Languages: Spanish

Ethnicity/race: white 16%, black 11%, mixed 73%

Religion: Roman Catholic 95%

Literacy rate: 85% (2003 est.)

| 16437|2005-03-27 10:24:25|Paul Kekai Manansala|Re: This new format is driving me nuts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>

> Cuba can be considered Mulatto in race and mainly Hispanic in

culture.

>

I certainly don't agree with this. Cuba is also strongly African in culture.

Why would you consider a mixed culture simply "Hispanic." It seems to go against the logic of your racial categories.

Most Mexicans I know, admittedly more progressive types, disdain the word "Hispanic" and some don't favor "Latino" either. They prefer "Chicano" or even "Cholo."

Regards,

Paul Kekai Manansala

| 16438|2005-03-27 10:29:18|Paul Kekai Manansala|Re: Digest Number 1567|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:

>Does everyone besides you see this mess?

*I read messages on the web and yours look fine to me, except when I respond to them the quoted text merges into one line.*

*Alex's reader apparently cannot handle html-coded text. I guess that's one of the problems with the internet -- the lack of standardization.*

Regards,  
Paul Kekai Manansala  
| 16439|2005-03-27 18:18:54|biblical12|Re: This new format is driving me nuts|  
Paul,

*I hate the new format. When I click, next I get an earlier entry. The color scheme is too pastel-like. Que horrible.*

Omar,

*I purposely did not enter this topic because it has gone on too long and Raymond is the native-expert. However, since I am immersed in Latino culture and become Hispanic in my barrio when shopping and flirting, let me jump into the mezcla (mix).*

Happy Easter Ta Seti / Feliz Pascuas Tierra del Arco,

*Where do I begin? Let's start with Espanya! The Sephardic Jew Cristobal Colon who was a slavetrader along the West coast of Africa brought thousands of Blacks into the Americas from Europe to be enslaved. The great African American Esteban Dorantes was one of the many who got caught up in la esclavidad(slavery). General Colon first landed on the island of Hispanola (Haiti/Dominican Republic). This island whose Taino name is "Quisqueya" was originally united.*

[http://www.epcc.edu/ftp/Homes/monicaw/borderlands/17\\_esteban\\_furthered\\_legend.htm](http://www.epcc.edu/ftp/Homes/monicaw/borderlands/17_esteban_furthered_legend.htm)

*The Voodoo practicing rebels took the island and defeated Napoleon which led to the Louisiana purchase.*

*After years of dictatorship, the Spanish speaking Eurocentric leaders on the island decided to separate into their own country La Republica Dominicana! I know all this because, Nueva York is full of Dominicans. The current president of Quisqueya is Leonel Fernandez who grew up in Nueva York. The Dominicans who are overwhelmingly of African decent, are the most numerous Hispanic group in Nueva York. They are some one the main ones in the new movement of African awareness in Latin America. The Black girl in the movie "Guess Who?" with Bernie Mac is Dominican. The experience of Dominicans in the North East who go back to their island has increase a sense of African pride and those who would not have called themselves "Black" before now do so.*

<http://www.jrn.columbia.edu/events/race/washpost2.htm>

<http://www.absolutearts.org/artsnews/2005/03/09/32823.html>

<http://www.webcom.com/intvoice/javier.html>

*Nueva York is the second home of many Black Puerto Ricans. Borinquen is the Taino name of Puerto Rico. The Black Puerto Ricans laid the foundation for Hispanic culture in Nueva York for decades and lived side by side with African Americans for decades. The Hip Hop culture is an outgrowth of that long term amalgamation. However, the Boricuas (Puerto Ricans) have lost out to the Dominicans. It was here in Nueva York and in Harlem specifically that Arturo Schomburg, el Boricua, founded the primary resource in the study of world wide African culture.*

[http://en.wikipedia.org/wiki/Black\\_history\\_in\\_Puerto\\_Rico](http://en.wikipedia.org/wiki/Black_history_in_Puerto_Rico)

<http://www.preb.com/biog/schomburg.htm>

*The Black Puerto Ricans and Cubans brought African culture to African Americans with Chano Pozo, Machito, Los Pleneros de 21, Celia Cruz, other musicians and they brought the religions of Santeria (Yoruba based) and Palo Mayombe (Bantu/Congo based). The Dominicans practice el Vudu mixed with Taino orishas.*

*The Black Latinos here in Nueva York were the first to truly embrace the term latino because they wanted to express and appreciation for their African culture.*

<http://www.hunter.cuny.edu/blpr/history.html>

[http://www.print2webcorp.com/news/nypost/PuertoRicanParade/20040612/p56\\_57\\_s1.htm](http://www.print2webcorp.com/news/nypost/PuertoRicanParade/20040612/p56_57_s1.htm)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
>  
>  
>  
> Cuba can be considered Mulatto in race and mainly Hispanic in  
> culture.  
>  
>  
> I certainly don't agree with this. Cuba is also strongly African

in > culture.

>  
> Why would you consider a mixed culture simply "Hispanic." It seems  
> to go against the logic of your racial categories.  
>  
> Most Mexicans I know, admittedly more progressive types, disdain

the

> word "Hispanic" and some don't favor "Latino" either. They  
> prefer "Chicano" or even "Cholo."  
>  
> Regards,  
> Paul Kekai Manansala

[ 16440|2005-03-27 18:19:32|biblical12|Re: This new format is driving me nuts|  
In the Hispanic world, they have a tendency to downplay that African-  
ness. They desire to "mejorar la raza" - better the race through  
interracial marriage always marrying lighter. Hence,  
when most Black Hispanic men "make it", there is an unwritten custom  
to try to get a lighter skinned woman if not White. Although, let me  
say that things are improving in terms of Blacks being invisible in  
Latin American media. The Telemundo Network recently bought by NBC,  
has put many Black Hispanic women on air as anchorwomen and  
newsreporters. Before, that was unheard of. There has been more  
Blacks in las novelas (soap operas) especially from Brazil and  
Colombia. The grandest I've seen was "Xica" about Brazil's Francisca  
Da Silva who fought racism from the position as being the wife of a  
White aristocrat. In this novela one could see the Blacks in the  
quilombos (runaway slave states). The quilombos of Brazil were large  
and powerful.

I know from just being here in Nueva York that Ecuador, Colombia,  
Venezuela, Bolivia and Peru have Black populations that are very  
interesting. Colombia was a major landing spot for  
people of African descent. These countries tend to have mostly Black  
soccer teams that are expected to represent them every four years in  
the World Cup matches. Peru's Susana Baca has brought it's African  
culture to the fore.

<http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL>

[http://www.afropop.org/explore/artist\\_info/ID/263/Susana%20Baca](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)

<http://www.brazil-brasil.com/cvroc95.htm>

[www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)

[http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)

<http://www.telemundo.com/noti/index.html>

[gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)

As we speak of these countries established by Simon Bolivar, we must  
not forget Haiti. While Simon Bolivar, el Libertador, was in Haiti he  
was urged by those Blacks to liberate the slaves when liberating each  
country and most of the countries in Latin America were freed by  
armies full of Blacks including Mexico!!!

<http://www.crystalbeach.com/history.htm>

I could go on and on. But let's get back to Africa if possible and  
I'll try not to post.



Vaya Con Dios/ Go With God,

Charles

| 16441|2005-03-27 18:24:17|Paul Kekai Manansala|Re: This new format is driving me nuts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

- >
- >
- > Paul,
- >
- > I hate the new format. When I click, next I get an earlier entry.

The

- > color scheme is too pastel-like. Que horrible.
- >

It caught me by surprise too. Looks like they're trying to get us to look at the ads in the right-hand column.

One thing I noticed though is the membership stats shot up!

Regards,

Paul Kekai Manansala

| 16442|2005-03-27 19:14:42|vandeelen|Re: Digest Number 1567|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari" wrote:
- >
- > > Does everyone besides you see this mess?
- >
- > I read messages on the web and yours look fine to me, except when I
- > respond to them the quoted text merges into one line.
- >
- > Alex's reader apparently cannot handle html-coded text. I guess

that's

- > one of the problems with the internet -- the lack of

standardization.

- >
- > Regards,
- > Paul Kekai Manansala

Hi Paul,

I use Microsoft Outlook Express 5.50, with mail and news set to plain text. I think that is a pretty standard newsreader.

Alex

| 16443|2005-03-28 03:55:28|Djehuti Sundaka|Re: This new format is driving me nuts|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "osirica" wrote:

- >
- > I can't deal with the new format. I know it's supposed to be easier,
- > but everything is in reverse.
- >

This new format has me considering leaving Yahoo altogether. It's bad enough they added the intrusion of advertisements every 4th post and then in the posts themselves. Now they have this new format that takes up more space and is less easier to read.

Djehuti Sundaka

| 16444|2005-03-28 06:25:37|Omar E. Vega|Re: This new format is driving me nuts|

Hi Charles,

Well, nobody is saying there are not Blacks in Latin America. Many countries have Black minorities. In the Caribbean they form a large percentages of the populations. In the rest they are minorities or are absent.

Blacks are usually better soccer players than other peoples, so if a country have, let's say, 5% of Blacks, you bet most their players would be Blacks. So seeing the international soccer games is a good indicator of which countries have black minorities.

But Blacks are not the only peoples of Latin America. You should not forget that, because it is unfair to the other ethnic groups. Specially natives. Natives, whites and mestizos form the majority of people that lives in Latin America, by far.

The "mejorar la raza" idea is actually very true. In Latin America for long time, Blacks -and also brown people of european and indian backgrounds- have been considered uglier than blond people. Germanic, nordic, and white-american immigrants are very welcome in Latin

America and sometimes have even more privileges than locals. During the whole XIX and part of the XX, millions of europeans were brough to "improve the race". They are the ones that appear on TV.

Blacks are considered as intelligent and morally cappable that anyone else. Although usually people consider that Black features are ugly. That's why Blacks and Brown peoples are excluded from TV. That must change because is really ridiculous. And that discrimination affect not only Blacks but most of the Hispanic peoples as well.

I tell you, not even the upper class in our countries is as white as the people that appear on TV and in the commercials.

Haiti is not an Iberian country, but French-African. That does not means we can't be friend of them and we are. Also we have friendly relations with british-caribbean countries as well.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
>  
> In the Hispanic world, they have a tendancy to downplay that African-  
> ness. They desire to "mejorar la raza" - better the race through  
> interracial marriage alway marrying lighter. Hence,  
> when most Black Hispanic men "make it", there is an unwritten custom  
> to try to get a lighter skinned woman if not White. Although, let me  
> say that things are improving in terms of Blacks being invisible in  
> Latin American media. The Telemundo Network recently bought by NBC,  
> has put many Black Hispanic women on air as anchorwomen and  
> newsreporters. Before, that was unheard of. There has been more  
> Blacks in las novelas (soap operas) especially from Brazil and  
> Colombia. The grandest I've seen was "Xica" about Brazil's Francisca  
> Da Silva who fought racism from the position as being the wife of a  
> White aristocrat. In this novela one could see the Blacks in the  
> quilombos(runaway slave states). The quilombos of Brazil were large  
> and powerful.  
>  
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> Venezuela, Bolivia and Peru have Black populations that are very  
> interesting. Colombia was a major landing spot for  
> people of African descent. These countries tend to have mostly Black  
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> <http://www.brazil-brasil.com/cvroct95.htm>  
>  
> [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
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> armies full of Blacks including Mexico!!!  
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> I could go on and on. But let's get back to Africa if possible and  
> I'll try not to post.  
>  
>  
>  
>  
> Vaya Con Dios/ Go With God,  
> Charles

"Although usually people consider that Black features are ugly.  
That's why Blacks and Brown peoples are excluded from TV. That must change...."

❖ Omar❖ Don't buy into the above notion not even enough to speak it use your common sense and dissect what you said up there for one minute so as you might know it is not something that needs your repeating.

THINK for a minute...Black/dark skinned peoples are typically made lowly by the European mindset.❖ basically according to this mindset that is not limited to the European mind❖ though it is a European mindset...Black is the color of those that are❖ primitive or savage, only part human in need of the Europeans subduing, control, educating, betterment, and all that..

Which is crazy because as you know writing mathematics, science, philosophy, religion, architecture, astronomy, astrology, government etc all began❖ on the continent of the Black skinned peoples called Africa, which has been suggested gives direct association with the Black mans uniquely strong quality of hair which no other peoples on earth for the most part have...less they been took a dipped❖ in that cantankerous and domineering gene swimming pool❖ of the Black mans STRONG essence.

Do you think for one minute that this Eurocentric mindset is going to try to single out any of the myriad of starkly breathtaking beautiful BLACK males or females he could find on any square inch of this globe?

The answer is most definitely NO Omar and you can figure out why I think.

Now the flipside of this is do you think the Eurocentric mindset is going to display it's objectives and goals in any iota of a negative light?

Hell fuckin NO! They are going to search high and low under every crack and crevice for some unusually fair looking CAUCASIAN and CAUCASIAN-LIKE face you can possibly find many times they will look for those who have lips, butts and bodies like you know who ...the Black man/woman so even when they do seek the creme de la creme of their bunch this subject most likely will have noticeably uncommon European looks...

And may we not forget the desperate longing for non European skin tones that ever elusive "tan" they seek so furiously and rigorously these all originate from the white skins coveting the Black mans remnants..

It took me a while to realize the white man actually sees beauty not only in❖ the black mans features but it is the Black mans SKIN COLOR which infuriates the white mind...when they look at us our features❖ are not the weight of their❖ jealousy in comparison to our luxurious rich dark STRONG sun kissed and blessed COLOR!

I'm sure you are familiar with Herodotus description of the Blacks that he witnessed....I believed he called us by our true name...GODS.❖ I recall him using other terms like tall dark and built like brick houses and what not.

This honest man saw exactly what the white man sees when he looks at us ORIGINALITY and when you see a product that bears ORIGINALITY you see **THEE ORIGINAT-OR** in that creation and you may deduce the originator I speak of and that is the Almighty him/herself!

In my older years I try not to mince my words anymore I like to make it clear as possible and plain ...someone once joked "modesty is a waste of time"...sometime it IS!

So you see Omar it is all part of the delusion of the Europeans web of lies.

He twists EVERYTHING around but don't YOU get it twisted!

The "Latino races" have one race to thank for their darker skins that the white man LOVES so dangerously that is the BLACK man.

Peace

❖  
❖  
❖  
❖  
❖  
❖

"Omar E. Vega" wrote:

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> I could go on and on. But let's get back to Africa if possible and  
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>  
>  
> Vaya Con Dios/ Go With God,  
> Charles

Regards,

Paul Kekai Manansala

| 16447|2005-03-28 09:31:06|Amadou Cisse|Re: Another example of African influence in European popular culture|

Greetings. Good points that bear spirituality marks of competence and application in practicing African art ♦ Selected comments below.

♦

— In Ta\_Seti@yahoogroups.com, "Asar Imhotep" wrote:

♦

>Capoeira is an acrobatic Zebra dance ♦ by the Mucope people in Angola.

>This had an aspect of competition.

♦

and naturally military training. Africa was inviolate for longest time not because of the sun or mosquitoes but because of the striking power of her armies. Recall the legendary bowmen, archers, and cavalry of Garamantes, Ta-Seti, Songhai, Mande, etc. Also, farmer, educator and artist, hunter, fighter, is one and all in the religious envelope of the honorable member of the community. ♦

♦

>Capoeira is based on rooster fighting techniques.

♦

Dances often mimick animal moves. Yes the rooster ♦ as in the founding act of the empire of Mali when Surjata defeated Sumanguru using a rooster charm.

♦

>African influence across the world almost always dominates the popular culture.

♦

Africans have most kept up with being people. People are people everywhere capable of keeping high or falling low, but solace and inspiration is in staying communal in the face of vain and brutal material frenzy. Running the sugar and the cotton fields with and instead of people is proving an abomination that depletes those pushing them by greed of deceit and theft, and equips those resisting with their human attributes, with creativity and life. No wonder the tendency of the African influence to always dominate popular culture.

♦

> When we talk about religion in South America and the Caribbean, we

> are talking about: Umbanda and Candomble in Brazil, Santeria/Lucumi

> and Palo Monte Mayombe in Cuba, Vodun Rada and Vodun Petro (Lemba) in

> Haiti; Shango and Spiritual Baptist in Trinidad/Tobago; Kumina, Zion

> and Rastafarianism in Jamaica.

♦

Yes, Voodoo, Shango, etc. Plus Islam. African Muslim rebels and maroons were such a problem for Spanish America in 16 century a royal decree sought the importation of ♦good♦ slaves and forbade the importation of Mandingos, Gelofes (Wollofs), Moors, etc., that are thought to set the wrong example of defiance and revolt among the natives and other slaves. The Moors had the triple stigma of being African, Muslim, and having conquered and dominated the Iberian peninsula for seven centuries ♦!♦ But selective legislation was slave legislation and only increased marooning and the quilombos and revolting including those of Bahia of 19 century ♦

♦

> a cultural trait of African people ♦ is loosing its African identity because

> the "outsiders" are not being taught, through the African system of

> initiation, the history and meaning behind it.

♦

And, monkey see monkey steal ♦ except progress is in the sharing, of enhancing community with equality. But when material accumulation is prioritized over human progress the culture is oppression, and thinking becomes doublethink ♦ Evading the truth as blinded by material gain leads to known neurotic afflictions, much like what was said of Lefkowitz thinking. Traditional Africa and like societies reject myopic science and embrace the orderly transmission of knowledge that is keenly regulated through initiation as said, to avert dictatorship and exploitation. The rule is to enhance spirituality and avert the profane and sterile.

♦

> But we must be clear as to what we mean by African as skin

> color is not enough.

♦

Right. Talking phenotype is superficial, akin to some type of black way to be white, so to speak. At any rate, an incomplete and lopsided view that ultimately covers up and justifies domination and unequal development. A more sustainable path is about a wholesome relationship to the universe, a trait of people everywhere that do not second themselves to wealth creation and keep up human harmony and progress. And historically deserve the adjective African.

♦

Regards,

Amadou Cisse

♦

>

> In keeping with the theme of this discussion board, I will attempt to

> relate the current discussion to that of Nile Valley Civilization.

> Let me deal with Capoeira first. I am all too well familiar with

> Capoeira as I am a Capoeirista my self. The martial system of defense

> is no doubt an African form. Capoeira is an acrobatic Zebra dance

> performd by the Mucope people in Angola. This had an aspect of

> competition as the best dancer was able to choose a wife without

> having to pay the bride's family marriage fee. Capoeira is

> transposition of the Kikongo word kipura/kipula. Both "Pura"

> and "Pula" mean "to flutter," "to flit from place to place;" "to

> struggle, to fight, to flog." Both of these terms are used to

> describe a rooster's movements in fight. Capoeira is based on rooster

> fighting techniques. ♦

>

> Capoeira was an already formed martial system coming over to Brazil.

> There are other systems found in Angola: n'jinga, n'golo, basula and

> gabetula. This discussion is primarily about influence and how the

> African influence across the world almost always dominates the

> popular culture. Popular music is the most easily identifiable trait.

> If we speak on South America, then we are speaking about tango

> (Argentina), samba (Brazil), rumba (Cuba), bomba and plena (Puerto

> Rico). All have their African origins and are in fact words in

> African languages.

>

> When we talk about religion in South America and the Caribbean, we

> are talking about: Umbanda and Candomble in Brazil, Santeria/Lucumi

> and Palo Monte Mayombe in Cuba, Vodun Rada and Vodun Petro (Lemba) in

> Haiti; Shango and Spiritual Baptist in Trinidad/Tobago; Kumina, Zion

> and Rastafarianism in Jamaica.

>

> The African presence seems to always give a country its defining

> characteristics when there. I am not saying the people were nothings

> before African people got there. What I am saying is that the

> defining modern popular cultural traits of a society full of

> Africans, usually always dominates and gives it its unique identity.

>

> The reason for my first post was to hint at a modern example of how a

> cultural trait of African people was 1) taught to non-African people

> and 2) how it is slowly losing its African identity and being

> adopted by "others." It is losing its African identity because

> the "outsiders" are not being taught, through the African system of

> initiation, the history and meaning behind it. The European Fraternal

> organizations are just stepping, chanting, throwing up signs because

> they see African Americans doing it. They don't have the insight to

> know the significance of what is actually going on and why WE do it.

> This same thing has been done with the formation of Christianity and

> Judaism.

>

> This can be said about the early Greek initiates into the Kemetic

> educational system of old as well. This was a 40 year system, as most

> African secret societies are, and the longest anyone has ever stayed

> was 22 years. They only had half of the information the chief high

> priest knew. This little bit of knowledge was the basis of their

> whole philosophical thought and their children of today are denying

> that heritage.

>

> In the video clip link I gave before hand, the brothers of Sigma Phi

> Epsilon are yelling the "ICE" chant and are throwing up the "ICE hand

> symbol" used by members of the fraternity. Now there is debate

> amongst members as to the extent one is allowed to do this. The

> fraternity brothers of Sig Ep acknowledge where their moves, chants,

> and style came from. But what I am concerned about is that in the

> future, if left unchecked, the history will not be taught to the

> future generations, and when we educate them on where they got it

> from, they will be little Lefkowitz's in their responses.

>

> This is the same thing with Greek Philosophy and culture. The early

> people recognized it and stated it in their works, yet the children,

> who were not initiated into the teachings, refuse to acknowledge

> their statements of the African origin of their thought and cultural

> habits.

>

> I see the same thing with the Olmec writing and culture and with Bro.  
> Omar and his statements on "Latino" Blacks in South America. Dr.  
> Chancellor Williams hinted about this all throughout his pivotal  
> work, "The Destruction of African Civilizations." This is why it is  
> important to document the African presence and influence where ever  
> possible. But we must be clear as to what we mean by African as skin  
> color is not enough. In the words of Dr. John Henrike Clark, it must  
> be based on Land, History, Language and Culture. We must be  
> scientific in our approach and we musn't get caught up in meaningless  
> taxonomy based on phenotype. Phenotype musn't hold the bulk of the  
> weight.  
>  
>  
> Asar Imhotep  
> <http://www.mochasuile.com>

| 16448|2005-03-28 10:57:17|anthony clements|Re: This new format is driving me nuts|  
Thank you Paul, true!

✦  
I got a little beside myself and you help me to re-focus.  
And I do that in a question to Omar:

✦  
If our "features" were considered SO "ugly" as you say "people think"  
✦  
Then WHY does the white man covet them so much?

✦  
Our lips, hair, color, asses, penises, breasts!

✦  
If the white man TRULY thought our features are "UGLY"

✦  
Tell me why does he want these features for himself?  
Wouldn't UBLY features make you UGLY as well?

✦  
NO NO NO Omar You fall TOO easily for the hype and that is why we argue you down like we do you don't realize you are like a minion for the Europeans lies bro...you don't even see what you are saying by even "suggesting" in YOUR own words that we are "ugly".

✦  
Think for a minute Omar if you as a caucasian thought anything on my body was "ugly" would you try to copy ANYTHING?

✦  
I mean Ugly is ugly ain't it?

✦  
When I look at a monster I don't say to myself that monster sho is ugly BUT if I had that monsters lips I'd sho be pretty?

✦  
NO THINK Omar ....you don't dissect from a picture of ugliness in order to in any way be associated with what you consider UGLY PERIOD!

✦  
If you do you are twisted and really quite confused would you say?

✦  
So back to your groundbreaking statement about "they" don't want us on TV cuz we ugly" etc NO Omar they don't want us on TV cuz the TRUTH is our BEAUTY..

✦  
YES our BEAUTY OUTSHINES THEIRS and they simply cannot have that when they are trying to partray us in the most un appealing light as possible ESPECIALLY on TV don't you get it?

✦  
Or are you too busy in adorance of your European looks to see truth?

✦  
This is NO lie what I'm about to say my co-worker just called me he is just getting back from a Dominican Republic vacation....his work phone number is 212-909- 6527 (for Omar only)

✦  
I challenge anyone to call my co-worker Wayne and ask him to repeat whet he just finished being in awe on the phone with me about..

✦  
The white "vacationers" there were not interested in the "tan & pretty" women there..

✦  
my co-worker was trying to pick his jaw of the flaw because he saw white men walking ever so proudly down the streets with thee supposed

✦  
"UGLY" BLACK WOMEN they could 'pick up at the pick up joint...

✦  
My co-worker couldn't believe it he called me here at work he was so shocked..

✦  
Even he thought by comparisson that the lighter European women would be the target ...He is Black and he was shocked...he said the women looked African...and they were actually Haitians in DR being sought after by the WHITE vacationers who walked as if they had Queens by their sides...well tha's because these type of women are the original Queens of the earth The "BLACK & UGLY" ones...

✦  
On that note Omar whatdo you think of the Black Madonnas all around Europe do you think they would pay homage to this UGLY featured Black women?

✦  
Subsequently for the guys...products of the "UGLY" Black women ....I don't think so more like beautiful Black MEN as well just taboo to say it LOUD!✦

✦  
I have no reason to lie cuz my mouth too damn big as it is...

✦  
Call him tomorrow if you need to his name is Wayne he'll be back to work tomorrow I challenge Omar to stand up to actual truth!

✦  
Bro they don't think we ugly actually it is the exact opposite.

✦  
Perhaps they programmed YOU to think this way Omar but that only covers up what they TRULY feel in their bones bro.

✦  
Peace

✦  
✦  
✦  
✦  
✦  
✦

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, anthony clements wrote:

>so even when they do seek the creme de la creme of their bunch this subject most likely will have noticeably uncommon European looks...>

That's true of many cultures, I think. "Exotic" looks even among their own are considered attractive. The main difference is that Europeans will often fiercely deny any possibility of admixture in the origin of these features. At the same time, anything different in other races is automatically seen as evidence of mysterious lost white male culture-bearers.

Regards,  
Paul Kekai Manansala

---

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| 16449|2005-03-28 11:19:02|Imnrnre|Re: Another example of African influence in European popular culture| Greetings Ta\_Seti,

Excellent posts by Asar and Amadou.  
I thank them both for leading the way.

Li im htp (I come in peace),

Raymond

| 16450|2005-03-28 12:08:41|Imnrnre|Re: This new format is driving me nuts| In Ta\_Seti, biblical12 <[qaddr123@email.com](mailto:qaddr123@email.com)> wrote:

and Raymond is the native-expert. However, since I am immersed in Latino culture and become Hispanic in my barrio when shopping and flirting, let me jump into the mezcla (mix).>

Charles, you flatter me. I don't deserve it, but thanks. What you say about the light skin complex thing is true. It is a problem practically everywhere Euro-domination has entrenched itself -- including here. Note the backsliding that is so rampant today even among folks who should know betta'. But there are signs that a new crop is coming in as mustard seeds sown yesteryear take hold, even on rocky ground -- if you know what I mean.

Happy to see so many gettin' in on the Afro-Latino mezcladillo instead of one or two of us. The linkages being made between so-called "New World" retentions, Mande and Kemetic practices are just great. How could such insights go on too long? Most things have a way of running their natural course.

I need more time to check out your e-links. More later.

Peace,

Raymond

| 16451|2005-03-28 12:21:51|Eneagwali, Gloria (History)|Re: Why Egypt and not Nigeria?| "Some have strong features, some have very nice features." Omar Vega.

What are these very 'nice' features that you are talking about?  
The eurocentric definition of 'nice'? (How come you did not talk about 'weak' features.)

GE

-----Original Message-----

From: Omar E. Vega [mailto:[oevega@yahoo.com](mailto:oevega@yahoo.com)]

Sent: Wednesday, March 23, 2005 1:24 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?

>  
> If you were a native of south America on the other hand, not many  
> Caucasians would find you familiar. I have never seen you so I  
> cannot judge your appearance. Do you consider yourself European or  
> White? If not, what distinguishes you from White society?  
>

I consider myself Chilean, not european. You have to realize that Latin America is not considered part of the west by many. How come we could identify with europeans.

There are several kinds of natives in south america. Some are dark, some are not. Some have strong features, some have very nice features. The ones of my country look oriental. And many of them



could pass easily as dark spaniards. So, the mixtures of both group may look "european", but it's native as well.

And I don't consider myself white at all. I believe only germans should be called whites. They are the most racist people, after all. Although some "valkiries" look pretty :)

And I'll tell you a secret. I don't like germanic people very much.

Regards,

Omar Vega

Yahoo! Groups Links

| 16452|2005-03-28 13:17:54|anthony clements|Re: Why Egypt and not Nigeria?|

"Some have strong features, some have very nice features." Omar Vega.



I took note of that comment too Gloria...I let that one slide but Omar is truly on a role dropping all these off colored remarks and then taking some "noble" position on them...



We become better at the Europeans deception than he is with this rhetoric and tripe..well that's what we been trained to do..... wake up!



Omar try not using the derogatory language YOURSELF I think it starts to speak to YOUR ideas more than those which you are pinning onto the European.



But then again that speaks to how YOU as Latinos really feel as well...you been trained to throw these remarks as if they are "true"



Meanwhile the European is in the Caribbean chasing down the BLACKEST of the Black while you here talking assinine bullcrap you been taught to think...



Trust me they want YOU to think we are ugly so they don't feel as ugly themselves it's clever because then you ...being lighter begin to believe YOU must be "pretty" as the white man who "hates" BLACK...



Watch your OWN words Omar that is all I'm saying bro yo slip is showing dear heart!



Peace

"Emegwali, Gloria (History)" wrote:

"Some have strong features, some have very nice features." Omar Vega.

What are these very 'nice' features that you are talking about?  
The eurocentric definition of 'nice'? (How come you did not talk about 'weak' features.)

GE

-----Original Message-----

From: Omar E. Vega [mailto:oevega@yahoo.com]  
Sent: Wednesday, March 23, 2005 1:24 PM  
To: Ta Seti@yahooogroups.com  
Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?

>  
> If you were a native of south America on the other hand, not many  
> Caucasians would find you familiar. I have never seen you so I  
> cannot judge your appearance. Do you consider yourself European or  
> White? If not, what distinguishes you from White society?  
>

I consider myself Chilean, not european. You have to realize that Latin America is not considered part of the west by many. How come we could identify with europeans.

There are several kinds of natives in south america. Some are dark, some are not. Some have strong features, some have very nice features. The ones of my country look oriental. And many of them could pass easily as dark spaniards. So, the mixtures of both group may look "european", but it's native as well.

And I don't consider myself white at all. I believe only germans should be called whites. They are the most racist people, after all. Although some "valkiries" look pretty :)

And I'll tell you a secret. I don't like germanic people very much.

Regards,

Omar Vega

Yahoo! Groups Links

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[ 16453]2005-03-28 14:24:20|noirfist|Re: Why Egypt and not Nigeria?|  
Greetings,

*It is here, that Omar Vega reveals his White Supremist beliefs. In fact, most of us, who have been raised in Western environments, have been adversely effected by this ideology.*

*When Omar says "strong" and "nice," he fails to see the inherent subjective analysis implicit in such an analogy. One should, thus, ask: "Strong/nice?" Relative to what. I can just imagine Africans, who clearly have more in common, in appearance, than they do with non-Africans, or any non-European peoples, for that matter, walking around evaluating the physical features of their Ancestral group as: "Man, you sure have some fine features [as in "thin/aquiline" noses, thin lips, strong jaw, straight hair, fair skin," or "Girl, you're features are ruff."*

*It is from the above, that African-Americans adopted the white supremacist notion of loving Caucasian type hair as "Good Hair," and European features as "pretty" features, and why every African-American will stretch the truth of any mixture of African and non-African gene pools beyond what is historically impossible while, simultaneously, ABSOLUTELY denying/downplaying their clearly African ancestry.*

*The above is most abundant in early to mid-twentieth anthropological works on the subject.*

*This is how Omar's comment is to be viewed.*

Thanks,

Ken

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)" wrote:

> "Some have strong features, some have very nice  
> features." Omar Vega.  
>  
>  
> What are these very 'nice' features that you are talking about?  
> The eurocentric definition of 'nice'? (How come you did not talk  
> about 'weak' features.)  
>  
> GE  
>  
>  
> -----Original Message-----  
> From: Omar E. Vega [mailto:oevega@y...]  
> Sent: Wednesday, March 23, 2005 1:24 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?  
>  
>  
>  
>  
> > If you were a native of south America on the other hand, not many  
> > Caucasians would find you familiar. I have never seen you so I  
> > cannot judge your appearance. Do you consider yourself European

or

> > White? If not, what distinguishes you from White society?  
> >  
> >  
> I consider myself Chilean, not european. You have to realize that  
> Latin America is not considered part of the west by many. How come

we

> could identify with europeans.  
>  
> There are several kinds of natives in south america. Some are dark,  
> some are not. Some have strong features, some have very nice  
> features. The ones of my country look oriental. And many of them  
> could pass easily as dark spaniards. So, the mixtures of both group  
> may look "european", but it's native as well.  
>  
> And I don't consider myself white at all. I believe only germans

> should be called whites. They are the most racist people, after all.  
 > Although some "valkiries" look pretty :)  
 >  
 > And I'll tell you a secret. I don't like germanic people very much.  
 >  
 > Regards,  
 >  
 > Omar Vega  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 > Yahoo! Groups Links

| 16454|2005-03-28 14:35:48|noirfist|Re: This is the most fascinating link I have ever come across|  
 Yuuppeer! Exactamundo!!!!

Peace,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
 wrote:

> It's really said cuz all the pseudo whites fail to see that whites

use them as a tool to further oppress the original man....they fall  
 for it almost everytime hook and sink.

>  
 > Yet the white man still "wins" cuz all the while we ALL know who

the real and TRUE WHITE is ....yet there we are trying to show the  
 other races "Look at me I am part white ain't I special at least more  
 special than you Blacks?"

>  
 > and we're supposed to be like all overjoyed and accepting of this?  
 >  
 > Sorry NO your're not and what makes it worse is you don't realize

that it isn't jeaolousy that the Black man has for you so much as we  
 watch how you hate us just like whites so we pretty much beging to  
 see you as an enemy.

>  
 > God forbid they have their own country/culture and what not cuz now

they are another "race"

> just below the white man but not as lo as the Black.  
 >  
 > But before the white man made you

Dominican/Latino/Hispanic/Panamanian you was just a Black man  
 speaking a different language that's pretty much all...but now you  
 pseudo-european and what not!

>  
 > saidis\_aswan\_egy wrote:  
 >  
 > Zahi Hawass is just a product of his country. Zahi Hawass like many  
 > lighter northern Egyptians cannot accept the fact that many of the  
 > ancient Egyptians might have been slightly darker or more Africoid  
 > than themselves. I am not certain where the racism in modern

Egyptian

> society came from, but it exists and mostly direct towards "Inner  
 > Africans" from regions like Western and Central Africa.  
 >  
 >  
 >  
 > You can say in the so-called Middle East they have a  
 > categorization of black people by rank and hierarchy. The following  
 > being Somalis and Nubians being on the top and Central/Western  
 > Africans being on the bottom. Most people who have never lived in  
 > Egypt will probably not understand this but many Bantu expatriots  
 > living in Cairo will tell you how much racism there is.  
 >  
 >  
 > Another fact might be the increased Americanization of Egypt.

Many

> Egyptian immigrants that come here to America are automatically

given

> the honorary "white" classification and they take it without much  
 > questioning. You know the exception being people like Moustafa

Hefny.



-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

>  
> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> >  
> >  
> >  
> > As far as I know, everyone of them is Hispanic.  
>  
> Black/mulato Cubans do not appear to me as similar to the Spaniards

of

> Europe. You might as well say that Haitians are French.  
>  
> Regards,  
> Paul Kekai Manansala

| 16456|2005-03-28 15:20:53|noirfist|Re: Why Egypt and not Nigeria?|  
Hi, Omar,

Indeed, revisionism has had a long life, and I would like to see it die a painful death: I refer here to Eurocentric revisionism whereby good Ol' "Mediterraneans" like yourself...well, maybe not so Mediterranean Caucasians can walk past busts of beautifully "Luscious" lipped busts of "Egyptian" rulers with the erroneous belief that they are seeing the potrait of a "Caucasian" ancestor-sigh...

Omar, show me through data that a Mediterranean race can be shown to have existed/to exist...

As to your choices, well, you can personally to be whatever you like. Just don't try, as is typical of the Eurocentric ideological stance, to push such "choices" outside of your own mileau.

Mediterraneans did not disappear; they never existed. The populations from that region stem from mixtures of two/possibly three clearly delineated peoples: "Africoids," "Caucasoids (a name which, in of itself, has been stretched beyond what "science" can allow)" and "Mongoloids." There is not now, nor has there ever been, a ancestral grouping that could/can be qualified as "Mediterranean," a grouping unto itself.

As to your ancestors, to which grouping do you refer? It would appear that some of your ancestors derive from the Iberian peninsula. It is also possible that you have African ancestors as well. How you chose to view your personal ancestry has no bearing on the topic at hand: as in "is there, or is there not, a peoples classified as 'Mediterranean?'" To which my answer is a resounding no! At least, not in any sense that could be qualified as genetically so. I also notice that you invariable assign to persons of African decent a designation not ancestrally definitive but, rather, descriptive of but one of their stereotypical features. However, you assign to all others designations which are descriptive of other aspects of their ancestral makeup outside one specific "characteristic."

Yes, the peoples to whom refer to as "Native American" do derive, ancestrally, from Siberia, so that nomenclature (Siberian) is not without factual basis. Perhaps the best way to describe peoples is in a manner in which the peoples so decribed find validity. But, whatever one does, one cannot use a structure of description (the Eurocentric "anthropological" model) for designations and, then, assign designations, that have not been validated from that structure.

Mediterraneans have done quite a lot of nothing because they don't exist.

There is no such thing as a Chilean race. And unless the animals you named are species whose "mutations," thru "natural selection," occurred via "Chilean" geograghy, than I am afraid that "they" are not "Chilean" either, just as a "German Shepard" is not an "American" dog simply because a few generations of them have been bread on this soil (at least not ancestrally so).

Just kidding, don't get upset...

Again, no facts, all talk...What is your point for these rebuttals?

Peace,

Ken

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> Hi Ken,  
>  
> So Meditarraneans disappeared. Now I don't have ancestors from the  
> Old World anymore :(  
>  
> I will have to chose an ancestor between Black, Asian or Germanic.  
> Well, I can't chose Hispanic either (they are just imaginary

people).

> And Native Americans now are Siberians. So, Asian will do, I guess.

>

> Well, Mediterraneans did quite a lot while they were existed :)

> They never new, they were just a fantasy. Poor guys.

>

> Long life revisionism!

>

> And in here we talk about the "Chilean" race. In the same way we talk

> about the chilean horse, the chilean dog and the chilean chicken.

> Believe me or not.

>

> (Just kidding. Don't get upset)

>

> Regards,

>

> Omar Vega

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>>

>> The Black African Haratins also live in this region, yet look

> nothing

>> like this hypothetical Mediterranean race you have invented.

>>

>> What is the name of this race, and from whence does it hail? The

>> mixtures which are siting are classfied as mulatto, Quadroon, et

> al,

>> by early Eurocentric classifications for such groupings as

derived

>> from results here in the U.S. Mediterranean man is/was a myth,

>> created by Eurocentric scholarship, in order to attempt place a

>> European stamp on cultures that preceded Obvious, what could be

>> called, ancestors of contemporary European populations, such as

the

>> Dorians, et al.

>>

>> Grimaldi man, for example, was Africoid. There is no

MEDITERRANEAN

>> RACE, anymore than there is a "PUERTO RICAN" RACE. Whether on is

>> speaking of the "Old World" or the "New," the concept remains the

>> same.

>>

>> Regards,

>>

>> Ken

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

wrote:

>>>

>>> Well, let me say then the following:

>>>

>>> The peoples that lives around the mediterranean sea look quite

>> alike.

>>>

>>> Regards,

>>>

>>> Omar Vega

>>>

>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist"

wrote:

>>>>

>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"

>> wrote:

>>>>

>>>> Either it is meaningless completely, or not at all. One

cannot

>>> simply

>>>> pick and chose as to how one shall apply this concept. You

> still

>>> have

>>>> confirmed that such a population exists. If, as you say,

>>> populations

>>>> vary continously, then how can you speak of a

>> Mediterranean "RACE?"

>>>>

>>>> Regards,

>>>>

>>>> Ken

>>>>>

>>>>> I am talking about the Old World. Not the Americas.

>>>>> The term race is meaningless. The right term

is "population",

>>>> which

>>>>> means a set of genes. And populations vary continuously in

the

>> Old

>>>>> World and the Americas as well.

>>>>>

>>>>>

>>>>>

>>>>> Regards,

>>>>>

>>>>> Omar Vega

>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist"  
>> wrote:  
>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
>  
>>>> wrote:  
>>>>>  
>>>>>> This is a fallacy. Please provide evidence that such a  
race  
>>>> exists.  
>>>>>> If your reasoning is as I perceive it, than Puerto  
Ricans,  
>>>>> Mexicans,  
>>>>>> Brazilians, Columbians, Cubans, et al constitute  
a "race."  
> In  
>>>> one  
>>>>> of  
>>>>>> your other posts, you claim there is no validity to the  
> concept  
>>>>> of  
>>>>>> race. Yet, here, you are prepared to not only speak of  
it,  
>> but  
>>>> to  
>>>>>> create, herein, an ENTIRE race based upon it.  
>>>>>>  
>>>>>> The reasoning you have, thusfar, used is unstable.  
>>>>>>  
>>>>>> Regards,  
>>>>>>  
>>>>>> Ken  
>>>>>>  
>>>>>>> Hi,  
>>>>>>>  
>>>>>>>> Southern Europe, Greece, Turkey, the Middle East and  
the  
>>>> North  
>>>>> of  
>>>>>>>> Africa share many genetics. Actually, some have talked  
>> about  
>>>>> the  
>>>>>>>> Mediterranean race. A race different of both Nordics  
and  
>>>>> Blacks,  
>>>>>>> and  
>>>>>>>> intermediate between both groups. Mulatto race? I  
believe  
>> so.  
>>>>>>>>  
>>>>>>>> Regards,  
>>>>>>>>  
>>>>>>>> Omar Vega  
>>>>>>>>  
>>>>>>>>  
>>>>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
>>>>>>>>  
>>>>>>>> wrote:  
>>>>>>>>> Paul wrote:  
>>>>>>>>>  
>>>>>>>>>> "Spain itself is a mestizo/mulatto country, but you  
>> don't  
>>>>>>>> see  
>>>>>>>>> those  
>>>>>>>>>> categorizations used for native Spaniards most of  
whom  
>>>>>>>>> certainly  
>>>>>>>>>> have percentages of black and other non-white  
>> admixture.  
>>>> This  
>>>>> is  
>>>>>>>>> also apparent from physical anthropology and  
genetics."   
>>>>>>>>>  
>>>>>>>>>> Is there any data on Spanish genetic affiliation?  
>>>>>>>>>>  
>>>>>>>>>>> Also, have there been follow-ups to the genetic study  
>>>>>>>>>>> that found Egyptian/Ethiopian genes in the Greeks?  
>>>>>>>>>>>  
>>>>>>>>>>>> And by the way, if you've ever seen CSI: Miami and  
>>>>>>>>>>>> Sofia Milos (who is listed as Greek/Italian)?  
>>>>>>>>>>>>  
>>>>>>>>>>>>  
>>>>>>>>>>>>  
>>>>  
>>>>  
>>  
[http://www.imdb.com/gallery/hh/0590499/IH/0590499/HEADSHOTGOOD.jpg?](http://www.imdb.com/gallery/hh/0590499/IH/0590499/HEADSHOTGOOD.jpg)  
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path=pga  
&path\\_key=Milos,%20Sofia](http://www.imdb.com/gallery/ss/0285879/Ss/0285879/EmmyandSophia.JPG?path=pga&path_key=Milos,%20Sofia)  
>>>>>>>  
>>>>>>>  
>>>>>>> She looks very mixed-race, almost "biracial".  
>>>>>>>  
>>>>>>> Alex

| 16457|2005-03-28 15:46:44|anthony clements|Re: Why Egypt and not Nigeria?|

We must remember "POWER" is the number ONE obsession of the European moreso than even beauty though there is an abundance of that in the African stock.

◆  
The European is obsessed with pure Black because he sees dominion in that.  
He knows through science that Black genes/features are dominant genes.

◆  
i.e the notion that you can take two Black people and make a "white" baby but you can never take two white people and make a Black baby.

◆  
Their blue eyes are inferior when it comes to darker colors.....as well as subsequently all their features!◆

◆  
Someone once said the sun isn't◆a friend of white features...their skin mimics that of reptilian when the sun hits it.

◆  
Whereas melanin is basically sun-light itself in solid form.

◆  
So this is a source of grief for the white man as well cuz

◆  
How is that God would make the "ugliest" people on earth the STRONGEST genes with a strength that if left to it's own devices would turn the world of peoples into some degree or shade◆Black?

◆  
Apparently God himself created darker skins with an intent that their "ugly" features be the dominant over the weak "pretty" features!  
There can be no "beauty" of yours to see◆if you don't exist.

◆  
They are not consumed by anyones beauty anyway they are consumed by power!  
Black is power!

And the lighter the skin becomes the weaker the genetic line becomes.

◆  
BLACK is strenth as well as Beauty!

They praise Angelina Jolies lips on here face clue: Is that "feature" then "ugly" as you suggest Omar or is it that◆that feature is envied....and why oh why would a◆Black feature be envied UNLESS it is seen as attractive?

◆  
J-Lo's but....on her it is suddenly praised...another unattractive or "ugly" Black "feature" that is the toast of the confused European.

◆  
I want to emphasize these are Black "features" apart from the Black "person" but you are trained to believe that Black "features" are ugly when it is exactly those features that they want on their own bodies!

◆  
And what's with all the boob jobs in Hollywood?

That is typically an African feature as well if it is "ugly" or unattractive why EVERY female in Hollywood looking to make their breasts bigger while sisters are saying "here have some of mine dammit?"

◆  
I'm not gonna even go there with the◆Black mans penis obsession this "feature" is the epitome of envy.◆ To the point that when they lyched us they would do all sorts of◆demented things with our penises◆even take em home as "trophies"◆If I'm not mistaken...◆

◆  
Our Strength◆is partly why we as a race were taken to make these Americas fit for the weaker diseased Europeans....but they could never give us that credit so they had to demean us in the process but I think what is even more insidious is they trained the "Omars" of the world to actually believe that THEY themselves (Europeans) honestly think that we are "ugly"

◆  
So Omar thinks they are actually going to uphold our beauty on the TV where all the other races can be influenced to◆think the Black man as inferior when the◆truth is White is inferior genetically speaking!

◆  
NO that is the reason why they absolutely DON'T broadcast the African in a positive light an inundate us not with Black or even Spanish faces as much as THEIR OWN images on TV and most media so we start to think what we "see" is dominating and beautiful...

◆  
Black man don't need a TV to dominate it happens naturally!

◆  
So Bye Bye Caucasian nature will eat you up and spew out another DARKER people.

◆  
Well of course if your apartheids will keep your weak genes intact for very long!

◆  
Peace

anthony clements wrote:

"Some have strong features, some have very nice features." Omar Vega.

◆  
I took note of that comment too Gloria....I let that one slide but Omar is truly on a role dropping all these off colored remarks◆and then taking some "noble"◆position on them...

◆  
We become better at the Europeans deception than he is with this rhetoric and tripe..well that's what we been trained to do..... wake up!

◆  
Omar try not using the derogatoy language YOURSELF I think it starts to speak to YOUR ideas more than those which you are pinning onto the European.

◆  
But then again that speaks to how YOU as Latinos really feel as well...you been trained to throw these remarks as if they are "true"

◆  
Meanwhile the European is in the Caribbean chasing down the BLACKEST of the Black while you here talking assinine bullcrap you been taught to think...

◆  
Trust me they want YOU to think we are ugly so they don't feel as ugly themselves it's clever because then you ...being lighter begin to believe YOU must be "pretty" as the white man who "hates" BLACK...

◆  
Watch your OWN words Omar that is all I'm saying bro yo slip is showing dear heart!

◆  
Peace

"Emeagwali, Gloria (History)" wrote:



"Some have strong features, some have very nice features." Omar Vega.

What are these very 'nice' features that you are talking about?  
The eurocentric definition of 'nice'? (How come you did not talk about 'weak' features.)

GE

-----Original Message-----

From: Omar E. Vega [mailto:oevega@yahoo.com]  
Sent: Wednesday, March 23, 2005 1:24 PM  
To: Ta\_Seti@yahooogroups.com  
Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?

>  
> If you were a native of south America on the other hand, not many  
> Caucasians would find you familiar.♦ I have never seen you so I  
> cannot judge your appearance.♦ Do you consider yourself European or  
> White?♦ If not, what distinguishes you from White society?  
>

I consider myself Chilean, not european. You have to realize that Latin America is not considered part of the west by many. How come we could identify with europeans.

There are several kinds of natives in south america. Some are dark, some are not. Some have strong features, some have very nice features. The ones of my country look oriental. And many of them could pass easily as dark spaniards. So, the mixtures of both group may look "european", but it's native as well.

And I don't consider myself white at all. I believe only germans should be called whites. They are the most racist people, after all. Although some "valkiries" look pretty :)

And I'll tell you a secret. I don't like germanic people very much.

Regards,

Omar Vega

Yahoo! Groups Links

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---

Do You Yahoo!?

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<http://mail.yahoo.com>

[ 16458]2005-03-28 17:00:48|noirfist|Re: This new format is driving me nuts|  
Dig it, Bro. Anthony...

And I'll add this, also not mincing words...The basis of what the so-called Latino calls Latin culture, particularly his religion, dance, sexual allure (from Eurocentric view point) is nothing other than the AFRICAN component. The song "La Bamba" has its roots in this AFRICAN component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA, BAILE DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO LATIN AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS of Puerto Rico who have preserved aspects of AFRICAN culture there, are a reminded of the LIE being perpetuated that there is a "Latino race," a race unto itself, full of mixed black people who basically have no "real" allegiance to mother AFRICA.

The "Morenas" wide hips and luscious lips all owe a priceless dept. to the land of CHOCOLATE! I am proud to be a HERSHEY! And I am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I OFTEN MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC FASCINATION/LOVE AFFAIR WITH "DARK, RICH CHOCOLATE")...!

Peace,

Kid Snickers

— In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), anthony clements wrote:

> "Although usually people consider that Black features are ugly.

> *That's why Blacks and Brown peoples are excluded from TV. That must change...."*

>  
> *Omar Don't buy into the above notion not even enough to speak it*

*use your common sense and dissect what you said up there for one minute so as you might know it is not something that needs your repeating.*

>  
> *THINK for a minute...Black/dark skinned peoples are typically made*

*lowly by the European mindset. basically according to this mindset that is not limited to the European mind though it is a European mindset...Black is the color of those that are primitive or savage, only part human in need of the Europeans subduing, control, educating, betterment, and all that..*

>  
> *Which is crazy because as you know writing mathematics, science,*

*philosophy, religion, architecture, astronomy, astrology, government etc all began on the continent of the Black skinned peoples called Africa, which has been suggested gives direct association with the Black mans uniquely strong quality of hair which no other peoples on earth for the most part have...less they been took a dipped in that cantankerous and domineering gene swimming pool of the Black mans STRONG essence.*

>  
> *Do you think for one minute that this Eurocentric mindset is going*

*to try to single out any of the myriad of starkly breathtaking beautiful BLACK males or females he could find on any square inch of this globe?*

>  
> *The answer is most definitely NO Omar and you can figure out why I*

*think.*

>  
> *Now the flipside of this is do you think the Eurocentric mindset*

*is going to display it's objectives and goals in any iota of a negative light?*

>  
> *Hell fuckin NO! They are going to search high and low under every*

*crack and crevice for some unusually fair looking CAUCASIAN and CAUCASIAN-LIKE face you can possibly find many times they will look for those who have lips, butts and bodies like you know who ...the Black man/woman so even when they do seek the creme de la creme of their bunch this subject most likely will have noticeably uncommon European looks...*

>  
> *And may we not forget the desperate longing for non European skin*

*tones that ever elusive "tan" they seek so furiously and rigorously these all originate from the white skins coveting the Black mans remnants..*

>  
> *It took me a while to realize the white man actually sees beauty*

*not only in the black mans features but it is the Black mans SKIN COLOR which enfurates the white mind...when they look at us our features are not the weight of their jealousy in comparison to our luxurious rich dark STRONG sun kissed and blessed COLOR!*

>  
> *I'm sure you are familiar with Herodotus description of the Blacks*

*that he witnessed....I believed he called us by our true name...GODS. I recall him using other terms like tall dark and built like brick houses and what not.*

>  
> *This honest man saw exactly what the white man sees when he looks*

*at us ORIGINALITY and when you see a product that bears ORIGINALITY you see THEE ORIGINAT-OR in that creation and you may deduce the originator I speak of and that is the Almighty him/herself?*

>  
> *In my older years I try not to mince my words anymore I like to*

*make it clear as possible and plain ...someone once joked "modesty is a waste of time"...sometime it IS!*

>  
> *So you see Omar it is all part of the delusion of the Europeans web*

*of lies.*

>

*that the white man LOVES so dangerously that is the BLACK man.*

 $\alpha$ 

*not*

of

*Germanic,*

*anyone*

*ugly.*

 $\alpha S$ 

> the people that appear on TV and in the commercials.  
>  
> Haiti is not an Iberian country, but French-African. That does not  
> means we can't be friend of them and we are. Also we have friendly  
> relations with british-caribbean countries as well.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "biblical12" wrote:  
>  
>  
>  
> > In the Hispanic world, they have a tendency to downplay that  
> African-  
> > ness. They desire to "mejorar la raza" - better the race through  
> > interracial marriage alway marrying lighter. Hence,  
> > when most Black Hispanic men "make it", there is an unwritten  
> custom  
> > to try to get a lighter skinned woman if not White. Although, let

> me  
> > say that things are improving in terms of Blacks being invisible  
> in  
> > Latin American media. The Telemundo Network recently bought by

NBC,

> > has put many Black Hispanic women on air as anchorwomen and  
> > newsreporters. Before, that was unheard of. There has been more  
> > Blacks in las novelas (soap operas) especially from Brazil and  
> > Colombia. The grandest I've seen was "Xica" about Brazil's  
> Francisca  
> > Da Silva who fought racism from the position as being the wife of

a

> > White aristocrat. In this novela one could see the Blacks in the  
> > quilombos (runaway slave states). The quilombos of Brazil were

large

> > and powerful.  
> >  
> >  
> >  
> > I know from just being here in Nueva York that Ecuador, Colombia,  
> > Venezuela, Bolivia and Peru have Black populations that are very  
> > interesting. Colombia was a major landing spot for  
> > people of African descent. These countries tend to have mostly  
> Black  
> > soccer teams that are expected to represent them every four years  
> in  
> > the World Cup matches. Peru's Susana Baca has brought it's

African

> > culture to the fore.  
> >  
> > [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
> > [http://www.afropop.org/explore/artist\\_info/ID263/Susana%20Baca](http://www.afropop.org/explore/artist_info/ID263/Susana%20Baca)  
> > <http://www.brazil-brasil.com/cvroc95.htm>  
> >  
> > [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
> >  
> > [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
> >  
> > <http://www.telemundo.com/noti/index.html>  
> >  
> > [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://www.gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
> >  
> > As we speak of these countries established by Simon Bolivar, we  
> must  
> > not forget Haiti. While Simon Bolivar, el Liberador, was in Haiti  
> he  
> > was urged by those Blacks to liberate the slaves when liberating  
> each  
> > country and most of the countries in Latin America were freed by  
> > armies full of Blacks including Mexico!!!  
> >  
> > <http://www.crystalbeach.com/history.htm>  
> >  
> > I could go on and on. But let's get back to Africa if possible

and

> > I'll try not to post.  
> >  
> >  
> >  
> >  
> > Vaya Con Dios/ Go With God,  
> > Charles  
>  
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| 16459|2005-03-28 18:45:06|Omar E. Vega|Re: This new format is driving me nuts|  
Ha!

*Latin music of Black influence is important, no doubt, but is not the only one at all!*

*Do you know Andean music? That's indian!!*

*Do you know Flamenco? That's gypsy!*

*Do you know the Latin Rock? That's european!*

*Do you know charro Music? That's mestizo!*

*Sorry fellow. Latin America is a complex continent with several races. We don't like reductionism. Saying that only one group is able to do things is like the idea of the Superior Race or Master Race. The germans believe in the superior german race; in here it seems you believe in the superior black race. Forget it.*

*Latin America is more than just a single race. Is the result of the sinergy of three majoritary races, plus dozens of minority ones.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>  
> Dig it, Bro. Anthony...  
>  
> And I'll add this, also not mincing words...The basis of what the so-  
> called Latino calls Latin culture, particularly his religion, dance,  
> sexual allure (from Eurocentric view point) is nothing other than the  
> AFRICAN component. The song "La Bamba" has its roots in this AFRICAN  
> component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA, BAILE  
> DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO LATIN  
> AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS of  
> Puerto Rico who have preserved aspects of AFRICAN culture there, are  
> a reminded of the LIE being perpetuated that there is a "Latino  
> race," a race unto itself, full of mixed black people who basically  
> have no "real" allegiance to mother AFRICA.  
>  
> The "Morenas" wide hips and luscious lips all owe a priceless debt.  
> to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
> am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I OFTEN  
> MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC FASCINATION/LOVE  
> AFFAIR WITH "DARK, RICH CHOCOLATE")...!  
>  
> Peace,  
>  
> Kid Snickers  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
  
> wrote:  
> > "Although usually people consider that Black features are ugly.  
> > That's why Blacks and Brown peoples are excluded from TV. That must  
> change...."  
> >  
> > Omar Don't buy into the above notion not even enough to speak it  
> > use your common sense and dissect what you said up there for one  
> > minute so as you might know it is not something that needs your  
> > repeating.  
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> > THINK for a minute...Black/dark skinned peoples are typically made  
> > lowly by the European mindset. basically according to this mindset  
> > that is not limited to the European mind though it is a European  
> > mindset...Black is the color of those that are primitive or savage,  
> > only part human in need of the Europeans subduing, control,  
> > educating, betterment, and all that..  
> >  
> > Which is crazy because as you know writing mathematics, science,  
> > philosophy, religion, architecture, astronomy, astrology,  
> > government

[illegible]

>>  
>> Blacks are usually better soccer players than other peoples, so  
if  
> a  
>> country have, let's say, 5% of Blacks, you bet most their players  
>> would be Blacks. So seeing the international soccer games is a  
good  
>> indicator of which countries have black minorities.  
>>  
>> But Blacks are not the only peoples of Latin America. You should  
> not  
>> forget that, because it is unfair to the other ethnic groups.  
>> Specially natives. Natives, whites and mestizos form the majority  
> of  
>> people that lives in Latin America, by far.  
>>  
>> The "mejorar la raza" idea is actually very true. In Latin  
America  
>> for long time, Blacks -and also brown people of european and  
indian  
>> backgrounds- have been considered uglier than blond people.  
> Germanic,  
>> nordic, and white-american immigrants are very welcome in Latin  
>> America and sometimes have even more privileges than locals.  
During  
>> the whole XIX and part of the XX, millions of europeans were  
brough  
>> to "improve the race". They are the ones that appear on TV.  
>>  
>> Blacks are considered as intelligent and morally capable than  
> anyone  
>> else. Although usually people consider that Black features are  
> ugly.  
>> That's why Blacks and Brown peoples are excluded from TV. That  
must  
>> change because is really ridiculous. And that discrimination  
affect  
>> not only Blacks but most of the Hispanic peoples as well.  
>>  
>> I tell you, not even the upper class in our countries is as white  
> as  
>> the people that appear on TV and in the commercials.  
>>  
>> Haiti is not an Iberian country, but French-African. That does  
not  
>> means we can't be friend of them and we are. Also we have  
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>> relations with british-caribbean countries as well.  
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>> Omar Vega  
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>>> interracial marriage always marrying lighter. Hence,  
>>> when most Black Hispanic men "make it", there is an unwritten  
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>>> and powerful.  
>>>  
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>>> I know from just being here in Nueva York that Ecuador,  
Colombia,  
>>> Venezuela, Bolivia and Peru have Black populations that are  
very  
>>> interesting. Colombia was a major landing spot for  
>>> people of African descent. These countries tend to have mostly

*Omar Vega*



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>

> Greetings,

>

> It is here, that Omar Vega reveals his White Supremist beliefs. In fact, most of us, who have been raised in Western environments, have

> been adversely effected by this ideology.

>

> When Omar says "strong" and "nice," he fails to see the inherent

> subjective analysis implicit in such an analogy. One should, thus,

> ask: "Strong/nice?" Relative to what. I can just imagine Africans,

> who clearly have more in common, in appearance, than they do with non-

> Africans, or any non-European peoples, for that matter, walking

> around evaluating the physical features of their Ancestral group

> as: "Man, you sure have some fine features [as in 'thin/aquiline']

> noses, thin lips, strong jaw, straight hair, fair skin," or "Girl,

> you're features are ruff."

>

> It is from the above, that African-Americans adopted the white

> supremacist notion of loving Caucasian type hair as "Good Hair," and

> European features as "pretty" features, and why every African-

> American will stretch the truth of any mixture of African and non-

> African gene pools beyond what is historically impossible while,

> simultaneously, ABSOLUTELY denying/downplaying their clearly

African

> ancestry.

>

> The above is most abundant in early to mid-twentieth

anthropological

> works on the subject.

>

> This is how Omar's comment is to be viewed.

>

> Thanks,

>

> Ken

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)"

> wrote:

>> "Some have strong features, some have very nice

>> features." Omar Vega.

>>

>>

>> What are these very 'nice' features that you are talking about?

>> The eurocentric definition of 'nice'? (How come you did not talk

>> about 'weak' features.)

>>

>> GE

>>

>>

>> -----Original Message-----

>> From: Omar E. Vega [mailto:oevega@y...]

>> Sent: Wednesday, March 23, 2005 1:24 PM

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

>> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?

>>

>>

>>

>>>

>>> If you were a native of south America on the other hand, not many

>>> Caucasians would find you familiar. I have never seen you so I

>>> cannot judge your appearance. Do you consider yourself

European

> or

>>> White? If not, what distinguishes you from White society?

>>>

>>>

>> I consider myself Chilean, not european. You have to realize that

>> Latin America is not considered part of the west by many. How

come

> we

>> could identify with europeans.

>>

>> There are several kinds of natives in south america. Some are

dark,

>> some are not. Some have strong features, some have very nice

>> features. The ones of my country look oriental. And many of them

>> could pass easily as dark spamiards. So, the mixtures of both

group

>> may look "european", but it's native as well.

>>

>> And I don't consider myself white at all. I believe only germans

>> should be called whites. They are the most racist people, after

all.

>> Although some "valkiries" look pretty :)

>>

>> And I'll tell you a secret. I don't like germanic people very

much.

> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> >  
> > Yahoo! Groups Links

| 16461|2005-03-28 18:47:44|Omar E. Vega|Re: Why Egypt and not Nigeria?|  
As the matter of fact, I was talking about Hispanic media and  
commercials. And why not Black, Indians, Mulatto or Mestizo people  
appear there, just Swedish people.

As the matter of fact, in our countries the media and publicity don't  
show real people at all. That's the point.

And my people is guilty as well, because they preffer fantasies to  
see themselves on the mirrow.

Not a PERSONAL oppinion, though. Somebody asked why Latino TV was "so  
white" and I express the criteria the directors have. There is a  
weird feed-back between the public and the media that force the  
system to show just blondies.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)"  
wrote:

> "Some have strong features, some have very nice  
> features." Omar Vega.  
>  
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> What are these very 'nice' features that you are talking about?  
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>  
> GE  
>  
>  
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> From: Omar E. Vega [mailto:oevega@y...]  
> Sent: Wednesday, March 23, 2005 1:24 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] Re: Why Egypt and not Nigeria?  
>  
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>  
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>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
>

>  
>  
>  
>  
>  
>  
>  
> Yahoo! Groups Links

| 16462|2005-03-28 18:52:08|Omar E. Vega|Re: This new format is driving me nuts|  
Hey, Hey, Hey,

*Don't beat me up! I just repeat like parrot what MEDIA and some  
PEOPLE say.*

*It's not my PERSONAL oppinion. OK.*

*If you ask ME, I have to say that Black Women are a lot more  
attractive that regular white, mestizo, and native women. Black women  
usually are taller than mestizo, native and souther european, and  
have a better shape that other women.*

*I just tell the prejudices that are alive in the Hispanic mentality.  
Specially with the Media and TV. In the Hispanic countries you will  
find that discrimination does not goes in schools, works, and sucess.  
People can do whatever they likes, and live wherever they can. But  
there is discrimination on the media. There prejudice is alive an  
well. There still exist the idea that beauty means nordic-looking.*

*That is the reason why most models are blondies. And most people that  
do public relation and that appear on TV.*

*And I also explain to you that most brown and light-brown people are  
discriminated as well, regardless of race. If a lady does not look  
like Xuxa, the options for being on commercials are thin.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
wrote:

> Thank you Paul, true!  
>  
> I got a little beside myself and you help me to re-focus.  
> And I do that in a question to Omar:  
>  
> If our "features" were considered SO "ugly" as you say "people

think"

>  
> Then WHY does the white man covet them so much?  
>  
> Our lips, hair, color, asses, penises, breasts!  
>  
> If the white man TRULY thought our features are "UGLY"  
>  
> Tell me why does he want these features for himself?  
> Wouldn't UBLY features make you UGLY as well?  
>  
> NO NO NO Omar You fall TOO easily for the hype and that is why we

*argue you down like we do you don't realize you are like a minion for  
the Europeans lies bro...you don't even see what you are saying by  
even "suggesting" in YOUR own words that we are "ugly".*

>  
> Think for a minute Omar if you as a caucasian thought anything on

*my body was "ugly" would you try to copy ANYTHING?*

>  
> I mean Ugly is ugly ain't it?  
>  
> When I look at a monster I don't say to myself that monster sho is

*ugly BUT if I had that monsters lips I'd sho be pretty?*

>  
> NO THINK Omar ....you don't disect from a picture of ugliness in

*order to in any way be associated with what you consider UGLY PERIOD!*

>  
> If you do you are twisted and really quite confused would you say?  
>  
> So back to your groundbreaking statement about "they" don't want us

*on TV cuz we ugly" etc NO Omar they don't want us on TV cuz the TRUTH  
is our BEAUTY..*

>  
> YES our BEAUTY OUTSHINES THEIRS and they simply cannot have that

when they are trying to partray us in the most un appealing light as possible ESPECIALLY on TV don't you get it?

- >
- > Or are you too busy in adoration of your European looks to see truth?
- >
- > This is NO lie what I'm about to say my co-worker just called me he

is just getting back from a Dominican Republic vacation....his work phone number is 212-909- 6527 (for Omar only)

- >
- > I challenge anyone to call my co-worker Wayne and ask him to repeat

what he just finished being in awe on the phone with me about..

- >
- > The white "vacationers" there were not interested in the "tan &

pretty" women there..

- >
- > my co-worker was trying to pick his jaw of the flaw because he saw

white men walking ever so proudly down the streets with these supposed

- >
- > "UGLY" BLACK WOMEN they could pick up at the pick up joint...
- > My co-worker couldn't believe it he called me here at work he was

so shocked..

- > Even he thought by comparison that the lighter European women

would be the target ...He is Black and he was shocked....he said the women looked African...and they were actually Haitians in DR being sought after by the WHITE vacationers who walked as if they had Queens by their sides...well that's because these type of women are the original Queens of the earth The "BLACK & UGLY" ones...

- >
- > On that note Omar what do you think of the Black Madonnas all around

Europe do you think they would pay homage to this UGLY featured Black women?

- >
- > Subsequently for the guys...products of the "UGLY" Black

women ....I don't think so more like beautiful Black MEN as well just taboo to say it LOUD!

- >
- > I have no reason to lie cuz my mouth too damn big as it is...
- >
- > Call him tomorrow if you need his name is Wayne he'll be back to

work tomorrow I challenge Omar to stand up to actual truth!

- >
- > Bro they don't think we ugly actually it is the exact opposite.
- >
- > Perhaps they programmed YOU to think this way Omar but that only

covers up what they TRULY feel in their bones bro.

- >
- > Peace
- >
- >
- >
- >
- >
- >
- > Paul Kekai Manansala wrote:
- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements

- > wrote:
- >
- > >so even when they do seek the creme de la creme of their bunch

this

- > subject most likely will have noticeably uncommon European looks...
- >
- >
- >
- > That's true of many cultures, I think. "Exotic" looks even among

their

- > own are considered attractive. The main difference is that

Europeans

- > will often fiercely deny any possibility of admixture in the origin

of

> these features. At the same time, anything different in other races

is

> automatically seen as evidence of mysterious lost white male

culture-

> bearers.

>

> Regards,

> Paul Kekai Manansala

>

>

>

>

>

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| 16463|2005-03-28 18:53:34|Omar E. Vega|Re: This new format is driving me nuts|  
Hi Friend,

I totally agree with you. That's a stupid attitude but that's what is  
the minds of TV producers and advertisers of Latin America.

And it does not only affect Black people as you may believe. It  
affects every single individual that is not blondy blue eyed and  
nordic looking. That is, the 99% of the Hispanic population.

Look, Southern Europeans have dark eyes and hair. Most don't fit.  
Native Americans don't fit either, not Asians. So most of our people  
is not reflected in the propaganda.

That's racism of the media. And that is present in the whole Latin  
America, even in countries where blond peoples are quite a few.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements  
wrote:

> "Although usually people consider that Black features are ugly.

> That's why Blacks and Brown peoples are excluded from TV. That must

change...."

>

> Omar Don't buy into the above notion not even enough to speak it

use your common sense and dissect what you said up there for one  
minute so as you might know it is not something that needs your  
repeating.

>

> THINK for a minute...Black/dark skinned peoples are typically made

lowly by the European mindset. basically according to this mindset  
that is not limited to the European mind though it is a European  
mindset...Black is the color of those that are primitive or savage,  
only part human in need of the Europeans subduing, control,  
educating, betterment, and all that..

>

> Which is crazy because as you know writing mathematics, science,

philosophy, religion, architecture, astronomy, astrology, government  
etc all began on the continent of the Black skinned peoples called  
Africa, which has been suggested gives direct association with the  
Black mans uniquely strong quality of hair which no other peoples on  
earth for the most part have...less they been took a dipped in that  
cantankerous and domineering gene swimming pool of the Black mans  
STRONG essence.



>  
> Blacks are usually better soccer players than other peoples, so if

a

> country have, let's say, 5% of Blacks, you bet most their players  
> would be Blacks. So seeing the international soccer games is a good  
> indicator of which countries have black minorities.  
>  
> But Blacks are not the only peoples of Latin America. You should

not

> forget that, because it is unfair to the other ethnic groups.  
> Specially natives. Natives, whites and mestizos form the majority

of

> people that lives in Latin America, by far.  
>  
> The "mejorar la raza" idea is actually very true. In Latin America  
> for long time, Blacks -and also brown people of european and indian  
> backgrounds- have been considered uglier than blond people.

Germanic,

> nordic, and white-american immigrants are very welcome in Latin  
> America and sometimes have even more privileges than locals. During  
> the whole XIX and part of the XX, millions of europeans were brough  
> to "improve the race". They are the ones that appear on TV.  
>  
> Blacks are considered as intelligent and morally capable than

anyone

> else. Although usually people consider that Black features are

ugly.

> That's why Blacks and Brown peoples are excluded from TV. That must  
> change because is really ridiculous. And that discrimination affect  
> not only Blacks but most of the Hispanic peoples as well.  
>  
> I tell you, not even the upper class in our countries is as white

as

> the people that appear on TV and in the commercials.  
>  
> Haiti is not an Iberian country, but French-African. That does not  
> means we can't be friend of them and we are. Also we have friendly  
> relations with british-caribbean countries as well.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:  
> >  
> >  
> > In the Hispanic world, they have a tendency to downplay that  
> African-  
> > ness. They desire to "mejorar la raza" - better the race through  
> > interracial marriage always marrying lighter. Hence,  
> > when most Black Hispanic men "make it", there is an unwritten  
> custom  
> > to try to get a lighter skinned woman if not White. Although, let  
> me  
> > say that things are improving in terms of Blacks being invisible  
> in  
> > Latin American media. The Telemundo Network recently bought by

NBC,

> > has put many Black Hispanic women on air as anchorwomen and  
> > newsreporters. Before, that was unheard of. There has been more  
> > Blacks in las novelas (soap operas) especially from Brazil and  
> > Colombia. The grandest I've seen was "Xica" about Brazil's  
> Francisca  
> > Da Silva who fought racism from the position as being the wife of

a

> > White aristocrat. In this novela one could see the Blacks in the  
> > quilombos (runaway slave states). The quilombos of Brazil were

large

> > and powerful.  
> >  
> >  
> >  
> > I know from just being here in Nueva York that Ecuador, Colombia,  
> > Venezuela, Bolivia and Peru have Black populations that are very  
> > interesting. Colombia was a major landing spot for  
> > people of African descent. These countries tend to have mostly  
> Black

> > soccer teams that are expected to represent them every four years  
> in  
> > the World Cup matches. Peru's Susana Baca has brought it's

African

> > culture to the fore.  
> >  
> > <http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL>  
> >  
> > [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%20Baca](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)  
> >  
> > <http://www.brazil-brasil.com/cvroct95.htm>  
> >  
> > [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
> >  
> > [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
> >  
> > <http://www.telemundo.com/noti/index.html>  
> >  
> > [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
> >  
> > As we speak of these countries established by Simon Bolivar, we  
> must  
> > not forget Haiti. While Simon Bolivar, el Liberador, was in Haiti  
> he  
> > was urged by those Blacks to liberate the slaves when liberating  
> each  
> > country and most of the countries in Latin America were freed by  
> > armies full of Blacks including Mexico!!!  
> >  
> > <http://www.crystalbeach.com/history.htm>  
> >  
> > I could go on and on. But let's get back to Africa if possible

and

> > I'll try not to post.  
> >  
> >  
> >  
> >  
> > Vaya Con Dios/ Go With God,  
> > Charles  
>  
>  
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| 16464|2005-03-28 22:50:13|anthony clements|Re: This new format is driving me nuts|  
" Ha" ????

◆  
Oh what happened to "Hi friend" ◆ and all that patronizing BULL?

◆  
yeah whatever Omar...YOU are the one who continues to drop the off-color remarks and then want us to sit back and agree wit that? baby boy you come up in here struttin yo stuff and then get mad when we do the same???

◆  
And YES why don't you admit it... you DO believe in some superior Latino "race" don't you?  
After all "the world will soon become Latino right?" Ain't you the one who said that?

◆  
Kinda grand pompous idea you think sound a littel superior you think?

◆  
OH It's Ok for you to trumpet YOUR likeness and not be a "Nazi" but when we do it theres a problem?

◆  
Did you not say that Blacks have strong "features" but Europeans have "nice" features?  
A little mouth piece for the white man and don't even KNOW IT????

◆  
Did YOU say that Black features are thought of as "ugly" and that's why they are not displayed on TV?

◆  
DIDNT You?????? you over self glorified◆half negro!



♦  
 Cuz you ain't white though you believe their features make you so ....white man may think you ♦cute but he don't think you quite cut the mustard to be on level with him that's why I say self glorified!!!  
 ♦  
 And you AINT gonna come up in here and make US think you are better ♦ wit out gettin a taste of some Black pride thrown in yo face!  
 ♦  
 It don't taste so good when it come back at ya do it Omar?  
 ♦  
 No we supposed to be quiet as you subtly degrade Blacks wit your back handed compliments and off colored remarks as if you don't know what the hell your're saying so blind to your own "superior" notions of your own "race"?  
 ♦  
 You say you want to hear all there is to know about African KMT culture but all you talkin about seems to stray all over the godamn map ....andean, gypsy, indian, Latin etc etc are you here to learn or to try and compare who is more influencial if you ♦ want to hear so much why your mouth keep movin?  
 ♦  
 How come you got SO much to say when you want "to hear all I know about KMT?"  
 ♦  
 you need to shut up and listen or ♦ask questions rather than preach about how we all gonna be Latino ...comprende?  
 ♦  
 Cuz it seem like you want to speak more than listen padre and you ain't speakin about African KMT.  
 ♦  
 peace "friend"  
 ♦

"Omar E. Vega" wrote:

Ha!

Latin music of Black influence is important, no doubt, but is not the only one at all!

Do you know Andean music? That's indian!!

Do you know Flamenco? That's gypsy!

Do you know the Latin Rock? That's european!

Do you know charro Music? That's mestizo!

Sorry fellow. Latin America is a complex continent with several races. We don't like reductionism. Saying that only one group is able to do things is like the idea of the Superior Race or Master Race. The germans believe in the superior german race; in here it seems you believe in the superior black race. Forget it.

Latin America is more than just a single race. Is the result of the sinergy of three majoritary races, plus dozens of minority ones.

Regards,

Omar Vega

--- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:

>  
 > Dig it, Bro. Anthony...  
 >  
 > And I'll add this, also not mincing words...The basis of what the  
 so-  
 > called Latino calls Latin culture, particularly his religion,  
 dance,  
 > sensual allure (from Eurocentric view point) is nothing other than  
 the  
 > AFRICAN component. The song "La Bamba" has its roots in this  
 AFRICAN  
 > component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA, BAILE  
 > DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO LATIN  
 > AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS of  
 > Puerto Rico who have preserved aspects of AFRICAN culture there,  
 are  
 > a reminded of the LIE being perpetuated that there is a "Latino  
 > race," a race unto itself, full of mixed black people who basically  
 > have no "real" allegiance to mother AFRICA.  
 >  
 > The "Morenas" wide hips and luscious lips all owe a priceless dept.  
 > to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
 > am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I OFTEN  
 > MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC  
 FASCINATION/LOVE  
 > AFFAIR WITH "DARK, RICH CHOCOLATE")...!  
 >  
 > Peace,  
 >  
 > Kid Snickers ♦  
 >  
 > --- In Ta\_Seti@yahoogroups.com, anthony clements  
 > wrote:  
 > > "Although usually people consider that Black features are ugly.  
 > > That's why Blacks and Brown peoples are excluded from TV. That  
 must  
 > change...."  
 > > ♦  
 > > Omar Don't buy into the above notion not even enough to speak it  
 > > use your common sense and dissect what you said up there for one  
 > > minute so as you might know it is not something that needs your  
 > > repeating.  
 > >  
 > > THINK for a minute...Black/dark skinned peoples are typically  
 made  
 > > lowly by the European mindset. ♦ basically according to this mindset  
 > > that is not limited to the European mind though it is a European  
 > > mindset...Black is the color of those that are primitive or savage,

> only part human in need of the Europeans subduing, control,  
> educating, betterment, and all that..  
>  
>> Which is crazy because as you know writing mathematics, science,  
> philosophy, religion, architecture, astronomy, astrology,  
government  
> etc all began on the continent of the Black skinned peoples called  
> Africa, which has been suggested gives direct association with the  
> Black mans uniquely strong quality of hair which no other peoples  
on  
> earth for the most part have...less they been took a dipped in that  
> cantankerous and domineering gene swimming pool of the Black mans  
> STRONG essence.  
>  
>> Do you think for one minute that this Eurocentric mindset is  
going  
> to try to single out any of the myriad of starkly breathtaking  
> beautiful BLACK males or females he could find on any square inch  
of  
> this globe?  
>  
>> The answer is most definately NO Omar and you can figure out why  
I  
> think.  
>  
>> Now the flipside of this is do you think the Eurocentric mindset  
> id going to display it's objectives and goals in any iota of a  
> negative light?  
>  
>> Hell fuckin NO! They are going to search high and lo under every  
> crack and crevice for some unusually fair looking CAUCASIAN and  
> CAUCASIAN-LIKE face you can possibly find many times they will look  
> for those who have lips, butts and bodies like you know who ...the  
> Black man/woman so even when they do seek the creme de la creme of  
> their bunch this subject most likely will have noticeably uncommon  
> European looks...  
>  
>> And may we not forget the desperate longing for non European skin  
> tones that ever elusive "tan" they seek so furiously and rigorously  
> these all originate from the white skins coveting the Black mans  
> remnants..  
>  
>> It took me a while to realize the white man actually sees beauty  
> not only in the black mans features but it is the Black mans SKIN  
> COLOR which infuriates the white mind...when they look at us our  
> features are not the weight of their jealousy in comparison to our  
> luxurious rich dark STRONG sun kissed and blessed COLOR!  
>  
>> I'm sure you are familiar with Herodotus description of the  
Blacks  
> that he witnessed....I believed he called us by our true  
> name...GODS.💎 I recall him using other terms like tall dark and  
built  
> like brick houses and what not.  
>  
>> This honest man saw exactly what the white man sees when he looks  
> at us ORIGINALITY and when you see a product that bears ORIGINALITY  
> you see THREE ORIGINAT-OR in that creation and you may deduce the  
> originator I speak of and that is the Almighty him/herself!  
>  
>> In my older years I try not to mince my words anymore I like to  
> make it clear as possible and plain ...someone once joked "modesty  
is  
> a waste of time"...sometime it IS!  
>  
>> So you see Omar it is all part of the delusion of the Europeans  
web  
> of lies.  
>  
>> He twists EVERYTHING around but don't YOU get it twisted!  
>  
>> The "Latino races" have one race to thank for their darker skins  
> that the white man LOVES so dangerously that is the BLACK man.  
>  
>> Peace  
>  
>>💎  
>  
>>💎  
>  
>>💎  
>  
>>💎  
>  
>>💎  
>  
>>💎  
>  
>>💎  
>  
>> "Omar E. Vega" wrote:  
>  
>>  
>>  
>> Hi Charles,  
>  
>> Well, nobody is saying there are not Blacks in Latin America.  
Many  
> > countries have Black minorities. In the Caribbean they form a  
large  
> > percentages of the populations. In the rest they are minorities  
or  
> > are absent.  
>  
>> Blacks are usually better soccer players than other peoples, so  
if  
> a  
> > country have, let's say, 5% of Blacks, you bet most their players  
> > would be Blacks. So seeing the international soccer games is a  
good  
> > indicator of which countries have black minorities.  
>  
>>  
> > But Blacks are not the only peoples of Latin America. You should  
> not

> > forget that, because it is unfair to the other ethnic groups.  
> > Specially natives. Natives, whites and mestizos form the majority  
> of  
> > people that lives in Latin America, by far.  
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> > The "mejorar la raza" idea is actually very true. In Latin  
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> > for long time, Blacks -and also brown people of european and  
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> > backgrounds- have been considered uglier than blond people.  
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During  
> > the whole XIX and part of the XX, millions of europeans were  
brough  
> > to "improve the race". They are the ones that appear on TV.  
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> > Blacks are considered as intelligent and morally cappable that  
> anyone  
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> >  
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> > means we can't be friend of them and we are. Also we have  
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> > relations with british-caribbean countries as well.  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> > --- In Ta\_Seti@yahooogroups.com, "biblical12" wrote:  
> >  
> >  
> >  
> > > In the Hispanic world, they have a tendancy to downplay that  
> > African-  
> > > ness. They desire to "mejorar la raza" - better the race  
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> > > interracial marriage alway marrying lighter. Hence,  
> > > when most Black Hispanic men "make it", there is an unwritten  
> > custom  
> > > to try to get a lighter skinned woman if not White. Although,  
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> > > say that things are improving in terms of Blacks being  
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> > in  
> > > Latin American media. The Telemundo Network recently bought by  
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> > > has put many Black Hispanic women on air as anchorwomen and  
> > > newsreporters. Before, that was unheard of. There has been more  
> > > Blacks in las novelas (soap operas) especially from Brazil and  
> > > Colombia. The grandest I've seen was "Xica" about Brazil's  
> > Francisca  
> > > Da Silva who fought racism from the position as being the wife  
of  
> > a  
> > > White aristocrat. In this novela one could see the Blacks in  
the  
> > > quilombos (runaway slave states). The quilombos of Brazil were  
> large  
> > > and powerful.  
> > >  
> > >  
> > > I know from just being here in Nueva York that Ecuador,  
Colombia,  
> > > Venezuela, Bolivia and Peru have Black populations that are  
very  
> > > interesting. Colombia was a major landing spot for  
> > > people of African descent. These countries tend to have mostly  
> > Black  
> > > soccer teams that are expected to represent them every four  
years  
> > in  
> > > the World Cup matches. Peru's Susana Baca has brought it's  
> African  
> > > culture to the fore.  
> > >  
> > > [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
> > > [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%20Baca](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)  
> > > <http://www.brazil-brasil.com/cvroct95.htm>  
> > > [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
> > > [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
> > > <http://www.telemundo.com/noti/index.html>  
> > > [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://www.gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
> > >  
> > > As we speak of these countries established by Simon Bolivar, we  
> > must  
> > > not forget Haiti. While Simon Bolivar, el Liberador, was in  
Haiti  
> > he

```

> > > was urged by those Blacks to liberate the slaves when
liberating
> > each
> > > country and most of the countries in Latin America were freed
by
> > > armies full of Blacks including Mexico!!!
> > >
> > > http://www.crystalbeach.com/history.htm
> > >
> > > I could go on and on. But let's get back to Africa if possible
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> > > Vaya Con Dios/ Go With God,
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| 16465|2005-03-29 06:41:24|vandeelen|Re: Another example of African influence in European popular culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

*" and naturally military training. Africa was inviolate for longest time not because of the sun or mosquitoes but because of the striking power of her armies. Recall the legendary bowmen, archers, and cavalry of Garamantes, Ta-Seti, Songhai, Mande, etc. Also, farmer, educator and artist, hunter, fighter, is one and all in the religious envelope of the honorable member of the community. "*

*Unlike western mythology about colonialism, colonialism only took hold with the invention of repeat rifles and howitzers in the late 1870/1880s.*

*It was only then, that West Africa, South Africa, the American West, etc. fully came under western control.*

*Ironically, within forty years, these were the weapons that destroyed the colonial powers themselves, in the trenches of Flanders and France.*

*I think the lesson is that no matter what the technological advantage is, at some point the technology spreads.*

| 16466|2005-03-29 06:47:24|vandeelen|Re: Another example of African influence in European popular culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

*" and naturally military training. Africa was inviolate for longest time not because of the sun or mosquitoes but because of the striking power of her armies. Recall the legendary bowmen, archers, and cavalry of Garamantes, Ta-Seti, Songhai, Mande, etc. Also, farmer, educator and artist, hunter, fighter, is one and all in the religious envelope of the honorable member of the community. "*

*Unlike western mythology about colonialism, colonialism only took hold with the invention of repeat rifles and howitzers in the late 1870/1880s.*

*It was only then, that West Africa, South Africa, the American West, etc. fully came under western control.*

*Ironically, within forty years, these were the weapons that destroyed the colonial powers themselves, in the trenches of Flanders and France.*

*I think the lesson is that no matter what the technological advantage is, at some point the technology spreads.*

| 16467|2005-03-29 06:58:16|cristofori whitakara|Fwd: back to ta-seti|

Attachments :

---

Note: forwarded message attached.

---

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| 16468|2005-03-29 07:10:34|afroerotik@blackplanet.com|Creating a New Community Forum|

*I'm looking for thought provoking articles and stories and contributions about several topics. The Articles will go on an Afroerotik Community Bulletin Board much like a yahoo group format. You should be the original author and own full copyright privileges to the work or be able to provide links and credit to the original authors. They don't have to be academic articles, just thought provoking pieces that share your perceptions and insights. They should however be grammatically correct, spell checked AND case sensitive. Please email articles, stories and contributions to [admin@afroerotik.com](mailto:admin@afroerotik.com).*

*I'm accepting submissions in the following categories.*

**\*Erotic Stories**

*Ebony Erotica*

*Black sexuality in all its beauty, majesty and grace.*

*Interracial Erotica*

*Black and white, Black and red, Black and yellow, Black and brown. Taste the rainbow.*

*Poetry Flowz*

*For the poets to bless us with their words*

**\*Sexuality**

*What's your fantasy?*

*Tell us your innermost secret desires and dreams.*

*Bondage and Discipline*

*Whip me, beat me, call me Kate*

*What's your fetish?*

*Feet, leather, or diapers . . . talk about your kinks here*

*GBLT*

*For the Black Gay, Bisexual, Lesbian, and Transgendered community to share their grievances, thoughts, and desires.*

**\*Relationships**

*Black Love and Romance*

*The best of Ebony Love, share your success stories*

*Relationship Woes*

*If you are having a problem or concern in your relationship, ask for advice or share your story.*

*Dating Ebony Style*

*Single and ready to settle down? Share your frustrations and feelings.*

*Parenting Challenges*

*Maintaining a relationship and raising children to be productive and well adjusted human beings can be quite stressful. Vent here.*

**\*History & News**

*Give Honor, Thanks and Praise*

*To those that came before us, to those that gave their lives so that we might fight on*

*Read All About It*

*Ripped from the headlines . . . Things that shape the plight of African Americans*

*Finger on the Political Pulse*

*Republican, Democrat, Socialist, Anarchist. Vote, protest, lobby and participate.*

**\*Religion & Spirituality**

*The One Most High*

*Discussion of Afrikan centered spirituality and world religions*

*Body, Mind, Spirit Connection*

*Alternative and new age therapies to restore us to a place of collective consciousness*

**\*Health**

*AIDS and the African American Community*

*An ounce of prevention is worth a pound of cure*

*Black Vegetarianism*

*Eat to live, not live to eat. Whole foods, raw foods, live foods and the African American diet*

*Women's Health*

*Fibroids, heart disease, depression and diabetes are killing us in horrifying numbers. Let's heal our bodies and our minds.*

*Men's Health*

*Prostate cancer, homicide, and drug abuse are stalking us like predators.*

*\*Entertainment*

*Music*

*What are you listening to that's moving you that stirs your soul?*

*Hollywood Watchdog*

*Let us know about Black and Indie films that need recognition and mainstream movies that perpetuate stereotypes.*

*The Boob Tube*

*Images of African Americans on the idiot box*

*Art, Theater and Dance*

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*| 16469|2005-03-29 07:36:53|Paul Kekai Manansala|Re: Another example of African influence in European popular culture|*

*— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "vandeelen" wrote:*

*>*

*> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse"*

*wrote:*

*>*

*>*

*> Ironically, within forty years, these were the weapons that*

*> destroyed the colonial powers themselves, in the trenches of*

*Flanders*

*> and France.*

*>*

*> I think the lesson is that no matter what the technological*

*advantage*

*> is, at some point the technology spreads.*

*Nuclear technology is a good present-day example.*

*I remember the story that al-Qaeda may have a couple of dozen 'suitcase nukes' in their possession, although in this case they simply would have purchased the weapons.*

*Regards,*

*Paul Kekai Manansala*

*| 16470|2005-03-29 07:38:18|Omar E. Vega|Re: This new format is driving me nuts| Comprendo,*

*Jesus. This entrance experience has been though to me.*

*You know. I am trying to get in touch with every single ethnicity of Latin America. And I had several colisions with Natives, Spaniards, Sephardim, Mexicans and now Black people. After a while I could integrate to them without many troubles.*

*The worst was when I say bullfighting was brutal! You won't believe the reaction of Spaniards.*

*But you know what I found out here. We have too much in common. It's been a great experience. I hope you people forget my lack of diplomacy.*

*Look, we laugh about our "Latinicity". The only think my people is concern is to progress in this world. We have a certain helthly pride about our past, to which has contributed many people of around the world. But we know many things were wrong as well, and we don't hide them. We have never though we are superior or better that somebody else. We don't believe that we are the center of the world either. We just have confidence in ourselves and in our skills.*

*I believe that KMT was somehow similar to certain countries in Latin America. Perhaps Haiti, or Dominican Republic or Cuba or Brazil. I don't know. But it was a mixtures of cultures and influences. It was also a tollerant country. What do you think?*

Regards,

Omar Vega

— In Ta\_Seti@yahoo.com, anthony clements wrote:

- > " Ha" ????
- >
- > Oh what happened to "Hi friend" and all that patronizing BULL?
- >
- > yeah whatever Omar...YOU are the one who continues to drop the off-

color remarks and then want us to sit back and agree wit that? baby boy you come up in here struttin yo stuff and then get mad when we do the same???

- >
- > And YES why don't you admit it... you DO believe in some superior

Latino "race" don't you?

- > After all "the world will soon become Latino right?" Ain't you the

one who said that?

- >
- > Kinda grand pompous idea you think sound a littel superior you

think?

- >
- > OH It's Ok for you to trumpet YOUR likeness and not be a "Nazi" but

when we do it theres a problem?

- >
- > Did you not say that Blacks have strong" features but Europeans

have "nice" features?

- > A little mouth piece for the white man and don't even KNOW IT????
- >
- > Did YOU say that Black features are thought of as "ugly" and that's

why they are not displayed on TV?

- >
- > DIDNT You?????? you over self glorified half negro!
- >
- > Cuz you ain't white though you believe their features make you

so ....white man may think you cute but he don't think you quite cut the mustard to be on level with him that's why I say self glorified!!!

- >
- > And you AINT gonna come up in here and make US think you are

better wit out gettin a taste of some Black pride thrown in yo face!

- >
- > It don't taste so good when it come back at ya do it Omar?
- >
- > No we supposed to be quiet as you subtly degrade Blacks wit your

back handed compliments and off colored remarks as if you don't know what the hell your're saying so blind to your own "superior" notions of your own "race"?

- >
- > You say you want to hear all there is to know about African KMT

culture but all you talkin about seems to stray all over the godamn map ....andean, gypsy, indian, Latin etc etc etc are you here to learn or to try and compare who is more influencial if you want to hear so much why your mouth keep movin?

- >
- > How come you got SO much to say when you want "to hear all I know

about KMT?"

- >
- > you need to shut up and listen or ask questions rather than preach

about how we all gonna be Latino ...comprende?

- >
- > Cuz it seem like you want to speak more than listen padre and you

ain't speakin about African KMT.

- >
- > peace "friend"
- >
- >
- >
- > "Omar E. Vega" wrote:

>  
>  
> Ha!  
>  
>  
> Latin music of Black influence is important, no doubt, but is not

the

> only one at all!  
>  
> Do you know Andean music? That's indian!!  
>  
> Do you know Flamenco? That's gypsy!  
>  
> Do you know the Latin Rock? That's european!  
>  
> Do you know charro Music? That's mestizo!  
>  
> Sorry fellow. Latin America is a complex continent with several  
> races. We don't like reductionism. Saying that only one group  
> is able to do things is like the idea of the Superior Race or

Master

> Race. The germans believe in the superior german race; in here it  
> seems you believe in the superior black race. Forget it.  
>  
> Latin America is more than just a single race. Is the result of the  
> synergy of three majoritary races, plus dozens of minority ones.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
>  
> --- In Ta\_Seti@yahooogroups.com, "noirfist" wrote:  
>  
> > Dig it, Bro. Anthony...  
>  
> > And I'll add this, also not mincing words...The basis of what the  
> so-  
> > called Latino calls Latin culture, particularly his religion,  
> dance,  
> > sensual allure (from Eurocentric view point) is nothing other than  
> the  
> > AFRICAN component. The song "La Bamba" has its roots in this  
> AFRICAN  
> > component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA,

BAILE

> > DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO LATIN  
> > AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS

of

> > Puerto Rico who have preserved aspects of AFRICAN culture there,  
> are  
> > a reminded of the LIE being perpetuated that there is a "Latino  
> > race," a race unto itself, full of mixed black people who

basically

> > have no "real" allegiance to mother AFRICA.  
>  
> > The "Morenas" wide hips and luscious lips all owe a priceless

dept.

> > to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
> > am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I

OFTEN

> > MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC  
> FASCINATION/LOVE  
> > AFFAIR WITH "DARK, RICH CHOCOLATE")...!  
>  
> > Peace,  
>  
> > Kid Snickers  
>  
> > --- In Ta\_Seti@yahooogroups.com, anthony clements  
>  
> > wrote:  
> > > "Although usually people consider that Black features are ugly.  
> > > That's why Blacks and Brown peoples are excluded from TV. That  
> > must  
> > change...."  
> >  
> > > Omar Don't buy into the above notion not even enough to speak

it

> > use your common sense and dissect what you said up there for one



> > minute so as you might know it is not something that needs your  
> > repeating.  
> > >  
> > > THINK for a minute...Black/dark skinned peoples are typically  
> made  
> > lowly by the European mindset. basically according to this

*mindset*

> > that is not limited to the European mind though it is a European  
> > mindset...Black is the color of those that are primitive or

*savage,*

> > only part human in need of the Europeans subduing, control,  
> > educating, betterment, and all that..  
> > >  
> > > Which is crazy because as you know writing mathematics,

*science,*

> > philosophy, religion, architecture, astronomy, astrology,  
> government  
> > etc all began on the continent of the Black skinned peoples

*called*

> > Africa, which has been suggested gives direct association with

*the*

> > Black mans uniquely strong quality of hair which no other peoples  
> on  
> > earth for the most part have...less they been took a dipped in

*that*

> > cantankerous and domineering gene swimming pool of the Black mans  
> > STRONG essence.  
> > >  
> > > Do you think for one minute that this Eurocentric mindset is  
> going  
> > to try to single out any of the myriad of starkly breathtaking  
> > beautiful BLACK males or females he could find on any square inch  
> of  
> > this globe?  
> > >  
> > > The answer is most definitely NO Omar and you can figure out

*why*

> I  
> > think.  
> > >  
> > > Now the flipside of this is do you think the Eurocentric

*mindset*

> > id going to display it's objectives and goals in any iota of a  
> > negative light?  
> > >  
> > > Hell fuckin NO! They are going to search high and low under

*every*

> > crack and crevice for some unusually fair looking CAUCASIAN and  
> > CAUCASIAN-LIKE face you can possibly find many times they will

*look*

> > for those who have lips, butts and bodies like you know who ...the  
> > Black man/woman so even when they do seek the creme de la creme

*of*

> > their bunch this subject most likely will have noticeably uncommon  
> > European looks..  
> > >  
> > > And may we not forget the desperate longing for non European

*skin*

> > tones that ever elusive "tan" they seek so furiously and

*rigorously*

> > these all originate from the white skins coveting the Black mans  
> > remnants..  
> > >  
> > > It took me a while to realize the white man actually sees

*beauty*

> > not only in the black mans features but it is the Black mans SKIN  
> > COLOR which infuriates the white mind....when they look at us our  
> > features are not the weight of their jealousy in comparison to our  
> > luxurious rich dark STRONG sun kissed and blessed COLOR!  
> > >  
> > > I'm sure you are familiar with Herodotus description of the  
> Blacks

*looks*

## ORIGINALITY

joked "modesty

*skins*

*players*

*should*

*majority*

> > of  
> > > people that lives in Latin America, by far.  
> > >  
> > > The "mejorar la raza" idea is actually very true. In Latin  
> America  
> > > for long time, Blacks -and also brown people of european and  
> indian  
> > > backgrounds- have been considered uglier than blond people.  
> > Germanic,  
> > > nordic, and white-american immigrants are very welcome in Latin  
> > > America and sometimes have even more privileges than locals.  
> > During  
> > > the whole XIX and part of the XX, millions of europeans were

> brough  
>>> to "improve the race". They are the ones that appear on TV.  
>>>  
>>> Blacks are considered as intelligent and morally cappable that  
>> anyone  
>>> else. Although usually people consider that Black features are  
>> ugly.  
>>> That's why Blacks and Brown peoples are excluded from TV. That  
> must  
>>> change because is really ridiculous. And that discrimination  
> affect  
>>> not only Blacks but most of the Hispanic peoples as well.  
>>>  
>>> I tell you, not even the upper class in our countries is as

white

>> as  
>>> the people that appear on TV and in the commercials.  
>>>  
>>> Haiti is not an Iberian country, but French-African. That does  
> not  
>>> means we can't be friend of them and we are. Also we have  
> friendly  
>>> relations with british-caribbean countries as well.  
>>>  
>>> Regards,  
>>>  
>>> Omar Vega  
>>>  
>>>  
>>> --- In Ta\_Seti@yahooogroups.com, "biblical12"

wrote:

>>>>  
>>>>  
>>>> In the Hispanic world, they have a tendancy to downplay that  
>>> African-  
>>>> ness. They desire to "mejorar la raza" - better the race  
> through  
>>>> interracial marriage alway marrying lighter. Hence,  
>>>> when most Black Hispanic men "make it", there is an unwritten  
>>> custom  
>>>> to try to get a lighter skinned woman if not White. Although,  
> let  
>>> me  
>>>> say that things are improving in terms of Blacks being  
> invisible  
>>> in  
>>>> Latin American media. The Telemundo Network recently bought

by

>> NBC,  
>>>> has put many Black Hispanic women on air as anchorwomen and  
>>>> newsreporters. Before, that was unheard of. There has been

more

>>>> Blacks in las novelas (soap operas) especially from Brazil and  
>>>> Colombia. The grandest I've seen was "Xica" about Brazil's  
>>> Francisca  
>>>> Da Silva who fought racism from the position as being the

wife

> of  
>> a  
>>>> White aristocrat. In this novela one could see the Blacks in  
> the  
>>>> quilombos(runaway slave states). The quilombos of Brazil were  
>> large  
>>>> and powerful.  
>>>>  
>>>>  
>>>> I know from just being here in Nueva York that Ecuador,  
> Colombia,  
>>>> Venezuela, Bolivia and Peru have Black populations that are  
> very  
>>>> interesting. Colombia was a major landing spot for  
>>>> people of African descent. These countries tend to have

mostly

>>> Black  
>>>> soccer teams that are expected to represent them every four  
> years  
>>> in  
>>>> the World Cup matches. Peru's Susana Baca has brought it's  
>> African  
>>>> culture to the fore.  
>>>>  
>>>> [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>> [file=/chronicle/archive/2000/08/23/MN24119.DTL](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>>

> > > > [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)

*20Baca*

> > > >  
> > > > <http://www.brazil-brasil.com/cvroct95.htm>  
> > > >  
> > > > [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
> > > >  
> > > > [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
> > > >  
> > > > <http://www.telemundo.com/noti/index.html>  
> > > >  
> > > > [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
> > > >  
> > > > *As we speak of these countries established by Simon Bolivar,*

*we*

> > > *must*  
> > > > *not forget Haiti. While Simon Bolivar, el Liberador, was in*  
> *Haiti*  
> > > *he*  
> > > > *was urged by those Blacks to liberate the slaves when*  
> *liberating*  
> > > *each*  
> > > > *country and most of the countries in Latin America were freed*  
> *by*  
> > > > *armies full of Blacks including Mexico!!!*  
> > > >  
> > > > <http://www.crystalbeach.com/history.htm>  
> > > >  
> > > > *I could go on and on. But let's get back to Africa if*

*possible*

> > *and*  
> > > > *I'll try not to post.*  
> > > >  
> > > >  
> > > >  
> > > >  
> > > > *Vaya Con Dios/ Go With God,*  
> > > > *Charles*  
> > >  
> > >  
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>  
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| 16471|2005-03-29 08:43:58|arumese|Re: This new format is driving me nuts|  
--- In Ta\_Seti@yahoogroups.com, "Omar E. Vega" wrote:

>  
>  
> Comprendo,  
>  
> Jesus. This entrance experience has been though to me.  
> You know. I am trying to get in touch with every single ethnicity

of

> Latin America. And I had several colisions with Natives, Spaniards,  
> Sephardim, Mexicans and now Black people. After a while I could  
> integrate to them without many troubles.  
>  
> The worst was when I say bullfighting was brutal! You won't believe  
> the reaction of Spaniards."

*If I were in your shoes Omar, I'd ask myself in the humblest way possible: "do I come across as condescending and arrogant?" And even if I can't see it at the time, my answer to myself would be have to be "yes!" ? if only for the sake of knocking myself down a notch. Because if everyone can see that I have a problem except me, then it must be that they see a side of me that I have been obliged to neglect.*

*In my opinion you have spoken without thinking through what your words actually imply, or the effect they might have on certain people who hear those words. I have kept silent much of the time because I become amazed at hearing how easy it is for you to say some of the things you've said.*

*We've all been patient to some degree because we understand that there is a cultural divide between us and we recognize that there is a base level of honesty apparent in your intentions. But at the same time we all recognize that Europeans have not only conquered the world to its advantage, but it has colonized the minds of other cultures as well. And unfortunately much of this colonization of the mind is being demonstrated through you.*

*You need to accept the fact that we as 'Black' people may see more of that colonizing effect in you than you care to realize. Perhaps in your mind you are enlightened enough to go into the world and tackle all issues with fairness and impartiality. But to us, you have a long way to go before you reach that point.*

*Good luck to you Omar. I think your efforts are essentially honorable.*

Fred

>  
> But you know what I found out here. We have too much in common.  
> It's been a great experience. I hope you people forget my lack of  
> diplomacy.  
>  
> Look, we laugh about our "Latinicity". The only think my people is  
> concern is to progress in this world. We have a certain helthly

pride

> about our past, to which has contributed many people of around the  
> world. But we know many things were wrong as well, and we don't

hide

> them. We have never though we are superior or better that somebody  
> else. We don't believe that we are the center of the world either.

We

> just have confidence in ourselves and in our skills.  
>  
> I believe that KMT was somehow similar to certain countries in

Latin

> America. Perhaps Haiti, or Dominican Republic or Cuba or Brazil. I  
> don't know. But it was a mixtures of cultures and influences. It

was

> also a tollerant country. What do you think?  
>  
>  
> Regards,  
>  
> Omar Vega  
>

>  
> --- In Ta\_Seti@yahoogroups.com, anthony clements

> wrote:  
> > " Ha" ????  
> >  
> > Oh what happened to "Hi friend" and all that patronizing BULL?  
> >  
> > yeah whatever Omar...YOU are the one who continues to drop the

off-

> color remarks and then want us to sit back and agree wit that? baby  
> boy you come up in here struttin yo stuff and then get mad when we

do

> the same???  
> >  
> > And YES why don't you admit it... you DO believe in some superior  
> Latino "race" don't you?  
> > After all "the world will soon become Latino right?" Ain't you

the

> one who said that?  
> >  
> > Kinda grand pompous idea you think sound a littel superior you  
> think?  
> >  
> > OH It's Ok for you to trumpet YOUR likeness and not be a "Nazi"

but

> when we do it theres a problem?  
> >  
> > Did you not say that Blacks have strong" features but Europeans  
> have "nice" features?  
> > A little mouth piece for the white man and don't even KNOW IT????  
> >  
> > Did YOU say that Black features are thought of as "ugly" and

that's

> why they are not displayed on TV?  
> >  
> > DIDNT You??????? you over self glorified half negro!  
> >  
> > Cuz you ain't white though you believe their features make you  
> so ....white man may think you cute but he don't think you quite

cut

> the mustard to be on level with him that's why I say self

glorified!!!

> >  
> > And you AINT gonna come up in here and make US think you are  
> better wit out gettin a taste of some Black pride thrown in yo

face!

> >  
> > It don't taste so good when it come back at ya do it Omar?  
> >  
> > No we supposed to be quiet as you subletly degrade Blacks wit your  
> back handed compliments and off colored remarks as if you don't

know

> what the hell your're saying so blind to your own "superior"

notions

> of your own "race"?  
> >  
> > You say you want to hear all there is to know about African KMT  
> culture but all you talkin about seeems to stray all over the

godamn

> map ....andean, gypsy, indian, Latin etc etc are you here to  
> learn or to try and compare who is more influencial if you want to  
> hear so much why your mouth keep movin?  
> >  
> > How come you got SO much to say when you want "to hear all I know  
> about KMT?"  
> >  
> > you need to shut up and listen or ask questions rather than

preach

> about how we all gonna be Latino ...comprende?  
> >  
> > Cuz it seem like you want to speak more than listen padre and you  
> ain't speakin about African KMT.  
> >

> > peace "friend"  
> >  
> >  
> >  
> > "Omar E. Vega" wrote:  
> >  
> >  
> > Ha!  
> >  
> >  
> > Latin music of Black influence is important, no doubt, but is not  
> the  
> > only one at all!  
> >  
> > Do you know Andean music? That's indian!!  
> >  
> > Do you know Flamenco? That's gypsy!  
> >  
> > Do you know the Latin Rock? That's european!  
> >  
> > Do you know charro Music? That's mestizo!  
> >  
> > Sorry fellow. Latin America is a complex continent with several  
> > races. We don't like reductionism. Saying that only one group  
> > is able to do things is like the idea of the Superior Race or  
> Master  
> > Race. The germans believe in the superior german race; in here it  
> > seems you believe in the superior black race. Forget it.  
> >  
> > Latin America is more than just a single race. Is the result of

the

> > sinergy of three majoritary races, plus dozens of minority

ones.

> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> >  
> >  
> > --- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:  
> > >  
> > > Dig it, Bro. Anthony...  
> > >  
> > > And I'll add this, also not mincing words...The basis of what

the

> > so-  
> > > called Latino calls Latin culture, particularly his religion,  
> > dance,  
> > > sexual allure (from Eurocentric view point) is nothing other

than

> > the  
> > > AFRICAN component. The song "La Bamba" has its roots in this  
> > AFRICAN  
> > > component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA,  
> BAILE  
> > > DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO

LATIN

> > > AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS  
> of  
> > > Puerto Rico who have preserved aspects of AFRICAN culture

there,

> > are  
> > > a reminded of the LIE being perpetuated that there is a "Latino  
> > > race," a race unto itself, full of mixed black people who  
> basically  
> > > have no "real" allegiance to mother AFRICA.  
> > >  
> > > The "Morenas" wide hips and huscious lips all owe a priceless  
> dept.  
> > > to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
> > > am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I  
> OFTEN  
> > > MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC  
> > > FASCINATION/LOVE  
> > > AFFAIR WITH "DARK, RICH CHOCOLATE")...!  
> > >  
> > > Peace,  
> > >  
> > > Kid Snickers  
> > >  
> > > --- In Ta\_Seti@yahoogroups.com, anthony clements  
> > >  
> > > wrote:

> > > > "Although usually people consider that Black features are

ughy.

> > > > That's why Blacks and Brown peoples are excluded from TV.

That

> > must

> > > change...."

> > > >

> > > > Omar Don't buy into the above notion not even enough to speak  
> it

> > > use your common sense and dissect what you said up there for one

> > > minute so as you might know it is not something that needs your

> > > repeating.

> > > >

> > > > THINK for a minute...Black/dark skinned peoples are typically

> > made

> > > lowly by the European mindset. basically according to this

> mindset

> > > that is not limited to the European mind though it is a

European

> > > mindset...Black is the color of those that are primitive or  
> savage,

> > > only part human in need of the Europeans subduing, control,

> > > educating, betterment, and all that..

> > > >

> > > > Which is crazy because as you know writing mathematics,  
> science,

> > > philosophy, religion, architecture, astronomy, astrology,

> > government

> > > etc all began on the continent of the Black skinned peoples

> called

> > > Africa, which has been suggested gives direct association with  
> the

> > > Black mans uniquely strong quality of hair which no other

peoples

> > on

> > > earth for the most part have...less they been took a dipped in

> that

> > > cantankerous and domineering gene swimming pool of the Black

mans

> > > STRONG essence.

> > > >

> > > > Do you think for one minute that this Eurocentric mindset is

> > going

> > > to try to single out any of the myriad of starkly breathtaking

> > > beautiful BLACK males or females he could find on any square

inch

> > of

> > > this globe?

> > > >

> > > > The answer is most definately NO Omar and you can figure out  
> why

> > I

> > > think.

> > > >

> > > > Now the flipside of this is do you think the Eurocentric  
> mindset

> > > id going to display it's objectives and goals in any iota of a

> > > negative light?

> > > >

> > > > Hell fuckin NO! They are going to search high and lo under  
> every

> > > crack and crevice for some unusually fair looking CAUCASIAN and

> > > CAUCASIAN-LIKE face you can possibly find many times they will

> look

> > > for those who have lips, butts and bodies like you know

who ...the

> > > Black man/woman so even when they do seek the creme de la creme

> of

> > > their bunch this subject most likely will have noticeably

uncommon

> > > European looks...

> > > >

> > > > And may we not forget the desperate longing for non European

> skin

> > > tones that ever elusive "tan" they seek so furiously and

> rigorously

> > > these all originate from the white skins coveting the Black

mans

> > > remnants..

> > > >





>>>> indicator of which countries have black minorities.  
>>>>  
>>>> But Blacks are not the only peoples of Latin America. You  
> should  
>>> not  
>>>> forget that, because it is unfair to the other ethnic groups.  
>>>> Specially natives. Natives, whites and mestizos form the  
> majority  
>>> of  
>>>> people that lives in Latin America, by far.  
>>>>  
>>>> The "mejorar la raza" idea is actually very true. In Latin  
>> America  
>>>> for long time, Blacks -and also brown people of european and  
>> indian  
>>>> backgrounds- have been considered uglier than blond people.  
>>> Germanic,  
>>>> nordic, and white-american immigrants are very welcome in

Latin

>>>> America and sometimes have even more privileges than locals.  
>> During  
>>>> the whole XIX and part of the XX, millions of europeans were  
>> brough  
>>>> to "improve the race". They are the ones that appear on TV.  
>>>>  
>>>> Blacks are considered as intelligent and morally capable

that

>>> anyone  
>>>> else. Although usually people consider that Black features

are

>>> ugly.  
>>>> That's why Blacks and Brown peoples are excluded from TV.

That

>> must  
>>>> change because is really ridiculous. And that discrimination  
>> affect  
>>>> not only Blacks but most of the Hispanic peoples as well.  
>>>>  
>>>> I tell you, not even the upper class in our countries is as  
> white  
>>> as  
>>>> the people that appear on TV and in the commercials.  
>>>>  
>>>> Haiti is not an Iberian country, but French-African. That

does

>> not  
>>>> means we can't be friend of them and we are. Also we have  
>> friendly  
>>>> relations with british-caribbean countries as well.  
>>>>  
>>>> Regards,  
>>>>  
>>>> Omar Vega  
>>>>  
>>>>  
>>>> -- In Ta\_Seti@yahoogroups.com, "biblical12"  
> wrote:  
>>>>>  
>>>>>  
>>>>> In the Hispanic world, they have a tendency to downplay

that

>>>> African-  
>>>>> ness. They desire to "mejorar la raza" - better the race  
>> through  
>>>>> interracial marriage always marrying lighter. Hence,  
>>>>> when most Black Hispanic men "make it", there is an

unwritten

>>>> custom  
>>>>> to try to get a lighter skinned woman if not White.

Although,

>> let  
>>>> me  
>>>>> say that things are improving in terms of Blacks being  
>> invisible  
>>>> in  
>>>>> Latin American media. The Telemundo Network recently bought  
> by  
>>> NBC,  
>>>>> has put many Black Hispanic women on air as anchorwomen and  
>>>>> newsreporters. Before, that was unheard of. There has been  
> more  
>>>>> Blacks in las novelas (soap operas) especially from Brazil

and

>>>>> Colombia. The grandest I've seen was "Xica" about Brazil's  
>>>>> Francisca  
>>>>> Da Silva who fought racism from the position as being the  
> wife  
>> of  
>>> a  
>>>>> White aristocrat. In this novela one could see the Blacks

in

>> the  
>>>>> quilombos(runaway slave states). The quilombos of Brazil

were

>>> large  
>>>>> and powerful.  
>>>>>  
>>>>>  
>>>>>  
>>>>> I know from just being here in Nueva York that Ecuador,  
>> Colombia,  
>>>>> Venezuela, Bolivia and Peru have Black populations that are  
>> very  
>>>>> interesting. Colombia was a major landing spot for  
>>>>> people of African descent. These countries tend to have  
> mostly  
>>>> Black  
>>>>> soccer teams that are expected to represent them every four  
>> years  
>>>>> in  
>>>>> the World Cup matches. Peru's Susana Baca has brought it's  
>>> African  
>>>>> culture to the fore.  
>>>>>  
>>>>> [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>>> [file=/chronicle/archive/2000/08/23/MN24119.DTL](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>>>  
>>>>> [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)  
> 20Baca  
>>>>>  
>>>>> <http://www.brazil-brasil.com/cvroct95.htm>  
>>>>>  
>>>>> [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
>>>>>  
>>>>> [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
>>>>>  
>>>>> <http://www.telemundo.com/noti/index.html>  
>>>>>  
>>>>> [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://www.gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
>>>>>  
>>>>> As we speak of these countries established by Simon

Bolivar,

> we  
>>>>> must  
>>>>> not forget Haiti. While Simon Bolivar, el Liberador, was in  
>> Haiti  
>>>>> he  
>>>>> was urged by those Blacks to liberate the slaves when  
>> liberating  
>>>>> each  
>>>>> country and most of the countries in Latin America were

freed

>> by  
>>>>> armies full of Blacks including Mexico!!!  
>>>>>  
>>>>> <http://www.crystalbeach.com/history.htm>  
>>>>>  
>>>>> I could go on and on. But let's get back to Africa if  
> possible  
>>> and  
>>>>> I'll try not to post.  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> Vaya Con Dios/ Go With God,  
>>>>> Charles  
>>>>>  
>>>>>  
>>>>>  
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| 16472|2005-03-29 09:24:55|anthony clements|Re: This new format is driving me nuts|

"It was  
also a tollerant country. What do you think?"

I think it was a tolerant country but it's tolerance I think was it's downfall to an extent.

People forgot KMT's original people...Hell People began to actually detach the country from it's own continent....and Finally as  
of today the people there today pretty much think themselves the indiginous of that land...but KMT wasn't Muslim.

I guess that's what people mean when they say stuff like nice guys finish last.

So I guess my question is what good did tolerance ultimately do for the lands original founders?

For us Black decendants it cost us true knowlege of who WE are and it cost us our true place of honor for what we gave the  
world in fact it put us at THE BOTTOM of the chain.

That's what I think.

And I am not saying I don't agree with tolerance ...I'm saying a lesson for me is never be a door mat for ANY culture that puts  
me and my people down down after it takes all we have to give.

peace



"Omar E. Vega" wrote:

Comprendo,

Jesus. This entrance experience has been though to me.  
You know. I am trying to get in touch with every single ethnicity of  
Latin America. And I had several colisions with Natives, Spaniards,  
Sephardim, Mexicans and now Black people. After a while I could  
integrate to them without many troubles.

The worst was when I say bullfighting was brutal! You won't believe  
the reaction of Spaniards.

But you know what I found out here. We have too much in common.  
It's been a great experience. I hope you people forget my lack of  
diplomacy.

Look, we laugh about our "Latinicity". The only think my people is  
concern is to progress in this world. We have a certain helthly pride  
about our past, to which has contributed many people of around the  
world. But we know many things were wrong as well, and we don't hide  
them. We have never though we are superior or better that somebody

else. We don't believe that we are the center of the world either. We just have confidence in ourselves and in our skills.

I believe that KMT was somehow similar to certain countries in Latin America. Perhaps Haiti, or Dominican Republic or Cuba or Brazil. I don't know. But it was a mixtures of cultures and influences. It was also a tollerant country. What do you think?

Regards,

Omar Vega

--- In Ta\_Seti@yahoogroups.com, anthony clements wrote:

> " Ha" ????

> Oh what happened to "Hi friend" and all that patronizing BULL?

> yeah whatever Omar...YOU are the one who continues to drop the off-color remarks and then want us to sit back and agree wit that? baby boy you come up in here struttin yo stuff and then get mad when we do the same???

> And YES why don't you admit it... you DO believe in some superior Latino "race" don't you?

> After all "the world will soon become Latino right?" Ain't you the one who said that?

> Kinda grand pompous idea you think sound a littel superior you think?

> OH It's Ok for you to trumpet YOUR likeness and not be a "Nazi" but when we do it theres a problem?

> Did you not say that Blacks have strong" features but Europeans have "nice" features?

> A little mouth piece for the white man and don't even KNOW IT????

> Did YOU say that Black features are thought of as "ugly" and that's why they are not displayed on TV?

> DIDN'T You?????? you over self glorified half negro!

> Cuz you ain't white though you believe their features make you so ....white man may think you cute but he don't think you quite cut the mustard to be on level with him that's why I say self glorified!!!

> And you AIN'T gonna come up in here and make US think you are better wit out gettin a taste of some Black pride thrown in yo face!

> It don't taste so good when it come back at ya do it Omar?

> No we supposed to be quiet as you subtley degrade Blacks wit your back handed compliments and off colored remarks as if you don't know what the hell your're saying so blind to your own "superior" notions of your own "race"?

> You say you want to hear all there is to know about African KMT culture but all you talkin about seems to stray all over the godamn map ....andean, gypsy, indian, Latin etc etc etc are you here to learn or to try and compare who is more influencial if you want to hear so much why your mouth keep movin?

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> you need to shut up and listen or ask questions rather than preach about how we all gonna be Latino ...comprende?

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> use your common sense and disect what you said up there for one
> minute so as you might know it is not something that needs your
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> > Which is crazy because as you know writing mathematics,
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> philosophy, religion, architecture, astronomy, astrology,
> government
> etc all began on the continent of the Black skinned peoples
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> Africa, which has been suggested gives dirrect ascociation with
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> beautiful BLACK males or females he could find on any square inch
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>
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> > The answer is most definately NO Omar and you can figure out
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> I
> think.
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>
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> > Hell fuckin NO! They are going to search high and lo under
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> CAUCASIAN-LIKE face you can possibly find many times they will
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> for those who have lips, butts and bodies like you know who ...the
> Black man/woman so even when they do seek the creme de la creme
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> their bunch this subject most likely will have noticeably uncommon
> European looks...
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> > And may we not forget the desperate longing for non European
skin
> tones that ever elusive "tan" they seek so furiously and
rigorously
> these all originate from the white skins coveting the Black mans

```

```
> remnants..
> >
> > It took me a while to realize the white man actually sees
beauty
> > not only in the black mans features but it is the Black mans SKIN
> > COLOR which infuriates the white mind....when they look at us our
> > features are not the weight of their jealousy in comparison to our
> > luxurious rich dark STRONG sun kissed and blessed COLOR!
> >
> > I'm sure you are familiar with Herodotus description of the
> Blacks
> > that he witnessed....I believed he called us by our true
> > name...GODS.♦ I recall him using other terms like tall dark and
> built
> > like brick houses and what not.
> >
> > This honest man saw exactly what the white man sees when he
looks
> > at us ORIGINALITY and when you see a product that bears
ORIGINALITY
> > you see THEE ORIGINAT-OR in that creation and you may deduce the
> > originator I speak of and that is the Almighty him/herself!
> >
> > In my older years I try not to mince my words anymore I like to
> > make it clear as possible and plain ...someone once
joked "modesty
> is
> > a waste of time"...sometime it IS!
> >
> > So you see Omar it is all part of the delusion of the Europeans
> web
> > of lies.
> >
> > He twists EVERYTHING around but don't YOU get it twisted!
> >
> > The "Latino races" have one race to thank for their darker
skins
> > that the white man LOVES so dangerously that is the BLACK man.
> >
> > Peace
> >
> > ♦
> >
> > ♦
> >
> > ♦
> >
> > ♦
> >
> > ♦
> >
> > "Omar E. Vega" wrote:
> >
> >
> >
> > Hi Charles,
> >
> > Well, nobody is saying there are not Blacks in Latin America.
> > Many
> > > countries have Black minorities. In the Caribbean they form a
> > large
> > > percentages of the populations. In the rest they are minorities
> > or
> > > are absent.
> >
> > > Blacks are usually better soccer players than other peoples, so
> > if
> > > a
> > > country have, let's say, 5% of Blacks, you bet most their
players
> > > would be Blacks. So seeing the international soccer game is a
> > good
> > > indicator of which countries have black minorities.
> >
> > > But Blacks are not the only peoples of Latin America. You
should
> > not
> > > forget that, because it is unfair to the other ethnic groups.
> > > Specially natives. Natives, whites and mestizos form the
majority
> > of
> > > people that lives in Latin America, by far.
> >
> > > The "mejorar la raza" idea is actually very true. In Latin
> > America
> > > for long time, Blacks -and also brown people of european and
> > indian
> > > backgrounds- have been considered uglier than blond people.
> > Germanic,
> > > nordic, and white-american immigrants are very welcome in Latin
> > America and sometimes have even more privileges than locals.
> > During
> > > the whole XIX and part of the XX, millions of europeans were
brought
> > > to "improve the race". They are the ones that appear on TV.
> >
> > > Blacks are considered as intelligent and morally capable that
> > anyone
> > > else. Although usually people consider that Black features are
> > ugly.
> > > That's why Blacks and Brown peoples are excluded from TV. That
> > must
> > > change because is really ridiculous. And that discrimination
> > affect
> > > not only Blacks but most of the Hispanic peoples as well.
> >
> > > I tell you, not even the upper class in our countries is as
white
> > as
> > > the people that appear on TV and in the commercials.
```

```

>>>
>>> Haiti is not an Iberian country, but French-African. That does
> not
>>> means we can't be friend of them and we are. Also we have
> friendly
>>> relations with british-caribbean countries as well.
>>>
>>> Regards,
>>>
>>> Omar Vega
>>>
>>>
>>> --- In Ta_Seti@yahooogroups.com, "biblicall2"
wrote:
>>>>
>>>>
>>>> In the Hispanic world, they have a tendency to downplay that
>>>> African-
>>>> ness. They desire to "mejorar la raza" - better the race
> through
>>>> interracial marriage alway marrying lighter. Hence,
>>>> when most Black Hispanic men "make it", there is an unwritten
>>>> custom
>>>> to try to get a lighter skinned woman if not White. Although,
> let
>>>> me
>>>> say that things are improving in terms of Blacks being
> invisible
>>>> in
>>>> Latin American media. The Telemundo Network recently bought
by
>>>> NBC,
>>>> has put many Black Hispanic women on air as anchorwomen and
>>>> newsreporters. Before, that was unheard of. There has been
more
>>>> Blacks in las novelas (soap operas) especially from Brazil and
>>>> Colombia. The grandest I've seen was "Xica" about Brazil's
>>>> Francisca
>>>> Da Silva who fought racism from the position as being the
wife
> of
>>>> a
>>>> White aristocrat. In this novela one could see the Blacks in
> the
>>>> quilombos (runaway slave states). The quilombos of Brazil were
>>>> large
>>>> and powerful.
>>>>
>>>>
>>>> I know from just being here in Nueva York that Ecuador,
> Colombia,
>>>> Venezuela, Bolivia and Peru have Black populations that are
> very
>>>> interesting. Colombia was a major landing spot for
>>>> people of African descent. These countries tend to have
mostly
>>>> Black
>>>> soccer teams that are expected to represent them every four
> years
>>>> in
>>>> the World Cup matches. Peru's Susana Baca has brought it's
>>>> African
>>>> culture to the fore.
>>>>
>>>> http://www.sfgate.com/cgi-bin/article.cgi?
>>>> file=/chronicle/archive/2000/08/23/MN24119.DTL
>>>>
>>>> http://www.afropop.org/explore/artist\_info/ID/263/Susana%
20Baca
>>>>
>>>> http://www.brazil-brasil.com/cvroct95.htm
>>>>
>>>> www.backintyme.com/admixture/rodas01.pdf
>>>>
>>>> http://www.virtualboricua.org/Docs/e\_morales.htm
>>>>
>>>> http://www.telemundo.com/noti/index.html
>>>>
>>>> gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf
>>>>
>>>> As we speak of these countries established by Simon Bolivar,
we
>>>> must
>>>> not forget Haiti. While Simon Bolivar, el Liberador, was in
> Haiti
>>>> he
>>>> was urged by those Blacks to liberate the slaves when
> liberating
>>>> each
>>>> country and most of the countries in Latin America were freed
> by
>>>> armies full of Blacks including Mexico!!!
>>>>
>>>> http://www.crystalbeach.com/history.htm
>>>>
>>>> I could go on and on. But let's get back to Africa if
possible
>>>> and
>>>> I'll try not to post.
>>>>
>>>>
>>>>
>>>>
>>>>
>>>> Vaya Con Dios/ Go With God,
>>>> Charles
>>>>
>>>>
>>>>
>>>>
>>>>

```





was evident in 1914.

Alex

| 16475|2005-03-29 10:48:25|James St. Clair|Re: Digest Number 1571|

Friends,

In my family one of the most popular sayings is that "a hard head makes for a soft behind".

I backed out of the Omar debate having recognized him very early and knowing full well that the members of this group would "handle" the softening process. Real proud as always to be a member. I hope we can now get back to the real business of this group. Peace, James. E.St.Clair

Please visit me at <http://www.paintsaint.com>

---

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| 16476|2005-03-29 11:28:17|anthony clements|Re: This new format is driving me nuts|

I never said it treated it's "enemies" with tolerance!

You said that!

And please don't try the "I'll bowl him over with 100 questions to show how much more I know" tactic cuz that ain't got nothing to do with your tag team partners un Afrocentric ideas gettin himself read the riot act!

Don't think for one minute I am not aware that you been waiting patiently to tango wit me and to come to his defense Ray but if you need to do that just re-read that discourse and apply it to yourself!

If you find I ain't up to spar wit ya and what not then kill that noise when I need your questioning and or evaluations I'll be sure to aske for them ....or not.

Just make sure that while in an Afrocentric arena your thoughts are indeed just that and you won't have to worry bout Anthony on yo ass ok?

Likewise you won't find me in a "Latintentric" group praising all that Africa is and Africans are as to belittle you and yours aiight I may not know every page of history & I all gravy wit Latinos but I know how to respect my surroundings especially the ones I PUT MYSELF in no less

You do the same and we cool

aiiight

Peace

Imurrrre wrote:

Anthony,

What leads you to believe Kmt treated its enemies with tolerance? I don't mean in relation to Western colonialism, but in the context of its own time?

Sincerely,  
Raymond Davis

---

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| 16477|2005-03-29 11:36:14|EARL SHEPHERD|Re: Another example of African influence in European popular culture|

Hi:

Can you supply me with sauces that discuss the different armies that existed throughout Africa?

I have found it difficult to locate any material in this area.

Thank You,

Earl Shepherd

----- Original Message -----

From: "vandeelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Tuesday, March 29, 2005 9:41 AM

Subject: [Ta\_Seti] Re: Another example of African influence in European popular culture

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

>

> " and naturally military training. Africa was inviolate for longest  
> time not because of the sun or mosquitoes but because of the striking  
> power of her armies. Recall the legendary bowmen, archers, and  
> cavalry of Garamantes, Ta-Seti, Songhai, Mande, etc. Also, farmer,  
> educator and artist, hunter, fighter, is one and all in the religious  
> envelope of the honorable member of the community. "

>

> Unlike western mythology about colonialism, colonialism only took  
> hold with the invention of repeat rifles and howitzers in the late  
> 1870/1880s.

>

> It was only then, that West Africa, South Africa, the American West,  
> etc. fully came under western control.

>

> Ironically, within fourty years, these were the weapons that  
> destroyed the colonial powers themselves, in the trenches of Flanders  
> and France.

```
> I think the lesson is that no matter what the technological advantage  
> is, at some point the technology spreads.  
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> Yahoo! Groups Links  
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> --  
> No virus found in this incoming message.  
> Checked by AVG Anti-Virus.  
> Version: 7.0.308 / Virus Database: 266.8.1 - Release Date: 3/23/2005  
>  
>
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No virus found in this outgoing message.  
Checked by AVG Anti-Virus.  
Version: 7.0.308 / Virus Database: 266.8.1 - Release Date: 3/23/2005

| 16478|2005-03-29 11:38:05|Imnrnre|Re: This new format is driving me nuts|  
Hi Fred,

*If I may exercise the right to comment. I suspect it is difficult for anyone to be truly conscious of a way of being in the world that they themselves have not experienced. Some of Omar's language reminds me of the way folks used to speak in the USA pre-Black Power [Some are still around even today.]*

*We have to remember that Omar is not mulatto or black (his terms) and is from a country where, by his own account, there's virtually no discernible Black folks around. He is a mestizo (his term) who wants to learn what he can absorb, but is hampered by the aforementioned existential facts. It's been said that a fish is the last to know it lives in water.*

*As someone who has spent most of his professional life as a teacher, I appreciate the tone in which you have communicated to him some of the limitations of his background. I agree with you that his intentions appear to be honorable. Some of the invectives and obscenities that have been hurled at him are IMHO therefore undeserved.*


*It is yet left to be seen whether Omar can commit the cultural suicide which true "consciousness" requires or whether his journey will end in the kind of anti-racism racism many of us have witnessed up close in people who harbor false generosity. Clearly what we hope for ourselves and our people requires active opposition and struggle and not just cerebral exercise.*

*Of course, Omar Vega can speak for himself.*

Htp,  
Raymond  
| 16479|2005-03-29 11:41:29|Imnrnre|Re: This new format is driving me nuts|  
Anthony,

*You seriously need help. I hope you get some soon.*

*Raymond*  
| 16480|2005-03-29 12:03:35|anthony.clements|Re: This new format is driving me nuts|  
Of course you do ...trust me you the one who needs help up in an Afrocentric group and all upset cause you don't like the fact that the focus is PRO-African!

at least I have  a clue ..

*And that violin backed ode to Omar you wrote....well you can buy his play on ignorance but by his own admission he has stepped on quite a few other group toes to the point of getting "expelled" I think is the term he himself used..*

*At some point you think poor Omar might get the message sorry I had to be the one to lay it out plain and simple for him but maybe he won't get expelled again...*

 *Peace*

?

**Immrnre** wrote:

Anthony,  
  
You seriously need help. I hope you get some soon.  
  
Raymond

---

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| 16481|2005-03-29 12:04:39|Amadou Cisse|Re: Another example of African influence in European popular culture|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immrnre wrote:

> Greetings Ta\_Seti,  
>  
> Excellent posts by Asar and Amadou.  
> I thank them both for leading the way.  
>  
> Li im htp (I come in peace),  
> Raymond

You're welcome Raymond

| 16482|2005-03-29 12:09:36|Immrnre|Re: This new format is driving me nuts|  
Anthony,

I'm surprised Paul hasn't expelled you!

Raymond

| 16483|2005-03-29 12:20:05|cristofori whitakara|back to ta-seti|  
i received this from a person i know.

◆  
There is a lot of hidden politics in Egypt...Well, my parents are Nubian (Black) Native Egyptians.◆ We were invaded by the British, French, Turks, etc.◆ Cleopatra was not Egyptian...She was actually Greek.◆ Most of our foods are influenced by Greek cuisines.◆ The Nubians in Egypt are actually a minority.◆ Alot of times I go to Egypt I experience racism...not violently, the way it is in the States, but more like when you walk and a guy wants to hit on you, he has to make an issue of the colour of my skin.◆ White Egyptians assume that because we are black we are from another country and they usually ask if we are from "Africa", forgetting that Egypt is in Africa.◆ Nubian people don't really get into politics, because they are scared, and apparently, back in the 1960's when my parents and my grandparents, were forced to evacuate their village to another section of Aswan where they built the Aswan Dam, the president at the time had apparently stated that any Nubian who dares to protest will face the consequences.

◆  
Now Nubians don't say anything...Alot of times I open my mouth and curse out the white Egyptians who bother me, and my cousins would tell me just ignore them ( Which I can't)...I guess I need to tell you more in person, rather than via email, because there are alot of hidden elements, that you don't necessarily see in your face, but more subliminal.◆ You will see Nubian people walking the streets of Egypt and everything is cool...progression for Nubian people seems too far fetched at the moment because nobody is speaking up.◆ I want to be able to bring these issues forward through my writing, and hopefully I will be able to produce a film based on the nubians in Egypt.

◆  
Well, I will speak to you soon.

◆  
Take care

---

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| 16484|2005-03-29 12:20:40|anthony clements|Re: This new format is driving me nuts|  
Well maybe you shouldn't be bro  
tell me are you also suprized that Omar got expelled ....your poor dear Omar?

◆  
Tell me you're not so I can laugh at you please?

◆  
Peace

**Immrnre** wrote:

Anthony,  
  
I'm surprised Paul hasn't expelled you!  
  
Raymond

---

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| 16485|2005-03-29 12:20:50|saidis\_aswan\_egy|Re: Fwd: back to ta-seti|  
Boogie down, there are also indigenous black Egyptians from Middle and Upper Egypt. Most of the white Egyptians are around areas like Cairo or Alexandria. However, I would like to speak to this person I could. Do you have his email adress or even phone number? He is right about the racism in modern Egypt though. Its even within the Nubians who themselves look down upon Central/western African people.

Your sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 16486|2005-03-29 12:26:00|saidis\_aswan\_egy|Re: Why Egypt and not Nigeria?|

The whole Mediterranean race concept was thought up by a man named Guiselpi Sergi. He did this in retaliation to the Aryanist Indo-European historiography of ancient Greece. He did say the ancient Egyptians were black people but became lighter as they moved up and settled in the Nile valley. More people like Sir Grafton Smith latched on to this and created a "Brown Mediterranean" race that so many today use.

It's really more a matter of racial politics of the time instead of actual science.

I think the reason why so many northern Africans are generally lighter than sub-Saharanans might have to do with the fact many have Khoisan ancestry. The earliest groups like Metcha-Aflou seem to be Khoisanoid. Of course, these same groups were thought to be connected to Cro-Magnons, but these Cro-Magnons would have had black skin.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 16487|2005-03-29 12:43:31|cristofori whitakara|Re: Fwd: back to ta-seti|

i have to ask her first if i can give u her email? if she says ok i will be more than willing to do so. peace.

saidis\_aswan\_egy wrote:

Boogie down, there are also indigenous black Egyptians from Middle and Upper Egypt. ♦♦♦ Most of the white Egyptians are around areas like Cairo or Alexandria. ♦♦♦ However, I would like to speak to this person I could. Do you have his email address or even phone number? He is right about the racism in modern Egypt though. ♦ Its even within the Nubians who themselves look down upon Central/western African people.

Your sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

---

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| 16488|2005-03-29 12:43:39|Amadou Cisse|Re: Another example of African influence in European popular culture|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "vandeelen" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:  
>  
> "and naturally military training. Africa was inviolate for longest  
> time not because of the sun or mosquitoes but because of the striking  
> power of her armies. Recall the legendary bowmen, archers, and  
> cavalry of Garamantes, Ta-Seti, Songhai, Mande, etc. Also, farmer,  
> educator and artist, hunter, fighter, is one and all in the religious  
> envelope of the honorable member of the community. "  
>  
>  
>  
> Unlike western mythology about colonialism, colonialism only took  
> hold with the invention of repeat rifles and howitzers in the late  
> 1870/1880s.  
>  
> It was only then, that West Africa, South Africa, the American West,  
> etc. fully came under western control.  
>  
> Ironically, within forty years, these were the weapons that  
> destroyed the colonial powers themselves, in the trenches of Flanders  
> and France.  
>  
> I think the lesson is that no matter what the technological advantage  
> is, at some point the technology spreads.

Yes that rifle broke havoc, but even more so the mindset behind it - well, the appetite I should say- pulled the trigger. The technology is a succession of illegitimate children of a longtime steamy wealth

accumulation affair at the expense of cooperating africans (and americas and asia for that matter). Theft and looting were legitimate first fathers of those childs and subsequent world scale domination and plunder, and yes mythmaking to buy time infecting. It took that mindset to turn China's longtime powder into a canon. The infection is alive albeit moribund.

Regards,  
Amadou Cisse  
| 16489|2005-03-29 13:01:34|Imnrnre|Re: This new format is driving me nuts|  
In Ta\_Seti anthony clements  
<[yohcyman2000@yahoo.com](mailto:yohcyman2000@yahoo.com)> wrote:

got expelled ....your poor dear Omar?>

Tell me you're not so I can laugh at you  
please?>

Anthony, yes I am surprised, if that is  
what has happened. Usually, it is the  
knuckleheads who come on the set  
spewing relentless filth and hostility  
at other members who get booted  
out. You know, people like you.

Go figure.

Raymond  
| 16490|2005-03-29 13:19:56|Paul Kekai Manansala|Re: This new format is driving me nuts|  
Omar, has not been expelled. He was placed on moderated status after  
his "la raza" post.

I have rejected some of his other posts because of their comments on  
various ethnic groups.

Regards,  
Paul Kekai Manansala  
| 16491|2005-03-29 13:54:57|anthony clements|Re: This new format is driving me nuts|  
**Imnrnre** wrote:

In Ta\_Seti anthony clements  
wrote:

got expelled ....your poor dear Omar?>

?

Tell me you're not so I can laugh at you  
please?>

Anthony, yes I am surprised, if that is  
what has happened.

No Ray this group was kind enough NOT to expell your boyfriend I'm talking about the other groups where dear Omar ticked someone off and they  
booted him out he said it himself toots not I, sorry it had to happen that way!

Usually, it is the  
knuckleheads who come on the set  
spewing relentless filth and hostility  
at other members who get booted  
out. You know, people like you.

Go figure.

I do figure, and I figure since I have not yet been booted out of a group for spewing your own personal definition of "filth & hostility" that  
my batting average even in "knuckleheadism" must STILL better than Omars whom you fight so futilely to defend...maybe you need to check  
YOURSELF!!!!!!!!!!!!!!

FYI when I did feel I was against the grain in ONE particular group I took myself out didn't need to wait to be expelled like Omar obviously  
DID but hey you are biased toward Omar despite the fact that he is the one who has actually been EXPELLED face it you are not being objective  
or logical right now! OBVIOUSLY OMAR IS AN OLD PRO AT OFFENDING OTHER GROUPS AS WELL!

You say I been "Filthy" brother you ain't SEEN nor heard me get filthy YET I have enough respect not to even go there wit you or Omar in any  
group!

"Hostile", well once you understand the dynamics of the passive/aggressive hostility your boyfriend was wielding you might rethink my overt  
reaction!

Between the two of you at least ONE of you needs to wake up and smell the coffee!

Peace

---

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| 16492|2005-03-29 14:04:29|Imnrnre|Re: This new format is driving me nuts|  
Paul,

Thanks for the clarification.

Wish we had a policy  
on the use of obscenities during forum discussions.  
Unless one is doing a direct quote, I can't see the  
need for it. Don't mean to sound like a prude. I just  
think this sort of thing has a chilling effect on debate.  
We already have one on patterns of hostility which  
you have enforced from time to time.

Best,  
Raymond  
| 16493|2005-03-29 14:08:42|Amadou Cisse|Re: Another example of African influence in European popular culture|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- > Ironically, within forty years, these were the weapons that
- > destroyed the colonial powers themselves, in the trenches of
- > Flanders and France.

Yes they did albeit with bigger weapons that crowned bigger colonial powers. Unchecked, soon enough only the memory will remain of those other peoples that used for longest time technology to preserve fundamental balance for sustainable living.

- > I think the lesson is that no matter what the
- > technological advantage is, at some point
- > the technology spreads.

Right. But technology is inert. What lives and moves things around is people, or as you say, human politics. The imperative behind the politics drives technology to elevate or kill humans. The fuel is to making more out of less using up people. Hence the invasions. hence the better bigger guns and their technological footprints. hence the mythmaking and the politics...

- >> Nuclear technology is a good present-day example.
- >>
- >> I remember the story that al-Qaeda may have a couple of
- >> dozen 'suitcase nukes' in their possession, although in this case
- >> they simply would have purchased the weapons.
- >>
- >> Regards,
- >> Paul Kekai Manansala

Also right. In fact everyone else simply purchases them; what is chosen is just the processing time to lay hands on the final product... this is the rule when everything becomes merchandise. some are in a hurry others are not.

- > I think generally speaking, the problem is that technology
- > evolves much faster than human politics evolve. As
- > was evident in 1914.

That may be the case for weapons "nukelar" or biological (like in 1914 or even later with aids) with not yet fully tamed minds once triggered. Logic would have it that human agency that conceived may also contain, but we need there more help from optimism and luck because the deadlier the more profitable. Ironically this is where urges of survival from different points in global society meet to render obsolete the mindset to collateralize humans to wealth creation.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- > Message: 23
- > Date: Tue, 29 Mar 2005 15:36:23 -0000
- > From: "Paul Kekai Manansala"
- > Subject: Re: Another example of African influence in European popular
- > culture

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "vandeelen" wrote:

- >
- > > > Ironically, within forty years, these were the weapons that
- > > > destroyed the colonial powers themselves, in the trenches of
- > > > Flanders and France.

- > > >
- > > > I think the lesson is that no matter what the
- > > > technological advantage is, at some point
- > > > the technology spreads.

- > >
- > > Nuclear technology is a good present-day example.
- > >

- > > I remember the story that al-Qaeda may have a couple of
- > > dozen 'suitcase nukes' in their possession, although in this case
- > > they simply would have purchased the weapons.

- > >
- > > Regards,
- > > Paul Kekai Manansala

- >
- > If al-Qaeda had backpack nukes, I think we would know
- > about it already. All they would have to do is walk up
- > Wall Street, and yank the cord or whatever they use.

- >
- > I think generally speaking, the problem is that technology
- > evolves much faster than human politics evolve. As
- > was evident in 1914.

- >
- > Alex
- >
- > Alex

[ 16494|2005-03-29 14:15:54|mmmmre|Re: This new format is driving me nuts|  
In Ta\_Set, anthony clements <[yoheyman2000@yahoo.com](mailto:yoheyman2000@yahoo.com)> wrote:

<"Hostile", well once you understand the dynamics of the  
passive/aggressive hostility your boyfriend . . . >

I'm just waiting to see how much longer I have to wait before

someone monitors you.

Raymond Davis

| 16495|2005-03-29 14:23:47|Brian|Re: This new format is driving me nuts|

Ray I won't give you the satisfaction of baiting me ok?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

> In Ta\_Set, anthony clements wrote:

>

>

> boyfriend . . . >

>

> <"Hostile", well once you understand the dynamics of the

> passive/aggressive hostility your boyfriend . . . >

>

> I'm just waiting to see how much longer I have to wait before

> someone monitors you.

>

> Raymond Davis

| 16496|2005-03-29 14:46:03|Imnmre|Re: This new format is driving me nuts|

What?

No more bravado? No more insinuations about  
my probable sexuality? Need I honor that tripe  
with a reply? I don't think so.

Anthony or Brian, or whatever your name is,  
this is not about me baiting you, obviously.  
Ta\_Setians are literate and intelligent people.  
They have read and come to their own con-  
clusions about what you have written.

Most of the active posters actually have  
substantive contributions to make and are  
continuing to do so, leaving you to puke  
and me to ask what kind of forum we are  
going to be with people like you running around  
throwing excrement at our shadows.

Now I am going to desert you, and join them.  
I trust you have something important to say.  
Try breathing on a mirror.

Raymond

| 16497|2005-03-29 15:16:11|anthony clements|Re: This new format is driving me nuts|

Ha!

Whatever dawg!

◆  
I see after your ◆support of unAfrocentric hype via Omar  
You are now trying ◆to act as if you one ◆of "us" and "we" and what not!

◆  
If you wuz truly "we"  
you wouldn't be trippin like you are right now over Omar

◆  
Mind you I am NOT the only one who was put off by Omar in this group so which "we" you speaking of Ray?

◆  
now if you are done Sir I would like to hear what my bros are teachin me about ◆our Afrocentric Kemetian heritage please cut the noise dude?

◆  
hotep ◆

◆  
◆ ◆

Imnmre wrote:

What?

No more bravado? No more insinuations about  
my probable sexuality? Need I honor that tripe  
with a reply? I don't think so. ◆

Anthony or Brian, or whatever your name is,  
this is not about me baiting you, obviously.  
Ta\_Setians are literate and intelligent people.  
They have read and come to their own con-  
clusions about what you have written.

Most of the active posters actually have  
substantive contributions to make and are  
continuing to do so, leaving you to puke  
and me to ask what kind of forum we are  
going to be with people like you running around  
throwing excrement at our shadows.

Now I am going to desert you, and join them.  
I trust you have something important to say.  
Try breathing on a mirror.

Raymond ◆

---

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| 16498|2005-03-29 15:38:23|Alex van Deelen|Re: This new format is driving me nuts|

Message: 25

Date: Tue, 29 Mar 2005 15:16:09 -0800 (PST)

From: anthony clements <[yoheyman2000@yahoo.com](mailto:yoheyman2000@yahoo.com)>

Subject: Re: Re: This new format is driving me nuts



> Ha!  
> Whatever dawg!  
>  
> I see after your support of unAfrocentric hype via Omar  
> You are now trying to act as if you one of "us" and "we" and what not!  
>  
> If you wuz truly "we"  
> you wouldn't be trippin like you are right now over Omar  
>  
> Mind you I am NOT the only one who was put off by Omar in this  
> group so which "we" you speaking of Ray?  
> now if you are done Sir I would like to hear what my bros are teachin  
> me about our Afrocentric Kemetian heritage please cut the noise dude?  
> hotep

Sounds like a bad imitation of Ali G. :-/

Alex  
| 16499|2005-03-29 16:01:38|anthony clements|Re: This new format is driving me nuts|  


Alex van Deelen wrote:

Message: 25♦♦♦♦♦♦♦♦  
♦♦ Date: Tue, 29 Mar 2005 15:16:09 -0800 (PST)  
♦♦ From: anthony clements  
Subject: Re: Re: This new format is driving me nuts  
  
> Ha!  
> Whatever dawg!  
>  
> I see after your support of unAfrocentric hype via Omar  
> You are now trying to act as if you one of "us" and "we" and what not!  
>♦  
> If you wuz truly "we"  
> you wouldn't be trippin like you are right now over Omar  
>♦  
> Mind you I am NOT the only one who was put off by Omar in this  
> group so which "we" you speaking of Ray?  
> now if you are done Sir I would like to hear what my bros are teachin  
> me about our Afrocentric Kemetian heritage please cut the noise dude?  
> hotep

Sounds like a bad imitation of Ali G. :-/

Alex

---

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| 16500|2005-03-29 16:46:43|Immmre|Question on Sa or ZA|  
Greetings Ta\_Seti,

Does anyone have any credible information  
on the history and structure of the Kmtc priestly  
order called the /sa/ or /za/?

If so, comments or leads would be appreciated.

Regards,  
Raymond  
| 16501|2005-03-29 18:28:50|noirfist|Re: This new format is driving me nuts|  
— In Ta\_Seti@yahoogroups.com, anthony clements  
wrote:

> "Omar E. Vega" wrote:

Omar,

Let me bring it back home for ya, dawg! I-don't-give-a-flying-frogs-  
fart-about any of the off topic fashizzle you have been  
posting!!!!!!!!!!

THIS IS A FORUM TO DISCUSS AFRICENTRIC THOUGHT, AND THE CONTRIBUTIONS  
OF AFRICAN CULTURE(S) TO HUMAN CULTURE(S) AT LARGE. YOU ARE CHILEAN;  
IF ONE DOES NOT EXIST, BE MY GUEST AND START UP A FORUM TO ADDRESS  
CHILEAN CONCERNS.

I'll repeat, there is NO LATIN AMERICA WITHOUT THE CHOCOLATE FACTOR!  
May the "Andean" cultures' Ancestos bless them, but your points are  
focused on your (white supremacist IMO) ideals of races in Latin  
American territories. You have the audacity to attempt to quantify  
the genetic makeup of persons of African descent in that region, yet  
have posited NOT ONE shread of EVIDENCE to CORROBORATE your TRULY  
WHITE SUPREMIST (TROJAN HORSE) approach to your discussions.

Lemme hip you to something. We AFRICANS have a RIGHT to discuss  
things AFRICAN with "TROLLS" coming on board to attempt to HIGHJACK  
the threads away from the original theme of the forum.

If YOU wanna believe in your MULATTO view of LATIN AMERICA, know that  
your view is YOURS to do with as YOU (PERSONally wish). Equally, know

that AFRICANS will not sit around and merely allow you a FREE reign  
to posit UNSUBSTANTIATED opinion! It ain't goin happen, "PATNA!"

Read Robert Farris Thompson's FLASH OF THE SPIRIT, for some of the  
things you may believe to be ANDEAN are not, such as certain "house"  
constructions which have stark similarities to their AFRICAN  
cognates. REREAD VAN SERTIMA'S WORKS, and, then, posit EVIDENCE to  
DISPROVE his THEORIES (EVIDENCE, NOT YOUR "NATIONALISTIC/SUPREMIST"  
IDEOLOGY IN SHEEP'S CLOTHING), NAW MEAN?!

Aight, I'mm ooooouuut!

Kid Hershey

- >
- > Ha!
- >
- >
- > Latin music of Black influence is important, no doubt, but is not

the

- > only one at all!
- >
- > Do you know Andean music? That's indian!!
- >
- > Do you know Flamenco? That's gypsy!
- >
- > Do you know the Latin Rock? That's european!
- >
- > Do you know charro Music? That's mestizo!
- >
- > Sorry fellow. Latin America is a complex continent with several
- > races. We don't like reductionism. Saying that only one group
- > is able to do things is like the idea of the Superior Race or

Master

- > Race. The germans believe in the superior german race; in here it
- > seems you believe in the superior black race. Forget it.
- >
- > Latin America is more than just a single race. Is the result of the
- > sinergy of three majoritary races, plus dozens of minority ones.
- >
- > Regards,
- >
- > Omar Vega
- >
- >
- >
- >
- > --- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:
- >>
- >> Dig it, Bro. Anthony...
- >>
- >> And I'll add this, also not mincing words...The basis of what the
- > so-
- >> called Latino calls Latin culture, particularly his religion,
- > dance,
- >> sensual allure (from Eurocentric view point) is nothing other than
- > the
- >> AFRICAN component. The song "La Bamba" has its roots in this
- > AFRICAN
- >> component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA,

BAILE

- >> DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO LATIN
- >> AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS

of

- >> Puerto Rico who have preserved aspects of AFRICAN culture there,
- > are
- >> a reminded of the LIE being perpetuated that there is a "Latino
- >> race," a race unto itself, full of mixed black people who

basically

- >> have no "real" allegiance to mother AFRICA.
- >>
- >> The "Morenas" wide hips and luscious lips all owe a priceless

dept.

- >> to the land of CHOCOLATE! I am proud to be a HERSHEY! And I
- >> am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I

OFTEN

- >> MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC
- > FASCINATION/LOVE
- >> AFFAIR WITH "DARK, RICH CHOCOLATE")...!
- >>
- >> Peace,
- >>
- >> Kid Snickers

> >  
> > --- In Ta\_Seti@yahoogroups.com, anthony clements  
>  
> > wrote:  
> > > "Although usually people consider that Black features are ugly.  
> > > That's why Blacks and Brown peoples are excluded from TV. That  
> > must  
> > change...."  
> > >  
> > > Omar Don't buy into the above notion not even enough to speak

it

> > use your common sense and dissect what you said up there for one  
> > minute so as you might know it is not something that needs your  
> > repeating.  
> > >  
> > > THINK for a minute...Black/dark skinned peoples are typically  
> > made  
> > lowly by the European mindset. basically according to this

mindset

> > that is not limited to the European mind though it is a European  
> > mindset...Black is the color of those that are primitive or

savage,

> > only part human in need of the Europeans subduing, control,  
> > educating, betterment, and all that..  
> > >  
> > > Which is crazy because as you know writing mathematics,

science,

> > philosophy, religion, architecture, astronomy, astrology,  
> > government  
> > etc all began on the continent of the Black skinned peoples

called

> > Africa, which has been suggested gives direct association with

the

> > Black mans uniquely strong quality of hair which no other peoples  
> > on  
> > earth for the most part have...less they been took a dipped in

that

> > cantankerous and domineering gene swimming pool of the Black mans  
> > STRONG essence.  
> > >  
> > > Do you think for one minute that this Eurocentric mindset is  
> > going  
> > to try to single out any of the myriad of starkly breathtaking  
> > beautiful BLACK males or females he could find on any square inch  
> > of  
> > this globe?  
> > >  
> > > The answer is most definitely NO Omar and you can figure out

why

> I  
> > think.  
> > >  
> > > Now the flipside of this is do you think the Eurocentric

mindset

> > id going to display it's objectives and goals in any iota of a  
> > negative light?  
> > >  
> > > Hell fuckin NO! They are going to search high and low under

every

> > crack and crevice for some unusually fair looking CAUCASIAN and  
> > CAUCASIAN-LIKE face you can possibly find many times they will

look

> > for those who have lips, butts and bodies like you know who ...the  
> > Black man/woman so even when they do seek the creme de la creme

of

> > their bunch this subject most likely will have noticeably uncommon  
> > European looks..  
> > >  
> > > And may we not forget the desperate longing for non European

skin

> > tones that ever elusive "tan" they seek so furiously and

rigorously

> > *these all originate from the white skins coveting the Black mans*  
> > *remnants..*  
> > >  
> > > *It took me a while to realize the white man actually sees*

*beauty*

> > not only in the black mans features but it is the Black mans SKIN  
> > COLOR which enfurriates the white mind....when they look at us our  
> > features are not the weight of their jealousy in comparison to our  
> > luxurious rich dark STRONG sun kissed and blessed COLOR!  
> > >  
> > > I'm sure you are familiar with Herodotus description of the  
> Blacks  
> > that he witnessed....I believed he called us by our true  
> > name...GODS. I recall him using other terms like tall dark and  
> built  
> > like brick houses and what not.  
> > >  
> > > This honest man saw exactly what the white man sees when he

*looks*

> > at us ORIGINALITY and when you see a prodcut that bears

### ORIGINALITY

> > you see *THEE* ORIGINAT-OR in that creation and you may deduce the  
> > originator I speak of and that is the Almighty him/herself!  
> > >  
> > > *In my older years I try not to mince my words anymore I like to*  
> > *make it clear as possible and plain ...someone once*

joked "modesty

> is  
>> *a waste of time"...sometime it IS!*  
>>>  
>>> *So you see Omar it is all part of the delusion of the Europeans*  
> web  
>> *of lies.*  
>>>  
>>> *He twists EVERYTHING around but don't YOU get it twisted!*  
>>>  
>>> *The "Latino races" have one race to thank for their darker*

*skins*

> > that the white man LOVES so dangerously that is the BLACK man.  
>>>  
>>> Peace  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> "Omar E. Vega" wrote:  
>>>  
>>>  
>>> Hi Charles,  
>>>  
>>> Well, nobody is saying there are not Blacks in Latin America.  
> Many  
>>> countries have Black minorities. In the Caribbean they form a  
> large  
>>> percentages of the populations. In the rest they are minorities  
> or  
>>> are absent.

>>>

>>> Blacks are usually better soccer players than other peoples, so

> if

>>a

>>> country have, let's say, 5% of Blacks, you bet most their

*players*

>>> would be Blacks. So seeing the international soccer games is a  
> good  
>>> indicator of which countries have black minorities.  
>>>  
>>> But Blacks are not the only peoples of Latin America. You

*should*

> > not  
> > > forget that, because it is unfair to the other ethnic groups.  
> > > Specially natives. Natives, whites and mestizos form the

*majority*

> > of  
> > > people that lives in Latin America, by far.  
> > >  
> > > The "mejorar la raza" idea is actually very true. In Latin  
> America  
> > > for long time, Blacks -and also brown people of european and  
> indian  
> > > backgrounds- have been considered uglier than blond people.  
> > Germanic,  
> > > nordic, and white-american immigrants are very welcome in Latin  
> > > America and sometimes have even more privileges than locals.  
> During  
> > > the whole XIX and part of the XX, millions of europeans were  
> brough  
> > > to "improve the race". They are the ones that appear on TV.  
> > >  
> > > Blacks are considered as intelligent and morally cappable that  
> > anyone  
> > > else. Although usually people consider that Black features are  
> > ugly.  
> > > That's why Blacks and Brown peoples are excluded from TV. That  
> must  
> > > change because is really ridiculous. And that discrimination  
> affect  
> > > not only Blacks but most of the Hispanic peoples as well.  
> > >  
> > > I tell you, not even the upper class in our countries is as

white

> > as  
> > > the people that appear on TV and in the commercials.  
> > >  
> > > Haiti is not an Iberian country, but French-African. That does  
> not  
> > > means we can't be friend of them and we are. Also we have  
> friendly  
> > > relations with british-caribbean countries as well.  
> > >  
> > > Regards,  
> > >  
> > > Omar Vega  
> > >  
> > >  
> > > --- In Ta\_Seti@yahooogroups.com, "biblical12"

wrote:

> > > >  
> > > >  
> > > > In the Hispanic world, they have a tendancy to downplay that  
> > > African-  
> > > > ness. They desire to "mejorar la raza" - better the race  
> through  
> > > > interracial marriage always marrying lighter. Hence,  
> > > > when most Black Hispanic men "make it", there is an unwritten  
> > > custom  
> > > > to try to get a lighter skinned woman if not White. Although,  
> let  
> > > > me  
> > > > say that things are improving in terms of Blacks being  
> invisible  
> > > > in  
> > > > Latin American media. The Telemundo Network recently bought

by

> > NBC,  
> > > > has put many Black Hispanic women on air as anchorwomen and  
> > > > newsreporters. Before, that was unheard of. There has been

more

> > > > Blacks in las novelas (soap operas) especially from Brazil and  
> > > > Colombia. The grandest I've seen was "Xica" about Brazil's  
> > > Francisca  
> > > > Da Silva who fought racism from the position as being the

wife

> of  
> > a  
> > > > White aristocrat. In this novela one could see the Blacks in  
> the  
> > > > quilombos(runaway slave states). The quilombos of Brazil were  
> > large  
> > > > and powerful.  
> > > >  
> > > >  
> > > > I know from just being here in Nueva York that Ecuador,  
> Colombia,  
> > > > Venezuela, Bolivia and Peru have Black populations that are  
> very  
> > > > interesting. Colombia was a major landing spot for  
> > > > people of African descent. These countries tend to have

mostly

>>> Black  
>>>> soccer teams that are expected to represent them every four  
> years  
>>> in  
>>>> the World Cup matches. Peru's Susana Baca has brought it's  
>> African  
>>>> culture to the fore.  
>>>>  
>>>> [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>> [file=/chronicle/archive/2000/08/23/MN24119.DTL](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>>  
>>>> [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)

20Baca

>>>>  
>>>> <http://www.brazil-brasil.com/cvroct95.htm>  
>>>>  
>>>> [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
>>>>  
>>>> [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
>>>>  
>>>> <http://www.telemundo.com/noti/index.html>  
>>>>  
>>>> [gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://www.gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)  
>>>>  
>>>> As we speak of these countries established by Simon Bolivar,

we

>>> must  
>>>> not forget Haiti. While Simon Bolivar, el Liberador, was in  
> Haiti  
>>> he  
>>>> was urged by those Blacks to liberate the slaves when  
> liberating  
>>> each  
>>>> country and most of the countries in Latin America were freed  
> by  
>>>> armies full of Blacks including Mexico!!!  
>>>>  
>>>> <http://www.crystalbeach.com/history.htm>  
>>>>  
>>>> I could go on and on. But let's get back to Africa if

possible

>> and  
>>>> I'll try not to post.  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> Vaya Con Dios/ Go With God,  
>>>> Charles  
>>>>  
>>>>  
>>>>  
>>>>  
>>>>  
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>  
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| 16502|2005-03-29 18:51:27|noirfist|A Few Africanisms in "LATIN" America|  
Concepts-such as:

*Jumbi (Trinidad/Guyana), Zombi (Haiti), Jumbi (Congo)-Congolese  
for "Spirits of the dead."*

*Kalunga-circle wherein the powers of the Ancestors are concentrated  
for spiritual purposes. Central African in origin in the context of  
the most recognizable forms in the African Diaspora. Various  
cogantes, such as Haitian Veves attest to this circular African  
principle.*

*Musical Instruments:*

*African instruments in "LATIN" America-*

*Various drums, such as Bata offshoots, Maracas, xylophone, guiro, the  
Conga, the Enkomo, the Bongo, the Cajon, the Marimba or Manimbula,  
the Atchere/Shekere, and the Urucungu (erroneously called the  
Berimbau in Brazil).*

*This is just a cursory review.*

Regards,

Ken  
| 16503|2005-03-29 19:04:46|Omar E. Vega|Re: This new format is driving me nuts|  
Hi Anthony,

*Actually what you say is not true. I have not been rejected of any  
group. Well, except once that I entered a white racist group -for fun-  
and I said them that every single Spaniard in the group should  
leave, because they were mixtures of Moor and Jew -that is true :-)  
Well, you know racists don't like jokes like those.*

*I hate racism, my friend. Although I am not African. Racism can  
affect anyone, and not only Black people suffers it. I have suffer it  
myself.*

*I can agree with everything what you are trying to do in here:  
searching your roots and getting pride of the ancestors. I would like  
to know about it, too.*

*But please don't forget I am from a different culture.*

Regards, and Peace to you too,

Omar Vega

-- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), anthony clements  
wrote:

> Of course you do ...trust me you the one who needs help up in an

*Afrocentric group and all upset cause you don't like the fact that  
the focus is PRO-African!*

>  
> at least I have a clue ..  
>  
> And that violin backed ode to Omar you wrote....well you can buy

*his play on ignorance but by his own admission he has stepped on  
quite a few other group toes to the point of getting "expelled" I  
think is the term he himself used..*

>  
> At some point you think poor Omar might get the message sorry I had

*to be the one to lay it out plain and simple for him but maybe he  
won't get expelled again...*

>  
> Peace  
>  
>  
>

> Immrunre wrote:  
> Anthony,  
>  
> You seriously need help. I hope you get some  
> soon.  
>  
> Raymond  
>  
> Yahoo! Groups Sponsor:ADVERTISEMENT  
>  
>  
> -----  
> Yahoo! Groups Links  
>  
> To visit your group on the web, go to:  
> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
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>  
>  
> -----  
> Do you Yahoo!?  
> Yahoo! Mail - Find what you need with new enhanced search. Learn

more.

| 16504|2005-03-29 19:05:38|Omar E. Vega|Re: This new format is driving me nuts|  
Hi,

Could you tell if it is true that the coptic language -the one of the  
coptic church- is really close to the language of ancient Egypt?

Regards,

Omar Vega

-- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> Omar, has not been expelled. He was placed on moderated status after  
> his "la raza" post.  
>  
> I have rejected some of his other posts because of their comments on  
> various ethnic groups.  
>  
> Regards,  
> Paul Kekai Manansala

| 16505|2005-03-29 19:19:38|Paul Kekai Manansala|Re: This new format is driving me nuts|  
-- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Omar E. Vega" wrote:

>  
>  
> Hi,  
>  
> Could you tell if it is true that the coptic language -the one of

the

> coptic church- is really close to the language of ancient Egypt?  
>

Omar, Coptic and AE are part of the same generally classified as part  
of the same genetic language family. Yes, from what I've seen there is  
no argument from me on their relationship.

Regards,  
Paul Kekai Manansala

| 16506|2005-03-29 22:34:23|Omar E. Vega|Re: A Few Africanisms in LATIN America|  
Hi Ken,

Do you know the African origins of Kalimba, a thumbs piano, that is  
common in Brazil as well? Besides, the cuica or guica is a very  
distinctive instrument in Brazilian music, specially in Samba. Do you  
know the origin? And isn't berimbau the instrument played in capoeira?

Sorry to correct something. Trinidad and Guyana are not part of Latin  
America. They don't speak a romance language but English. Latin means  
romance-language speaker.

Regards,

Omar Vega



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

- >
- > Concepts-such as:
- >
- > Jumbi (Trinidad/Guyana), Zombi (Haiti), Jumbi (Congo)-Congolese
- > for "Spirits of the dead."
- >
- > Kalunga-circle wherein the powers of the Ancestors are concentrated
- > for spiritual purposes. Central African in origin in the context of
- > the most recognizable forms in the African Diaspora. Various
- > cogantes, such as Haitian Veves attest to this circular African
- > principle.
- >
- > Musical Instruments:
- >
- > African instruments in "LATIN" America-
- >
- > Various drums, such as Bata offshoots, Maracas, xylophone, guiro,
- > the
- > Conga, the Enkomo, the Bongo, the Cajon, the Marimba or Manimbula,
- > the Atchere/Shekere, and the Urucungu (erroneously called the
- > Berimbau in Brazil).
- >
- > This is just a cursory review.
- >
- > Regards,
- >
- > Ken

| 16507|2005-03-29 22:35:41|Omar E. Vega|Re: This new format is driving me nuts|  
Dear Anthony,

*I preffer we discuss this kind of things in private. My mail is open.  
The only thing I was trying to explain to you is that there is not a  
single influence in Latin America but many. All of them deserve  
respect. I don't want to repeat that point again, please.*

*By the way. I know quite a lot about Native culture and Andean  
culture as well. So if you want to start a discussion about  
diffusionism, send your thesis to me in private and we discuss it,  
please.*

Sorry group.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements
- >
- > wrote:
- > > "Omar E. Vega" wrote:
- > Omar,
- >
- > Let me bring it back home for ya, dawg! I-don't-give-a-flying-frogs-
- > fart-about any of the off topic fashizzle you have been
- > posting!!!!!!!!!
- >
- > THIS IS A FORUM TO DISCUSS AFRICENTRIC THOUGHT, AND THE
- > CONTRIBUTIONS
- > OF AFRICAN CULTURE(S) TO HUMAN CULTURE(S) AT LARGE. YOU ARE
- > CHILEAN;
- > IF ONE DOES NOT EXIST, BE MY GUEST AND START UP A FORUM TO ADDRESS
- > CHILEAN CONCERNS.
- >
- > I'll repeat, there is NO LATIN AMERICA WITHOUT THE CHOCOLATE
- > FACTOR!
- > May the "Andean" cultures' Ancestos bless them, but your points are
- > focused on your (white supremacist IMO) ideals of races in Latin
- > American territories. You have the audacity to attempt to quantify
- > the genetic makeup of persons of African descent in that region,
- > yet
- > have posited NOT ONE shread of EVIDENCE to CORROBORATE your TRULY
- > WHITE SUPREMIT (TROJAN HORSE) approach to your discussions.
- >
- > Lemme hip you to something. We AFRICANS have a RIGHT to discuss
- > things AFRICAN with "TROLLS" coming on board to attempt to HIGHJACK
- > the threads away from the original theme of the forum.
- >
- > If YOU wanna believe in your MULATTO view of LATIN AMERICA, know
- > that
- > your view is YOURS to do with as YOU (PERSONally wish). Equally,
- > know
- > that AFRICANS will not sit around and merely allow you a FREE reign
- > to posit UNSUBSTANTIATED opinion! It ain't goin happen, "PATNA!"
- >
- > Read Robert Farris Thompson's FLASH OF THE SPIRIT, for some of the
- > things you may believe to be ANDEAN are not, such as
- > certain "house"
- > constructions which have stark similarities to their AFRICAN
- > cognates. REREAD VAN SERTIMA'S WORKS, and, then, posit EVIDENCE to

> DISPROVE his THEORIES (EVIDENCE, NOT YOUR "NATIONALISTIC/SUPREMATIST"  
> IDEOLOGY IN SHEEP'S CLOTHING), NAW MEAN?!

>

> Aight, I'm ooooouuut!

>

> Kid Hershey

>>

>> Ha!

>>

>>

>> Latin music of Black influence is important, no doubt, but is not  
> the

>> only one at all!

>>

>> Do you know Andean music? That's indian!!

>>

>> Do you know Flamenco? That's gypsy!

>>

>> Do you know the Latin Rock? That's european!

>>

>> Do you know charro Music? That's mestizo!

>>

>> Sorry fellow. Latin America is a complex continent with several  
>> races. We don't like reductionism. Saying that only one group  
>> is able to do things is like the idea of the Superior Race or  
> Master

>> Race. The Germans believe in the superior German race; in here it  
>> seems you believe in the superior black race. Forget it.

>>

>> Latin America is more than just a single race. Is the result of  
the

>> synergy of three majoritary races, plus dozens of minority  
ones.

>>

>> Regards,

>>

>> Omar Vega

>>

>>

>>

>>

>> --- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:

>>>

>>> Dig it, Bro. Anthony...

>>>

>>> And I'll add this, also not mincing words...The basis of what  
the

>> so-

>>> called Latino calls Latin culture, particularly his religion,  
>> dance,

>>> sensual allure (from Eurocentric view point) is nothing other  
than

>> the

>>> AFRICAN component. The song "La Bamba" has its roots in this  
>> AFRICAN

>>> component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA,  
> BAILE

>>> DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO  
LATIN

>>> AMERICA without the CHOCOLATE FACTOR. The Cepedas, the AFRICANS  
> of

>>> Puerto Rico who have preserved aspects of AFRICAN culture  
there,

>> are

>>> a reminder of the LIE being perpetuated that there is a "Latino  
>>> race," a race unto itself, full of mixed black people who  
> basically

>>> have no "real" allegiance to mother AFRICA.

>>>

>>> The "Morenas" wide hips and luscious lips all owe a priceless  
> debt.

>>> to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
>>> am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I  
> OFTEN

>>> MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC  
>> FASCINATION/LOVE

>>> AFFAIR WITH "DARK, RICH CHOCOLATE")...!

>>>

>>> Peace,

>>>

>>> Kid Snickers

>>>

>>> --- In Ta\_Seti@yahoogroups.com, anthony clements

>>>

>>> wrote:

>>>> "Although usually people consider that Black features are  
ugly.

>>>> That's why Blacks and Brown peoples are excluded from TV.  
That

>>>> must

>>>> change...."

>>>>

>>>> Omar Don't buy into the above notion not even enough to speak  
> it

>>> use your common sense and dissect what you said up there for one  
 >>> minute so as you might know it is not something that needs your  
 >>> repeating.  
 >>>>  
 >>>> THINK for a minute...Black/dark skinned peoples are typically  
 >> made  
 >>> lowly by the European mindset. basically according to this  
 > mindset  
 >>> that is not limited to the European mind though it is a  
 European  
 >>> mindset...Black is the color of those that are primitive or  
 > savage,  
 >>> only part human in need of the Europeans subduing, control,  
 >>> educating, betterment, and all that..  
 >>>>  
 >>>> Which is crazy because as you know writing mathematics,  
 > science,  
 >>> philosophy, religion, architecture, astronomy, astrology,  
 >> government  
 >>> etc all began on the continent of the Black skinned peoples  
 > called  
 >>> Africa, which has been suggested gives direct association with  
 > the  
 >>> Black mans uniquely strong quality of hair which no other  
 peoples  
 >> on  
 >>> earth for the most part have...less they been took a dipped in  
 > that  
 >>> cantankerous and domineering gene swimming pool of the Black  
 mans  
 >>> STRONG essence.  
 >>>>  
 >>>> Do you think for one minute that this Eurocentric mindset is  
 >> going  
 >>> to try to single out any of the myriad of starkly breathtaking  
 >>> beautiful BLACK males or females he could find on any square  
 inch  
 >> of  
 >>> this globe?  
 >>>>  
 >>>> The answer is most definately NO Omar and you can figure out  
 > why  
 >> I  
 >>> think.  
 >>>>  
 >>>> Now the flipside of this is do you think the Eurocentric  
 > mindset  
 >>> id going to display it's objectives and goals in any iota of a  
 >>> negative light?  
 >>>>  
 >>>> Hell fuckin NO! They are going to search high and lo under  
 > every  
 >>> crack and crevice for some unusually fair looking CAUCASIAN and  
 >>> CAUCASIAN-LIKE face you can possibly find many times they will  
 > look  
 >>> for those who have lips, butts and bodies like you know  
 who ...the  
 >>> Black man/woman so even when they do seek the creme de la creme  
 > of  
 >>> their bunch this subject most likely will have noticeably  
 uncommon  
 >>> European looks..  
 >>>>  
 >>>> And may we not forget the desperate longing for non European  
 > skin  
 >>> tones that ever elusive "tan" they seek so furiously and  
 > rigorously  
 >>> these all originate from the white skins coveting the Black  
 mans  
 >>> remnants..  
 >>>>  
 >>>> It took me a while to realize the white man actually sees  
 > beauty  
 >>> not only in the black mans features but it is the Black mans  
 SKIN  
 >>> COLOR which infuriates the white mind....when they look at us  
 our  
 >>> features are not the weight of their jealousy in comparison to  
 our  
 >>> luxurious rich dark STRONG sun kissed and blessed COLOR!  
 >>>>  
 >>>> I'm sure you are familiar with Herodotus description of the  
 >> Blacks  
 >>> that he witnessed....I believed he called us by our true  
 >>> name...GODS. I recall him using other terms like tall dark and  
 >> built  
 >>> like brick houses and what not.  
 >>>>  
 >>>> This honest man saw exactly what the white man sees when he  
 > looks  
 >>> at us ORIGINALITY and when you see a product that bears  
 > ORIGINALITY  
 >>> you see THEE ORIGINAT-OR in that creation and you may deduce  
 the

>>> > originator I speak of and that is the Almighty him/herself!  
>>>  
>>> > In my older years I try not to mince my words anymore I like  
to  
>>> make it clear as possible and plain ...someone once  
> joked "modesty  
>> is  
>>> a waste of time"...sometime it IS!  
>>>  
>>> > So you see Omar it is all part of the delusion of the  
Europeans  
>> web  
>>> of lies.  
>>>  
>>> > He twists EVERYTHING around but don't YOU get it twisted!  
>>>  
>>> > The "Latino races" have one race to thank for their darker  
> skins  
>>> > that the white man LOVES so dangerously that is the BLACK man.  
>>>  
>>>> Peace  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>> "Omar E. Vega" wrote:  
>>>  
>>>  
>>>  
>>>> Hi Charles,  
>>>  
>>>> Well, nobody is saying there are not Blacks in Latin America.  
>> Many  
>>>> countries have Black minorities. In the Caribbean they form a  
>> large  
>>>> percentages of the populations. In the rest they are  
minorities  
>> or  
>>>> are absent.  
>>>  
>>>> Blacks are usually better soccer players than other peoples,  
so  
>> if  
>>>> a  
>>>> country have, let's say, 5% of Blacks, you bet most their  
> players  
>>>> would be Blacks. So seeing the international soccer games is  
a  
>> good  
>>>> indicator of which countries have black minorities.  
>>>  
>>>> But Blacks are not the only peoples of Latin America. You  
> should  
>>>> not  
>>>> forget that, because it is unfair to the other ethnic groups.  
>>>> Specially natives. Natives, whites and mestizos form the  
> majority  
>>>> of  
>>>> people that lives in Latin America, by far.  
>>>  
>>>> The "mejorar la raza" idea is actually very true. In Latin  
>> America  
>>>> for long time, Blacks -and also brown people of european and  
>> indian  
>>>> backgrounds- have been considered uglier than blond people.  
>>> Germanic,  
>>>> nordic, and white-american immigrants are very welcome in  
Latin  
>>>> America and sometimes have even more privileges than locals.  
>>> During  
>>>> the whole XIX and part of the XX, millions of europeans were  
>> brought  
>>>> to "improve the race". They are the ones that appear on TV.  
>>>  
>>>> Blacks are considered as intelligent and morally cappable  
that  
>>>> anyone  
>>>> else. Although usually people consider that Black features  
are  
>>>> ugly.  
>>>> That's why Blacks and Brown peoples are excluded from TV.  
That  
>>>> must  
>>>> change because is really ridiculous. And that discrimination  
>>> affect  
>>>> not only Blacks but most of the Hispanic peoples as well.

>>>>  
 >>>> *I tell you, not even the upper class in our countries is as*  
 > *white*  
 >>>> *as*  
 >>>> *the people that appear on TV and in the commercials.*  
 >>>>  
 >>>> *Haiti is not an Iberian country, but French-African. That*  
 >>>> *does*  
 >>>> *not*  
 >>>> *means we can't be friend of them and we are. Also we have*  
 >> *friendly*  
 >>>> *relations with british-caribbean countries as well.*  
 >>>>  
 >>>> *Regards,*  
 >>>>  
 >>>> *Omar Vega*  
 >>>>  
 >>>>  
 >>>> *-- In Ta\_Seti@yahooogroups.com, "biblical12"*  
 > *wrote:*  
 >>>>>  
 >>>>>  
 >>>>> *In the Hispanic world, they have a tendency to downplay*  
 >>>>> *that*  
 >>>>> *African-*  
 >>>>> *ness. They desire to "mejorar la raza" - better the race*  
 >> *through*  
 >>>>> *interracial marriage always marrying lighter. Hence,*  
 >>>>> *when most Black Hispanic men "make it", there is an*  
 >>>>> *unwritten*  
 >>>>> *custom*  
 >>>>> *to try to get a lighter skinned woman if not White.*  
 >>>>> *Although,*  
 >> *let*  
 >>>>> *me*  
 >>>>> *say that things are improving in terms of Blacks being*  
 >> *invisible*  
 >>>>> *in*  
 >>>>> *Latin American media. The Telemundo Network recently bought*  
 >> *by*  
 >>>> *NBC,*  
 >>>>> *has put many Black Hispanic women on air as anchorwomen and*  
 >>>>> *newsreporters. Before, that was unheard of. There has been*  
 >> *more*  
 >>>>> *Blacks in las novelas (soap operas) especially from Brazil*  
 >>>>> *and*  
 >>>>> *Colombia. The grandest I've seen was "Xica" about Brazil's*  
 >>>>> *Francisca*  
 >>>>> *Da Silva who fought racism from the position as being the*  
 >> *wife*  
 >>>>> *of*  
 >>>>> *a*  
 >>>>> *White aristocrat. In this novela one could see the Blacks*  
 >>>>> *in*  
 >>>>> *the*  
 >>>>> *quilombos(runaway slave states). The quilombos of Brazil*  
 >>>>> *were*  
 >>>>> *large*  
 >>>>> *and powerful.*  
 >>>>>  
 >>>>>  
 >>>>>  
 >>>>> *I know from just being here in Nueva York that Ecuador,*  
 >>>>> *Colombia,*  
 >>>>> *Venezuela, Bolivia and Peru have Black populations that are*  
 >>>>> *very*  
 >>>>> *interesting. Colombia was a major landing spot for*  
 >>>>> *people of African descent. These countries tend to have*  
 >>>>> *mostly*  
 >>>>> *Black*  
 >>>>> *soccer teams that are expected to represent them every four*  
 >>>>> *years*  
 >>>>> *in*  
 >>>>> *the World Cup matches. Peru's Susana Baca has brought it's*  
 >>>>> *African*  
 >>>>> *culture to the fore.*  
 >>>>>  
 >>>>> *[http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)*  
 >>>>> *[file=/chronicle/archive/2000/08/23/MN24119.DTL](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)*  
 >>>>>  
 >>>>> *[http://www.afropop.org/explore/artist\\_info/ID/263/Susana%](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)*  
 >>>>> *[20Baca](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)*  
 >>>>>  
 >>>>> *<http://www.brazil-brasil.com/cvroc95.htm>*  
 >>>>>  
 >>>>> *[www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)*  
 >>>>>  
 >>>>> *[http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)*  
 >>>>>  
 >>>>> *<http://www.telemundo.com/noti/index.html>*  
 >>>>>  
 >>>>> *[gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf](http://www.gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf)*  
 >>>>>  
 >>>>> *As we speak of these countries established by Simon*

Bolivar,  
 > we  
 >>>> must  
 >>>>> not forget Haiti. While Simon Bolivar, el Liberador, was in  
 >> Haiti  
 >>>>> he  
 >>>>>> was urged by those Blacks to liberate the slaves when  
 >> liberating  
 >>>>> each  
 >>>>>> country and most of the countries in Latin America were  
 freed  
 >> by  
 >>>>>> armies full of Blacks including Mexico!!!  
 >>>>>>  
 >>>>>> <http://www.crystalbeach.com/history.htm>  
 >>>>>>  
 >>>>>>> I could go on and on. But let's get back to Africa if  
 > possible  
 >>> and  
 >>>>>> I'll try not to post.  
 >>>>>>  
 >>>>>>  
 >>>>>>  
 >>>>>>  
 >>>>>>> Vaya Con Dios/ Go With God,  
 >>>>>>> Charles  
 >>>>>>  
 >>>>>>  
 >>>>>>  
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[ 16508]2005-03-30 07:36:01|Brian|Re: This new format is driving me nuts|  
 Omar,

I just wanted to respond openly to what you wrote to me openly

And all I need to say on that note is this:

I guess only the person joining any group ultimately knows what their  
 motive(s) are whether it be joining for "fun" or joining because you  
 honestly want to know where how and when your Latin culture was born  
 out of an African culture.

In your posts I did not get the feeling you were interested in how

Latins are an offshoot of Africans. Instead I was hearing things like African features are considered "ugly" and more about Latin and other cultures that you spoke of with a Eurocentric outlook.

Perhaps there was misunderstanding if so my apologies as well.

I just figure I would hear more positive things focused on African and Africans from you since you as you say Latins take much of their culture from African culture.

Again it seemed to me you were talking more than learning and what you spoke of didn't sound Pro-Afrocentric it sounded more Latino praising and Eurocentrically based.

And it sounded like although you say Latins get a lot of their culture from Africans that as of today you still consider us in a lower regard than Latins and their culture AND you still buy into the Europeans ideas about African culture and history.

Again I am not the only one who thought so someone actually wrote me outside of the group questioning your motives as well...I just spoke out loud about my questioning!

I understand you are learning as well as I am so we have this in common.

As for talking off-line you address me off-line and I will do the same you address me on-line I will respond on-line as well. Fair is fair.

peace

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
>  
> Hi Anthony,  
>  
> Actually what you say is not true. I have not been rejected of any  
> group. Well, except once that I entered a white racist group -for  
> fun-  
> and I said them that every single Spaniard in the group should  
> leave, because they were mixtures of Moor and Jew -that is true :-)  
> Well, you know racists don't like jokes like those.  
>  
> I hate racism, my friend. Although I am not African. Racism can  
> affect anyone, and not only Black people suffers it. I have suffer  
> it  
> myself.  
>  
> I can agree with everything what you are trying to do in here:  
> searching your roots and getting pride of the ancestors. I would  
> like  
> to know about it, too.  
>  
> But please don't forget I am from a different culture.  
>  
> Regards, and Peace to you too,  
>  
> Omar Vega  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements

> wrote:  
> > Of course you do ...trust me you the one who needs help up in an  
> > Afrocentric group and all upset cause you don't like the fact that  
> > the focus is PRO-African!  
> >  
> > at least I have a clue ..  
> >  
> > And that violin backed ode to Omar you wrote....well you can buy  
> > his play on ignorance but by his own admission he has stepped on  
> > quite a few other group toes to the point of getting "expelled" I  
> > think is the term he himself used..  
> >  
> > At some point you think poor Omar might get the message sorry I  
> > had  
> > to be the one to lay it out plain and simple for him but maybe he  
> > won't get expelled again...  
> >  
> > Peace  
> >  
> >  
> > Immmre wrote:  
> > Anthony,  
> >  
> > You seriously need help. I hope you get some  
> > soon.  
> >  
> > Raymond  
> >

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| 16510|2005-03-30 08:36:59|Brian|Re: This new format is driving me nuts|  
"The only thing I was trying to explain to you is that there is not a  
single influence in Latin America but many...."

My last point Omar,

And maybe you read what brother Noir wrote on the matter...

Despite the fact that Latin America has "many" influences

HERE, in this group, you should try to focus on the AFRICAN INFLUENCE!

and this is all I'm saying!

(Again any off-line things you say to me will be answered off-line as  
well)

peace

--- In Ta\_Seti@yahoogroups.com, "Omar E. Vega" wrote:  
>  
>  
> Dear Anthony,  
>  
> I preffer we discuss this kind of things in private. My mail is  
> open.  
> The only thing I was trying to explain to you is that there is not  
> a  
> single influence in Latin America but many. All of them deserve  
> respect. I don't want to repeat that point again, please.  
>  
> By the way. I know quite a lot about Native culture and Andean  
> culture as well. So if you want to start a discusion about  
> diffusionism, send your thesis to me in private and we discuse it,  
> please.  
>  
> Sorry group.  
>  
> Regards,  
>  
> Omar Vega  
>  
>  
> --- In Ta\_Seti@yahoogroups.com, "noirfist" wrote:  
> >  
> > --- In Ta\_Seti@yahoogroups.com, anthony clements  
> >  
> > wrote:  
> > > "Omar E. Vega" wrote:  
> > > Omar,  
> > >  
> > Let me bring it back home for ya, dawg! I-don't-give-a-flying-  
> > frogs-  
> > fart-about any of the off topic fashizzle you have been



> > posting!!!!!!!!!!

> >

> > THIS IS A FORUM TO DISCUSS AFRICENTRIC THOUGHT, AND THE

> CONTRIBUTIONS

> > OF AFRICAN CULTURE(S) TO HUMAN CULTURE(S) AT LARGE. YOU ARE

> CHILEAN;

> > IF ONE DOES NOT EXIST, BE MY GUEST AND START UP A FORUM TO

ADDRESS

> > CHILEAN CONCERNS.

> >

> > I'll repeat, there is NO LATIN AMERICA WITHOUT THE CHOCOLATE

> FACTOR!

> > May the "Andean" cultures' Ancestors bless them, but your points

are

> > focused on your (white supremacist IMO) ideals of races in Latin

> > American territories. You have the audacity to attempt to

quantify

> > the genetic makeup of persons of African descent in that region,

> yet

> > have posited NOT ONE shred of EVIDENCE to CORROBORATE your TRULY

> > WHITE SUPREMACIST (TROJAN HORSE) approach to your discussions.

> >

> > Lemme hip you to something. We AFRICANS have a RIGHT to discuss

> > things AFRICAN with "TROLLS" coming on board to attempt to

HIGHJACK

> > the threads away from the original theme of the forum.

> >

> > If YOU wanna believe in your MULATTO view of LATIN AMERICA, know

> that

> > your view is YOURS to do with as YOU (PERSONally wish). Equally,

> know

> > that AFRICANS will not sit around and merely allow you a FREE

reign

> > to posit UNSUBSTANTIATED opinion! It ain't goin happen, "PATNA!"

> >

> > Read Robert Farris Thompson's FLASH OF THE SPIRIT, for some of

the

> > things you may believe to be ANDEAN are not, such as

> certain "house"

> > constructions which have stark similarities to their AFRICAN

> > cognates. REREAD VAN SERTIMA'S WORKS, and, then, posit EVIDENCE

to

> > DISPROVE his THEORIES (EVIDENCE, NOT

YOUR "NATIONALISTIC/SUPREMACIST"

> > IDEOLOGY IN SHEEPS CLOTHING), NAW MEAN?!

> >

> > Aight, I'mm oooooat!

> >

> > Kid Hershey

> > >

> > > Ha!

> > >

> > >

> > >

> > > Latin music of Black influence is important, no doubt, but is

not

> > the

> > > only one at all!

> > >

> > > Do you know Andean music? That's indian!!

> > >

> > > Do you know Flamenco? That's gypsy!

> > >

> > > Do you know the Latin Rock? That's european!

> > >

> > > Do you know charro Music? That's mestizo!

> > >

> > > Sorry fellow. Latin America is a complex continent with several

> > > races. We don't like reductionism. Saying that only one group

> > > is able to do things is like the idea of the Superior Race or

> > Master

> > > Race. The germans believe in the superior german race; in here

it

> > > seems you believe in the superior black race. Forget it.

> > >

> > > Latin America is more than just a single race. Is the result of

> the

> > > synergy of three majoritary races, plus dozens of minority

> ones.

> > >

> > > Regards,

> > >

> > > Omar Vega

> > >

> > >

> > >

> > >

> > > --- In Ta\_Seti@yahoogroups.com, "noirfist"

wrote:

> > > >

> > > > Dig it, Bro. Anthony...

> > > >

> > > > And I'll add this, also not mincing words...The basis of what

> the

> > > so-

>>>> called Latino calls Latin culture, particularly his religion,  
 >>> dance,  
 >>>> sensual allure (from Eurocentric view point) is nothing other  
 > than  
 >>> the  
 >>>> AFRICAN component. The song "La Bamba" has its roots in this  
 >>> AFRICAN  
 >>>> component. The CAJON, SANTERIA, the MAKUTA, ABAKUA, CAPOEIRA,  
 >> BAILE  
 >>>> DE COCO, ET AL, ET AL-ALL AFRICAN DERIVATIVES. There is NO  
 > LATIN  
 >>>> AMERICA without the CHOCOLATE FACTOR. The Cepedas, the  
 AFRICANS  
 >> of  
 >>>> Puerto Rico who have preserved aspects of AFRICAN culture  
 > there,  
 >>> are  
 >>>> a reminded of the LIE being perpetuated that there is  
 a "Latino  
 >>>> race," a race unto itself, full of mixed black people who  
 >> basically  
 >>>> have no "real" allegiance to mother AFRICA.  
 >>>>  
 >>>> The "Morenas" wide hips and luscious lips all owe a priceless  
 >> dept.  
 >>>> to the land of CHOCOLATE! I am proud to be a HERSHEY! And I  
 >>>> am "KISSED" by the sun everyday! LONG LIVE MILK CHOCOLATE (I  
 >> OFTEN  
 >>>> MEDITATE, CRESS WELSHINGESQUE, AS TO THE EUROCENTRIC  
 >>> FASCINATION/LOVE  
 >>>> AFFAIR WITH "DARK, RICH CHOCOLATE")...!  
 >>>>  
 >>>> Peace,  
 >>>>  
 >>>> Kid Snickers  
 >>>>  
 >>>> --- In Ta\_Seti@yahoogroups.com, anthony clements  
 >>>>  
 >>>> wrote:  
 >>>>> "Although usually people consider that Black features are  
 > ugly.  
 >>>>> That's why Blacks and Brown peoples are excluded from TV.  
 > That  
 >>> must  
 >>>> change...."  
 >>>>>  
 >>>>> Omar Don't buy into the above notion not even enough to  
 speak  
 >> it  
 >>>> use your common sense and dissect what you said up there for  
 one  
 >>>> minute so as you might know it is not something that needs  
 your  
 >>>> repeating.  
 >>>>>  
 >>>>> THINK for a minute...Black/dark skinned peoples are  
 typically  
 >>> made  
 >>>> lowly by the European mindset. basically according to this  
 >> mindset  
 >>>> that is not limited to the European mind though it is a  
 > European  
 >>>> mindset...Black is the color of those that are primitive or  
 >> savage,  
 >>>> only part human in need of the Europeans subduing, control,  
 >>>> educating, betterment, and all that..  
 >>>>>  
 >>>>> Which is crazy because as you know writing mathematics,  
 >> science,  
 >>>> philosophy, religion, architecture, astronomy, astrology,  
 >>> government  
 >>>> etc all began on the continent of the Black skinned peoples  
 >> called  
 >>>> Africa, which has been suggested gives direct association  
 with  
 >> the  
 >>>> Black mans uniquely strong quality of hair which no other  
 > peoples  
 >>> on  
 >>>> earth for the most part have...less they been took a dipped  
 in  
 >> that  
 >>>> cantankerous and domineering gene swimming pool of the Black  
 > mans  
 >>>> STRONG essence.  
 >>>>>  
 >>>>> Do you think for one minute that this Eurocentric mindset  
 is  
 >>> going  
 >>>> to try to single out any of the myriad of starkly  
 breathtaking  
 >>>> beautiful BLACK males or females he could find on any square  
 > inch  
 >>> of  
 >>>> of

[illegible]

>>>>  
 >>>>  
 >>>>  
 >>>>> "Omar E. Vega" wrote:  
 >>>>  
 >>>>  
 >>>>> Hi Charles,  
 >>>>  
 >>>>> Well, nobody is saying there are not Blacks in Latin  
 America.  
 >>> Many  
 >>>>> countries have Black minorities. In the Caribbean they form  
 a  
 >>> large  
 >>>>> percentages of the populations. In the rest they are  
 > minorities  
 >>> or  
 >>>>> are absent.  
 >>>>  
 >>>>> Blacks are usually better soccer players than other  
 peoples,  
 > so  
 >>> if  
 >>>> a  
 >>>>> country have, let's say, 5% of Blacks, you bet most their  
 >> players  
 >>>>> would be Blacks. So seeing the international soccer games  
 is  
 > a  
 >>> good  
 >>>>> indicator of which countries have black minorities.  
 >>>>  
 >>>>> But Blacks are not the only peoples of Latin America. You  
 >> should  
 >>>> not  
 >>>>> forget that, because it is unfair to the other ethnic  
 groups.  
 >>>>> Specially natives. Natives, whites and mestizos form the  
 >> majority  
 >>>> of  
 >>>>> people that lives in Latin America, by far.  
 >>>>  
 >>>>> The "mejorar la raza" idea is actually very true. In Latin  
 >>> America  
 >>>>> for long time, Blacks -and also brown people of european  
 and  
 >>> indian  
 >>>>> backgrounds- have been considered uglier than blond people.  
 >>>> Germanic,  
 >>>>> nordic, and white-american immigrants are very welcome in  
 > Latin  
 >>>>> America and sometimes have even more privileges than  
 locals.  
 >>> During  
 >>>>> the whole XIX and part of the XX, millions of europeans  
 were  
 >>> brought  
 >>>>> to "improve the race". They are the ones that appear on TV.  
 >>>>  
 >>>>> Blacks are considered as intelligent and morally capable  
 > that  
 >>>> anyone  
 >>>>> else. Although usually people consider that Black features  
 > are  
 >>>> ugly.  
 >>>>> That's why Blacks and Brown peoples are excluded from TV.  
 > That  
 >>> must  
 >>>>> change because is really ridiculous. And that  
 discrimination  
 >>> affect  
 >>>>> not only Blacks but most of the Hispanic peoples as well.  
 >>>>  
 >>>>> I tell you, not even the upper class in our countries is as  
 >> white  
 >>>> as  
 >>>>> the people that appear on TV and in the commercials.  
 >>>>  
 >>>>> Haiti is not an Iberian country, but French-African. That  
 > does  
 >>> not  
 >>>>> means we can't be friend of them and we are. Also we have  
 >>> friendly  
 >>>>> relations with british-caribbean countries as well.  
 >>>>  
 >>>>> Regards,  
 >>>>  
 >>>>> Omar Vega  
 >>>>  
 >>>>  
 >>>>> -- In Ta\_Seti@yahooogroups.com, "biblical12"  
 >> wrote:  
 >>>>>>  
 >>>>>>

>>>>>>> In the Hispanic world, they have a tendency to downplay  
> that  
>>>>>>> African-  
>>>>>>> ness. They desire to "mejorar la raza" - better the race  
>>>>>>> through  
>>>>>>> interracial marriage away marrying lighter. Hence,  
>>>>>>> when most Black Hispanic men "make it", there is an  
> unwritten  
>>>>>>> custom  
>>>>>>> to try to get a lighter skinned woman if not White.  
> Although,  
>>>>>>> let  
>>>>>>> me  
>>>>>>> say that things are improving in terms of Blacks being  
>>>>>>> invisible  
>>>>>>> in  
>>>>>>> Latin American media. The Telemundo Network recently  
bought  
>>>>>>> by  
>>>>>>> NBC,  
>>>>>>> has put many Black Hispanic women on air as anchorwomen  
and  
>>>>>>> newsreporters. Before, that was unheard of. There has  
been  
>>>>>>> more  
>>>>>>> Blacks in las novelas (soap operas) especially from  
Brazil  
> and  
>>>>>>> Colombia. The grandest I've seen was "Xica" about  
Brazil's  
>>>>>>> Francisca  
>>>>>>> Da Silva who fought racism from the position as being the  
>>>>>>> wife  
>>>>>>> of  
>>>>>>> a  
>>>>>>> White aristocrat. In this novela one could see the Blacks  
> in  
>>>>>>> the  
>>>>>>> quilombos(runaway slave states). The quilombos of Brazil  
> were  
>>>>>>> large  
>>>>>>> and powerful.  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> I know from just being here in Nueva York that Ecuador,  
>>>>>>> Colombia,  
>>>>>>> Venezuela, Bolivia and Peru have Black populations that  
are  
>>>>>>> very  
>>>>>>> interesting. Colombia was a major landing spot for  
>>>>>>> people of African descent. These countries tend to have  
>>>>>>> mostly  
>>>>>>> Black  
>>>>>>> soccer teams that are expected to represent them every  
four  
>>>>>>> years  
>>>>>>> in  
>>>>>>> the World Cup matches. Peru's Susana Baca has brought  
it's  
>>>>>>> African  
>>>>>>> culture to the fore.  
>>>>>>>  
>>>>>>> [http://www.sfgate.com/cgi-bin/article.cgi?](http://www.sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2000/08/23/MN24119.DTL)  
>>>>>>> [file=/chronicle/archive/2000/08/23/MN24119.DTL](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)  
>>>>>>>  
>>>>>>> [http://www.afropop.org/explore/artist\\_info/ID/263/Susana%](http://www.afropop.org/explore/artist_info/ID/263/Susana%20Baca)  
>>>>>>> 20Baca  
>>>>>>>  
>>>>>>> <http://www.brazil-brasil.com/cvroct95.htm>  
>>>>>>>  
>>>>>>> [www.backintyme.com/admixture/rodas01.pdf](http://www.backintyme.com/admixture/rodas01.pdf)  
>>>>>>>  
>>>>>>> [http://www.virtualboricua.org/Docs/e\\_morales.htm](http://www.virtualboricua.org/Docs/e_morales.htm)  
>>>>>>>  
>>>>>>> <http://www.telemundo.com/noti/index.html>  
>>>>>>>  
>>>>>>>  
gene.com.br/ExamesGeneticos/.../arquivos/BrazilianmtDNA.pdf  
>>>>>>>  
>>>>>>> As we speak of these countries established by Simon  
> Bolivar,  
>>>>>>> we  
>>>>>>> must  
>>>>>>> not forget Haiti. While Simon Bolivar, el Liberador, was  
in  
>>>>>>> Haiti  
>>>>>>> he  
>>>>>>> was urged by those Blacks to liberate the slaves when  
>>>>>>> liberating  
>>>>>>> each  
>>>>>>> country and most of the countries in Latin America were  
> freed  
>>>>>>> by

>>>>> *armies full of Blacks including Mexico!!!*  
>>>>>  
>>>>> <http://www.crystalbeach.com/history.htm>  
>>>>>  
>>>>> *I could go on and on. But let's get back to Africa if*  
>> *possible*  
>>>> *and*  
>>>>> *I'll try not to post.*  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> *Vaya Con Dios/ Go With God,*  
>>>>> *Charles*  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>>  
>>>>> *Yahoo! Groups Sponsor:ADVERTISEMENT*  
>>>>>  
>>>>>  
>>>>> -----  
>>>>> *Yahoo! Groups Links*  
>>>>>  
>>>>> *To visit your group on the web, go to:*  
>>>>> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
>>>>>  
>>>>> *To unsubscribe from this group, send an email to:*  
>>>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>>>>  
>>>>> *Your use of Yahoo! Groups is subject to the Yahoo! Terms*  
> *of*  
>>>> *Service.*  
>>>>>  
>>>>>  
>>>>>  
>>>>> -----  
>>>>> *Do you Yahoo!?*  
>>>>> *Yahoo! Small Business - Try our new resources site!*  
>>>  
>>>  
>>>  
>>>  
>>>  
>>>  
>>> *Yahoo! Groups Sponsor:ADVERTISEMENT*  
>>>  
>>>  
>>> -----  
>>> *Yahoo! Groups Links*  
>>>  
>>> *To visit your group on the web, go to:*  
>>> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
>>>  
>>> *To unsubscribe from this group, send an email to:*  
>>> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
>>>  
>>> *Your use of Yahoo! Groups is subject to the Yahoo! Terms of*  
>> *Service.*  
>>>  
>>>  
>>>  
>>> -----  
>>> *Do you Yahoo!?*  
>>> *Yahoo! Small Business - Try our new resources site!*

| 16511|2005-03-30 12:22:21|alberto34482|Re: This new format is driving me nuts|  
Coptic was spoken for the most part in Upper Egypt untill about the  
14th century. Was used in documents untill about the early 19th  
century when Count Volney documented it. Many modern Egyptian  
linguist believe that colloquial Arabic itself in modern day Egypt is  
part of the last phase of the Egyptian language. I know that Saidi  
Arabic spoken in Upper Egypt is very similar to the Sahidic dialect of  
Coptic.

More linguist should investiage the modern Egyptian Arabic for  
affinities with the ancient Egyptian language.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 16512|2005-03-30 13:40:50|noirfist|Re: A Few Africanisms in LATIN America|  
Omar, see below please...

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>

>

> Hi Ken,

>

> Do you know the African origins of Kalimba, a thumbs piano, that is  
> common in Brazil as well? Besides, the cuica or guica is a very  
> distinctive instrument in Brazilian music, specially in Samba. Do  
you  
> know the origin? And isn't berimbau the instrument played in  
capoeira?

What do you mean, do I know the origin? I do not understand the  
purpose of your question. Clarify what you are asking with regards to  
context please. That the Urucungu (correct nomenclature, not  
Berimbau) is played in CAPOEIRA is irrelevant to the theme of my  
post. It is an African instrument in "LATIN" America. Originally, the  
Urucungu was not the instrument utilized with this African art. It  
was a form of percussive instrument (drum).

>

> Sorry to correct something. Trinidad and Guyana are not part of  
Latin

> America. They don't speak a romance language but English. Latin  
means

> romance-language speaker.

In Haiti, the term Jumbi is used, as in Guyana and Trinidad. Haitians  
speak a "patois" of French, a "Romance Language." Jumbi, Zombi, et  
al, is Congolese. I showed a cultural continuity in pointing this out  
on an Afrocentric, not Latinocentric, forum.

Now, again to the question at hand: why are you here positing Latin  
American related info. on an Afrocentric related site?

Regards,

Ken

>

> Regards,

>

> Omar Vega

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>>

>> Concepts-such as:

>>

>> Jumbi (Trinidad/Guyana), Zombi (Haiti), Jumbi (Congo)-Congolese  
>> for "Spirits of the dead."

>>

>> Kalunga-circle wherein the powers of the Ancestors are  
concentrated

>> for spiritual purposes. Central African in origin in the context  
of

>> the most recognizeable forms in the African Diaspora. Various  
>> cogantes, such as Haitian Veves attest to this circular African  
>> principle.

>>

>> Musical Instruments:

>>

>> African instruments in "LATIN" America-

>>

>> Various drums, such as Bata offshoots, Maracas, xylophone, guiro,  
> the

>> Conga, the Enkomo, the Bongo, the Cajon, the Marimba or  
Manimbula,

>> the Atchere/Shekere, and the Urucungu (erroneously called the  
>> Berimbau in Brazil).

>>

>> This is just a cursory review.

>>

>> Regards,

>>

>> Ken

| 16513|2005-03-30 14:06:08|Emeagwali, Gloria (History)|Re: Fwd: African Olmec Reality I|  
Saidis,

I just saw your message while going through a backlog of messages.  
Sorry for the delay. You asked me about Gwoza.

In summer 2003, I went to the village of Gwoza in Northeast Nigeria ( in the state of Borno)with  
the intention of starting a project that I have always dreamt of doing:  
viewing for myself its famous terraces.I saw part of them.The terraces cover a very wide  
mountainous area and I was told by villagers that the side of the mountain that I viewed was really insignificant  
compared to the area that shares a border with Cameroon.I realized that  
I would have to return and spend more time (and money).This I plan to do.  
I did some video taping but want to complete the survey.

To cut a long story short, I am still working on that project along  
with someothers. Your inquiry has inspired me to complete this assignment.  
The 8000 year old Dufuna boat happens to come from the same region.You are right.  
I should put up more boats, too.

Gloria Emeagwali  
www.africahistory.net

-----Original Message-----

From: saidis\_aswan\_egy [mailto:saidis\_aswan\_egy@yahoo.com]

Sent: Sunday, March 20, 2005 5:29 PM

To: Ta\_Seti@yahooogroups.com

Subject: [Ta\_Seti] Re: Fwd: African Olmec Reality I

Dear Dr. Clyde Ahmed Winters,

I am curious if you happen to have pictures of these boats built by Mande people along the Niger. I know that local pirogues they are called and displace many tons. I read that Portuguese accounts of boats going along the Niger are recorded to have been very large. However, I would like to see some of these boats in photographs. This would also help my friend Alexander Derrik who is building a website on technology in Inner Africa.

Dr. Gloria Emeagwali [forgive if I misspell your name] if you are out there maybe you can tell me something about the boat building traditions along the Niger River. I think this also would be good material for your website on Indigenous African Science. I am also searching for pictures of African stone monuments mentioned on your website like the Gwoza terraces. Do you have pictures of these?

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

Yahoo! Groups Links

| 16514|2005-03-30 15:26:38|Emeagwali, Gloria (History)|Re: Nesperet - subjectivity of Egyptian race? I agree|

Attachments :

◆How do you know that ◆ one of the ◆ persons depicted here ◆ is a "slave"? ◆

◆

◆A soldier defeated in battle is not automatically a slave.

◆He may become a prisoner of war or may ◆ even be incorporated in the family of his victors ◆ on new societal terms.

◆He may even spring back and defeat his conqueror. He may make a deal with the conqueror and ◆ become an ambassador. ◆

◆He may be enslaved or even killed. ◆ He may be taken as a hostage and used ◆ as a ◆ bargaining ◆ chip by the victors.

So many possibilities.....A captive ◆ is not necessarily a slave. This is one of the biggest lies that eurocentrics

try to perpetuate. Vietnam veterans captured in war were not necessarily slaves. Right?

◆

◆

◆

◆

[Emeagwali, Gloria (History)] ◆

◆

◆

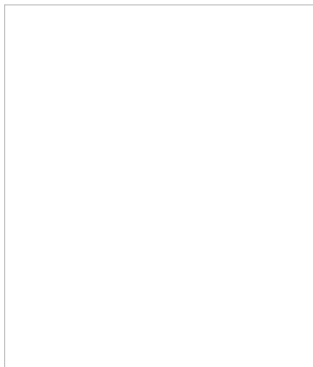
◆-----Original Message-----

From: Nwauabian Hotep [mailto:nwauabian\_hotep@covad.net]

Sent: Monday, March 14, 2005 10:03 PM

To: Ta\_Seti@yahooogroups.com

Subject: RE: [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree



◆  
A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx. ◆ Notice the Nubian slaves on the bottom being crushed. ◆ I ◆ am just wondering what the belligerent yea-sayers of this group have to say about this drawing. ◆ Obviously, from this image we see that not all Nubians are direct descendants of KMT.  
◆

From: Mahari [mailto:mahari@myway.com]



**Sent:** Monday, March 14, 2005 3:34 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree  
◆

I am convinced this woman and her kind of people  
have a psychological problem.  
A while back I went to the website of a white  
professor of Egyptology who said that possibly  
Queen Tiye had some disease that made her  
look the way she does!  
She and people like her are fascinating though -  
like watching a large snake digest a small dog:  
disgusting, repugnant but you can't stop  
looking at the repulsive sight.  
But it did start a heated discussion; perhaps,  
that was the goal.  
Free India's Blacks.....  
Man has no nobler function than to defend the truth.  
-- Ruth McKenney

Year: 12,951, March 14

In honor,  
HTP,  
Mahari  
HTP,



Mahari

--- On Sun 03/13, osirica <davidvelar@hotmail.com> wrote:  
**From:** osirica [mailto:davidvelar@hotmail.com]  
**To:** Ta\_Seti@yahoogroups.com  
**Date:** Sun, 13 Mar 2005 19:49:07 -0000  
**Subject:** [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I agree

Katherine, I am sure somewhere out there in the sands of the Kalahari  
desert is a statue somewhere that is just begging for you to comment  
on it.

This statue that has yet to be unearthed has a Black face on it, and  
that statue is waiting for you to debate another Eurocentricist that  
wants to call the statue Caucasoid...

This statue is waiting for you to call it "subjective" also. Just  
waiting for you to call the statue how "Kalaharian" or "Azanian" it  
looks.

But the Osirica admire your attempt to assimilate our technique of  
using own words to refute. You have studied our debating style, and  
we are impressed. "Thanks for proving MY point" you say... from our  
own words...

Touche'

Nevertheless the clarity of the pictures reiterate the point.

See, Katherine, you waffled. On one hand you say that Afrocentricists  
rely on the one famous bust of Tiye... which if it WERE true, would  
denote the immaturity and simple minded tunnel vision mentality that  
many whites believe Black people have in regards to academic debate.

BUT when we show you that it is not this immature simple minded ness  
that draws us to conclude that Tiye is Black, you then try to rely on  
the old tactic of pushing that Black people all look like this one  
simple type. I showed you the VARIOUS viewpoints to illustrate to you  
the clarity that Tiye is Black, and is not stereotypically Negroid.

Again, I have yet to see any other Caucasoid sculpture that shows the  
same features or the same "type", but you can see various sculptures  
in Africa, including West African sculpture that shows a very similar  
facial structure. In addition, as was said earlier, the less  
realistic statues still retain the general features of Tiye that  
accentuates her African heritage, her nose, her eyes, etc.

You gotta understand Katherine, Caucasoids are a wide variety and so  
are Negroids. You know that Queen Tiye would not be mistaken for a  
Caucasoid, even though she doesn't look like the "narrow Negroid"

Katherine Griffs-Greenburg: Will entertain the conversation, but will  
invariably classify every Egyptian as "not Black"...anything  
but "black".

And again, we were entertained by your technique. Reminds me of the  
time when the Rock did the pedigree on triple HHHH, or when the Rock  
did the Stone Cold Stunner on Steve Austin...

See Katherine, to many others you are a force to be reckoned with...  
you are a fearsome symbol of Eurocentric power against the truth of  
history.

To me, you are fun, and quite entertaining. After all, you been  
studying Egyptology for what... 25 years now?

--- In Ta\_Seti@yahoogroups.com, "neseret" wrote:  
>  
> --- In Ta\_Seti@yahoogroups.com, "osirica" wrote:  
>>  
>>  
>>  
>> They  
>> <http://www.stewartsynopsis.com/Beheaded/QueenTiye.jpg>  
>>

>> Look  
>> <http://www.homestead.com/wysinger/files/tiye.jpg>  
>>  
>> Black  
>> <http://www.homestead.com/wysinger/files/tiyetitle.jpg>  
>>  
>> To me oh  
>  
>  
> Thank you for proving MY point:  
>  
> "... (it appears most Afrocentrists believe Tiye was 'black,' based  
> upon just one of her many sculptures (others do not give any such  
> indication, FWIW, which makes the whole issue of 'race' again a  
> subjective issue))..."  
>  
> the fact that you use different viewpoints of the same image at  
> least twice, the 'yew wood' image, and then the Sinai, Colossal,  
> etc. claiming that to YOU they look 'black' while others would  
> disagree (many show these same images of showing how "Egyptian" ir  
> even how "Levantine" the image looks (we're referring to the Sinai  
> (full green statuette) show just how subjective the whole matter  
is,  
> doesn't it?  
>  
> So, chatter on as you will, Osirica: not interested and not about  
to  
> think that YOUR viewpoint is any more 'objective' than anyone  
else's.  
>  
> Katherine Griffis-Greenberg, MA (Lon)  
>  
> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
> Oxford University  
> Oxford, United Kingdom  
>  
> <http://www.griffis-consulting.com>

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---

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| 16515|2005-03-30 15:28:35|IMJs@webtv.net|Re: This new format is driving me nuts|  
*I think the folks at Yahoo just like to mess around for the sake of  
doing something. What other reason is there for this stupid format  
change? When I click on 'Next' I expect to go to the next message or  
next page, not to the Previous one... crazy!*

*This is a bad joke.*  
| 16516|2005-03-30 15:46:51|nonameisworthy|Re: Question on Sa or ZA|  
*Depends, if you have a question on something, something which you don't  
know the answer to, how are you going to determine whether or not the  
information I or anyone else gives you is credible? The only credible  
information would come from the priest themselves I would imagine, who  
have been dead for about a couple of thousand years or so. If you have  
a question in particular that I might be able to answer, could you  
narrow it down, cause there were no "priest" in the Egyptian order,  
priest preach, and there are no men who can speak the word of God,  
only the word of men who have been made Gods. I may not have any  
information that would satisfy your query I must say, things of such  
nature are not researchable, and any information that you do find is  
all ways speculation, which is usually the case with all studies of  
ancient history. I know a little bit, but you have to be more specific  
on what it is you want to know.*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:  
> Greetings Ta\_Seti,  
>  
> Does anyone have any credible information  
> on the history and structure of the Kmtc priestly  
> order called the /sa/ or /za/?  
>  
> If so, comments or leads would be appreciated.

>  
> Regards,  
> Raymond

| 16517|2005-03-30 15:47:46|Omar E. Vega|Re: A Few Africanisms in LATIN America|  
Bye friends,

*I have tried to stay in the group. Although it seem I am out of place.  
I was looking for the African roots of arts in Latin America, but It  
seems everything I say got an intention, or it was misunderstood.*

*I was looking for facts. Actual historical references of the origins  
of instruments and arts. I got involved in discussions that make a  
lot of sense, but in which I have anything to say.*

*I don't like the idea of changing the history of peoples. I try to be  
fair and give the right value to the contributions of everybody on  
this planet: everyone. And certain ideas about the Natives (Olmecs in  
particular) and about the Spaniards hurt me a lot. Because I know  
those peoples and I descend from both.*

*If Latin America does not mean anything here. Well, it is not the  
right place for me to be. You people are right in that.*

*I wish you all good luck in your journey searching the roots,*

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Omar, see below please...  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> >  
> >  
> > Hi Ken,  
> >  
> > Do you know the African origins of Kalimba, a thumbs piano, that  
> is  
> > common in Brazil as well? Besides, the cuica or guica is a very  
> > distinctive instrument in Brazilian music, specially in Samba. Do  
> you  
> > know the origin? And isn't berimbau the instrument played in  
> capoeira?  
>  
> What do you mean, do I know the origin? I do not understand the  
> purpose of your question. Clarify what you are asking with regards  
> to  
> context please. That the Urucungo (correct nomenclature, not  
> Berimbau) is played in CAPOEIRA is irrelevant to the theme of my  
> post. It is an African instrument in "LATIN" America. Originally,  
> the  
> Urucungu was not the instrument utilized with this African art. It  
> was a form of percussive instrument (drum).  
> >  
> > Sorry to correct something. Trinidad and Guyana are not part of  
> Latin  
> > America. They don't speak a romance language but English. Latin  
> means  
> > romance-language speaker.  
>  
> In Haiti, the term Jumbi is used, as in Guyana and Trinidad.  
Haitians  
> speak a "patois" of French, a "Romance Language." Jumbi, Zombi, et  
> al, is Congolese. I showed a cultural continuity in pointing this  
> out  
> on an Afrocentric, not Latinocentric, forum.  
>  
> Now, again to the question at hand: why are you here positing Latin  
> American related info. on an Afrocentric related site?  
>  
> Regards,  
>  
> Ken  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
> > >  
> > > Concepts-such as:  
> > >  
> > > Jumbi (Trinidad/Guyana), Zombi (Haiti), Jumbi (Congo)-Congolese  
> > > for "Spirits of the dead."  
> > >  
> > > Kalunga-circle wherein the powers of the Ancestors are  
> concentrated  
> > > for spiritual purposes. Central African in origin in the  
context  
> of

>>> the most recognizable forms in the African Diaspora. Various  
 >>> cogantes, such as Haitian Veves attest to this circular African  
 >>> principle.  
 >>>  
 >>> Musical Instruments:  
 >>>  
 >>> African instruments in "LATIN" America-  
 >>>  
 >>> Various drums, such as Bata offshoots, Maracas, xylophone,  
 guiro,  
 >> the  
 >>> Conga, the Enkomo, the Bongo, the Cajon, the Marimba or  
 Manimbula,  
 >>> the Atchere/Shekere, and the Urucungu (erroneously called the  
 >>> Berimbau in Brazil).  
 >>>  
 >>> This is just a cursory review.  
 >>>  
 >>> Regards,  
 >>>  
 >>> Ken

| 16518|2005-03-30 16:53:13|noirfist|Re: A Few Africanisms in LATIN America|  
 Bye.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

>  
 >  
 > Bye friends,  
 >  
 > I have tried to stay in the group. Although it seem I am out of  
 place.  
 > I was looking for the African roots of arts in Latin America, but  
 It  
 > seems everything I say got an intention, or it was misunderstood.  
 >  
 > I was looking for facts. Actual historical references of the  
 origins  
 > of instruments and arts. I got involved in discussions that make a  
 > lot of sense, but in which I have anything to say.  
 >  
 > I don't like the idea of changing the history of peoples. I try to  
 be  
 > fair and give the right value to the contributions of everybody on  
 > this planet: everyone. And certain ideas about the Natives (Olmecs  
 in  
 > particular) and about the Spaniards hurt me a lot. Because I know  
 > those peoples and I descend from both.  
 >  
 > If Latin America does not mean anything here. Well, it is not the  
 > right place for me to be. You people are right in that.  
 >  
 > I wish you all good luck in your journey searching the roots,  
 >  
 > Omar Vega  
 >  
 >

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>>  
 >> Omar, see below please...  
 >>  
 >>  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
 wrote:  
 >>>  
 >>>  
 >>> Hi Ken,  
 >>>  
 >>> Do you know the African origins of Kalimba, a thumbs piano,  
 that  
 > is  
 >>> common in Brazil as well? Besides, the cuica or guica is a very  
 >>> distintive instrument in Brazilian music, specially in Samba.  
 Do  
 >> you  
 >>> know the origin? And isn't berimbau the instrument played in  
 >> capoeira?  
 >>  
 >> What do you mean, do I know the origin? I do not understand the  
 >> purpose of your question. Clarify what you are asking with  
 regards  
 > to  
 >> context please. That the Urucungo (correct nomenclature, not  
 >> Berimbau) is played in CAPOEIRA is irrelevant to the theme of my  
 >> post. It is an African instrument in "LATIN" America. Originally,  
 > the  
 >> Urucungu was not the instrument utilized with this African art.  
 It  
 >> was a form of percussive instrument (drum).  
 >>>  
 >>> Sorry to correct something. Trinidad and Guyana are not part of  
 >> Latin  
 >>> America. They don't speak a romance language but English. Latin

> > means  
 > > > romance-language speaker.  
 > >  
 > > In Haiti, the term *Jumbi* is used, as in Guyana and Trinidad.  
 > Haitians  
 > > speak a "patois" of French, a "Romance Language." *Jumbi*, *Zombi*,  
 et  
 > > al, is Congolese. I showed a cultural continuity in pointing this  
 > out  
 > > on an Afrocentric, not Latinocentric, forum.  
 > >  
 > > Now, again to the question at hand: why are you here positing  
 Latin  
 > > American related info. on an Afrocentric related site?  
 > >  
 > > Regards,  
 > >  
 > > Ken  
 > > >  
 > > > Regards,  
 > > >  
 > > > Omar Vega  
 > > >  
 > > >  
 > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist"  
 wrote:  
 > > > >  
 > > > > Concepts-such as:  
 > > > >  
 > > > > *Jumbi* (Trinidad/Guyana), *Zombi* (Haiti), *Jumbi* (Congo)-  
 Congolese  
 > > > > for "Spirits of the dead."  
 > > > >  
 > > > > *Kalunga*-circle wherein the powers of the Ancestors are  
 > > concentrated  
 > > > > for spiritual purposes. Central African in origin in the  
 > context  
 > > of  
 > > > > the most recognizeable forms in the African Diaspora. Various  
 > > > > cogantes, such as Haitian *Veves* attest to this circular  
 African  
 > > > > principle.  
 > > > >  
 > > > > Musical Instruments:  
 > > > >  
 > > > > African instruments in "LATIN" America-  
 > > > >  
 > > > > Various drums, such as *Bata* offshoots, *Maracas*, *xylophone*,  
 > *guiro*,  
 > > > the  
 > > > > *Conga*, the *Enkomo*, the *Bongo*, the *Cajon*, the *Marimba* or  
 > > *Manimbula*,  
 > > > > the *Atchere/Shekere*, and the *Urucungu* (erroneously called the  
 > > > > *Berimbau* in Brazil).  
 > > > >  
 > > > > This is just a cursory review.  
 > > > >  
 > > > > Regards,  
 > > > >  
 > > > > Ken

[ 16519|2005-03-30 17:08:42|noirfist|Re: Naseret - subjectivity of Egyptian race? I agree|

One of the biggest, erroneously applied, taactics of Eurocentrists,  
 in the field of "AE" studies, is in attempting to assign racial  
 classifications to "Egyptians" and "Nubians," which are supposed to  
 show a racial divide of sorts, based upon political/military events  
 of the times as depicted in the royal artworks of the various periods.

Nubians/other Africans and "Egyptians" can no more be assigned  
 different "racial" origins, base upon artwork, then can be Etruscans  
 and their heirs, the Romans.

This type of "evaluation" methodology, in Eurocentric academia, is  
 one of several methods revealing how flawed is the approach of  
 Eurocentric scholarship on the subject.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \ (History\)"  
 wrote:

> How do you know that one of the persons depicted here is  
 a "slave"?

>  
 > A soldier defeated in battle is not automatically a slave.  
 > He may become a prisoner of war or may even be incorporated in the  
 family of his victors on new societal terms.

> He may even spring back and defeat his conqueror. He may make a  
 deal with the conqueror and become an ambassador.

> He may be enslaved or even killed. He may be taken as a hostage

and used as a bargaining chip by the victors.

> So many possibilities.....A captive is not necessarily a slave.

This is one of the biggest lies that eurocentrics

> try to perpetuate. Vietnam veterans captured in war were not  
necessarily slaves. Right?

>  
>  
>

> [Emeagwali, Gloria (History)]

>

>

> -----Original Message-----

> From: Nuwaubian Hotep [mailto:nuwaubian\_hotep@c...]

> Sent: Monday, March 14, 2005 10:03 PM

> To: Ta\_Seti@yahoogroups.com

> Subject: RE: [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race?

I agree

>  
>  
>  
>  
>  
>  
>  
>

> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.

Notice the Nubian slaves on the bottom being crushed. I'm just  
wondering what the belligerent yea-sayers of this group have to say  
about this drawing. Obviously, from this image we see that not all  
Nubians are direct descendants of KMT.

>  
>  
>  
>  
>  
>  
>

> From: Mahari [mailto:mahari@m...]

> Sent: Monday, March 14, 2005 3:34 PM

> To: Ta\_Seti@yahoogroups.com

> Subject: [Ta\_Seti] Re: Nesperet - subjectivity of Egyptian race? I

agree

>  
>  
>  
>

> I am convinced this woman and her kind of people

>

> have a psychological problem.

>

> A while back I went to the website of a white

>

> professor of Egyptology who said that possibly

>

> Queen Tiye had some disease that made her

>

> look the way she does!

>

> She and people like her are fascinating though -

>

> like watching a large snake digest a small dog:

>

> disgusting, repugnant but you can't stop

>

> looking at the repulsive sight.

>

> But it did start a heated discussion; perhaps,

>

> that was the goal.

>

> Free India's Blacks.....

> Man has no nobler function than to defend the truth.

> -- Ruth McKenney

>

> Year: 12,951, March 14

> In honor,

> HTP,

> Mahari

>

> HTP,

>

paris8.fr/~rosmond/nomHieroPHP/nomHiero.php?nom=mahari>

> Mahari  
>  
>  
>  
>  
>  
> --- On Sun 03/13, osirica <davidvelar@h...> wrote:  
>  
> From: osirica [mailto:davidvelar@h...]  
> To: Ta\_Seti@yahooogroups.com  
> Date: Sun, 13 Mar 2005 19:49:07 -0000  
> Subject: [Ta\_Seti] Re: Naseret - subjectivity of Egyptian race? I

agree

>  
>  
>  
> Katherine, I am sure somewhere out there in the sands of the

Kalahari

> desert is a statue somewhere that is just begging for you to comment  
> on it.  
>  
> This statue that has yet to be unearthed has a Black face on it, and  
> that statue is waiting for you to debate another Eurocentricist that  
> wants to call the statue Caucasoid..  
>  
> This statue is waiting for you to call it "subjective" also. Just  
> waiting for you to call the statue how "Kalaharian" or "Azanian" it  
> looks.  
>  
> But the Osirica admire your attempt to assimilate our technique of  
> using own words to refute. You have studied our debating style, and  
> we are impressed. "Thanks for proving MY point" you say... from our  
> own words..  
>  
> Touche'  
>  
> Nevertheless the clarity of the pictures reiterate the point.  
>  
> See, Katherine, you waffled. On one hand you say that

Afrocentricists

> rely on the one famous bust of Tiye... which if it WERE true, would  
> denote the immaturity and simple minded tunnel vision mentality that  
> many whites believe Black people have in regards to academic debate.  
>  
> BUT when we show you that it is not this immature simple minded ness  
> that draws us to conclude that Tiye is Black, you then try to rely

on

> the old tactic of pushing that Black people all look like this one  
> simple type. I showed you the VARIOUS viewpoints to illustrate to

you

> the clarity that Tiye is Black, and is not stereotypically Negroid.  
>  
> Again, I have yet to see any other Caucasoid sculpture that shows

the

> same features or the same "type", but you can see various sculptures  
> in Africa, including West African sculpture that shows a very

similar

> facial structure. In addition, as was said earlier, the less  
> realistic statues still retain the general features of Tiye that  
> accentuates her African heritage, her nose, her eyes, etc.  
>  
> You gotta understand Katherine, Caucasoids are a wide variety and so  
> are NEgroids. You know that Queen Tiye would not be mistaken for a  
> Caucasoid, even though she doesn't look like the "narrow Negroid"  
>  
> Katherine Griffs-Greenburg: Will entertain the conversation, but

will

> invariably classify every Egyptian as "not Black"...anything  
> but "black".  
>  
>  
> And again, we were entertained by your technique. Reminds me of the  
> time when the Rock did the pedigree on triple HHHH or when the Rock  
> did the Stone Cold Stunner on Steve Austin..  
>  
> See Katherine, to many others you are a force to be reckoned

with..

> you are a fearsome symbol of Eurocentric power against the truth of  
> history.  
>

```
6/D=groups/S=1705942506:HM/EXP=1110942175/A=2593423/R=0/SIG=11e19sgsf/
*http://www.netflix.com/Default?mqso=60190075> click here
>
M=298184.6018725.7038619.3001176/D=groups/S=:HM/A=2593423/rand=9109254
72>
>
>
```



> \_\_\_\_\_  
>  
> Yahoo! Groups Links  
>  
>  
>  
> \* To visit your group on the web, go to:  
> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
>  
>  
> \* To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
  
unsubscribe@yahoogroups.com?subject=Unsubscribe>  
  
>  
>  
> \* Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service .

| 16520|2005-03-30 17:39:12|Asar Imhotep|Hellenes in the Americas?|  
I came across this site and wanted to present it to the board for  
discussion. Here it is:

[http://www.ancientgr.com/Unknown\\_Hellenic\\_History/Eng/Greeks\\_in\\_America.htm](http://www.ancientgr.com/Unknown_Hellenic_History/Eng/Greeks_in_America.htm)

Asar Imhotep

<http://www.mochasuite.com>

| 16521|2005-03-30 17:44:42|Imnrmnre|Re: Question on Sa or ZA|  
Dear Nonameisworthy,

I am interested in any written works someone  
reasonably familiar with the literature would  
recommend.

Thank you for responding.

Regards,

Raymond Davis

| 16522|2005-03-30 17:50:57|Asar Imhotep|Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL COLL|

Some of you may have already come across this essay in times past. I  
wanted to represent it and get some feedback on the issues the author  
has raised. To an extent she sounds like a Lefkowitz, but I won't  
prejudge. I will post a couple of paragraphs from the essay but I  
will provide the link for the rest.

[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.html](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.html)

Building Bridges to Afrocentrism

(Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY  
EGYPTOLOGICAL COLLEAGUES

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granted to make copies for personal or classroom use so long as this  
statement and the name and address of the author are included with  
each copy. The essay is also available via anonymous ftp or WWW at:  
[ftp://oi.uchicago.edu/pub/papers/AMRoth\\_Afrocentrism.ascii.txt](ftp://oi.uchicago.edu/pub/papers/AMRoth_Afrocentrism.ascii.txt) where  
it was first publicly posted on 26 January 1995.

It has also been submitted for publication in the Newsletter of the  
American Research Center in Egypt.

Ann Macy Roth Visiting Assistant Professor of Egyptology Howard  
University [amr@cldc.howard.edu](mailto:amr@cldc.howard.edu)

"What color were the ancient Egyptians?" This is a question that  
strikes fear into the hearts of most American Egyptologists, since it  
so often presages a barrage of questions and assertions from the  
Afrocentric perspective. Few of us have devoted much thought or  
research to the contentions of the Afrocentric movement, so we  
nervously try to say something reasonable, and hope that the  
questioner won't persist and that we won't end up looking silly or  
racist or both.

In late 1993, I received a temporary appointment to the faculty of  
Howard University and began teaching Egyptological subjects to  
classes that were almost entirely African-American. As a result, I  
have been dealing with Afrocentric issues on a regular basis, and  
have spent a good deal of time and energy thinking and talking about  
them. Since my appointment, many of my Egyptological colleagues at  
other universities have asked me about Afrocentric sentiment at  
Howard and my strategies for teaching traditional Egyptology to the  
students who espouse it. The tone of these inquiries has demonstrated  
to me both the curiosity and the discomfort that American  
Egyptologists feel about Afrocentrism. This attempt to write an  
account of my impressions is partly inspired by such questions, which  
I have had difficulty answering cogently in short conversations. More  
importantly, however, I have come to believe that the Afrocentric  
movement has a great potential to advance or to damage our field.  
Which of these directions it takes will depend upon the degree to  
which traditionally-trained American Egyptologists can come to  
understand and adapt to its existence. This essay is my attempt to

speed that process.

"Afrocentric Egyptology," as practiced today, has an international scholarly literature behind it. (The movement is, if anything, more prominent in France than it is here, to judge from the numerous displays of Afrocentric books and journals I saw in Paris book shops last summer.) In America, however, Afrocentric Egyptology is less a scholarly field than a political and educational movement, aimed at increasing the self-esteem and confidence of African-Americans by stressing the achievements of African civilizations, principally ancient Egypt. As such, it is advocated in popular books, textbooks, and even educational posters sponsored by major breweries. It has apparently thus far enjoyed considerable success in its educational aims. As a result, it is being taught to students from grade school through the university level all over America, and its tenets are frequently cited as established fact by the media and the educational establishment. Coming to Howard as part of a tentative Egyptological experiment, I was amazed at the quantity of Egyptology that was already being taught, in courses ranging from drama to mathematics to philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is included in the recommended reading for freshman orientation.) The movement continues to grow in importance and influence, and, whatever one thinks of its content, it has an increasing degree of popular acceptance by a large audience.

This kind of Egyptology has little to do with the Egyptology that we professional Egyptologists practice, and many of us currently regard its incursions upon our field as a nuisance. We see it only when its exponents ask aggressive and seemingly irrelevant questions in classes and public lectures, or make extravagant claims about ancient Egyptian achievements (the harnessing of electricity, the conquest of large parts of southern Europe), citing authors of dubious credibility and outdated theories and translations (often by E. A. W. Budge). Especially annoying are those who combine Afrocentrism with the age-old mystical-crackpot approach to our field, claiming for the Egyptians fantastic lost skills and secret knowledge. In most cases, our reaction to Afrocentrism is avoidance: we deal with the issue by dismissing it as nonsense, by disparaging the knowledge of its proponents, and by getting back to "real" Egyptology.

By doing this, however, we are both ignoring a danger and missing an opportunity. The number of African-Americans who are taught this material is growing, and we will increasingly have to deal with its inaccuracies and exaggerations simply in order to teach our students. This gap between our field and the Afrocentric version of it is not going to go away; if we ignore it, it will surely widen. And by setting ourselves against the whole phenomenon in an adversarial and often condescending way, we make it impossible for the responsible educators involved in the movement (and there are many) to tap our expertise and improve the accuracy of the materials they teach. At the moment, however, we have the opportunity to narrow the gap by taking a more positive direction. By granting that an Afrocentric perspective may have something to offer our field, we can exorcise the defensiveness and hostility that is so often engendered by the assertions of Afrocentrists. By making our classes more hospitable to those with Afrocentric views, we take the first steps towards training a new generation of Afrocentric scholars in the traditional methods of our field. They will then be able to correct and improve the argumentation of Afrocentric scholarship so that the content of their movement benefits from traditional Egyptology's decades of research and hard-won conclusions. Afrocentric Egyptology need not necessarily conflict with traditional Egyptology; it seems to me possible to combine the two, to the benefit, perhaps, of both. First, however, it is necessary for traditional Egyptologists to understand the underpinnings of Afrocentric Egyptology. Its contentions, as I have encountered them, fall under four rough rubrics: (1) that the ancient Egyptians were black, (2) that ancient Egypt was superior to other ancient civilizations (especially that of the ancient Greeks, which is seen to be largely derivative), (3) that Egyptian culture had tremendous influence on the later cultures of Africa and Europe, and (4) that there has been a vast racist conspiracy to prevent the dissemination of the evidence for these assertions. Most traditional Egyptologists recognize these contentions, but do not understand the motives behind them, and so deal with them in a counter-productive way. I will address them one by one.

1. The contention that the Ancient Egyptians were Black. Like most of us, it had never occurred to me that the ancient Egyptians were any color in particular. Neither black nor white seemed an appropriate category- they were simply Egyptian. This view, in fact, is probably the one held by most Egyptians themselves, both ancient and modern. As we know from their observant depictions of foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans, and lighter than the Nubians, and with different facial features and body types than any of these groups. They considered themselves, to quote Goldilocks, "just right." These indigenous categories are the only ones that can be used to talk about race in ancient Egypt without anachronism. Even these distinctions may have represented ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she was generally represented as Egyptian in color and features. Although there are occasional indications of unusually curly hair, I

know of no examples of people with exaggeratedly un-Egyptian facial features, such as those represented in battle and tribute scenes, who are represented wearing Egyptian dress, though such people must have existed.

As for indigenous categories in modern Egypt, I have been told by most of the modern Egyptians with whom I've discussed the question that, if they had to use the categories of the modern Western world, they would describe themselves as white. (There are some exceptions, but few would describe themselves as black.) As evidence of this, one can point to the consternation that was produced in Egypt when it was announced that the black actor Lou Gosset would portray President Anwar Sadat in a biographical film. There exist terms in modern colloquial Egyptian Arabic to describe skin color, most commonly "white," "wheat-colored," "brown," and "black." In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term "black" is viewed almost as a pejorative, and is rarely used. This categorization of the modern population is only partly relevant to the question, although it contributes to the reluctance of Egyptologists working in Egypt to describe the ancient Egyptians as "black."

I have encountered arguments that the ancient Egyptians were much "black" than their modern counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period. However, given the size of the Egyptian population against these comparatively minor waves of northern immigrants, as well as the fact that there was continuous immigration and occasional forced deportation of both northern and southern populations into Egypt throughout the pharaonic period, I doubt that the modern population is significantly darker or lighter, or more or less "African" than their ancient counterparts. It should be noted, however, that we really do not know the answer to this question. More research on human remains needs to be, and is being, done.

But what of scientific racial categories? The three races we learned about in grade school? In talking to several physical anthropologists, I have learned that these three races have no clear scientific meaning. Anthropologists today deal with populations rather than individuals, and describe ranges of characteristics that occur within a population as being similar to or different from the ranges of characteristics of another population, usually expressing the degree of affinity with a percentage. There is no gene for blackness or whiteness, and nothing that can allow a scientist to assign a human being to one or the other category, beyond the social definitions of the culture in which the scientist is a participant. While anthropologists sometimes describe people in terms of the traditional three races, this is not a result of applying objective criteria based on clear biological distinctions, but is instead a shorthand convenience. Such judgments work backwards from the social categories to arrive at an identification that would be recognized by a member of society. For example, when a forensic anthropologist gives the race of an unidentified dead body as "white," it is simply a prediction that the "missing person" form with which it will be compared probably described the person that way. Scientific determinations are thus just as dependent upon social categories as more impressionistic judgments are.

Asar Imhotep

<http://www.mochasuit.com>

| 16523|2005-03-30 18:12:09|Asar Imhotep|Ta-Merrian thought through symbolism and our interpretation of it|

I wanted to take the time and refocus the group kind of, in hopes to get a better understanding of certain African cultural traits. I am interested in the deeper meanings of symbolism and how humanity, in the context of African culture, articulates these connotations through ritual, myths and art.

I wanted to start off with the decipherment of Coffin Text 335a and work our way up through time to measure the progression and understanding of Ta-Merrian philosophy and how the realization of that thought process, materialized through the completion of ritual and to compare that process, to other known processes throughout Africa and to see if there is a connection.

I want to work with primary documentation whenever possible so we can retranslate the text and hopefully see things with an African perspective and get a better understanding. The only online version I could find is located here

<http://www.invisiblebooks.com/YewNpts2&3.pdf>

I am pretty sure some are familiar with this text, Isle of Fire by Jacob Rabinowitz. He has a translation, transliteration and has sketched the text in Mdw Ntr. What I am looking for is your meaning to text and your reasoning. Hopefully this will be a worth while exercise.

Asar Imhotep

<http://www.mochasuite.com>

| 16524|2005-03-30 18:23:39|alberto34482|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |

The author makes good points and addresses the issues in a soft science instead of a hard science way. You want objective results and

*understandings upon the race of the ancient Egyptians you have to leave this up to a biological/physical anthropologist. So far the only academically trained one from the perspective of African people has been S.O.Y Keita. Diop was great for his time period and still rings true today, but I think people should look beyond his scholarship.*

*The other issue being that sometimes people lose objectivity and don't really know how to take criticism from another viewpoint. What we need is a peer reviewed African centered journal that is available in English. One that focuses on historical, ethnological, and anthropological stand points.*

*The only thing I really question about the following article is how can a person suggest a homogenous population that was invaded and settled by so many people in large numbers? Many modern day Egyptians people have and will admit to foreign ancestry. Some even claim that they are ashraf which is a noble title in Egypt connected to religious titles. Also she seems to have skimmed over many of the still visably black people in Middle and Upper Egypt that would not consider themselves caucasoid. Although in modern Egypt they are about ~20% of the population.*

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy  
| 16525|2005-03-30 18:34:24|alberto34482|Re: Fwd: African Olmec Reality I|  
Dear Dr. Gloria Emeagwali,

*That's extremely interesting. I know that many archaeological sites in western Africa are going neglected. Some ruins exist around Burkino Faso that I have always wondered about. People often think that Africans never built in stone and this is largely a myth that needs dispelling.*

*The boats that I mentioned are described by Portugese explorers around modern day Niger river. Some arabic writers like Ibn Battuta mention these boats, and they are built in the same manner that modern day people around this region build them. You know the little positive that Europeans wrote about African people is truly rewarding to reconstruct Western African history.*

Do you have any pictures of these boats in modern Africa?

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy  
| 16526|2005-03-30 20:16:38|Paul Kekai Manansala|Re: This new format is driving me nuts|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"  
wrote:

>  
>  
>  
> More linguist should investigate the modern Egyptian Arabic for  
> affinities with the ancient Egyptian language.  
>

Do you mean substrate influence? Arabic and ancient Egyptian have quite different ancestry.

Regards,  
Paul Kekai Manansala  
| 16527|2005-03-30 20:58:10|willie bennett|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
Harambee

Not as bad as Leifkowitz, but fairly condescending. Introduce "them" to "our" field!! My perspective says we are replacing the missing pages to the world history, and preparing to introduce "them" to "Kemotology".

wb

>From: "Asar Imhotep" <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Building Bridges to Afrocentrism? A LETTER TO MY

>EGYPTOLOGICAL COLLEAGUES

>Date: Thu, 31 Mar 2005 01:49:22 -0000

>

>

>Some of you may have already come across this essay in times past. I  
>wanted to represent it and get some feedback on the issues the author  
>has raised. To an extent she sounds like a Lefkowitz, but I won't  
>prejudge. I will post a couple of paragraphs from the essay but I  
>will provide the link for the rest.

>

>[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.ht](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.ht)

>ml

>

>Building Bridges to Afrocentrism

>(Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY

>EGYPTOLOGICAL COLLEAGUES

>

>[The author of this essay retains the copyright. Permission is hereby  
>granted to make copies for personal or classroom use so long as this  
>statement and the name and address of the author are included with  
>each copy. The essay is also available via anonymous ftp or WWW at:  
>ftp://oi.uchicago.edu/pub/papers/AMRoth\_Afrocentrism.ascii.txt where  
>it was first publicly posted on 26 January 1995.

>

>It has also been submitted for publication in the Newsletter of the  
>American Research Center in Egypt.

>

>Ann Macy Roth Visiting Assistant Professor of Egyptology Howard  
>University [amr@cldc.howard.edu](mailto:amr@cldc.howard.edu)

>

>"What color were the ancient Egyptians?" This is a question that  
>strikes fear into the hearts of most American Egyptologists, since it  
>so often presages a barrage of questions and assertions from the  
>Afrocentric perspective. Few of us have devoted much thought or  
>research to the contentions of the Afrocentric movement, so we  
>nervously try to say something reasonable, and hope that the  
>questioner won't persist and that we won't end up looking silly or  
>racist or both.

>

>

>In late 1993, I received a temporary appointment to the faculty of  
>Howard University and began teaching Egyptological subjects to  
>classes that were almost entirely African-American. As a result, I  
>have been dealing with Afrocentric issues on a regular basis, and  
>have spent a good deal of time and energy thinking and talking about  
>them. Since my appointment, many of my Egyptological colleagues at  
>other universities have asked me about Afrocentric sentiment at  
>Howard and my strategies for teaching traditional Egyptology to the  
>students who espouse it. The tone of these inquiries has demonstrated  
>to me both the curiosity and the discomfort that American  
>Egyptologists feel about Afrocentrism. This attempt to write an  
>account of my impressions is partly inspired by such questions, which  
>I have had difficulty answering cogently in short conversations. More  
>importantly, however, I have come to believe that the Afrocentric  
>movement has a great potential to advance or to damage our field.  
>Which of these directions it takes will depend upon the degree to  
>which traditionally- trained American Egyptologists can come to  
>understand and adapt to its existence. This essay is my attempt to  
>speed that process.

>

>"Afrocentric Egyptology," as practiced today, has an international  
>scholarly literature behind it. (The movement is, if anything, more  
>prominent in France than it is here, to judge from the numerous  
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 > or she was generally represented as Egyptian in color and features.  
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 > but few would describe themselves as black.) As evidence of this, one  
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 > deportation of both northern and southern populations into Egypt  
 > throughout the pharaonic period, I doubt that the modern population  
 > is significantly darker or lighter, or more or less "African" than  
 > their ancient counterparts. It should be noted, however, that we  
 > really do not know the answer to this question. More research on  
 > human remains needs to be, and is being, done.

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 >about in grade school? In talking to several physical  
 >anthropologists, I have learned that these three races have no clear  
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 >gives the race of an unidentified dead body as "white," it is simply  
 >a prediction that the "missing person" form with which it will be  
 >compared probably described the person that way. Scientific  
 >determinations are thus just as dependent upon social categories as  
 >more impressionistic judgments are.

>  
 >Asar Imhotep  
 ><http://www.mochasuit.com>

>  
 >  
 >

| 16528|2005-03-31 00:23:28|Asar Imhotep|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |

The thing that stands out the most in the article is that she lumps all African centered scholars in the same boat. She doesn't give specific references to the claims that are outrageous to her. I don't think is meant to be a peer review but if it was an attempt to educate, then it would have been wise to specifically refer to certain authors and lecturers so they won't assume all authors are alike.

"The way we can help here is not, however, to argue against these misunderstandings and mistaken ideas individually. There are too many of them, and the arguments tend to be both unpleasantly adversarial and futile."

She doesn't mention who. I think the way to deal with is to deal directly with the evidence from the serious scholars in the field.

"(There will, of course, be ideologues who will hold on to their groundless convictions in the teeth of the evidence, but most of them will have dropped the class after the initial discussion of the race of the ancient Egyptians.)"

This is where I usually find the opposite. Most Eurocentrist don't even want to deal with ethnicity from a linguistic, biological, cultural or testimonial standpoint. When combined, I find the most lofty of arguments.

"The argument for the influence of Egypt on other African civilizations, in contrast, is intended to allow modern African-Americans (who are in most cases the descendants of people abducted from non- Egyptian parts of Africa) to claim the Egyptian cultural heritage as their own"

You would think that an Egyptologist would even consider that civilizations do not appear out of nowhere. I would like to see Eurocentrist find pre Kemetic culture in Europe or Asia in any form before the time of the dated Qustul evidence at cemetery L and also for any genuine continuation of the culture. Cultures don't die completely out, they just go underground.

"In one sense, we are far more Afrocentric than the Afrocentrists, since we try, where possible, to study Egyptian civilization on its own terms, rather than comparing it to our own culture."

The above statement really rings bells. The fact that she even made the comment, tells me that she knows nothing of Afrocentrism and Afrocentric thought and scholarship. I wonder if anyone has done a scholarly response to this article?

Asar Imhotep  
<http://www.mochasuite.com>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie benett" wrote:

> Harambee  
 >  
 > Not as bad as Leifkowitz, but fairly condescending. Introduce "them"

to "our"

> field!! My perspective says we are replacing the missing pages to the



world

- > history, and preparing to introduce "them" to "Kemetology".
- >
- > wb

- > >Asar Imhotep
- > ><http://www.mochasuit.com>

| 16529|2005-03-31 04:43:03|clyde winters|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
Hi

*There is no reason to respond to this article because as you point out yourself, she provides no discussion of the Afrocentric evidence and refutation of the same. This makes any discussion of the BS, in her article a waste of time.*

Clyde

--- Asar Imhotep <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

- >
- > *The thing that stands out the most in the article is*
- > *that she lumps all*
- > *African centered scholars in the same boat. She*
- > *doesn't give specific*
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- > *"(There will, of course, be ideologues who will hold*
- > *on to their*
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- > *"In one sense, we are far more Afrocentric than the*
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- >
- > *The above statement really rings bells. The fact*



> that she even made the  
 > comment, tells me that she knows nothing of  
 > Afrocentrism and  
 > Afrocentric thought and scholarship. I wonder if  
 > anyone has done a  
 > scholarly response to this article?  
 >  
 >  
 > Asar Imhotep  
 > <http://www.mochasuite.com>  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"  
 >  
 > wrote:  
 > > Harambee  
 > >  
 > > Not as bad as Leifkowitz, but fairly condescending.  
 > Introduce "them"  
 > to "our"  
 > > field!! My perspective says we are replacing the  
 > missing pages to the  
 > world  
 > > history, and preparing to introduce "them" to  
 > "Kemetology".  
 > >  
 > > wb  
 > >  
 > >  
 > > > Asar Imhotep  
 > > > <http://www.mochasuit.com>  
 > >  
 > >  
 > >  
 > >  
 > >

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| 16530|2005-03-31 10:07:59|mmrnrre|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
 Asar,

Roth bases her comments about the "race" of the  
 Kmtw on how they depicted themselves in art,  
 but makes no distinction among art forms in which  
 people are portrayed in homogeneous categories,  
 as symbolic representations or realistically as they  
 were in real life.

This makes her comment that the Kmtw saw themselves  
 as somewhere in between the other people in the region  
 just plain silly. But then it frees her to ignore the "negroid"  
 features of Narmer, Usertsen, Tiy and others.

Her language also confuses race with skin color, but  
 that's another issue.

Regards,

Raymond

| 16531|2005-03-31 11:35:28|anthony clements|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
 Honestly,

♦  
 When I get to certain red-flag words my interest in reading further wanes rather quickly and it becomes a real effort to focus...

♦  
 So as someone noted her first use of the word "our"

♦  
 And my attention span took flight.

♦  
 Overall, I see ♦this ♦tactic or style ♦a newer tool of the Eurocentric it's like some sort of "Let us just own ALL of it" ♦psychology...

♦  
 Like the reason why these poor fools would even think Afrocentric is due to "our" own flaws so the remedy is to "own" it all somehow...regroup...and revert back to "our" deception...but a "kinder gentler" version...

♦  
 Well that's because naturally their studies ♦are the authority on ALL...right?

♦  
 Don't we all know this by now?

♦  
 But that is ♦just the thing we must divorce ourselves from their "authority"

♦  
 And what better ♦place to begin than with their "authority" over African culture.

♦  
 It is never taken into account their OWN bias and how their interests pervade all objectiveness ♦on their own part....alakazam....their sources are just legitimate no matter what. ♦

♦  
 So now it's the "patronize" approach.

♦  
 Just like it happens within the group it's the same thing.....what amazes me is as African descendants we are made to appear overzealous to "own" a countries history ♦in the midst of an African land.....that fact bears NO weight whatsoever we are supposed to believe that the ♦European in his own zeal to civilize us simply left ♦Europe in it's underdeveloped state ♦to make a POINT of making sure he brought civilization to the savages ♦.....to the point of discarding his own.

♦  
 Yet the Eurocentric won't see how very important it appears it is for himself to "own" Egypt's accomplishments.....



*Ancient Egypt in it's own mystical way presents us with the exact challenge we have today...  
And that is the challenge to be "self defined"*



*So John Henricke Clark said we need to study European history as well.....but apparently most everything we learned was in actuality the European version of the story....*



*Now we must take that and say thank you but now I have to look at the situation through a lense of my choosing and define and interpret for myself.*



*peace*



**Asar Imhotep wrote:**

Some of you may have already come across this essay in times past. I wanted to represent it and get some feedback on the issues the author has raised. To an extent she sounds like a Lefkowitz, but I won't prejudge. I will post a couple of paragraphs from the essay but I will provide the link for the rest.

[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.html](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.html)

Building Bridges to Afrocentrism  
(Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY EGYPTOLOGICAL COLLEAGUES

[The author of this essay retains the copyright. Permission is hereby granted to make copies for personal or classroom use so long as this statement and the name and address of the author are included with each copy. The essay is also available via anonymous ftp or WWW at: [ftp://oi.uchicago.edu/pub/papers/AMRoth\\_Afrocentrism.ascii.txt](ftp://oi.uchicago.edu/pub/papers/AMRoth_Afrocentrism.ascii.txt) where it was first publicly posted on 26 January 1995.

It has also been submitted for publication in the Newsletter of the American Research Center in Egypt.

Ann Macy Roth Visiting Assistant Professor of Egyptology Howard University [amr@cldc.howard.edu](mailto:amr@cldc.howard.edu)

"What color were the ancient Egyptians?" This is a question that strikes fear into the hearts of most American Egyptologists, since it so often presages a barrage of questions and assertions from the Afrocentric perspective. Few of us have devoted much thought or research to the contentions of the Afrocentric movement, so we nervously try to say something reasonable, and hope that the questioner won't persist and that we won't end up looking silly or racist or both.

In late 1993, I received a temporary appointment to the faculty of Howard University and began teaching Egyptological subjects to classes that were almost entirely African-American. As a result, I have been dealing with Afrocentric issues on a regular basis, and have spent a good deal of time and energy thinking and talking about them. Since my appointment, many of my Egyptological colleagues at other universities have asked me about Afrocentric sentiment at Howard and my strategies for teaching traditional Egyptology to the students who espouse it. The tone of these inquiries has demonstrated to me both the curiosity and the discomfort that American Egyptologists feel about Afrocentrism. This attempt to write an account of my impressions is partly inspired by such questions, which I have had difficulty answering cogently in short conversations. More importantly, however, I have come to believe that the Afrocentric movement has a great potential to advance or to damage our field. Which of these directions it takes will depend upon the degree to which traditionally-trained American Egyptologists can come to understand and adapt to its existence. This essay is my attempt to speed that process.

"Afrocentric Egyptology," as practiced today, has an international scholarly literature behind it. (The movement is, if anything, more prominent in France than it is here, to judge from the numerous displays of Afrocentric books and journals I saw in Paris book shops last summer.) In America, however, Afrocentric Egyptology is less a scholarly field than a political and educational movement, aimed at increasing the self-esteem and confidence of African-Americans by stressing the achievements of African civilizations, principally ancient Egypt. As such, it is advocated in popular books, textbooks, and even educational posters sponsored by major breweries. It has apparently thus far enjoyed considerable success in its educational aims. As a result, it is being taught to students from grade school through the university level all over America, and its tenets are frequently cited as established fact by the media and the educational establishment. Coming to Howard as part of a tentative Egyptological experiment, I was amazed at the quantity of Egyptology that was already being taught, in courses ranging from drama to mathematics to philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is included in the recommended reading for freshman orientation.) The movement continues to grow in importance and influence, and, whatever one thinks of its content, it has an increasing degree of popular acceptance by a large audience.

This kind of Egyptology has little to do with the Egyptology that we professional Egyptologists practice, and many of us currently regard its incursions upon our field as a nuisance. We see it only when its exponents ask aggressive and seemingly irrelevant questions in classes and public lectures, or make extravagant claims about ancient Egyptian achievements (the harnessing of electricity, the conquest of large parts of southern Europe), citing authors of dubious credibility and outdated theories and translations (often by E. A. W. Budge). Especially annoying are those who combine Afrocentrism with the age-old mystical-crackpot approach to our field, claiming for the Egyptians fantastic lost skills and secret knowledge. In most cases, our reaction to Afrocentrism is avoidance: we deal with the issue by dismissing it as nonsense, by disparaging the knowledge of its

proponents, and by getting back to "real" Egyptology.

By doing this, however, we are both ignoring a danger and missing an opportunity. The number of African- Americans who are taught this material is growing, and we will increasingly have to deal with its inaccuracies and exaggerations simply in order to teach our students. This gap between our field and the Afrocentric version of it is not going to go away; if we ignore it, it will surely widen. And by setting ourselves against the whole phenomenon in an adversarial and often condescending way, we make it impossible for the responsible educators involved in the movement (and there are many) to tap our expertise and improve the accuracy of the materials they teach. At the moment, however, we have the opportunity to narrow the gap by taking a more positive direction. By granting that an Afrocentric perspective may have something to offer our field, we can exorcise the defensiveness and hostility that is so often engendered by the assertions of Afrocentrists. By making our classes more hospitable to those with Afrocentric views, we take the first steps towards training a new generation of Afrocentric scholars in the traditional methods of our field. They will then be able to correct and improve the argumentation of Afrocentric scholarship so that the content of their movement benefits from traditional Egyptology's decades of research and hard-won conclusions. Afrocentric Egyptology need not necessarily conflict with traditional Egyptology; it seems to me possible to combine the two, to the benefit, perhaps, of both. First, however, it is necessary for traditional Egyptologists to understand the underpinnings of Afrocentric Egyptology. Its contentions, as I have encountered them, fall under four rough rubrics: (1) that the ancient Egyptians were black, (2) that ancient Egypt was superior to other ancient civilizations (especially that of the ancient Greeks, which is seen to be largely derivative), (3) that Egyptian culture had tremendous influence on the later cultures of Africa and Europe, and (4) that there has been a vast racist conspiracy to prevent the dissemination of the evidence for these assertions. Most traditional Egyptologists recognize these contentions, but do not understand the motives behind them, and so deal with them in a counter- productive way. I will address them one by one.

1. The contention that the Ancient Egyptians were Black. Like most of us, it had never occurred to me that the ancient Egyptians were any color in particular. Neither black nor white seemed an appropriate category- -they were simply Egyptian. This view, in fact, is probably the one held by most Egyptians themselves, both ancient and modern. As we know from their observant depictions of foreigners, the ancient Egyptians saw themselves as darker than Asiatics and Libyans, and lighter than the Nubians, and with different facial features and body types than any of these groups. They considered themselves, to quote Goldilocks, "just right." These indigenous categories are the only ones that can be used to talk about race in ancient Egypt without anachronism. Even these distinctions may have represented ethnicity as much as race: once an immigrant began to wear Egyptian dress, he or she was generally represented as Egyptian in color and features. Although there are occasional indications of unusually curly hair, I know of no examples of people with exaggeratedly un-Egyptian facial features, such as those represented in battle and tribute scenes, who are represented wearing Egyptian dress, though such people must have existed.

As for indigenous categories in modern Egypt, I have been told by most of the modern Egyptians with whom I've discussed the question that, if they had to use the categories of the modern Western world, they would describe themselves as white. (There are some exceptions, but few would describe themselves as black.) As evidence of this, one can point to the consternation that was produced in Egypt when it was announced that the black actor Lou Gosset would portray President Anwar Sadat in a biographical film. There exist terms in modern colloquial Egyptian Arabic to describe skin color, most commonly "white," "wheat-colored," "brown," and "black." In practice, however, these terms are frequently applied inaccurately, so that people are (flatteringly) described as lighter in color than they actually are. The term "black" is viewed almost as a pejorative, and is rarely used. This categorization of the modern population is only partly relevant to the question, although it contributes to the reluctance of Egyptologists working in Egypt to describe the ancient Egyptians as "black."

I have encountered arguments that the ancient Egyptians were much "blackier" than their modern counterparts, owing to the influx of Arabs at the time of the conquest, Caucasian slaves under the Mamlukes, or Turks and French soldiers during the Ottoman period. However, given the size of the Egyptian population against these comparatively minor waves of northern immigrants, as well as the fact that there was continuous immigration and occasional forced deportation of both northern and southern populations into Egypt throughout the pharaonic period, I doubt that the modern population is significantly darker or lighter, or more or less "African" than their ancient counterparts. It should be noted, however, that we really do not know the answer to this question. More research on human remains needs to be, and is being, done.

But what of scientific racial categories? The three races we learned about in grade school? In talking to several physical anthropologists, I have learned that these three races have no clear scientific meaning. Anthropologists today deal with populations rather than individuals, and describe ranges of characteristics that occur within a population as being similar to or different from the ranges of characteristics of another population, usually expressing the degree of affinity with a percentage. There is no gene for blackness or whiteness, and nothing that can allow a scientist to assign a human being to one or the other category, beyond the social definitions of the culture in which the scientist is a participant. While anthropologists sometimes describe people in terms of the traditional three races, this is not a result of applying objective criteria based on clear biological distinctions, but is instead a shorthand convenience. Such judgments work backwards from the social categories to arrive at an identification that would be recognized by a member of society. For example, when a forensic anthropologist gives the race of an unidentified dead body as "white," it is simply a prediction that the "missing person" form with which it will be

compared probably described the person that way. Scientific determinations are thus just as dependent upon social categories as more impressionistic judgments are.

Asar Imhotep  
<http://www.mochasuit.com>

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| 16532|2005-03-31 11:48:27|Imnmre|Re: This new format/Charles|  
Make glad the heart, Charles,

*I'm making some progress with the many links you posted. They are very interesting, particularly the articles in the archives of the Interracial Voice magazine. I had no idea emotions have been running so strongly on the issues. Thanks for bringing me up to date.*

*No need to comment.*

Best,  
Raymond

| 16533|2005-03-31 13:55:56|arumese|Re: This new format is driving me nuts|  
--- In [Ta Seti@yahoogroups.com](#), Imnmre wrote:

- > Hi Fred,
- >
- > If I may exercise the right to comment. I
- > suspect it is difficult for anyone to be truly
- > conscious of a way of being in the world that
- > they themselves have not experienced.
- > Some of Omar's language reminds me of the way
- > folks used to speak in the USNA pre-Black
- > Power [Some are still around even today.]

Hi Raymond,

*I agree with you. At the same time, I don't want to use the 'cultural divide' I mentioned in my previous post as an excuse for ignoring blatant error. We all need to exercise our ability to use common sense when we engage people of any culture: because I believe we are all more alike than we are different. The human factors that transcend ethnicity should equip us to offer others the same regard we expect for ourselves.*

- > We have to remember that Omar is not
- > mulato or black (his terms)
- > and is from a country where, by his own
- > account, there's virtually no discernible Black folks
- > around. He is a mestizo (his term) who wants to
- > learn what he can absorb, but is hampered by the
- > aforementioned existential facts. It's been said
- > that a fish is the last to know it lives in water.

*I can identify with that entire statement. Even in my perceived 'enlightened state' I have had to stop myself from saying things to persons of certain ethnic groups (strangely enough Africans and East Indians) that appeal to some form of Western stereotype.*

*The fish in the water is a good example for demonstrating the need for self-examination.*

- > As someone who has spent most of his professional
- > life as a teacher, I appreciate the tone in which
- > you have communicated to him some of the limita-
- > tions of his background. I agree with you that his
- > intentions appear to be honorable. Some of the
- > invectives and obscenities that have been hurled
- > at him are IMHO therefore undeserved.

*Well, I have a friend from Mexico who is an over-all likable person, but has shown over the years his lack of appreciation for African type facial features, while at the same time intending to be complimentary in citing (what he imagines is) the sexual potency of black women. (He himself is very native looking by the way.)*

*So I have observed this type of thing before and all I can do, when it crops up, is sigh. When I had my account with AOL I stumbled across a discussion centered on Hispanic female singers and actresses. Some of the hateful comments that were being said about black women shocked me into realizing that Hispanics can be just as viscous toward Blacks as the worst White racists. Some of these people felt justified in demeaning all black people everywhere based on the foolishness of one or two idiotic African American individuals in the group. Some of the comments included claims of there not being any attractive Black women. I found that to be extremely*

absurd.

Over-all, I think that the ideals of what is considered beautiful - particularly the ideals of many Hispanic men- are essentially artificial, because I notice that many of them will over look very attractive Hispanic women and go for a less attractive white woman instead. It seems that a number of minority men (including Black men) have a false expectation of what to consider beautiful based on a racial type: namely the Nordic White type. (This is no slam on White women. I think that because they are treated with broader acceptance in society that they generally have a less traumatized sense of who they are, and are therefore more confident, generally speaking. That in itself may be seen as an attractive quality to many minority men. So they may bypass a minority woman in favor of a blonde White woman who is by comparison only half as attractive.)

My Mexican friend had a cute 'Black' Cuban girl who was crazy about him. He would have sex with her because he said he loved her butt. When she expressed that she wanted to be with him he began to treat her badly. He told me he thought she was ugly because of her rounded features, but she wasn't ugly at all. She had acne, but so does he. He also had an attractive Mexican girl that he had known a long time who wanted to be with him. In the end he married an Irish woman who was not as attractive as either the Black girl or the Mexican girl. And all I could think was "how could he marry her? She doesn't even look like his type." I figured she must have a really nice personality.

I guess I was sort of looking at Omar from the point a view considering my friendship with someone he reminds me of. I am not angry at Omar because I honestly believe he does not know better. But I do feel bad for him ? mainly that he might not learn the right lessons from his experience with Ta-Seti's group members.

- > It is yet left to be seen whether Omar can commit
- > the cultural suicide which true "consciousness"
- > requires or whether his journey will end in the kind of
- > anti-racism racism many of us have witnessed up close
- > in people who harbor false generosity. Clearly
- > what we hope for ourselves and our people requires
- > active opposition and struggle and not just cerebral
- > exercise.
- >
- > Of course, Omar Vega can speak for himself.
- >
- > Htp,
- > Raymond

I am glad you think in such a way that acknowledges that some forms of 'anti-racism' is racism in disguised. Many people seem to have found a niche in the anti-racism movement in order to cleverly attack legitimate Afrocentric concerns. It would be a good idea to focus greater effort on exposing the racist tendencies of some anti-racism rhetoric.

I too think Omar has to set aside part of himself as he seeks to spend time among other ethnic groups. I had to do so when I wanted to improve myself and I am glad I did. I don't jump to as many conclusions as I used to and it has given me the much needed opportunity to keep my mouth shut so that I can gain knowledge as to the reasons people think and speak as they do.

Peace,  
Fred  
| 16534|2005-03-31 17:45:11|neseret|Soldiers and Slavery in ancient Egypt|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)" wrote:

> How do you know that one of the persons depicted here is  
a "slave"?<

The Nubians were one of the groups traditionally considered the "9 enemies" of Egypt, which is why Nubians and Asiatics are portrayed as appearing upon the soles of the king's shoes, or as handle-grips upon the king's walking sticks (both are well-known from the tomb of Tutankhamun). Nubians make up 5 or 6 of the enemies known as the "Nine Bows", which were groups traditionally considered enemies of Egypt (the Egyptians subdivided the Nubians by regional names), such that their representation under the feet of kings, on throne dais, as footstools, along the bottom edge of a king's pathway, etc. were considered an artistic motif. As those who rebelled against Egypt's authority, any foreign soldier so captured in war with Egypt normally was either killed or became a slave.

As Antonio Loprieno noted, in his discussion of slavery in ancient Egypt, often times wars were excuses to acquire persons for slavery or mercenary military service:

"From the epoch of Snofru, there is evidence of important military expeditions to Nubia to kidnap workers to be employed in the state economy. The ideological aspect of these raids is represented by the

so-called execration texts, apotropaic spells inscribed on terra-cotta figurines of the foreign princes to be suppressed, as well as by the ritual of 'killing the enemy' and the reliefs of prisoners of war with their arms tied behind their backs, which are found throughout Egyptian history on the walls of temples. From the Middle Kingdom on, prisoners captured during wartime and raids on occupied territories (initially in Nubia and later in Asia and Libya as well) formed the largest group to whom the term 'slave' was applied." (Loprieno in Donadoni 1997: 193-194).

> A soldier defeated in battle is not automatically a slave.<

In ancient Egypt, yes, they were, since they rebelled against the 'established order,' which was Egypt itself. There was a specific term of a slave who had been a captive soldier of war - /Hrwty/, which were mainly prisoners of war, though more commonly known as /sqr-anx/, literally, "bound for life" (Griffis-Greenberg 2000:1). Such slaves could be pressed into temple service, royal service, or Egyptian military service. They could also be placed in positions as far away from their homes as possible, as this inscription of Ramses II from Abu Simbel notes:

"...The perfect god, who kills the Nine Bows,  
who crushes the lands of the north  
who is powerful in these lands,  
who bears the land of Nubia into the land of the north,  
and the Asiatics into Nubia.  
He has placed the Shasu Asiatics into the western land,  
he has settled the Libyans in the hills (of Asia),  
filling the fortresses that he has built  
with people captured by his mighty arm."

(as translated by Bresciani in Donadoni 1997: 235)

That the ancient Egyptians believed those who rebelled against them were worthy of slavery, and they included Nubians in this group, is clear from ancient Egyptian texts:

"A coward is he who is driven from his border.  
Since the Nubian listens to the word of mouth,  
To answer him is to make him retreat.  
Attack him, he will turn his back,  
Retreat, he will start attacking.  
They are not people one respects,  
They are wretches, craven-hearted.  
My majesty has seen it, it is not an untruth."

The Boundary Stela of Senwosret III, BM 1157.  
(Lichtheim translation)

Toward the end of the Seventeenth Dynasty, conflict broke out between Upper Egypt and the Hyksos and their vassals, during which the Theban king, Seqenenre Tao, was killed, almost certainly in battle. He was succeeded by his son or brother, Kamose in approximately 1576 BCE. Kamose's ambitions, recorded on the two so-called Kamose Stelae, were more than to avenge the death of his predecessor. His self-declared personal repugnance at sharing Egypt with an Asiatic and a Nubian led him to begin a new war against them both, to effect the unification of Egypt under his authority. By including the Kushites, he considered Lower Nubia to be a part of greater Egypt.

In his campaign against the Hyksos and their vassals, Kamose made effective use of Medjay-troops in his army, as indicated in the Kamose Stelae. The Medjay were the collective name of nomadic groups from the western Egyptian and Nubian deserts. In the same text, Kamose recorded intercepting a letter from the Hyksos king to the ruler of Kush proposing a military alliance against the Thebans. The content and tenor of the letter indicate a very friendly relationship between the Hyksos and Kushites, as well as confirm Kamose's previous capture of territory from the latter. Kamose's anger that the Kushites were in league with the Egyptians' enemy declared a new attitude towards the Nubians, far more harsh than had been found during the Old and Middle Kingdoms.

However, it was Kamose's successor, Ahmose, who finally conquered the Hyksos, expelled them from Egypt and annihilated them as far as into southern Palestine. In doing so, he established the Eighteenth Dynasty and the Egyptian New Kingdom. Then, with the northern border of Egypt secure, Ahmose turned southward to the reconquest and reoccupation of Nubia.

Ahmose set his battle-hardened troops upon the task of eliminating the state of Kush in southern Lower Nubia. Kushite dominance in Lower Nubia and her previous friendship with the Hyksos made her an obvious threat to Egyptian security, and Egypt would not tolerate a potential enemy in the Nile Basin. Ahmose ousted the state of Kush from Lower Nubia, resecured the Egyptian frontier at Semna, put down lingering insurrection, and he drove any remaining resistance southward above the Third Cataract.

The full destruction of the Kingdom of Kush was actually the work of Tuthmosis I in two campaigns. When the Nubians rebelled against

Egyptian authority, he invaded them with a large army and naval fleet. Despite the fall of Kush, Nubia remained restive under the Egyptians and was not fully pacified until many years later.

During the Eighteenth Dynasty, rebellions and attacks in Nubia were usually sparked by the death of the Egyptian king and the accession of the new king. Thus, Tuthmosis I, Tuthmosis II, Hatshepsut, Tuthmosis III, Amenhotep II, Tuthmosis IV, Amenhotep III, Tutankhamun, and Ramesses II all record campaigns in Nubia against local rebels and Nubian desert tribesmen. Even Queen Hatshepsut herself fought in Nubia, slaying the enemies of Egypt, collecting booty, and receiving the homage of tribal leaders.

With the full conquest of Upper and Lower Nubia by Tuthmosis I and Tuthmosis III, the establishment of the southern administrative frontier at Napata, and the imposition of Egyptian land tenure, the Egyptianization of Nubia became more intensive than before. Through the New Kingdom, the Egyptians established in Nubia small settlements and compounds populated by Egyptian officials and bureaucrats, locating them nearly every 30 km. along the Nile River. Productive lands were allotted to royal estates, the domains of the large temples at home in Egypt, and to the many Egyptian royal temples newly founded within Nubia.

As a consequence of this acculturation, the C-Group people gradually disappeared from the Nubian landscape during the New Kingdom. Seemingly, Lower Nubia became almost totally depopulated of any indigenous Nubians at this time. It has even been suggested that the C-Group Nubians did not disappear from Nubia, but became so Egyptianized that, for the most part, they can no longer be recognized in the archaeological record.

Seti I in the 19th Dynasty records a major campaign to combat aggression from the land of Irem (successor to the Old Kingdom Land of Yam), probably located above the Fifth Cataract in the Meroe-Shendi reach. As a result of Egypt's Nubian policies, many military captives were deported northward to Egypt as slaves.

> He may become a prisoner of war or may even be incorporated in the family of his victors on new societal terms.<

There is no evidence the ancient Egyptians kept 'prisoners of war.' They tended to keep captives from wars as slaves, or upon the king's discretion, such prisoners were executed in public displays of power (On this see Tyldesley 2000: 85-88). In a sense, becoming a slave was "...be[ing] incorporated in the family of his victors on new societal terms," if that is how you want to define that term. I personally don't: it's slavery, pure and simple.

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Katherine Griffis-Greenberg, MA (Lon)  
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Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
University of Oxford  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

> -----Original Message-----  
> From: Nuwaubian Hotep [mailto:nuwaubian\_hotep@c...]  
>  
> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.

Notice the Nubian slaves on the bottom being crushed. I'm just wondering what the belligerent yea-sayers of this group have to say about this drawing. Obviously, from this image we see that not all Nubians are direct descendants of KMT.<  
| 16535|2005-04-01 01:42:42|David Irdor|french men..?? Marcus Garvey Speech and Cheikh Anta Diop|  
Is there some french in this group...??

This is the edonkey (emule) link to the file.  
Marcus Garvey Speech and Cheikh Anta Diop.  
Enjoy and share.

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| 16536|2005-04-01 05:22:26|jean philippe|Re: french men..?? Marcus Garvey Speech and Cheikh Anta Diop|  
Not French but African French-Speaking !

◆  
Où cher ami !  
◆  
A bient ◆

David Irdor wrote:

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Is there some french in this group...??

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| 16537|2005-04-01 07:11:15|David|Re: french men..?? Marcus Garvey Speech and Cheikh Anta Diop|  
I hope your all enjoy this post.

I remind the all of us about africamaat.com a african website about KMT.

And share the file :  
ed2k://file|Cheikh%20Anta%20Diop%20et%20Marcus%20Garvey.zip|109514332|1F2475D1BD87D142128651BE820F53B7|/



jean\_philippe\_francois enchant ◆ !!

Idren.

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jean philippe wrote:

> Not French but African French-Speaking !  
>  
> Où cher ami !



>  
 > A bient   
 >  
 > David Irdor wrote:  
 > Is there some french in this group...??  
 >  
 > This is the edonkey (emule) link to the file.  
 > Marcus Garvey Speech and Cheikh Anta Diop.  
 > Enjoy and share.  
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| 16538|2005-04-01 08:11:57|biblical12|Re: This new format/Charles|  
 Raymond,

*I will reply. I should have told you and Omar to go to  
<http://www.afrolatino.com> and click on foro and converse with these  
 cheveres. i was on this board a long time ago. They are the experts  
 and could really help y'all.*

Charles

*In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrrnre wrote:*

> Make glad the heart, Charles,  
 >  
 > I'm making some progress with the many links  
 > you posted. They are very interesting, particularly  
 > the articles in the archives of the Interracial Voice  
 > magazine. I had no idea emotions have been  
 > running so strongly on the issues. Thanks for  
 > bringing me up to date.  
 >  
 > No need to comment.  
 >  
 > Best,  
 > Raymond

| 16539|2005-04-01 08:11:59|biblical12|Africa's Western Tip / Gateway to West Africa|  
 TaSeti,

*My head now is in the Western Tip of Africa. I know for sure this is  
 my ancestral homeland. The tribes here are Mandenka(Manjaka), Wolof,  
 Peul(Fulani), Tukolor(Fulani), Serer, Mende, Temne, Dyula and other  
 smaller groups. These guys ended up on the shores of America's  
 southeast to plant rice and other stuff.*

*Their language family is the West Atlantic Group and NOT MANDE  
 related. The mtDNAs of the Peul, Temne, Mende, Wolof, and Serer are  
 almost identical. I really dig the Wolof, Serer and Peul.*

<http://dickinsg.intrasun.tcnj.edu/diaspora/gullah.html>

Talk about these groups soon. But two things for now:

The Wolof had many queens like the Nubians especially in the ancient kingdom of Walo.

For Dr. Winters, i will give you these two little words.

SHI-YA and MAA-YA

In Bamanan-kan (Bamabara), MAA means human-being so, MAA-YA means "humanity"

SHI means "race,kind, caste" and SHI-YA is "race" or "caste group?"

What is your SHI-YA ? Answer is nobleman,blacksmith,farmer,slave.

MAYA ? XIA?

These are castes. As I posted before the Bambara, Wolof, Tuareg, Fulani had castes. These were 3 tier societies with much discrimination.

The highest Wolof caste was gor (free/noble), nyeeno(artisan), gewel(griot), jaam(slave). The Hebrews had this too if you check the Old Testament.

The Kohanim, Lewiim, Bnei Israel, and Ger(foreigner often slave captive).

If Wolof society, the Gewel/griot was seen as different/evil and had to be buried in a baobab tree while the gor were buried on land.

Buried in a tree???? Wasn't Ausuar/Osiris buried in a tree?

Charles  
| 16540|2005-04-01 08:12:02|biblical12|Re: Fwd: African Olmec Reality I - Nigerian Pyramids and More|  
Saidis, Dr. Emeagwali, Alex D., and TaSeti,

I am on a roll. First of all I'd like to say that I want to congratulate <http://highculture.8m.com> to the max for showing us the page on the Nsude pyramids of Igboaland. Those 10 conical pyramids are fantastic and they have me asking are they still there? and what is the possible connection to TaMeri and TaSeti.

There are buildings in stone in Burkina Faso. Of course, Kumbi Saleh, the ancient town in Ghana or Wagadu is the pride of the Soninke!

My head now is in the Western tip of Africa where genetics seem to confirm most African Americans originate. The Niger river begins in Guinea if I am not mistake along with two other rivers. These people along the Western tip are very familiar with boats.

The tribal name Wolof means "canoe".

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"  
wrote:

>  
>  
>  
> Dear Dr. Gloria Emeagwali,  
>  
>  
> That's extremely interesting. I know that many archaeological

sites

> in western Africa are going neglected. Some ruins exist around  
> Burkino Faso that I have always wondered about. People often think  
> that Africans never built in stone and this is largely a myth that  
> needs dispelling.  
>  
>  
> The boats that I mentioned are described by Portugese exploerers  
> around modern day Niger river. Some arabic writers like Ibn Battuta  
> mention these boats,and they are built in the same manner that

modern

> day people around this region build them. You know the little

positive

> that Europeans wrote about African people is truely rewarding to  
> reconstruct Western African histography.  
>  
>  
>  
>  
> Do you have any pictures of these boats in modern Africa?  
>

>  
>  
>  
>  
>  
> Your Sa3eadi Egyptian Friend,  
>  
>  
> Saidis\_Aswan\_Egy

| 16541|2005-04-01 08:23:36|Paul Kekai Manansala|Re: french men...?? Marcus Garvey Speech and Cheikh Anta Diop|  
For those who want to pick up the eMule filesharing program, here is  
the url:

<http://www.emule-project.net/home/perl/general.cgi?l=1>

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "David" wrote:  
>  
> I hope your all enjoy this post.  
>  
> I remind the all of us about africamaat.com a african website  
about  
> KMT.  
>  
> And share the file :  
> ed2k://file|Cheikh%20Anta%20Diop%20et%20Marcus%  
> 20Garvey.zip|109514332|1F2475D1BD87D142128651BE820F53B7|/  
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>  
> jean\_philippe\_francois enchant💎 !!  
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> Idren.  
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>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jean philippe  
> wrote:  
> > Not French but African French-Speaking !  
> >  
> > Oui cher ami !  
> >  
> > A bient💎!  
> >  
> > David Irdor wrote:  
> > Is there some french in this group...??  
> >  
> > This is the edonkey (emule) link to the file.  
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| 16542|2005-04-01 08:28:30|Paul Kekai Manansala|Re: Soldiers and Slavery in ancient Egypt|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)"

> wrote:  
>  
> >  
  
>  
> "A coward is he who is driven from his border.  
> Since the Nubian listens to the word of mouth,  
>

What is the word used here for "Nubian?"

Regards,  
Paul Kekai Manansala  
| 16543|2005-04-01 10:51:42|alberto34482|Re: Fwd: African Olmec Reality 1 - Nigerian Pyramids and More|  
Charles, would appreciate it very much if you would write some  
articles for Alex Derriks website about Diasporian culture, Inner  
African history, and technology in Africa that most don't credit  
Africans with. These areas often get neglected in favor of Kmt. You  
already have a nice website on megaliths of the Ivory Coast.

This could definately get more Africans in the Diaspora interested  
in their African heritage if you show the connection they have in the  
modern sense.

Also you could possibly provide pictures of stone buildings, Western  
African canoes, and other such examples.

Let me just say that African culture is dying and we have no  
indigenous Africans documenting what remains of their culture save for  
rare people like Dr. Gloria Emegawli[sp]. [Please forgive me if a  
misspell your name]

Your Sa3eadi Egyptian Friend,

Saidis Aswan Egy  
| 16544|2005-04-01 13:17:33|lmmrnnre|Re: This new format/Charles|  
Charles,

Yeah, I'm familiar with the AfroLatino foro.  
I may have listed it on Ta\_Seti some time  
ago. You're right I need to visit them more  
often.

By the way, thanks for turning us on to High  
Culture. I see it's one of Alex Derrick's creations.  
The brother has been busy. Will spend time  
there too.

You're something else.

Un abrazo pa' ti,  
Raymond  
| 16545|2005-04-01 13:57:33|no name is worthy|Re: Soldiers and Slavery in ancient Egypt|  
I agree with you also. Every socieity made slaves of captives, Nubians did the same things with thiers!

naseret wrote:

```
--- In Ta_Seti@yahooogroups.com, "Emegawli, Gloria \ (History\)"  
wrote:  
  
>◆ How do you know that◆ one of the persons depicted here is  
a "slave"?<  
  
The Nubians were one of the groups traditionally considered the "9  
enemies" of Egypt, which is why Nubians and Asiatics are portrayed  
as appearing upon the soles of the king's shoes, or as handle-grips  
upon the king's walking sticks (both are well-known from the tomb of  
Tutankhamun).◆ Nubians make up 5 or 6 of the enemies known as  
the "Nine Bows", which were groups traditionally considered enemies  
of Egypt (the Egyptians subdivided the Nubians by regional names),  
such that their represatation under the feet of kings, on throne  
dais, as footstools, along the bottom edge of a king's pathway, etc.  
were considered an artistic motif.◆ As those who rebelled against  
Egypt's authority, any foreign soldier so captured in war with Egypt  
normally was either killed or became a slave.  
  
As Antonio Loprieno noted, in his discussion of slavery in ancient  
Egypt, often times wars were excuses to acquire persons for slavery  
or mercenary military service:  
  
"From the epoch of Snofru, there is evidence of important military  
expeditions to Nubia to kidnap workers to be employed in the state  
economy. The ideological aspect of these raids is represented by the  
so-called execration texts, apotropaic spells inscribed on terra-  
cotta figurines of the foreign princes to be suppressed, as well as  
by the ritual of 'killing the enemy' and the reliefs of prisoners of  
war with their arms tied behind their backs, which are found  
throughout Egyptian history on the walls of temples. From the Middle
```

Kingdom on, prisoners captured during wartime and raids on occupied territories (initially in Nubia and later in Asia and Libya as well) formed the largest group to whom the term 'slave' was applied." (Loprieno in Donadoni 1997: 193-194).

◆  
>◆ A soldier defeated in battle is not automatically a slave.<

In ancient Egypt, yes, they were, since they rebelled against the 'established order,' which was Egypt itself. There was a specific term of a slave who had been a captive soldier of war - /Hnwt/, which were mainly prisoners of war, though more commonly known as /sqr-anx/, literally, "bound for life" (Griffis-Greenberg 2000:1). Such slaves could be pressed into temple service, royal service, or Egyptian military service.◆ They could also be placed in positions as far away from their homes as possible, as this inscription of Ramses II from Abu Simbel notes:

"...The perfect god, who kills the Nine Bows,  
who crushes the lands of the north  
who is powerful in these lands,  
who bears the land of Nubia into the land of the north,  
and the Asiatics into Nubia.  
He has placed the Shasu Asiatics into the western land,  
he has settled the Libyans in the hills (of Asia),  
filling the fortresses that he has built  
with people captured by his mighty arm."

(as translated by Bresciani in Donadoni 1997: 235)

That the ancient Egyptians believed those who rebelled against them were worthy of slavery, and they included Nubians in this group, is clear from ancient Egyptian texts:

"A coward is he who is driven from his border.  
Since the Nubian listens to the word of mouth,  
To answer him is to make him retreat.  
Attack him, he will turn his back,  
Retreat, he will start attacking.  
They are not people one respects,  
They are wretches, craven-hearted.  
My majesty has seen it, it is not an untruth."

The Boundary Stela of Senwosret III, BM 1157.  
(Lichtheim translation)

Toward the end of the Seventeenth Dynasty, conflict broke out between Upper Egypt and the Hyksos and their vassals, during which the Theban king, Seqenenre Tao, was killed, almost certainly in battle. He was succeeded by his son or brother, Kamose in approximately 1576 BCE. Kamose's ambitions, recorded on the two so-called Kamose Stelae, were more than to avenge the death of his predecessor. His self-declared personal repugnance at sharing Egypt with an Asiatic and a Nubian led him to begin a new war against them both, to effect the unification of Egypt under his authority. By including the Kushites, he considered Lower Nubia to be a part of greater Egypt.

In his campaign against the Hyksos and their vassals, Kamose made effective use of Medjay-troops in his army, as indicated in the Kamose Stelae. The Medjay were the collective name of nomadic groups from the western Egyptian and Nubian deserts.◆ In the same text, Kamose recorded intercepting a letter from the Hyksos king to the ruler of Kush proposing a military alliance against the Thebans. The content and tenor of the letter indicate a very friendly relationship between the Hyksos and Kushites, as well as confirm Kamose's previous capture of territory from the latter. Kamose's anger that the Kushites were in league with the Egyptians' enemy declared a new attitude towards the Nubians, far more harsh than had been found during the Old and Middle Kingdoms.

However, it was Kamose's successor, Ahmose, who finally conquered the Hyksos, expelled them from Egypt and annihilated them◆ as far as into southern Palestine. In doing so, he established the Eighteenth Dynasty and the Egyptian New Kingdom. Then, with the northern border of Egypt secure, Ahmose turned southward to the reconquest and reoccupation of Nubia.

Ahmose set his battle-hardened troops upon the task of eliminating the state of Kush in southern Lower Nubia. Kushite dominance in Lower Nubia and her previous friendship with the Hyksos made her an obvious threat to Egyptian security, and Egypt would not tolerate a potential enemy in the Nile Basin.◆ Ahmose ousted the state of Kush from Lower Nubia, resecured the Egyptian frontier at Semna, put down lingering insurrection, and he drove any remaining resistance southward above the Third Cataract.

The full destruction of the Kingdom of Kush was actually the work of Tuthmosis I in two campaigns. When the Nubians rebelled against Egyptian authority, he invaded them with a large army and naval fleet. Despite the fall of Kush, Nubia remained restive under the Egyptians and was not fully pacified until many years later.

During the Eighteenth Dynasty, rebellions and attacks in Nubia were usually sparked by the death of the Egyptian king and the accession of the new king. Thus, Tuthmosis I, Tuthmosis II, Hatshepsut, Tuthmosis III, Amenhotep II, Tuthmosis IV, Amenhotep III, Tutankhamun, and Ramesses II all record campaigns in Nubia against local rebels and Nubian desert tribesmen. Even Queen Hatshepsut herself fought in Nubia, slaying the enemies of Egypt, collecting booty, and receiving the homage of tribal leaders.

With the full conquest of Upper and Lower Nubia by Tuthmosis I and Tuthmosis III, the establishment of the southern administrative frontier at Napata, and the imposition of Egyptian land tenure, the Egyptianization of Nubia became more intensive than before. Through the New Kingdom, the Egyptians established in Nubia small settlements and compounds populated by Egyptian officials and bureaucrats, locating them nearly every 30 km. along the Nile River. Productive lands were allotted to royal estates, the domains of the large temples at home in Egypt, and to the many Egyptian royal temples newly founded within Nubia.

As a consequence of this acculturation, the C-Group people gradually disappeared from the Nubian landscape during the New Kingdom. Seemingly, Lower Nubia became almost totally depopulated of any indigenous Nubians at this time. It has even been suggested that the C-Group Nubians did not disappear from Nubia, but became so Egyptianized that, for the most part, they can no longer be recognized in the archaeological record.

Seti I in the 19th Dynasty records a major campaign to combat aggression from the land of Irem (successor to the Old Kingdom Land of Yam), probably located above the Fifth Cataract in the Meroe-Shendi reach. As a result of Egypt's Nubian policies, many military captives were deported northward to Egypt as slaves.

>◆ He may become a prisoner of war or may even be incorporated in the family of his victors on new societal terms.<

There is no evidence the ancient Egyptians kept 'prisoners of war.'◆ They tended to keep captives from wars as slaves, or upon the king's discretion, such prisoners were executed in public displays of power (On this see Tyldesley 2000: 85-88).◆ In a sense, becoming a slave was "...be[ing] incorporated in the family of his victors on new societal terms," if that is how you want to define that term.◆ I personally don't: it's slavery, pure and simple.

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Katherine Griffis-Greenberg, MA (Lon)  
Member, International Association of Egyptologists  
◆◆◆◆◆◆◆◆◆◆ American Research Center in Egypt, SSEA, ASOR

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
University of Oxford  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

>◆ -----Original Message-----

> From: Nuwaubian Hotep [mailto:nuwaubian\_hotep@c...]

>

> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.◆ Notice the Nubian slaves on the bottom being crushed.◆ I'm just wondering what the belligerent yea-sayers of this group have to say about this drawing.◆ Obviously, from this image we see that not all Nubians are direct descendants of RMT.<

Do you Yahoo!?

[Make Yahoo! your home page](#)

| 16546|2005-04-01 14:45:08|saidis\_aswan\_egy|Re: This new format/Charles|

The website is ultimately the creation of brother Alexander Derrik but I helped him with reserch about the ancient customs in modern Egypt. I appreciate him giving these views an outlet and exposure to the world.

*Also Raymond you might be able to help him with incorporating more diasporan and Inner African culture into the website.*

*Your Sa3eadi Egyptian Friend,*

*Saidis Aswan\_Egy  
| 16547|2005-04-01 15:09:52|mmmmre|This new format/Arumese|  
Hi Freddie,*

*I wanted to thank you for taking the time to write such a thoughtful response to my comments on your note to Omar Vega. Let my try to return the favor. You wrote:*

*divide' I mentioned in my previous post as an excuse for ignoring blatant error. We all need to exercise our ability to use common sense when we engage people of any culture: because I believe we are all more alike than we are different. The human factors that transcend ethnicity should equip us to offer others the same regard we expect for ourselves.>*

*I totally agree. The problem is how do we respond when that is not the case? Why enter a debate at all if the only thing we are going to recall are the muggings we received? My fear is that we may have added to Omar's misconceptions rather than helped him change them.*

*the need for self-examination.>*

*Yes, and a reminder that we can learn much about ourselves from studying other cultures.*

*particularly the ideals of many Hispanic men- are essentially artificial, because I notice that many of them will over look very attractive Hispanic women and go for a less attractive white woman instead. It seems that a number of minority men (including Black men) have a false expectation of what to consider beautiful based on a racial type: namely the Nordic White type.>*

*Yes, as you know, dominant groups often project their own idealized version of history, culture and their physical attributes as the ideal type. The entire globe has been permeated with this overlay by the White economic and racial elite. It serves some multiple functions, the analysis of which won't delay us here, except to say that the experiences you've described are among the results. You will recall that I cautioned Omar about the use of the word "black" in "Latin America" by reminding him that it also appears in the phrase "Un negro sucio del Diablo" (A filthy black of the devil). I had heard it expressed when I was a child, but more recently by a Mexican who uttered it to his wife as I waited to be served at their little store. He obviously assumed I would not understand what he had said, because he made no attempt to lower his voice. He simply assumed I was an English-speaking Black man from the US.*

*I will not repeat here what I said to him in reply.*

*But this malignancy touches us all. Not too long ago, one of my grandnieces sadly confided in me that "White people have all the best men." She is a dark brown 9 year-old-child from Ohio who was simply expressing the message received from the environment in which she lives -- and she is a home-schooled child! Perhaps too much TV!*

*acceptance in society that they generally have a less traumatized sense of who they are, and are therefore more confident, generally speaking. That in itself may be seen as an attractive quality to many minority men. >*

*Freddie, I believe that depends on whether they have been abused. I have met some who are not so confident of themselves, because they were treated like dirt by the men with whom they hooked up. The truth is the ideal does not fit the reality of people's lives and there are obviously insecure and "ugly" people everywhere.*

*angry at Omar because I honestly believe he does not know better. But I do feel bad for him ? mainly that he might not learn the right lessons from his experience with Ta-Seti's group members.>*

*Yes, that was not one of our shining moments, I believe.*

*of 'anti-racism' is racism in disguised.>*

*I've been around quite awhile, Freddie. The anti-racist racism I mentioned is not new. It's been around a long time too, particularly among unreconstructed White liberals.*

*Omar erred in saying he was here to learn without indicating what he was willing to contribute in return. This is the sort of thing that frequently happens when we sit down with people outside the group. The first thing they do is to*

*pump us for answers to "the racial question in America." It is as if there is nothing else about which to have an exchange or about which we are qualified to talk. That's what I meant when I said to him that his relationship with the group should be reciprocal. But I still believe he acted naively and intended no conscious harm.*

*conclusions as I used to and it has given me the much needed opportunity to keep my mouth shut so that I can gain knowledge as to the reasons people think and speak as they do.>*

*It's a lesson some of us have yet to learn.*

*My very best to you,  
Raymond Davis*

| 16548|2005-04-01 15:22:05|Imnrnre|Re: This new format/Charles|  
Hi Saidis,

*I too am very pleased that your views on continuity between ancient Kmt and modern Egypt are finding a wider audience. Long overdue.*

*I will check in with Alex after I've had a chance to review his work in more detail. Thanks for the thought, I may take you up on it.*

*Your friend,  
Raymond*

| 16549|2005-04-01 16:14:32|noirfist|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
*What is fascinating with all this is the fact that some of what has been passed off as scholarly research has been, in fact, simply the Eurocentric "highjacking/co-optation" of other people's histories.*

*I remeber reading martial artist, Donn Draeger's text "Weapons and Fighting Arts of the Indonesian Archipelago," in which he quotes a source as claiming that the straight sword in China was non-existant prior to European diffusion. Further, much of Filipino martial arts is said to be of European descent, i.e. "Kali/Escrima" evolving, supposedly, from Spanish "Espada y Daga." What is most profound is that a. most authors merely make this claim without positing, feeling the need to posit, one iota of evidence to validate this contention and, b. there is no extant martial tradition upon which to help corroborate it. It's simply taken at face value and that is it.*

*Africans must begin the process of becoming "adult" in our reclamation process, by which I mean, we must reclaim our history/legacy without apologies or permission. Eurocentric thought is nothing more than an ideology, and one which is NOT universally applicable. It is A way, NOT THEE way.*

*Regards,*

*Ken*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:*

- > Honestly,*
- >*
- > When I get to certain red-flag words my interest in reading further*

*wanes rather quickly and it becomes a real effort to focus...*

- >*
- > So as someone noted her first use of the word "our"*
- >*
- > And my attention span took flight.*
- >*
- > Overall, I see this tactic or style a newer tool of the Eurocentric*

*it's like some sort of "Let us just own ALL of it" psychology....*

*>*



> Like the reason why these poor fools would even think Afrocentric

is due to "our" own flaws so the remedy is to "own" it all  
somehow...regroup...and revert back to "our" deception...but  
a "kinder gentler" version....

>

> Well that's because naturally their studies are the authority on

ALL...right?

> Don't we all know this by now?

>

> But that is just the thing we must divorce ourselves from

their "authority"

> And what better place to begin than with their "authority" over

African culture.

>

> It is never taken into account their OWN bias and how their

interests pervade all objectiveness on their own  
part....alakazam....their sources are just legitimate no matter what.

>

> So now it's the "patronize" approach.

>

> Just like it happens within the group it's the same thing.....what

amazes me is as African descendants we are made to appear overzealous  
to "own" a country's history in the midst of an African  
land.....that fact bears NO weight whatsoever we are supposed to  
believe that the European in his own zeal to civilize us simply left  
Europe in it's underdeveloped state to make a POINT of making sure he  
brought civilization to the savages .....to the point of discarding  
his own.

>

> Yet the Eurocentric won't see how very important it appears it is

for himself to "own" Egypt's accomplishments.....

>

> Ancient Egypt in it's own mystical way presents us with the exact

challenge we have today...

> And that is the challenge to be "self defined"

>

> So John Henricke Clark said we need to study European history as

well.....but apparently most everything we learned was in  
actuality the European version of the story....

>

> Now we must take that and say thank you but now I have to look at

the situation through a lense of my choosing and define and interpret  
for myself.

>

> peace

>

>

>

>

> Asar Imhotep wrote:

>

> Some of you may have already come across this essay in times past.

I

> wanted to represent it and get some feedback on the issues the

author

> has raised. To an extent she sounds like a Lefkowitz, but I won't

> prejudge. I will post a couple of paragraphs from the essay but I

> will provide the link for the rest.

>

>

[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.ht](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.ht)

> ml

>

> Building Bridges to Afrocentrism

> (Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY

> EGYPTOLOGICAL COLLEAGUES

>

> [The author of this essay retains the copyright. Permission is

hereby

> granted to make copies for personal or classroom use so long as

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> statement and the name and address of the author are included with  
> each copy. The essay is also available via anonymous ftp or WWW at:  
> ftp://ot.uchicago.edu/pub/papers/AMRoth\_Afrocentrism.ascii.txt

where

> it was first publicly posted on 26 January 1995.  
>  
> It has also been submitted for publication in the Newsletter of the  
> American Research Center in Egypt.  
>  
> Ann Macy Roth Visiting Assistant Professor of Egyptology Howard  
> University amr@c...  
>  
> "What color were the ancient Egyptians?" This is a question that  
> strikes fear into the hearts of most American Egyptologists, since

it

> so often presages a barrage of questions and assertions from the  
> Afrocentric perspective. Few of us have devoted much thought or  
> research to the contentions of the Afrocentric movement, so we  
> nervously try to say something reasonable, and hope that the  
> questioner won't persist and that we won't end up looking silly or  
> racist or both.  
>  
>  
> In late 1993, I received a temporary appointment to the faculty of  
> Howard University and began teaching Egyptological subjects to  
> classes that were almost entirely African-American. As a result, I  
> have been dealing with Afrocentric issues on a regular basis, and  
> have spent a good deal of time and energy thinking and talking

about

> them. Since my appointment, many of my Egyptological colleagues at  
> other universities have asked me about Afrocentric sentiment at  
> Howard and my strategies for teaching traditional Egyptology to the  
> students who espouse it. The tone of these inquiries has

demonstrated

> to me both the curiosity and the discomfort that American  
> Egyptologists feel about Afrocentrism. This attempt to write an  
> account of my impressions is partly inspired by such questions,

which

> I have had difficulty answering cogently in short conversations.

More

> importantly, however, I have come to believe that the Afrocentric  
> movement has a great potential to advance or to damage our field.  
> Which of these directions it takes will depend upon the degree to  
> which traditionally- trained American Egyptologists can come to  
> understand and adapt to its existence. This essay is my attempt to  
> speed that process.  
>  
> "Afrocentric Egyptology," as practiced today, has an international  
> scholarly literature behind it. (The movement is, if anything, more  
> prominent in France than it is here, to judge from the numerous  
> displays of Afrocentric books and journals I saw in Paris book

shops

> last summer.) In America, however, Afrocentric Egyptology is less a  
> scholarly field than a political and educational movement, aimed at  
> increasing the self- esteem and confidence of African-Americans by  
> stressing the achievements of African civilizations, principally  
> ancient Egypt. As such, it is advocated in popular books,

textbooks,

> and even educational posters sponsored by major breweries. It has  
> apparently thus far enjoyed considerable success in its educational  
> aims. As a result, it is being taught to students from grade school  
> through the university level all over America, and its tenets are  
> frequently cited as established fact by the media and the

educational

> establishment. Coming to Howard as part of a tentative

Egyptological

> experiment, I was amazed at the quantity of Egyptology that was  
> already being taught, in courses ranging from drama to mathematics

to

> philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is  
> included in the recommended reading for freshman orientation.) The  
> movement continues to grow in importance and influence, and,

whatever

> one thinks of its content, it has an increasing degree of popular  
> acceptance by a large audience.

>  
>  
> *This kind of Egyptology has little to do with the Egyptology that*

we

> *professional Egyptologists practice, and many of us currently*

regard

> *its incursions upon our field as a nuisance. We see it only when*

its

> *exponents ask aggressive and seemingly irrelevant questions in*  
> *classes and public lectures, or make extravagant claims about*

ancient

> *Egyptian achievements (the harnessing of electricity, the conquest*

of

> *large parts of southern Europe), citing authors of dubious*  
> *credibility and outdated theories and translations (often by E. A.*

W.

> *Budge). Especially annoying are those who combine Afrocentrism with*  
> *the age-old mystical-crackpot approach to our field, claiming for*

the

> *Egyptians fantastic lost skills and secret knowledge. In most*

cases,

> *our reaction to Afrocentrism is avoidance: we deal with the issue*

by

> *dismissing it as nonsense, by disparaging the knowledge of its*  
> *proponents, and by getting back to "real" Egyptology.*  
>  
>  
> *By doing this, however, we are both ignoring a danger and missing*

an

> *opportunity. The number of African- Americans who are taught this*  
> *material is growing, and we will increasingly have to deal with its*  
> *inaccuracies and exaggerations simply in order to teach our*

students.

> *This gap between our field and the Afrocentric version of it is not*  
> *going to go away; if we ignore it, it will surely widen. And by*  
> *setting ourselves against the whole phenomenon in an adversarial*

and

> *often condescending way, we make it impossible for the responsible*  
> *educators involved in the movement (and there are many) to tap our*  
> *expertise and improve the accuracy of the materials they teach.*  
> *At the moment, however, we have the opportunity to narrow the gap*

by

> *taking a more positive direction. By granting that an Afrocentric*  
> *perspective may have something to offer our field, we can exorcise*  
> *the defensiveness and hostility that is so often engendered by the*  
> *assertions of Afrocentrists. By making our classes more hospitable*

to

> *those with Afrocentric views, we take the first steps towards*  
> *training a new generation of Afrocentric scholars in the*

traditional

> *methods of our field. They will then be able to correct and improve*  
> *the argumentation of Afrocentric scholarship so that the content of*  
> *their movement benefits from traditional Egyptology's decades of*  
> *research and hard-won conclusions. Afrocentric Egyptology need not*  
> *necessarily conflict with traditional Egyptology; it seems to me*  
> *possible to combine the two, to the benefit, perhaps, of both.*  
> *First, however, it is necessary for traditional Egyptologists to*  
> *understand the underpinnings of Afrocentric Egyptology. Its*  
> *contentions, as I have encountered them, fall under four rough*  
> *rubrics: (1) that the ancient Egyptians were black, (2) that*

ancient

> *Egypt was superior to other ancient civilizations (especially that*

of

> *the ancient Greeks, which is seen to be largely derivative), (3)*

that

> *Egyptian culture had tremendous influence on the later cultures of*

- > Africa and Europe, and (4) that there has been a vast racist
- > conspiracy to prevent the dissemination of the evidence for these
- > assertions. Most traditional Egyptologists recognize these
- > contentions, but do not understand the motives behind them, and so
- > deal with them in a counter-productive way. I will address them

one

- > by one.
- >
- > 1. The contention that the Ancient Egyptians were Black. Like most

of

- > us, it had never occurred to me that the ancient Egyptians were any
- > color in particular. Neither black nor white seemed an appropriate
- > category- they were simply Egyptian. This view, in fact, is

probably

- > the one held by most Egyptians themselves, both ancient and modern.
- > As we know from their observant depictions of foreigners, the

ancient

- > Egyptians saw themselves as darker than Asiatics and Libyans, and
- > lighter than the Nubians, and with different facial features and

body

- > types than any of these groups. They considered themselves, to

quote

- > Goldilocks, "just right." These indigenous categories are the only
- > ones that can be used to talk about race in ancient Egypt without
- > anachronism. Even these distinctions may have represented ethnicity
- > as much as race: once an immigrant began to wear Egyptian dress, he
- > or she was generally represented as Egyptian in color and features.
- > Although there are occasional indications of unusually curly hair,

I

- > know of no examples of people with exaggeratedly un-Egyptian facial
- > features, such as those represented in battle and tribute scenes,

who

- > are represented wearing Egyptian dress, though such people must

have

- > existed.
- >
- > As for indigenous categories in modern Egypt, I have been told by
- > most of the modern Egyptians with whom I've discussed the question
- > that, if they had to use the categories of the modern Western

world,

- > they would describe themselves as white. (There are some

exceptions,

- > but few would describe themselves as black.) As evidence of this,

one

- > can point to the consternation that was produced in Egypt when it

was

- > announced that the black actor Lou Gosset would portray President
- > Anwar Sadat in a biographical film. There exist terms in modern
- > colloquial Egyptian Arabic to describe skin color; most
- > commonly "white," "wheat-colored," "brown," and "black." In

practice,

- > however, these terms are frequently applied inaccurately, so that
- > people are (flatteringly) described as lighter in color than they
- > actually are. The term "black" is viewed almost as a pejorative,

and

- > is rarely used. This categorization of the modern population is

only

- > partly relevant to the question, although it contributes to the
- > reluctance of Egyptologists working in Egypt to describe the

ancient

- > Egyptians as "black."
- >
- > I have encountered arguments that the ancient Egyptians were
- > much "blackier" than their modern counterparts, owing to the influx

of

- > Arabs at the time of the conquest, Caucasian slaves under the

- > Mamlukes, or Turks and French soldiers during the Ottoman period.
- > However, given the size of the Egyptian population against these
- > comparatively minor waves of northern immigrants, as well as the

fact

- > that there was continuous immigration and occasional forced
- > deportation of both northern and southern populations into Egypt
- > throughout the pharaonic period, I doubt that the modern population
- > is significantly darker or lighter, or more or less "African" than
- > their ancient counterparts. It should be noted, however, that we
- > really do not know the answer to this question. More research on
- > human remains needs to be, and is being, done.
- >
- > But what of scientific racial categories? The three races we

learned

- > about in grade school? In talking to several physical
- > anthropologists, I have learned that these three races have no

clear

- > scientific meaning. Anthropologists today deal with populations
- > rather than individuals, and describe ranges of characteristics

that

- > occur within a population as being similar to or different from the
- > ranges of characteristics of another population, usually expressing
- > the degree of affinity with a percentage. There is no gene for
- > blackness or whiteness, and nothing that can allow a scientist to
- > assign a human being to one or the other category, beyond the

social

- > definitions of the culture in which the scientist is a participant.
- > While anthropologists sometimes describe people in terms of the
- > traditional three races, this is not a result of applying objective
- > criteria based on clear biological distinctions, but is instead a
- > shorthand convenience. Such judgments work backwards from the

social

- > categories to arrive at an identification that would be recognized

by

- > a member of society. For example, when a forensic anthropologist
- > gives the race of an unidentified dead body as "white," it is

simply

- > a prediction that the "missing person" form with which it will be
- > compared probably described the person that way. Scientific
- > determinations are thus just as dependent upon social categories as
- > more impressionistic judgments are.
- >
- > Asar Imhotep
- > <http://www.mochasuit.com>
- >
- >
- >
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[ 16550|2005-04-01 16:14:56]Asar Imhotep|Re: Soldiers and Slavery in ancient Egypt|  
I agree. The question at hand is, does the fact that just because at  
times Ta-Meri and Ta-Nehisi were enemies, does this mean they were  
distinct ethnic groups "racially;" in a common folk taxomic way?

Pro. Mamu Ampim as well as Cheikh Anta Diop have already pointed us  
to the tomb of Usr-Mat-Ra Meri-Amen and it clearly shows no  
difference in the Rmt-n-Kmt and the Nhsu.

I also think of the marriage of the 'Nubian' Nefertari Aset and Usr-  
Mat-Ra Setep-en-Ra. From this union comes of the well known Peace

*Treaty between Nehesi and Ta-Merry. Many try to use the fact that they fought often as a way to say they were distinct phenotypically and two separate people all together. They neglect the human aspect of any society and why two virtually the same people would even fight amongst each other. It was simply for the mineral wealth that the Nehesu had that prompted the many wars.*

*Wars are always about land and the minerals found on that land. It would be no different then President Bush going to Iraq to beat up on his "Frat" brother who controls the oil wealth in that region.*

*By testimony of Diodorus, the culture of Kmt is just an expansion of Nehesian culture, so they couldn't dispise them so much because of who they are, but what they weren't willing to give up easily for the kingdoms just north of them.*

*"They (the Ethiopians) say also that the Egyptians are colonists sent out by the Ethiopians, Osiris having been the leader of the colony...And the larger part of the customs of the Egyptians are, they hold, Ethiopian..." (Diodorus Siculus, Book III. 2. 4-3. 3)"*

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> I agree with you also. Every socieity made slaves of captives,

Nubians did the same things with thiers!

>  
> neseret wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)"  
> wrote:  
>  
> > How do you know that one of the persons depicted here is  
> a "slave"?<  
>  
> The Nubians were one of the groups traditionally considered the "9  
> enemies" of Egypt, which is why Nubians and Asiatics are portrayed  
> as appearing upon the soles of the king's shoes, or as handle-grips  
> upon the king's walking sticks (both are well-known from the tomb

of

> Tutankhamun). Nubians make up 5 or 6 of the enemies known as  
> the "Nine Bows", which were groups traditionally considered enemies  
> of Egypt (the Egyptians subdivided the Nubians by regional names),  
> such that their represtatation under the feet of kings, on throne  
> dais, as footstools, along the bottom edge of a king's pathway, etc.  
> were considered an artistic motif. As those who rebelled against  
> Egypt's authority, any foreign soldier so captured in war with

Egypt

> normally was either killed or became a slave.  
>  
> As Antonio Loprieno noted, in his discussion of slavery in ancient  
> Egypt, often times wars were excuses to acquire persons for slavery  
> or mercenary military service:  
>  
> "From the epoch of Snofru, there is evidence of important military  
> expeditions to Nubia to kidnap workers to be employed in the state  
> economy. The ideological aspect of these raids is represented by

the

> so-called execration texts, apotropaic spells inscribed on terra-  
> cotta figurines of the foreign princes to be suppressed, as well as  
> by the ritual of 'killing the enemy' and the reliefs of prisoners

of

> war with their arms tied behind their backs, which are found  
> throughout Egyptian history on the walls of temples. From the

Middle

> Kingdom on, prisoners captured during wartime and raids on occupied  
> territories (initially in Nubia and later in Asia and Libya as

well)

> formed the largest group to whom the term 'slave' was applied."  
> (Loprieno in Donadoni 1997: 193-194).  
>  
> > A soldier defeated in battle is not automatically a slave.<  
>  
> In ancient Egypt, yes, they were, since they rebelled against  
> the 'established order,' which was Egypt itself. There was a  
> specific term of a slave who had been a captive soldier of war -  
> /Hnwty/, which were mainly prisoners of war, though more commonly

> known as /sqr-anx/, literally, "bound for life" (Griffis-Greenberg  
> 2000:1). Such slaves could be pressed into temple service, royal  
> service, or Egyptian military service. They could also be placed

in

> positions as far away from their homes as possible, as this  
> inscription of Ramses II from Abu Simbel notes:  
>  
> "...The perfect god, who kills the Nine Bows,  
> who crushes the lands of the north  
> who is powerful in these lands,  
> who bears the land of Nubia into the land of the north,  
> and the Asiatics into Nubia.  
> He has placed the Shasu Asiatics into the western land,  
> he has settled the Libyans in the hills (of Asia),  
> filling the fortresses that he has built  
> with people captured by his mighty arm. "  
>  
> (as translated by Bresciani in Donadoni 1997: 235)  
>  
> That the ancient Egyptians believed those who rebelled against them  
> were worthy of slavery, and they included Nubians in this group, is  
> clear from ancient Egyptian texts:  
>  
> "A coward is he who is driven from his border.  
> Since the Nubian listens to the word of mouth,  
> To answer him is to make him retreat.  
> Attack him, he will turn his back,  
> Retreat, he will start attacking.  
> They are not people one respects,  
> They are wretches, craven-hearted.  
> My majesty has seen it, it is not an untruth."  
>  
> The Boundary Stela of Senwosret III, BM 1157.  
> (Lichtheim translation)  
>  
> Toward the end of the Seventeenth Dynasty, conflict broke out  
> between Upper Egypt and the Hyksos and their vassals, during which  
> the Theban king, Seqenenre Tao, was killed, almost certainly in  
> battle. He was succeeded by his son or brother, Kamose in  
> approximately 1576 BCE. Kamose's ambitions, recorded on the two so-  
> called Kamose Stelae, were more than to avenge the death of his  
> predecessor. His self-declared personal repugnance at sharing Egypt  
> with an Asiatic and a Nubian led him to begin a new war against

them

> both, to effect the unification of Egypt under his authority. By  
> including the Kushites, he considered Lower Nubia to be a part of  
> greater Egypt.  
>  
> In his campaign against the Hyksos and their vassals, Kamose made  
> effective use of Medjay-troops in his army, as indicated in the  
> Kamose Stelae. The Medjay were the collective name of nomadic

groups

> from the western Egyptian and Nubian deserts. In the same text,  
> Kamose recorded intercepting a letter from the Hyksos king to the  
> ruler of Kush proposing a military alliance against the Thebans.

The

> content and tenor of the letter indicate a very friendly  
> relationship between the Hyksos and Kushites, as well as confirm  
> Kamose's previous capture of territory from the latter. Kamose's  
> anger that the Kushites were in league with the Egyptians' enemy  
> declared a new attitude towards the Nubians, far more harsh than

had

> been found during the Old and Middle Kingdoms.  
>  
> However, it was Kamose's successor, Ahmose, who finally conquered  
> the Hyksos, expelled them from Egypt and annihilated them as far

as

> into southern Palestine. In doing so, he established the Eighteenth  
> Dynasty and the Egyptian New Kingdom. Then, with the northern

border

> of Egypt secure, Ahmose turned southward to the reconquest and  
> reoccupation of Nubia.  
>  
> Ahmose set his battle-hardened troops upon the task of eliminating  
> the state of Kush in southern Lower Nubia. Kushite dominance in  
> Lower Nubia and her previous friendship with the Hyksos made her an  
> obvious threat to Egyptian security, and Egypt would not tolerate a  
> potential enemy in the Nile Basin. Ahmose ousted the state of Kush  
> from Lower Nubia, resecured the Egyptian frontier at Semna, put

down

> lingering insurrection, and he drove any remaining resistance  
> southward above the Third Cataract.

- >
- > *The full destruction of the Kingdom of Kush was actually the work*

of

- > *Tuthmosis I in two campaigns. When the Nubians rebelled against*
- > *Egyptian authority, he invaded them with a large army and naval*
- > *fleet. Despite the fall of Kush, Nubia remained restive under the*
- > *Egyptians and was not fully pacified until many years later.*
- >
- > *During the Eighteenth Dynasty, rebellions and attacks in Nubia were*
- > *usually sparked by the death of the Egyptian king and the accession*
- > *of the new king. Thus, Tuthmosis I, Tuthmosis II, Hatshepsut,*
- > *Tuthmosis III, Amenhotep II, Tuthmosis IV, Amenhotep III,*
- > *Tutankhamun, and Ramesses II all record campaigns in Nubia against*
- > *local rebels and Nubian desert tribesmen. Even Queen Hatshepsut*
- > *herself fought in Nubia, slaying the enemies of Egypt, collecting*
- > *booty, and receiving the homage of tribal leaders.*
- >
- > *With the full conquest of Upper and Lower Nubia by Tuthmosis I and*
- > *Tuthmosis III, the establishment of the southern administrative*
- > *frontier at Napata, and the imposition of Egyptian land tenure, the*
- > *Egyptianization of Nubia became more intensive than before. Through*
- > *the New Kingdom, the Egyptians established in Nubia small*
- > *settlements and compounds populated by Egyptian officials and*
- > *bureaucrats, locating them nearly every 30 km. along the Nile*

River.

- > *Productive lands were allotted to royal estates, the domains of the*
- > *large temples at home in Egypt, and to the many Egyptian royal*
- > *temples newly founded within Nubia.*
- >
- > *As a consequence of this acculturation, the C-Group people*

gradually

- > *disappeared from the Nubian landscape during the New Kingdom.*
- > *Seemingly, Lower Nubia became almost totally depopulated of any*
- > *indigenous Nubians at this time. It has even been suggested that*

the

- > *C-Group Nubians did not disappear from Nubia, but became so*
- > *Egyptianized that, for the most part, they can no longer be*
- > *recognized in the archaeological record.*
- >
- > *Seti I in the 19th Dynasty records a major campaign to combat*
- > *aggression from the land of Irem (successor to the Old Kingdom Land*
- > *of Yam), probably located above the Fifth Cataract in the Meroe-*
- > *Shendi reach. As a result of Egypt's Nubian policies, many military*
- > *captives were deported northward to Egypt as slaves.*
- >
- > *> He may become a prisoner of war or may even be incorporated in*
- > *the family of his victors on new societal terms.<*
- >
- > *There is no evidence the ancient Egyptians kept 'prisoners of*

war.'

- > *They tended to keep captives from wars as slaves, or upon the*

king's

- > *discretion, such prisoners were executed in public displays of*

power

- > *(On this see Tyldesley 2000: 85-88). In a sense, becoming a slave*
- > *was "...be[ing] incorporated in the family of his victors on new*
- > *societal terms," if that is how you want to define that term. I*
- > *personally don't: it's slavery, pure and simple.*
- >
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#### Perception

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- >
- > Katherine Griffis-Greenberg, MA (Lon)
- > Member, International Association of Egyptologists
- > American Research Center in Egypt, SSEA, ASOR
- >
- > Oriental Institute
- > Oriental Studies Doctoral Program [Egyptology]
- > University of Oxford
- > Oxford, United Kingdom
- >
- > <http://www.griffis-consulting.com>
- >
- > > -----Original Message-----
- > > From: Nuwaubian Hotep [mailto:nuwaubian\_hotep@c...]
- > >
- > > A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.
- > > Notice the Nubian slaves on the bottom being crushed. I'm just
- > > wondering what the belligerent yea-sayers of this group have to say
- > > about this drawing. Obviously, from this image we see that not all
- > > Nubians are direct descendants of KMT.<
- >
- >
- >
- >
- >
- >
- > -----
- > > Yahoo! Groups Links
- >
- > > To visit your group on the web, go to:
- > > [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)
- >
- > > To unsubscribe from this group, send an email to:
- > > [Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)
- >
- > > Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service.

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- >
- >
- >
- > -----
- > > Do you Yahoo!?
- > > Make Yahoo! your home page

| 16551|2005-04-01 16:30:01|noirfist|Follies Of Eurocentric Thought, an Example: African Art|

I will have to dig out of my library of books the author who made this rather erroneous contention but, on a particular iconography of ancient Yoruba or Bini art, there is a symbol of the "Oba" and the "Queen" in which the Oba has his leg wrapped around one of the Queen's> Their arms are interlocked, and they appear to have there hands in the hand gestures/symbols characteristic of the Ogboni Society.

The author claimed that the "caricature" was symbolic of the "Mudfish" characteristic of parts of "Yoruba" metaphysics, and that the wrapping technique is not to be viewed LITERALLY since, in the authors (expert) opinion, such a movement is physically IMPOSSIBLE.

This last statement shows profound ignorance of aspects of African

culture(s). The WRAPPING METHOD, upon which hinges so much of the AUTHOR'S expert critique, is NOT only POSSIBLE, it is a technique widespread across the technical base of traditional AFRICAN wrestling!

So much for expert, Eurocentric analysis!

Regards,

Ken  
| 16552|2005-04-01 17:32:09|Alex van Deelen|The Alternative Genome|  
Interesting article on the interaction of genes.

Alex

<http://www.sciam.com/article.cfm?chanID=sa006&colID=1&articleID=000EE2A0-BAC-C-1238-B9FA83414B7F00A7>

The Alternative Genome

The old axiom "one gene, one protein" no longer holds true. The more complex an organism, the more likely it became that way by extracting multiple protein meanings from individual genes

By Gil Ast

Spring of 2000 found molecular biologists placing dollar bets, trying to predict the number of genes that would be found in the human genome when the sequence of its DNA nucleotides was completed. Estimates at the time ranged as high as 153,000. After all, many said, humans make some 90,000 different types of protein, so we should have at least as many genes to encode them. And given our complexity, we ought to have a bigger genetic assortment than the 1,000-cell roundworm, *Caenorhabditis elegans*, which has a 19,500-gene complement, or corn, with its 40,000 genes.

When a first draft of the human sequence was published the following summer, some observers were therefore shocked by the sequencing team's calculation of 30,000 to 35,000 protein-coding genes. The low number seemed almost embarrassing. In the years since, the human genome map has been finished and the gene estimate has been revised downward still further, to fewer than 25,000. During the same period, however, geneticists have come to understand that our low count might actually be viewed as a mark of our sophistication because humans make such incredibly versatile use of so few genes....continued at

Scientific American Digital  
| 16553|2005-04-01 21:35:53|alberto34482|Re: Follies Of Eurocentric Thought, an Example: African Art|  
This is why we need Africans scholars reserching and studying African things. Most of the history of Africa has been mangled by many biased European researchers. You will always get such results as long as you lock people out of studying their own history. History is a means to control and rule over people that the colonial learned very quickly. You control the past then you control the desitny of others.

When people reserch Africa they must reserch the whole continent. Believe me its more than ancient Kmt that has been manhadled by many modern reserchers.

Your Sa3eadi Egyptian Friend,

Saidis Aswan-Egy  
| 16554|2005-04-01 21:50:15|alberto34482|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
. Since ancient Kmt is no longer around, and very much a fragmented civilization, researchers from western insitutions can freely distort its history all they wish. They key to combat them is to use their own academic weapons against them and make them choke on their own venom.

All that is left from ancient Kmt is museum pieces, fragmented culture [still remaining amongst the rural Upper Egyptians], some modern inventions [most of our carpnetery joints comes from Kmt, comestic industry, and folding chairs], and some metaphysical concepts that come down to us. Other than this the ancient Egyptian culture is dead, and like most dead civilizations researchers can assert their own prejstice on it.

One of the main resasons why the big academic concern over the ethnicity of the ancient Egyptians in America has much to do with Egyptomania. Egyptomania swept America and racist Americans during the 19th century inserting their own view on Egypt that validated their racist views. Americans were even using Egypt to justify slavery.

The best way to combat such academia is mainly through independent reserch and development. Develop your own peer-reviewed journals, archaeologist, and anthropologists. Do it within a scientific

*manner and present your evidence. Also learn about original first hand research. Cheikh Anta Diop was the best at this and his claims still ring true today.*

*Learn hieroglyphics and decipher it for yourself.*

*Your Sa3eadi Egyptian Friend,*

Saidis\_Aswan\_Egy  
| 16555|2005-04-02 05:21:41|clyde winters|Re: Follies Of Eurocentric Thought, an Example: African Art|  
Hi

*Just being African is not enough. To truly understand African history one has to learn various languages so they can read on their own the primary and secondary evidence relating to African.*

*Ideology and training is also important. If you look at African scholars trained in the English/ American education system from West Africa, you find these Africans to be "Eurocentric", while many Africans trained in the African-French tradition, due to the work of Diop are more Nationalistic, in the sense they recognize that African people do have an ancient history before the medieval period and Islam.*

Moreover, most of the Afro-French scholars do not allow European French speakers to define their history. Most English speaking Africans on the other hand, lack confidence in their own skills, and are ghettoized into thinking that West African history begins with e.g., Nok culture, Medieval Kingdoms and Muslim West Africans.

*These are my opinions. I would appreciate it very much if any one can post information by English speaking West Africans, that is concerned with the ancient West African experience.*

*Clyde*

-- alberto34482 <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

- >
- >
- >
- >
- > *This is why we need Africans scholars reserching*
- > *and studying*
- > *African things. Most of the history of Africa has*
- > *been mangled by*
- > *many biased European researchers. You will always*
- > *get such results as*
- > *long as you lock people out of studying their own*
- > *history. History is*
- > *a means to control and rule over people that the*
- > *colonial learned very*
- > *quickly. You control the past then you control the*
- > *desinty of others.*
- >
- > *When people reserch Africa they must reserch*
- > *the whole*
- > *continent. Believe me its more than ancient Kmt that*
- > *has been*
- > *manhadled by many modern reserchers.*

> *Your Sa3eadi Egyptian Friend,*

> Saidis Aswan-Egy

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Yahoo! Messenger

Show us what our next emoticon should look like. Join the fun.

<http://www.advision.webevents.yahoo.com/emoticoncontest>

| 16556|2005-04-02 06:55:16|biblical12|Re: This new format/Saidis|  
Saidis,

We can all help each other. That can be done many ways. One way is to just put links of other sites on your own site. The one thing I did and do not want to do is make it racial. What I mean is present in data and then saying "look ain't we Blacks great." I can put up info and all that can be implied. The reality is much or most of the research is done by scientists who are not of African descent. They have voluntarily released info that we would not have known about otherwise.

So, I am like Booker T. Washington on this. You don't have to make everything racial.

Plus, in a practical sense I don't know everything and am still learning. There are African Americans all over the Internet searching these things out and they all are not on Ta Seti and they all aren't even African American.

The culture is not dying it is transforming.

Charles

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

>  
> The website is ultimately the creation of brother Alexander

Derrik

> but I helped him with research about the ancient customs in modern  
> Egypt. I appreciate him giving these views an outlet and exposure to  
> the world.  
>  
>  
>  
> Also Raymond you might be able to help him with incorporating more  
> diasporan and Inner African culture into the website.  
>  
>  
>  
> Your Sa3eadi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

| 16557|2005-04-02 06:55:18|biblical12|Interesting Spanish Language Website on Kemet|  
Raymond and Taseti,

Check Out these Pages!

<http://archivo.50megs.com/antrol/mestizaje.htm>

Charles

| 16558|2005-04-02 07:10:19|Paul Kekai Manansala|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

>  
  
> One of the main reasons why the big academic concern over the  
> ethnicity of the ancient Egyptians in America has much to do with  
> Egyptomania. Egyptomania swept America and racist Americans during  
> the 19th century inserting their own view on Egypt that validated

their

> racist views. Americans were even using Egypt to justify slavery.  
>

Europe also was engulfed in Egyptomania. In America, Chicago seems to have the center for people interested in Egypt. It is really amazing how much money has been spent in excavating this one country.

- >
- > The best way to combat such academia is mainly through
- > independent research and development. Develop your own peer-reviewed
- > journals, archaeologists, and anthropologists.

I believe it is just as important to expose the fallacy of the modern peer review system.

The publisher of the leading journal of Indo-European studies, a peer reviewed publication, also happens to be biological determinist of the first order.

Some of the articles and even whole special editions of the journal are pretty farcical despite the use of referees. I helped bring out one instance of a supposed "Vedic" copper or bronze head that was featured in the publication and was said to date to around 3,000 BCE.

Despite the fact that the publisher's views and the journals associations with the notorious Pioneer Foundation have been known for many years now, leading scholars continue to publish works there. There has been only very minimal "outcry" if you could call it that.

Regards,  
Paul Kekai Manansala  
| 16559|2005-04-02 10:53:38|Manu Ampim|Re: Soldiers and Slavery in ancient Egypt|  
Greetings Asar,

◆  
If I am able to squeeze in the time◆before May (though unlikely), I will offer the group the benefit of some of my field research on the political relations that the◆people of Kemet had with their Nubian cousins and other groups.◆ One of the recent posts on this issue is simply incorrect propaganda on "slavery" and◆ignores a vast body of evidence.◆◆

◆  
The political dynamics between the African family members in ancient Kemet and Nubia are very similar in some respects to the situation in the current-day Sudan.◆ In the Sudan, the Western media hypes up "racial" and "ethnic" differences as a main source of the conflict, while ignoring the reality that most of the people involved in the conflict have family ties and/or positive personal relations with their alleged "enemy."

◆  
Advancing the work,

◆  
Manu Ampim  
◆

---

◆  
◆  
◆◆ From: "Asar Imhotep" <etamu06@yahoo.com>  
Subject: Re: Soldiers and Slavery in ancient Egypt

I agree. The question at hand is, does the fact that just because at times Ta-Meri and Ta-Nehisi were enemies, does this mean they were◆ distinct ethnic groups "racially;" in a common folk taxonomic way?

Pro. Manu Ampim as well as Cheikh Anta Diop have already pointed us to the tomb of Usr-Mat-Ra Meri-Amen and it clearly shows no difference in the Rmt-n-Kmt and the Nhsu.

I also think of the marriage of the 'Nubian' Nefertari Aset and Usr-Mat-Ra Setep-en-Ra. From this union comes of the well known Peace Treaty between Nehesi and Ta-Merry. Many try to use the fact that they fought often as a way to say they were distinct phenotypically and two separate people all together. They neglect the human aspect of any society and why two virtually the same people would even fight amongst each other. It was simply for the mineral wealth that the Nehesu had that prompted the many wars.

Wars are always about land and the minerals found on that land. It would be no different then President Bush going to Iraq to beat up on his "Frat" brother who controls the oil wealth in that region.

By testimony of Diodorus, the culture of Kmt is just an expansion of Nehesian culture, so they couldn't displace them so much because of who they are, but what they weren't willing to give up easily for the kingdoms just north of them.

""They (the Ethiopians) say also that the Egyptians  
◆◆◆ are colonists sent out by the Ethiopians, Osiris  
◆◆◆ having been the leader of the colony...And the larger  
◆◆◆ part of the customs of the Egyptians are, they hold,  
◆◆◆ Ethiopian..."◆ (Diodorus Siculus, Book III. 2. 4-3. 3)"

Asar Imhotep  
<http://www.mochasuite.com>

---

— In Ta\_Seti@yahoogroups.com, no name is worthy  
<street\_messiah@y...> wrote:

> I agree with you

also. Every society made slaves of captives,  
Nubians did the same things with theirs!

>

> neseret <egylist@g...>

wrote:

> --- In Ta\_Seti@yahooogroups.com, "Emeagwali, Gloria

(History)"

> <emeagwali@m...> wrote:

>

> > ♦ How do you know that ♦ one of the persons depicted here

is

> a "slave"?<

>

> The Nubians were one of the groups

traditionally considered the "9

> enemies" of Egypt, which is why Nubians

and Asiatics are portrayed

> as appearing upon the soles of the king's

shoes, or as handle-grips

> upon the king's walking sticks (both are

well-known from the tomb

of

> Tutankhamun). ♦ Nubians make up 5

or 6 of the enemies known as

> the "Nine Bows", which were groups

traditionally considered enemies

> of Egypt (the Egyptians subdivided the

Nubians by regional names),

> such that their representation under the

feet of kings, on throne

> dais, as footstools, along the bottom edge of

a king's pathway, etc.

> were considered an artistic motif. ♦ As those

who rebelled against

> Egypt's authority, any foreign soldier so captured

in war with

Egypt

> normally was either killed or became a

slave.

>

> As Antonio Loprieno noted, in his discussion of slavery

in ancient

> Egypt, often times wars were excuses to acquire persons for

slavery

> or mercenary military service:

>

> "From the epoch

of Snofru, there is evidence of important military

> expeditions to Nubia

to kidnap workers to be employed in the state

> economy. The ideological

aspect of these raids is represented by

the

> so-called execration

texts, apotropaic spells inscribed on terra-

> cotta figurines of the

foreign princes to be suppressed, as well as

> by the ritual of 'killing

the enemy' and the reliefs of prisoners

of

> war with their arms tied

behind their backs, which are found

- > throughout Egyptian history on the

walls of temples. From the Middle

- > Kingdom on, prisoners captured

during wartime and raids on occupied

- > territories (initially in Nubia

and later in Asia and Libya as well)


- > formed the largest group to

whom the term 'slave' was applied."

- > (Loprieno in Donadoni 1997:

193-194).

- > 

- >  A soldier defeated in battle

is not automatically a slave.<

- >

- > In ancient Egypt, yes, they

were, since they rebelled against

- > the 'established order,' which was

Egypt itself. There was a

- > specific term of a slave who had been a

captive soldier of war -

- > /Hmwtj/, which were mainly prisoners of war,


though more commonly

- > known as /sqr-anx/, literally, "bound for life"

(Griffis-Greenberg

- > 2000:1). Such slaves could be pressed into temple

service, royal

- > service, or Egyptian military service.  They could

also be placed in

- > positions as far away from their homes as

possible, as this

- > inscription of Ramses II from Abu Simbel

notes:

- >

- > "...The perfect god, who kills the Nine Bows,

- >

who crushes the lands of the north

- > who is powerful in these

lands,

- > who bears the land of Nubia into the land of the north,

- >

and the Asiatics into Nubia.

- > He has placed the Shasu Asiatics into the

western land,

- > he has settled the Libyans in the hills (of Asia),

- >

filling the fortresses that he has built

- > with people captured by his

mighty arm."

- >

- > (as translated by Bresciani in Donadoni 1997:

235)

- >

- > That the ancient Egyptians believed those who rebelled

against them

> were worthy of slavery, and they included Nubians in this

group, is

> clear from ancient Egyptian texts:

>

> "A coward

is he who is driven from his border.

> Since the Nubian listens to the

word of mouth,

> To answer him is to make him retreat.

> Attack him,

he will turn his back,

> Retreat, he will start attacking.

> They

are not people one respects,

> They are wretches, craven-hearted.

>

My majesty has seen it, it is not an untruth."

>

> The Boundary

Stela of Senwosret III, BM 1157.

> (Lichtheim translation)

>

> Toward the end of the Seventeenth Dynasty, conflict broke out

>

between Upper Egypt and the Hyksos and their vassals, during which

> the

Theban king, Seqenenre Tao, was killed, almost certainly in

> battle. He

was succeeded by his son or brother, Kamose in

> approximately 1576 BCE.

Kamose's ambitions, recorded on the two so-

> called Kamose Stelae, were

more than to avenge the death of his

> predecessor. His self-declared

personal repugnance at sharing Egypt

> with an Asiatic and a Nubian led

him to begin a new war against

them

> both, to effect the unification

of Egypt under his authority. By

> including the Kushites, he considered

Lower Nubia to be a part of

> greater Egypt.

>

> In his

campaign against the Hyksos and their vassals, Kamose made

> effective

use of Medjay-troops in his army, as indicated in the

> Kamose Stelae.

The Medjay were the collective name of nomadic groups

> from the

western Egyptian and Nubian deserts. ♦ In the same text,

> Kamose

recorded intercepting a letter from the Hyksos king to the

> ruler of

Kush proposing a military alliance against the Thebans.

The

> content



*and tenor of the letter indicate a very friendly*

*> relationship between*

*the Hyksos and Kushites, as well as confirm*

*> Kamose's previous capture*

*of territory from the latter. Kamose's*

*> anger that the Kushites were in*

*league with the Egyptians' enemy*

*> declared a new attitude towards the*

*Nubians, far more harsh than  
had*

*> been found during the Old and*

*Middle Kingdoms.*

*>*

*> However, it was Kamose's successor, Ahmose,*

*who finally conquered*

*> the Hyksos, expelled them from Egypt and*

*annihilated them ♦ as far  
as*

*> into southern Palestine. In doing*

*so, he established the Eighteenth*

*> Dynasty and the Egyptian New Kingdom.*

*Then, with the northern  
border*

*> of Egypt secure, Ahmose turned*

*southward to the reconquest and*

*> reoccupation of Nubia.*

*>*

*> Ahmose set his battle-hardened troops upon the task of eliminating*

*> the state of Kush in southern Lower Nubia. Kushite dominance in*

*> Lower Nubia and her previous friendship with the Hyksos made her an*

*> obvious threat to Egyptian security, and Egypt would not tolerate a*

*> potential enemy in the Nile Basin. ♦ Ahmose ousted the state of*

*Kush*

*> from Lower Nubia, resecured the Egyptian frontier at Semna, put*

*down*

*> lingering insurrection, and he drove any remaining resistance*

*> southward above the Third Cataract.*

*>*

*> The full*

*destruction of the Kingdom of Kush was actually the work  
of*

*>*

*Tuthmosis I in two campaigns. When the Nubians rebelled against*

*>*

*Egyptian authority, he invaded them with a large army and naval*

*> fleet.*

*Despite the fall of Kush, Nubia remained restive under the*

*> Egyptians*

*and was not fully pacified until many years later.*

*>*

*> During the*

*Eighteenth Dynasty, rebellions and attacks in Nubia were*

*> usually*

*sparked by the death of the Egyptian king and the accession*

*> of the new*

*king. Thus, Tuthmosis I, Tuthmosis II, Hatshepsut,*

*> Tuthmosis III,*

*Amenhotep II, Tuthmosis IV, Amenhotep III,*

*> Tutankhamun, and Ramesses II*

*all record campaigns in Nubia against*

*> local rebels and Nubian desert*

*tribesmen. Even Queen Hatshepsut*

*> herself fought in Nubia, slaying the*

*enemies of Egypt, collecting*

*> booty, and receiving the homage of tribal*

*leaders.*

*>*

*> With the full conquest of Upper and Lower Nubia by*

*Tuthmosis I and*

*> Tuthmosis III, the establishment of the southern*

*administrative*

*> frontier at Napata, and the imposition of Egyptian land*

*tenure, the*

*> Egyptianization of Nubia became more intensive than before.*

*Through*

*> the New Kingdom, the Egyptians established in Nubia small*

*> settlements and compounds populated by Egyptian officials and*

*>*

*bureaucrats, locating them nearly every 30 km. along the Nile*

*River.*

*> Productive lands were allotted to royal estates, the domains of the*

*> large temples at home in Egypt, and to the many Egyptian royal*

*>*

*temples newly founded within Nubia.*

*>*

*> As a consequence of this*

*acculturation, the C-Group people*

*gradually*

*> disappeared from the*

*Nubian landscape during the New Kingdom.*

*> Seemingly, Lower Nubia became*

*almost totally depopulated of any*

*> indigenous Nubians at this time. It*

*has even been suggested that*

*the*

*> C-Group Nubians did not disappear*

*from Nubia, but became so*

*> Egyptianized that, for the most part, they*

*can no longer be*

*> recognized in the archaeological record.*

*>*

*> Seti I in the 19th Dynasty records a major campaign to combat*

*>*

*aggression from the land of Irem (successor to the Old Kingdom Land*

*> of*

*Yam), probably located above the Fifth Cataract in the Meroe-*

*> Shendi*

*reach. As a result of Egypt's Nubian policies, many military*

*> captives*

*were deported northward to Egypt as slaves.*

*>*

*> > ♦ He may*

*become a prisoner of war or may even be incorporated in*

*> the family of*

*his victors on new societal terms.<*

*>*

*> There is no evidence the*

*ancient Egyptians kept 'prisoners of*

war.' ♦

> They tended to

keep captives from wars as slaves, or upon the king's

> discretion,

such prisoners were executed in public displays of power

> (On this

see Tyldesley 2000: 85-88). ♦ In a sense, becoming a slave

> was

"...be[ing] incorporated in the family of his victors on new

> societal

terms," if that is how you want to define that term. ♦ I

> personally

don't: it's slavery, pure and simple.

>

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>  
> > █

-----Original Message-----

> > From: Nuwaubian Hotep

[mailto:nuwaubian\_hotep@c...]

> >  
> > A Khemetic pictograph

of Pharaoh Tutankhamen drawn as a sphinx. ♦

> Notice the Nubian

slaves on the bottom being crushed ♦ I'm just

> wondering what the

belligerent yea-sayers of this group have to say

> about this

drawing. ♦ Obviously, from this image we see that not all

> Nubians

are direct descendants of KMT.<

| 16560|2005-04-02 11:51:43|Imnmre|Request for assistance: Man, know thyself|

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,

Raymond Davis

| 16561|2005-04-02 12:41:54|James St. Clair|Re: Digest Number 1575|

The Building bridges article ♦ makes it clear ♦ that all of us how have affiliation with an historically black college need to be more alert to what these people are teaching our children. I will be addressing my concerns to the Howard University Alumni Association and others. We clearly need an Afrocentric approach if for no other reason than to "combat" the Eurocentric BS out there. We have to get more of "us" into the field of shall I say...Kemetology, or Ta-Setiology..Hetepu, James E. St.Clair

Please visit me at <http://www.paintsaint.com>

---

Yahoo! Messenger

Show us what our next emoticon should look like. [Join the fun.](#)

| 16562|2005-04-02 13:02:25|Asar Imhotep|Re: Request for assistance: Man, know thyself|

It is supposed to be written on all instructive temples along the Nile. The main quote in which is common is taken from the Apollo temple of Delphi where it is written - 'Gnothi Seauton'.

The Kemet term is "Rech Ib." I know that Lubicz studied at some temples and in one of his works, he names the following proverb: "Man, know thyself ... and thou shalt know the gods."

Below are the references

(1)Gerald Massey, Ancient Egypt the Light of the World, Volume I, page 438.

(3)Ihsa Schwaller de Lubicz, Her-Bak: Egyptian Initiate.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

> Htp Ta\_Seti,

>

> For some time now I have been curious as to

> the origin of the oft-quoted aphorism "Man

> know thyself." The closest I've come is the

> following from Socrates who in speaking of

> allegories is alleged to have said:

>

> "I have no leisure for such enquiries; shall

> I tell you why? I must first know myself,

> as the Delphian inscription says; to be

> curious about that which is not my concern,

> while I am still in ignorance of my own

> self, would be ridiculous." (Phaedrus 230,

> The Dialogues of Plato: The Seventh Letter,

> in Great Books . . . Vol. 7, p. 116.)

>

> I have not yet been able to trace a version

> of the operative phrase to a specific Kmtc source

> and would be grateful for any leads anyone would

> care to share.  
>  
> Regards,  
> Raymond Davis

| 16563|2005-04-02 16:49:31|Imnnre|Re: Request for assistance:Man, know thyself|  
In Ta\_Seti, Asar Imhotep<[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

nile.>

Yes, that has been the common consensus for some time.  
But no one seems to have found the entryway on which it  
appears.

temple of Delphi where it is written - 'Gnothi Seauton'.>

Hence, the quote from Socrates I referenced contain-  
ing the phrase, "as the Delphian inscription says," and  
which, as you say, is written in Greek.

Yes, knowledge of the heart. The 42 Declarations of Innocence,  
which were to be recited by the deceased at the "weighing of  
the heart, makes plain the need for both self-knowledge  
and self-control in that they virtually all consist of affirmations  
that one has not committed offense. One even says, "I have  
not eaten my heart," which I take to mean that one has not  
betrayed his/her divine nature -- the spiritual "heart" being the  
seat of the ka. So the tradition is there, but apparently, not  
yet succinctly phrased as in the example from Delphos.

temples and in one of his works, he names the following  
proverb: "Man, know thyself ... and thou shalt know the gods.">

He spent some 15 years examining paintings and inscriptions  
in the temples at Waset (Thebes). The last time I consulted  
Her Bak II, I did run across the above excerpt, but I don't  
believe it was annotated.

(1)Gerald Massey, Ancient Egypt the Light of the World, Volume I,  
page 438.>

The words in Massey are actually attributed originally to Jesus.  
They are, "Know yourselves (then), and you shall be aware  
that ye are sons of the Father." (Massey, pp. 438-9) They  
paraphrase the Gospel of Thomas in which it is written, "When  
you know yourselves, then you will be known, and you will  
understand that you are children of the living father. But  
if you do not know yourselves, then you dwell in poverty,  
and you are poverty." (See Harold Bloom, The Gospel of  
Thomas. SF: Harper, 1992, p. 23).

Clearly, admonitions about the vital importance of self-  
knowledge appear in the Kmtc, Greek and Christian tradi-  
tions. I believe we need to be on solid ground in claiming  
primacy for Kmt, especially when saying's provenance  
is as confidently asserted as this one usually is.

Thanks for responding Asar.

Regards,  
Raymond Davis  
| 16564|2005-04-03 10:59:23|neseret|Re: Soldiers and Slavery in ancient Egypt|  
--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Mamansala"  
wrote:

>  
> --- In Ta\_Seti@yahoogroups.com, "neseret" wrote:  
> >  
> > "A coward is he who is driven from his border.  
> > Since the Nubian listens to the word of mouth,  
> >  
> >  
> > What is the word used here for "Nubian?"

/nHsy/ = Nubian. This was the fairly standard term used for Lower  
Nubians during the Middle Kingdom, from which this stela comes.

Nomadic Nubians were called /wntyw styw/, or Nubians who carried  
bows. Similarly, Asiatic bow warriors were called simply /wntyw/,  
all deriving from the base word for 'bow' /wnt/ (Hannig 1995: 35b).

All are written with the 'foreigner' determinative (T14).

Reference:

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| 16565|2005-04-03 16:42:05|anthony clements|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |

Ken,

I just have to say you said something that has become a mantra which I have spoken so many times mostly to in a "Christian" conversation

I only say this because I can't believe you have said the exact word and that word is "adult"

and the concept of what that means not only to a "Christian" enthusiast but as you so aptly applied it ...to us a Blacks reclaiming our culture, history and hopefully soon our lands.

I am just in awe that you choose and use the same word I always use.

One bro

I am in total agreement!

noirfist wrote:

What is fascinating with all this is the fact that some of what has been passed off as scholarly research has been, in fact, simply the Eurocentric "highjacking/co-optation" of other people's histories.

I remeber reading martial artist, Donn Draeger's text "Weapons and Fighting Arts of the Indonesian Archipelago," in which he quotes a source as claiming that the straight sword in China was non-existent prior to European diffusion. Further, much of Filipino martial arts is said to be of European descent, i.e. "Kali/Escrima" evolving, supposedly, from Spanish "Espada y Daga." What is most profound is that a. most authors merely make this claim without positing, feeling the need to posit, one iota of evidence to validate this contention and, b. there is no extant martial tradition upon which to help corroborate it. It's simply taken at face value and that is it.

Africans must begin the process of becoming "adult" in our reclamation process, by which I mean, we must reclaim our history/legacy without apologies or permission. Eurocentric thought is nothing more than an ideology, and one which is NOT universally applicable. It is A way, NOT THEE way.

Regards,

Ken

--- In Ta\_Seti@yahoogroups.com, anthony clements wrote:

> Honestly,

> When I get to certain red-flag words my interest in reading further wanes rather quickly and it becomes a real effort to focus...

> So as someone noted her first use of the word "our"

> And my attention span took flight.

> Overall, I see this tactic or style a newer tool of the Eurocentric it's like some sort of "Let us just own ALL of it" psychology....

> Like the reason why these poor fools would even think Afrocentric is due to "our" own flaws so the remedy is to "own" it all somehow...regroup...and revert back to "our" deception...but a "kinder gentler" version....

> Well that's because naturally their studies are the authority on ALL...right?

> Don't we all know this by now?

> But that is just the thing we must divorce ourselves from their "authority"

> And what better place to begin than with their "authority" over African culture.

> It is never taken into account their OWN bias and how their interests pervade all objectiveness on their own part....alakazam....their sources are just legitimate no matter what.

> So now it's the "patronize" approach.

> Just like it happens within the group it's the same thing.....what amazes me is as African decendants we are made to appear overzealous to "own" a countries history in the midst of an African land.....that fact bears NO weight whatsoever we are supposed to believe that the European in his own zeal to civilize us simply left Europe in it's underdeveloped state to make a POINT of making sure he brought civilization to the savages .....to the point of discarding his own.

> Yet the Eurocentric won't see how very important it appears it is for himself to "own" Egypts accomplishments....

> Ancient Egypt in it's own mystical way presents us with the exact challenge we have today...

> And that is the challenge to be "self defined"

> So John Henricke Clark said we need to study European history as well.....but apparently most everything we learned was in actuality the European version of the story....

> Now we must take that and say thank you but now I have to look at the situation through a lense of my choosing and define and interpret for myself.

> peace

>

> Asar Imhotep wrote:

>

> Some of you may have already come across this essay in times past.

I

> wanted to represent it and get some feedback on the issues the author

> has raised. To an extent she sounds like a Lefkowitz, but I won't

> prejudice. I will post a couple of paragraphs from the essay but I

> will provide the link for the rest.

>

>

[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.htm](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.htm)

> ml

>

> Building Bridges to Afrocentrism

> (Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY

> EGYPTOLOGICAL COLLEAGUES

>

> [The author of this essay retains the copyright. Permission is hereby

> granted to make copies for personal or classroom use so long as this

> statement and the name and address of the author are included with

> each copy. The essay is also available via anonymous ftp or WWW at:

> [ftp://oi.uchicago.edu/pub/papers/AMRoth\\_Afrocentrism.ascii.txt](ftp://oi.uchicago.edu/pub/papers/AMRoth_Afrocentrism.ascii.txt)

where

> it was first publicly posted on 26 January 1995.

>

> It has also been submitted for publication in the Newsletter of the

> American Research Center in Egypt.

>

> Ann Macy Roth Visiting Assistant Professor of Egyptology Howard

> University amr@c...

>

> "What color were the ancient Egyptians?" This is a question that

> strikes fear into the hearts of most American Egyptologists, since it

> so often presages a barrage of questions and assertions from the

> Afrocentric perspective. Few of us have devoted much thought or

> research to the contentions of the Afrocentric movement, so we

> nervously try to say something reasonable, and hope that the

> questioner won't persist and that we won't end up looking silly or

> racist or both.

>

>

> In late 1993, I received a temporary appointment to the faculty of

> Howard University and began teaching Egyptological subjects to

> classes that were almost entirely African-American. As a result, I

> have been dealing with Afrocentric issues on a regular basis, and

> have spent a good deal of time and energy thinking and talking about

> them. Since my appointment, many of my Egyptological colleagues at

> other universities have asked me about Afrocentric sentiment at

> Howard and my strategies for teaching traditional Egyptology to the

> students who espouse it. The tone of these inquiries has demonstrated

> to me both the curiosity and the discomfort that American

> Egyptologists feel about Afrocentrism. This attempt to write an

> account of my impressions is partly inspired by such questions, which

> I have had difficulty answering cogently in short conversations.

More

> importantly, however, I have come to believe that the Afrocentric

> movement has a great potential to advance or to damage our field.

> Which of these directions it takes will depend upon the degree to

> which traditionally- trained American Egyptologists can come to

> understand and adapt to its existence. This essay is my attempt to

> speed that process.

>

> "Afrocentric Egyptology," as practiced today, has an international

> scholarly literature behind it. (The movement is, if anything, more

> prominent in France than it is here, to judge from the numerous

> displays of Afrocentric books and journals I saw in Paris book

> shops

> last summer.) In America, however, Afrocentric Egyptology is less a

> scholarly field than a political and educational movement, aimed at

> increasing the self- esteem and confidence of African-Americans by

> stressing the achievements of African civilizations, principally

> ancient Egypt. As such, it is advocated in popular books,

> textbooks,

> and even educational posters sponsored by major breweries. It has

> apparently thus far enjoyed considerable success in its educational

> aims. As a result, it is being taught to students from grade school

> through the university level all over America, and its tenets are

> frequently cited as established fact by the media and the

> educational

> establishment. Coming to Howard as part of a tentative

> Egyptological

> experiment, I was amazed at the quantity of Egyptology that was

> already being taught, in courses ranging from drama to mathematics

> to

> philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is

> included in the recommended reading for freshman orientation.) The

> movement continues to grow in importance and influence, and,

> whatever

> one thinks of its content, it has an increasing degree of popular

> acceptance by a large audience.

>

>

> This kind of Egyptology has little to do with the Egyptology that

> we

> professional Egyptologists practice, and many of us currently

> regard

> its incursions upon our field as a nuisance. We see it only when

> its



> exponents ask aggressive and seemingly irrelevant questions in  
 > classes and public lectures, or make extravagant claims about  
 ancient  
 > Egyptian achievements (the harnessing of electricity, the conquest  
 of  
 > large parts of southern Europe), citing authors of dubious  
 > credibility and outdated theories and translations (often by E. A.  
 W.  
 > Budge). Especially annoying are those who combine Afrocentrism with  
 > the age-old mystical-crackpot approach to our field, claiming for  
 the  
 > Egyptians fantastic lost skills and secret knowledge. In most  
 cases,  
 > our reaction to Afrocentrism is avoidance: we deal with the issue  
 by  
 > dismissing it as nonsense, by disparaging the knowledge of its  
 > proponents, and by getting back to "real" Egyptology.  
 >  
 >  
 > By doing this, however, we are both ignoring a danger and missing  
 an  
 > opportunity. The number of African- Americans who are taught this  
 > material is growing, and we will increasingly have to deal with its  
 > inaccuracies and exaggerations simply in order to teach our  
 students.  
 > This gap between our field and the Afrocentric version of it is not  
 > going to go away; if we ignore it, it will surely widen. And by  
 > setting ourselves against the whole phenomenon in an adversarial  
 and  
 > often condescending way, we make it impossible for the responsible  
 > educators involved in the movement (and there are many) to tap our  
 > expertise and improve the accuracy of the materials they teach.  
 > At the moment, however, we have the opportunity to narrow the gap  
 by  
 > taking a more positive direction. By granting that an Afrocentric  
 > perspective may have something to offer our field, we can exorcise  
 > the defensiveness and hostility that is so often engendered by the  
 > assertions of Afrocentrists. By making our classes more hospitable  
 to  
 > those with Afrocentric views, we take the first steps towards  
 > training a new generation of Afrocentric scholars in the  
 traditional  
 > methods of our field. They will then be able to correct and improve  
 > the argumentation of Afrocentric scholarship so that the content of  
 > their movement benefits from traditional Egyptology's decades of  
 > research and hard-won conclusions. Afrocentric Egyptology need not  
 > necessarily conflict with traditional Egyptology; it seems to me  
 > possible to combine the two, to the benefit, perhaps, of both.  
 > First, however, it is necessary for traditional Egyptologists to  
 > understand the underpinnings of Afrocentric Egyptology. Its  
 > contentions, as I have encountered them, fall under four rough  
 > rubrics: (1) that the ancient Egyptians were black, (2) that  
 ancient  
 > Egypt was superior to other ancient civilizations (especially that  
 of  
 > the ancient Greeks, which is seen to be largely derivative), (3)  
 that  
 > Egyptian culture had tremendous influence on the later cultures of  
 > Africa and Europe, and (4) that there has been a vast racist  
 > conspiracy to prevent the dissemination of the evidence for these  
 > assertions. Most traditional Egyptologists recognize these  
 > contentions, but do not understand the motives behind them, and so  
 > deal with them in a counter- productive way. I will address them  
 one  
 > by one.  
 >  
 >  
 > 1. The contention that the Ancient Egyptians were Black. Like most  
 of  
 > us, it had never occurred to me that the ancient Egyptians were any  
 > color in particular. Neither black nor white seemed an appropriate  
 > category- they were simply Egyptian. This view, in fact, is  
 probably  
 > the one held by most Egyptians themselves, both ancient and modern.  
 > As we know from their observant depictions of foreigners, the  
 ancient  
 > Egyptians saw themselves as darker than Asiatics and Libyans, and  
 > lighter than the Nubians, and with different facial features and  
 body  
 > types than any of these groups. They considered themselves, to  
 quote  
 > Goldilocks, "just right." These indigenous categories are the only  
 > ones that can be used to talk about race in ancient Egypt without  
 > anachronism. Even these distinctions may have represented ethnicity  
 > as much as race: once an immigrant began to wear Egyptian dress, he  
 > or she was generally represented as Egyptian in color and features.  
 > Although there are occasional indications of unusually curly hair,  
 I  
 > know of no examples of people with exaggeratedly un-Egyptian facial  
 > features, such as those represented in battle and tribute scenes,  
 who  
 > are represented wearing Egyptian dress, though such people must  
 have  
 > existed.  
 >  
 >  
 > As for indigenous categories in modern Egypt, I have been told by  
 > most of the modern Egyptians with whom I've discussed the question  
 > that, if they had to use the categories of the modern Western  
 world,  
 > they would describe themselves as white. (There are some  
 exceptions,  
 > but few would describe themselves as black.) As evidence of this,  
 one  
 > can point to the consternation that was produced in Egypt when it  
 was  
 > announced that the black actor Lou Gosset would portray President  
 > Anwar Sadat in a biographical film. There exist terms in modern  
 > colloquial Egyptian Arabic to describe skin color, most  
 > commonly "white," "wheat-colored," "brown," and "black." In  
 practice,  
 > however, these terms are frequently applied inaccurately, so that  
 > people are (flatteringly) described as lighter in color than they

> actually are. The term "black" is viewed almost as a pejorative, and  
> is rarely used. This categorization of the modern population is only  
> partly relevant to the question, although it contributes to the  
> reluctance of Egyptologists working in Egypt to describe the ancient  
> Egyptians as "black."  
>  
> I have encountered arguments that the ancient Egyptians were  
> much "blackier" than their modern counterparts, owing to the influx of  
> Arabs at the time of the conquest, Caucasian slaves under the  
> Mamlukes, or Turks and French soldiers during the Ottoman period.  
> However, given the size of the Egyptian population against these  
> comparatively minor waves of northern immigrants, as well as the fact  
> that there was continuous immigration and occasional forced  
> deportation of both northern and southern populations into Egypt  
> throughout the pharaonic period, I doubt that the modern population  
> is significantly darker or lighter, or more or less "African" than  
> their ancient counterparts. It should be noted, however, that we  
> really do not know the answer to this question. More research on  
> human remains needs to be, and is being, done.  
>  
> But what of scientific racial categories? The three races we  
> learned  
> about in grade school? In talking to several physical  
> anthropologists, I have learned that these three races have no  
> clear  
> scientific meaning. Anthropologists today deal with populations  
> rather than individuals, and describe ranges of characteristics  
> that  
> occur within a population as being similar to or different from the  
> ranges of characteristics of another population, usually expressing  
> the degree of affinity with a percentage. There is no gene for  
> blackness or whiteness, and nothing that can allow a scientist to  
> assign a human being to one or the other category, beyond the  
> social  
> definitions of the culture in which the scientist is a participant.  
> While anthropologists sometimes describe people in terms of the  
> traditional three races, this is not a result of applying objective  
> criteria based on clear biological distinctions, but is instead a  
> shorthand convenience. Such judgments work backwards from the  
> social  
> categories to arrive at an identification that would be recognized  
> by  
> a member of society. For example, when a forensic anthropologist  
> gives the race of an unidentified dead body as "white," it is  
> simply  
> a prediction that the "missing person" form with which it will be  
> compared probably described the person that way. Scientific  
> determinations are thus just as dependent upon social categories as  
> more impressionistic judgments are.  
>  
> Asar Imhotep  
> <http://www.mochasuit.com>  
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> ◆◆◆◆  
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| 16566|2005-04-03 19:57:41|Asar Imhotep|Re: Papyrus of Hunefer Quote - Dr. Ben|  
I was just rereading Cheikh Anta Diop's essay, "Origins of the  
Ancient Egyptians," in Great African Thinkers: Cheikh Anta Diop,  
edited by Ivan Van Sertima and Diop makes the comment on page 35:

"It means that the whole human race had its origin, just as the  
ancients had guessed, at the foot of the Mountains of the Moon."

Although I haven't yet found the exact quote, I know he is not one to  
quote unless it is from primary documentation. I doubt he quoted Dr.  
Ben in this piece. Would anybody know of Diop's work where he would  
have brought this information to light, English or French?

Don't forget that April 4th is officially Cheikh Anta Diop day in  
Atlanta and is also the day Martin Luther King Jr. was assassinated.

Asar Imhotep

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), alaman5375@a... wrote:

>

> In a message dated 2/24/05 5:36:09 PM, anpugifts@e... writes:

>

> <<

> Make Glad the Heart Paul,

>

> The possibilities are endless as to where the Alexandrian

> could have obtained the phrase "Mountains of the Moon.

> I know he didn't get from the film of the same name that

> came out around 1989-90. (smile)

>

> However, we know where Dr. ben-Jochannan thinks it

> originated; if not with Budge, then from the word "Kilimanjaro"

> or "Rvensori" or their "Ki-Swahili" analogs. According to him

> they all translate "Mountains of the Moon." (See the glossary

> in the aforementioned Abu Simbel-Ghizeh: Guide Book/Manual,

> p. x)

>

> I speak neither Kenda, Buganda or even Swahili, but is that

> type of linguistic convergence likely? And did he pick it up

> from Budge's work or not -- or both?

>

> Best,

> Raymond >>

[ 16567|2005-04-03 22:21:15|Amen Ra Neter|Man, know thyself. Anuk Ausar]

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that your consciousness and the consciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you share in the attributes of the supreme being. Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition as well as the many offshoots of the African spirituality around the world.

The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the true self. Anuk Ausar is a better way of saying it as it expresses your true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are Ausar.

Respect

Amen Ra Neter

Innurnre wrote:

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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[ 16568|2005-04-03 22:40:55|afroerotik@blackplanet.com|The Story Must be Told!]

I asked myself a question one day, a question I was not prepared to get the answer for. It opened a door for me that I wish I could shut. Life was much simpler when I did not have to re-examine everything that I knew as truth. One day, when I was in deep meditation, the spirit of a strong willed African woman came to me and lifted my veil of illusion and confusion. Let me recount for you the true story she revealed to me.

One beautiful, glorious early morning, this young woman rose to greet the sun and face another day in harmony with the earth. She was greeted by the gunfire and weapons of white men that raided and attacked her village. She fought but she was beaten and subdued. She saw the bodies of her family and community, massacred around her as the stench of death and blood hung heavy in the air. She was dragged away, kicking and screaming as she saw the crying and anguished faces of the young and the old that were left to die like useless livestock.

For months, she walked alongside the horseback prone pale men that raped her and beat her at will. Her feet were bloody and raw, she was lonely and hungry and she ached for rest but they did not and would not let up. She was chained to the bodies of men and women that were dead, sick, fatigued and dying, yet she had no choice but to carry on under the whip of the slave traders. She learned quickly to stifle her cries of pain and anguish because they seemed to bring the sting of the whip that much more. It was clear her pain served to amuse her captors so she resigned within her soul to not give them that pleasure.

They waved strange items in her face, two wooden sticks tethered together and a coded document of some sort that was bound by a dark piece of cow hide with golden symbols on the front. They would yell and scream at her in a strange tongue and seemed to take much pleasure in kicking her in her private parts or even her head while screaming this strange word over and over again. They were brutal in their torture, pushing her body past the human limits for pain. The only way she survived the excruciating pain was to call upon her God to save her. She prayed and chanted, she did rituals in the dark of night when her captors were fast asleep, all to help her survive this unknown journey into darkness.

Arriving at what she thought was to be her final destination on earth; she was ushered beneath the ground to a hole with a stench so awful she could not hold anything on her stomach for days on end. She was separated from the people in her village, most of whom hadn't even survived the journey to the coast, and she was housed in a room made of stone with more rats and insects than humans. The other women there ministered to her, even though they were from different tribes and did not speak the same language; they bonded with her sharing the same evil fate. They anointed her body with oils and herbs they were able to procure by having sex with the guards of the dark place. She longed for a medicine woman to come to help heal the weeping and oozing sores on her body and to heal her ripped flesh of her vagina, torn savagely as the men inserted any many of things into her body. Her period had stopped on the journey and she was sure she was no longer a woman but an

empty shell to be beaten and left to die. She was sure she was going to be a sacrifice to the heavens for a crime she had not committed.

For months she lay in the urine, feces and blood of the stone rooms while she called upon the holy names of Obatala, BabaluAye, and Orunmila to protect her, to deliver her from this nightmare. She prayed fervently, pleading with them to deliver her prayers to Olodumare to spare her life so that she might live to survive to the glory of the Universal Father/Mother, the Creator, The One Most High. She sent up prayers constantly because that's all she could do. Her body was so severely malnourished she could scarcely put up a fight when the men came to defile her with their sick, twisted and perverted pleasures. Branded with the searing hot iron at the hands of the captor men, she was called a name that was not a name her tribe had ever used. She learned quickly her new name was to be Nigger, but it seemed odd to her that all of her brothers and sisters in captivity had the same name as well.

Just when she thought she could go on no longer, she saw the light of day only to find that her fate was worse. She was boarded on a ship, packed tightly one body on top of another, scarcely enough room to breathe. Some days, the only water she would get to drink was the rancid piss of the people that were chained to the deck above that would drip through the rotted planks of the ship's hold. She clung to life in whatever way she could, so she could die of her own choosing, not at the hands of the evil men. Her plan was to jump overboard to end her own life and not have it be taken from her by her vile captors. That was not to be the case; she survived, clinging to life with the tender caresses of the others who had not gone insane from the pain, dehydration, disease and despair.

For months, she had no way to comprehend time or space. They landed in a place where she was poked, prodded and inspected like cattle only to be put on another ship to land at another strange destination. Once again, she was paraded around, inspected by the stringy-haired men, and she was put in the back of a wagon with other Black people and taken to a farm with an enormous cottage, the likes of which she had never seen before. The king was a pinkish man who would come to her at night and use her in ways a man was never supposed to use a woman. During the day, she was forced to work the land. Her tears fertilized the crops as she worked in silence alongside the people that spoke the same language as the brutal pale people.

Many times, she would sneak off into the woods at night and dance and sing and escape in her mind to her home where she could be carefree and happy again. She would offer her prayers up to the orisha, pouring out libations on this unholy ground, and begging them to wake her up from this horrible nightmare. She prepared a secret altar to present gifts to the heavens and; it was her place of solace and refuge and it was her reminder of her peaceful but distant home. She longed to wear colors again, she needed to eat food that gave life, not the garbage the captors threw away, longed to dance and sing, and to feel joy again. She longed for the sensual touch of a man, not the brutal attacks she endured that made her die a little inside. She was slowly losing the sensation of dignity and self-respect, traits her fellow slaves never knew.

One day, in the solitude of the woods, she anointed herself a high priestess. She had secretly fasted and prayed for one full rotation of the moon and gathered the herbs she needed to burn to put herself into a trance to pass through the spiritual portal to the heavens. With only the stars in the sky as her illumination, she uttered the holy words she had heard the spiritual elders say back home along with a prayer that the spirits would forgive any misspoken words in her solitary and extreme conditions. She knew that if she were caught, she could be killed instantly; the whites in charge were insistent that every African denounce all that was holy and good from their homeland. She couldn't share her secret place with anyone, the blacks that were born in captivity in this new world knew nothing of the spiritual beliefs that kept their parents and grandparents alive on the bowels of those horrible ships, they ridiculed her for her language, stories, songs, and traditions, telling her that only the God of the evil white man was good. She wept for their souls; for they had never known what it was like to truly be free. All of their beliefs and thoughts were dictated by their owners and they would never know truth or independence all the days of their lives.

Her secret place was not to be a secret for very long because one of the guards followed her one evening, found her altar, and flew into a rage. He slapped her body to the ground and dragged her to the front of the big house. He tore her meager garments from her body and began to lash her back with a whip. The leather tore at her flesh as she screamed out in anguish. The blood ran from the open wounds as she lay defenseless on the ground. He was screaming at her to accept Jesus as her personal lord and savior. She would never accept the God of these evil men and she prepared herself for death as she felt the flesh ripped from her body with each lash. Fatigued and frustrated from administering such a relentless beating, the man poured salt into her open wounds and forbade anyone to touch her. He admonished everyone that if they didn't accept Jesus, that they would get the same treatment or worse. For hours she lay on the ground, drifting in and out of consciousness, floating between life and death, visions of her homeland calling out to her.

That night, the others came to collect what they were sure was her lifeless body. How had she survived such a brutal beating? The word that clung to her lips was faint yet determined, ?Yemaya, Yemaya.? The fact that she went on to recover physically was nothing less than a miracle.

The years passed, she learned the language of the people, she gave birth many times, her children not hers to raise; they were sold off to other slave owners, never to be seen again. She wanted desperately for her children to know their real names, to understand that where they came from was a much better place, to pass on the history, culture, language and traditions of the place that she knew to be home, the people she loved and missed. She didn't want them raised to be niggers, dead to the ways of life and conditioned to believe in their inferiority.

Her last child was the child of the slave master, and she was allowed to keep him. She would sneak him off into the night as a young boy and teach him the traditions of her homeland. He learned quickly and showed great promise and enthusiasm. The slave master heard rumors that she was teaching her son the ways of Africa in secret and threatened her that if she didn't stop her teachings immediately, if she didn't teach her son to worship Jesus and denounce her African beliefs, she was going to witness her son being lashed until death in front of all that could see. The pain she felt inside was the greatest pain she had endured since her nightmare had begun. She knew that she could not bare the thought of seeing any harm coming to her child but she also believed that his only chance for freedom was in the saving grace of Olodumare to deliver him from the false perceptions that surrounded them.

She watched her son grow to manhood; he denounced his mother and her African ways and wore a cross around his neck exactly like the one that she had seen so many years ago around the neck of the men that first raped her. He called upon the name of Jesus for his salvation and he refused to study anything but the leather bound book that justified the reason for the enslavement of his people. He looked down on her in disgust for her flawless skin the color of rare ebony. He cringed in horror at the sight of his mother's natural hair, completely convinced that the hair of white women was somehow more beautiful because he believed that white people were better than blacks. He could not comprehend that the wooly hair, thick lips, wide nose and high cheekbones of his mother were in any way beautiful for he had been told all his life that only white women were beautiful. He did whatever he could to separate himself from being a nigger because no one in their right mind would want to be that.

I wish that was the end of my story. I wish that had only happened in isolation and this was a fictional but tragic story. Sadly, it rings true for every African American who has ancestry in slavery. The details might be slightly different but the experience of capture, transportation, spiritual annihilation, and mental enslavement are the same. There is a lineage of survival and courage in our veins that are at unrest because we, the children of the great ones, are practicing the religion of the people that made them endure the most horrific torture possible. They cry out to us to look back, to feel their presence, to understand that the lies of the slave master were only to justify his evil actions and the beliefs that we were inferior. Africans were not heathens, Christianity was not a gift to Blacks, we were not rescued from a savage place we were kidnapped and stolen to live life lower than an animal.

Today, the beliefs of the slaves are still so much a part of our psyche, that most Black people reading this will react violently at the thought of threatening their religion and reality. They will do anything to hold onto the beliefs of the whip that told us that Africans were saved by slavery. They will justify the lessons taught by white people and they will insist that other Africans sold their ancestors into slavery and that it wasn't white's fault, completely absolving whites from any guilt in their participation in the slave trade. They will say, ?God had a plan and that was to bring Christianity to us through slavery,? justifying the torture and abuse of our African ancestors that survived so that their legacy might live on in honor and in glory, not in captivity. I'm sure they could find no equal justification if even one white person were to endure that same treatment today. They would never find the ?silver lining? in the brutal enslavement of white people yet the very blood that runs through their veins is from those that endured more than their minds will even try to grasp. They will say, ?I'm not a victim,? incorrectly assuming that to be a victim means one chooses to be weak. They will not understand that if they do not see the horror and errors of our collective past, they are victims of brainwashing and lies.

Perhaps there is one however that will read these words over and over again, looking for their own answers, putting together the pieces of a long forgotten puzzle. Perhaps there is one who will go into meditation and prayer and call out to the one that refused to let go of their beliefs during captivity and died knowing that they were truly free. Perhaps there is one that will ask the questions that reveal the ultimate truth.

The spirit that called out to me lives in these words. Her blood was not spilled in vain because it sustains me and gives me life so that I might share her story with those willing to hear. I must be her vessel and her voice.

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Inspired by the film Sankofa

Scottie Lowe is a lifelong student of African and African American Studies with a concentration in psychology. She writes extensively on her theory of the Psychospiritual Stages of Disability of African Americans and intends on developing her hypothesis towards a transcendent Africentric paradigm that lifts the collective consciousness of descendants of slaves. She intends on pursuing her Doctorate degree in Consciousness Studies. Scottie is also the sole owner and founder of [www.AfroerotiK.com](http://www.AfroerotiK.com), a company dedicated to eradicating the negative and stereotypical depictions of Black sexuality and providing customized, personalized erotic stories for and about people of color.

Scottie Lowe  
Afrodiva

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| 16569|2005-04-03 22:51:39|Aih Djehuti Herukhuti Khepera Ra Temu Se|Re: Man, know thyself. Anuk Ausar|

Peace Everyone,

◆

◆◆◆◆◆◆◆◆◆◆ Amen, I think, and Raymond correct me if I ◆m wrong. Raymond was looking for the source of the often used quote. It, the quote, has been referenced as an inscription on at least one Het-Neter (temple). I believe at Kamak/Luxor but I could be mistaken. I ◆m also guessing that the quote was inscribed on all the temples. As Amen alludes to, the prescription is the centerpiece of Khemetic priesthood study (which is why it makes sense that it would be inscribed on all the houses of learning) and examples the departure Western scholarship took from Khemetic scholarship. Khemetic scholarship is founded upon the idea that one could know the universe by knowing one◆s Self- self-mastery was the ultimate goal as it put one in a state of god consciousness. Hence, being Ausar or Heru or Auset. Western scholarship has historically attempted to eliminate the Self in order to understand, conquer, colonize, and control the universe.

◆

Peace Pleasure and Passion,

Herukhuti

Founder

Black Funk

<http://www.blackfunk.org>

◆

◆◆◆◆◆◆◆◆◆◆

◆

-----Original Message-----

**From:** Amen Ra Neter [mailto:amenraneter@yahoo.com]

**Sent:** Saturday, April 02, 2005 8:20 PM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Man, know thyself. Anuk Ausar

◆

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that ◆you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that ◆your consciousness and the consciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you ◆share in the attributes of the supreme being. ◆Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition ◆as well as the many offshoots of the African spirituality ◆around the world.

◆

The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the ◆true self. Anuk Ausar ◆is a better way of saying it as it expresses your ◆true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are ◆Ausar.

◆

Respect

Amen Ra Neter

**Imnrnre** wrote:

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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| 16570|2005-04-03 23:08:40|Imnrnre|Re: Man, know thyself. Anuk Ausar|

Htp Amen,

◆

I really am looking for the source in the mdw s◆n kmt.

◆

I believe I have a pretty good handle on what "Know thyself" means and ◆am not a stranger to ◆the ◆initiatric role ◆of wsir: ◆

◆

Thanks for sharing

Raymond Davis

| 16571|2005-04-03 23:26:47|Imnrnre|Re: Man, know thyself. Anuk Ausar|

Peace and blessings brother Herukhuti,

◆

That's on point; I am looking for the original source of the aphorism. Now, we will not be able to trace back everything copied by the Greeks, but we should at least try in this instance since, as you and Amen agree, it's at the very heart of the work.



LHS,

Raymond Davis

| 16572|2005-04-04 00:00:11|Amen Ra Neter|Re: Man, know thyself. Anuk Ausar|

My point is that the Greeks often dumbed things down and transposed the teachings. While the Kamua expressed things in concise present tense forms for use as affirmations. So there is unlikely to be a Kamitic version of this saying as for them such an admonishment was not need in a country whose entire legal system and culture was based on one's identity as Ausar. For the Greeks for whom such ideas were new a return to basics through the use of such statements as Man Know Thy Self was more relevant. As with many Greek conversions of Kamitic teachings a lot of it is partial and over simplified. To look for Kamit in Greece is like looking for a University in Kindergarten.

Imrrnre wrote:

Htp Amen,



I really am looking for the source in the mdw sS n kmt.



I believe I have a pretty good handle on what "Know thyself" means and am not a stranger to the initiatic role of wsir.



Thanks for sharing

Raymond Davis

---

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| 16573|2005-04-04 05:15:03|noirfist|Re: Building Bridges to Afrocentrism? A LETTER TO MY EGYPTOLOGICAL |  
Bro. Clements,

We must begin to understand that our reactions against positives, such as the results of "AFROCENTRIC" thinking, are symptoms that a child exhibits when emotionally reacting to certain uncomfortable situations. We have yet to view ourselves as Africans. We still think of ourselves as either white man's niggas, or an ethnic group of whites.

We must also know this sad, but true, fact: Outside of the MAROON communities, the majority of Africans in the Diaspora, even some at home, are the descendants of the "weak ones." By that I mean, strength was not allowed on the plantation, and concerted effort was made to cull out such a factor. As a people, we don't like to hear this. This, among other factors, has led to a child-like stupor that keeps us from achieving our divine right: to be prosperous and to achieve spiritual/mental/physical empowerment by means exclusive to our experience. Our culture is the key to our empowerment. If we understand culture as the codification of the results of a people's experiences, then it becomes easy to see why this factor is so important to a people's prosperity and why Eurocentrists, white supremacists, the world at large, fights so hard to control this aspect of a people's destiny. Indeed, culture is the driving force behind shaping a people's destiny. Eurocentric xenophobia, however, is the key to understanding the Eurocentric need to control the cultural content of the "global community" and, thereby, the destiny, or fate, of the planet's populations. It seeks to shape our experiences and, thus, "REdefine" our cultures.

We also do not like to hear that Judeo-Christianity has served to further this end and our 400-500 year state of docility (Western-centered "education" has, of course, aided this endeavor).

Peace,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements wrote:

> Ken,

>

> I just have to say you said something that has become a mantra

which I have spoken so many times mostly to in a "Christian" conversation

>

> I only say this because I can't believe you have said the exact

word and that word is "adult"

> and the concept of what that means not only to a "Christian"

enthusiast but as you so aptly applied it ...to us a Blacks reclaiming our culture, history and hopefully soon our lands.

>

> I am just in awe that you choose and use the same word I always use.

>

> One bro

>

> I am in total agreement!  
 >  
 >  
 >  
 > noirfist wrote:  
 >  
 > What is fascinating with all this is the fact that some of what has  
 > been passed off as scholarly research has been, in fact, simply the  
 > Eurocentric "highjacking/co-optation" of other people's histories.  
 >  
 > I remeber reading martial artist, Donn Draeger's text "Weapons and  
 > Fighting Arts of the Indonesian Archipelago," in which he quotes a  
 > source as claiming that the straight sword in China was non-

existant

> prior to European diffusion. Further, much of Filipino martial arts  
 > is said to be of European descent, i.e. "Kali/Escrima" evolving,  
 > supposedly, from Spanish "Espada y Daga." What is most profound is  
 > that a. most authors merely make this claim without positing,

feeling

> the need to posit, one iota of evidence to validate this contention  
 > and, b. there is no extant martial tradition upon which to help  
 > corroborate it. It's simply taken at face value and that is it.  
 >  
 > Africans must begin the process of becoming "adult" in our  
 > reclamation process, by which I mean, we must reclaim our  
 > history/legacy without apologies or permission. Eurocentric thought  
 > is nothing more than an ideology, and one which is NOT universally  
 > applicable. It is A way, NOT THEE way.  
 >  
 > Regards,  
 >  
 > Ken  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), anthony clements

> wrote:  
 > > Honestly,  
 > >  
 > > When I get to certain red-flag words my interest in reading

further

> wanes rather quickly and it becomes a real effort to focus...  
 > >  
 > > So as someone noted her first use of the word "our"  
 > >  
 > > And my attention span took flight.  
 > >  
 > > Overall, I see this tactic or style a newer tool of the

Eurocentric

> it's like some sort of "Let us just own ALL of it" psychology...  
 > >  
 > > Like the reason why these poor fools would even think Afrocentric  
 > is due to "our" own flaws so the remedy is to "own" it all  
 > somehow...regroup...and revert back to "our" deception...but  
 > a "kinder gentler" version...  
 > >  
 > > Well that's because naturally their studies are the authority on  
 > ALL...right?  
 > > Don't we all know this by now?  
 > >  
 > > But that is just the thing we must divorce ourselves from  
 > their "authority"  
 > > And what better place to begin than with their "authority" over  
 > African culture.  
 > >  
 > > It is never taken into account their OWN bias and how their  
 > interests pervade all objectiveness on their own  
 > part....alakazam....their sources are just legitimate no matter

what.

> >  
 > > So now it's the "patronize" approach.  
 > >  
 > > Just like it happens within the group it's the same

thing.....what

> amazes me is as African decendants we are made to appear

overzealous

> to "own" a countries history in the midst of an African  
 > land.....that fact bears NO weight whatsoever we are supposed to  
 > believe that the European in his own zeal to civilize us simply

left

> Europe in it's underdeveloped state to make a POINT of making sure



he

> brought civilization to the savages .....to the point of

discarding

> his own.  
>>  
>> Yet the Eurocentric won't see how very important it appears it is  
> for himself to "own" Egypt's accomplishments.....  
>>  
>> Ancient Egypt in it's own mystical way presents us with the exact  
> challenge we have today...  
>> And that is the challenge to be "self defined"  
>>  
>> So John Henricke Clark said we need to study European history as  
> well.....but apparently most everything we learned was in  
> actuality the European version of the story....  
>>  
>> Now we must take that and say thank you but now I have to look at  
> the situation through a lense of my choosing and define and

interpret

> for myself.  
>>  
>> peace  
>>  
>>  
>>  
>>  
>> Asar Imhotep wrote:  
>>  
>> Some of you may have already come across this essay in times

past.

> I  
>> wanted to represent it and get some feedback on the issues the  
> author  
>> has raised. To an extent she sounds like a Lefkowitz, but I won't  
>> prejudge. I will post a couple of paragraphs from the essay but I  
>> will provide the link for the rest.  
>>  
>>  
>

[http://www.sas.upenn.edu/African\\_Studies/Articles\\_Gen/afrocent\\_roth.ht](http://www.sas.upenn.edu/African_Studies/Articles_Gen/afrocent_roth.ht)

>> ml  
>>  
>> Building Bridges to Afrocentrism  
>> (Ann Macy Roth) BUILDING BRIDGES TO AFROCENTRISM: A LETTER TO MY  
>> EGYPTOLOGICAL COLLEAGUES  
>>  
>> [The author of this essay retains the copyright. Permission is  
> hereby  
>> granted to make copies for personal or classroom use so long as  
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>> statement and the name and address of the author are included

with

>> each copy. The essay is also available via anonymous ftp or WWW

at:

>> ftp://oi.uchicago.edu/pub/papers/AMRoth\_Afrocentrism.ascii.txt  
> where  
>> it was first publicly posted on 26 January 1995.  
>>  
>> It has also been submitted for publication in the Newsletter of

the

>> American Research Center in Egypt.  
>>  
>> Ann Macy Roth Visiting Assistant Professor of Egyptology Howard  
>> University amr@c...  
>>  
>> "What color were the ancient Egyptians?" This is a question that  
>> strikes fear into the hearts of most American Egyptologists,

since

> it  
>> so often presages a barrage of questions and assertions from the  
>> Afrocentric perspective. Few of us have devoted much thought or  
>> research to the contentions of the Afrocentric movement, so we  
>> nervously try to say something reasonable, and hope that the  
>> questioner won't persist and that we won't end up looking silly

or

>> racist or both.  
>>  
>>  
>> In late 1993, I received a temporary appointment to the faculty



of

> > Howard University and began teaching Egyptological subjects to  
> > classes that were almost entirely African-American. As a result,

I

> > have been dealing with Afrocentric issues on a regular basis, and  
> > have spent a good deal of time and energy thinking and talking  
> > about  
> > them. Since my appointment, many of my Egyptological colleagues

at

> > other universities have asked me about Afrocentric sentiment at  
> > Howard and my strategies for teaching traditional Egyptology to

the

> > students who espouse it. The tone of these inquiries has  
> > demonstrated  
> > to me both the curiosity and the discomfort that American  
> > Egyptologists feel about Afrocentrism. This attempt to write an  
> > account of my impressions is partly inspired by such questions,  
> > which  
> > I have had difficulty answering cogently in short conversations.  
> > More  
> > importantly, however, I have come to believe that the Afrocentric  
> > movement has a great potential to advance or to damage our field.  
> > Which of these directions it takes will depend upon the degree to  
> > which traditionally- trained American Egyptologists can come to  
> > understand and adapt to its existence. This essay is my attempt

to

> > speed that process.  
> >  
> > "Afrocentric Egyptology," as practiced today, has an

international

> > scholarly literature behind it. (The movement is, if anything,

more

> > prominent in France than it is here, to judge from the numerous  
> > displays of Afrocentric books and journals I saw in Paris book  
> > shops  
> > last summer.) In America, however, Afrocentric Egyptology is less

a

> > scholarly field than a political and educational movement, aimed

at

> > increasing the self- esteem and confidence of African-Americans

by

> > stressing the achievements of African civilizations, principally  
> > ancient Egypt. As such, it is advocated in popular books,  
> > textbooks,  
> > and even educational posters sponsored by major breweries. It has  
> > apparently thus far enjoyed considerable success in its

educational

> > aims. As a result, it is being taught to students from grade

school

> > through the university level all over America, and its tenets are  
> > frequently cited as established fact by the media and the  
> > educational  
> > establishment. Coming to Howard as part of a tentative  
> > Egyptological  
> > experiment, I was amazed at the quantity of Egyptology that was  
> > already being taught, in courses ranging from drama to

mathematics

> > to  
> > philosophy. (An Afrocentric work by Ivan van Sertima on Egypt is  
> > included in the recommended reading for freshman orientation.)

The

> > movement continues to grow in importance and influence, and,  
> > whatever  
> > one thinks of its content, it has an increasing degree of popular  
> > acceptance by a large audience.  
> >  
> >  
> > This kind of Egyptology has little to do with the Egyptology that  
> > we  
> > professional Egyptologists practice, and many of us currently  
> > regard  
> > its incursions upon our field as a nuisance. We see it only when  
> > its

> > exponents ask aggressive and seemingly irrelevant questions in  
> > classes and public lectures, or make extravagant claims about  
> ancient  
> > Egyptian achievements (the harnessing of electricity, the

conquest

> of  
> > large parts of southern Europe), citing authors of dubious  
> > credibility and outdated theories and translations (often by E.

A.

> W.  
> > Budge). Especially annoying are those who combine Afrocentrism

with

> > the age-old mystical-crackpot approach to our field, claiming for  
> the  
> > Egyptians fantastic lost skills and secret knowledge. In most  
> cases,  
> > our reaction to Afrocentrism is avoidance: we deal with the issue  
> by  
> > dismissing it as nonsense, by disparaging the knowledge of its  
> > proponents, and by getting back to "real" Egyptology.  
> >  
> >  
> > By doing this, however, we are both ignoring a danger and missing  
> an  
> > opportunity. The number of African- Americans who are taught this  
> > material is growing, and we will increasingly have to deal with

its

> > inaccuracies and exaggerations simply in order to teach our  
> students.  
> > This gap between our field and the Afrocentric version of it is

not

> > going to go away; if we ignore it, it will surely widen. And by  
> > setting ourselves against the whole phenomenon in an adversarial  
> and  
> > often condescending way, we make it impossible for the

responsible

> > educators involved in the movement (and there are many) to tap

our

> > expertise and improve the accuracy of the materials they teach.  
> > At the moment, however, we have the opportunity to narrow the gap  
> by  
> > taking a more positive direction. By granting that an Afrocentric  
> > perspective may have something to offer our field, we can

exorcise

> > the defensiveness and hostility that is so often engendered by

the

> > assertions of Afrocentrists. By making our classes more

hospitable

> to  
> > those with Afrocentric views, we take the first steps towards  
> > training a new generation of Afrocentric scholars in the  
> traditional  
> > methods of our field. They will then be able to correct and

improve

> > the argumentation of Afrocentric scholarship so that the content

of

> > their movement benefits from traditional Egyptology's decades of  
> > research and hard-won conclusions. Afrocentric Egyptology need

not

> > necessarily conflict with traditional Egyptology; it seems to me  
> > possible to combine the two, to the benefit, perhaps, of both.  
> > First, however, it is necessary for traditional Egyptologists to  
> > understand the underpinnings of Afrocentric Egyptology. Its  
> > contentions, as I have encountered them, fall under four rough  
> > rubrics: (1) that the ancient Egyptians were black, (2) that  
> ancient  
> > Egypt was superior to other ancient civilizations (especially

that

> of  
> > the ancient Greeks, which is seen to be largely derivative), (3)  
> that  
> > Egyptian culture had tremendous influence on the later cultures

of

> > Africa and Europe, and (4) that there has been a vast racist  
> > conspiracy to prevent the dissemination of the evidence for these  
> > assertions. Most traditional Egyptologists recognize these  
> > contentions, but do not understand the motives behind them, and

so

> > deal with them in a counter-productive way. I will address them  
> one  
> > by one.  
> >  
> > 1. The contention that the Ancient Egyptians were Black. Like

most

> of  
> > us, it had never occurred to me that the ancient Egyptians were

any

> > color in particular. Neither black nor white seemed an

appropriate

> > category--they were simply Egyptian. This view, in fact, is  
> probably  
> > the one held by most Egyptians themselves, both ancient and

modern.

> > As we know from their observant depictions of foreigners, the  
> ancient  
> > Egyptians saw themselves as darker than Asiatics and Libyans, and  
> > lighter than the Nubians, and with different facial features and  
> body  
> > types than any of these groups. They considered themselves, to  
> quote  
> > Goldilocks, "just right." These indigenous categories are the

only

> > ones that can be used to talk about race in ancient Egypt without  
> > anachronism. Even these distinctions may have represented

ethnicity

> > as much as race: once an immigrant began to wear Egyptian dress,

he

> > or she was generally represented as Egyptian in color and

features.

> > Although there are occasional indications of unusually curly

hair,

> I  
> > know of no examples of people with exaggeratedly un-Egyptian

facial

> > features, such as those represented in battle and tribute scenes,  
> who  
> > are represented wearing Egyptian dress, though such people must  
> have  
> > existed.  
> >  
> > As for indigenous categories in modern Egypt, I have been told by  
> > most of the modern Egyptians with whom I've discussed the

question

> > that, if they had to use the categories of the modern Western  
> world,  
> > they would describe themselves as white. (There are some  
> exceptions,  
> > but few would describe themselves as black.) As evidence of this,  
> one  
> > can point to the consternation that was produced in Egypt when it  
> was  
> > announced that the black actor Lou Gosset would portray President  
> > Anwar Sadat in a biographical film. There exist terms in modern  
> > colloquial Egyptian Arabic to describe skin color, most  
> > commonly "white," "wheat-colored," "brown," and "black." In  
> practice,  
> > however, these terms are frequently applied inaccurately, so that  
> > people are (flatteringly) described as lighter in color than they  
> > actually are. The term "black" is viewed almost as a pejorative,  
> and  
> > is rarely used. This categorization of the modern population is  
> only  
> > partly relevant to the question, although it contributes to the  
> > reluctance of Egyptologists working in Egypt to describe the  
> ancient  
> > Egyptians as "black."

> >  
> > *I have encountered arguments that the ancient Egyptians were*  
> > *much "blacker" than their modern counterparts, owing to the*

*influx*

> *of*  
> > *Arabs at the time of the conquest, Caucasian slaves under the*  
> > *Mamlukes, or Turks and French soldiers during the Ottoman period.*  
> > *However, given the size of the Egyptian population against these*  
> > *comparatively minor waves of northern immigrants, as well as the*  
> *fact*  
> > *that there was continuous immigration and occasional forced*  
> > *deportation of both northern and southern populations into Egypt*  
> > *throughout the pharaonic period, I doubt that the modern*

*population*

> > *is significantly darker or lighter, or more or less "African"*

*than*

> > *their ancient counterparts. It should be noted, however, that we*  
> > *really do not know the answer to this question. More research on*  
> > *human remains needs to be, and is being, done.*  
> >  
> > *But what of scientific racial categories? The three races we*  
> *learned*  
> > *about in grade school? In talking to several physical*  
> > *anthropologists, I have learned that these three races have no*  
> *clear*  
> > *scientific meaning. Anthropologists today deal with populations*  
> > *rather than individuals, and describe ranges of characteristics*  
> *that*  
> > *occur within a population as being similar to or different from*

*the*

> > *ranges of characteristics of another population, usually*

*expressing*

> > *the degree of affinity with a percentage. There is no gene for*  
> > *blackness or whiteness, and nothing that can allow a scientist to*  
> > *assign a human being to one or the other category, beyond the*  
> *social*  
> > *definitions of the culture in which the scientist is a*

*participant.*

> > *While anthropologists sometimes describe people in terms of the*  
> > *traditional three races, this is not a result of applying*

*objective*

> > *criteria based on clear biological distinctions, but is instead a*  
> > *shorthand convenience. Such judgments work backwards from the*  
> *social*  
> > *categories to arrive at an identification that would be*

*recognized*

> *by*  
> > *a member of society. For example, when a forensic anthropologist*  
> > *gives the race of an unidentified dead body as "white," it is*  
> *simply*  
> > *a prediction that the "missing person" form with which it will be*  
> > *compared probably described the person that way. Scientific*  
> > *determinations are thus just as dependent upon social categories*

*as*

> > *more impressionistic judgments are.*  
> >  
> > *Asar Imhotep*  
> > <http://www.mochasuit.com>  
> >  
> >  
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| 16574|2005-04-04 12:57:00|Paul Kekai Manansala|Re: Soldiers and Slavery in ancient Egypt|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
>  
>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
> > >  
> > > "A coward is he who is driven from his border.  
> > > Since the Nubian listens to the word of mouth,  
> > >  
> >  
> > What is the word used here for "Nubian?"  
>  
> /nHsy/ = Nubian. This was the fairly standard term used for Lower  
> Nubians during the Middle Kingdom, from which this stela comes.  
>  
>

It would not include Nubians within Egypt itself in the first nome  
known as Ta-Seti.

It also could include other southerners who live outside the bounds  
of what is generally considered "Nubia."

The lands south of Egypt generally were known as "God's Land" a  
phrase used much less commonly and at latter dates for conquered  
territories to the northeast.

Also, it is thought that the biblical name "Phineas" comes from p-  
nhsy "the Nehesy" so the word may have even broader meaning.

Regards,

Paul Kekai Manansala

| 16575|2005-04-04 14:27:39|noirfist|Re: Follies Of Eurocentric Thought, an Example: African Art|  
Agreed, Dr, Winters. This is why I always push Africans in the  
direction of becoming saturated with African culture. To empower us,  
we need the African "toolkit." That "toolkit" is our culture, in its  
many, splendid variations.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
wrote:

> Hi  
> Just being African is not enough. To truly understand  
> African history one has to learn various languages so  
> they can read on their own the primary and secondary  
> evidence relating to African.  
> Ideology and training is also important. If you  
> look at African scholars trained in the English/  
> American education system from West Africa, you find  
> these Africans to be "Eurocentric", while many  
> Africans trained in the African-French tradition, due  
> to the work of Diop are more Nationalistic, in the  
> sense they recognize that African people do have an  
> ancient history before the medieval period and Islam.  
>  
> Moreover, most of the Afro-French scholars do not  
> allow European French speakers to define their  
> history. Most English speaking Africans on the other  
> hand, lack confidence in their own skills, and are  
> ghettoized into thinking that West African history  
> begins with e.g., Nok culture, Medieval Kingdoms and

*I think that the French speaking African historians are more on point because they have actual ties to the continent. Their experience is more authentic. Not saying the ones in the United States are not, but let's take Diop for instance. He had the advantage of being in Africa and seeing first hand the cultures, so it was "easy" in a sense to do comparative analysis on ancient Ta-Merrian culture with that of modern west Africa.*

*It is one thing to observe from a distance and take notes, but it is a totally different experience when one is actually a part of the culture. What we read means something totally different.*

*But like I have stated previously, it takes more than just being African and doing things because it's African. What ever we adopt, it must be PROVEN to work in the cultural context of the year 2005 and beyond.*

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>

> Agreed, Dr, Winters. This is why I always push Africans in the  
> direction of becoming saturated with African culture. To empower  
us,

> we need the African "toolkit." That "toolkit" is our culture, in  
its

> many, splendid variations.

>

> Regards,

>

> Ken

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:

>> Hi

>> Just being African is not enough. To truly understand  
>> African history one has to learn various languages so  
>> they can read on their own the primary and secondary  
>> evidence relating to African.

>> Ideology and training is also important. If you

>> look at African scholars trained in the English/

>> American education system from West Africa, you find

>> these Africans to be "Eurocentric", while many

>> Africans trained in the African-French tradition, due

>> to the work of Diop are more Nationalistic, in the

>> sense they recognize that African people do have an

>> ancient history before the medieval period and Islam.

>>

>> Moreover, most of the Afro-French scholars do not

>> allow European French speakers to define their

>> history. Most English speaking Africans on the other

>> hand, lack confidence in their own skills, and are

>> ghettoized into thinking that West African history

>> begins with e.g., Nok culture, Medieval Kingdoms and

>> Muslim West Africans.

>> These are my opinions. I would appreciate it very

>> much if any one can post information by English

>> speaking West Africans, that is concerned with the

>> ancient West African experience.

>>

>> Clyde

>>

>> --- alberto34482 wrote:

>>>

>>>

>>>

>>>

>>>

>>> This is why we need Africans scholars researching

>>> and studying

>>> African things. Most of the history of Africa has

>>> been mangled by

>>> many biased European researchers. You will always

>>> get such results as

>>> long as you lock people out of studying their own

>>> history. History is

>>> a means to control and rule over people that the

>>> colonial learned very

>>> quickly. You control the past then you control the

>>> destiny of others.

>>>

>>> When people research Africa they must research

>>> the whole

>>> continent. Believe me it's more than ancient Kmt that

>>> has been

>>> mangled by many modern researchers.

>>>

>>>

>>>

>>>

>>> Your Sa3eadi Egyptian Friend,

>>>

>>> Saidis\_Aswan-Egy

>>>

>>>

>>>

>>>

>>>

> > *Yahoo! Messenger*  
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> > <http://www.advision.webevents.yahoo.com/emoticoncontest>

*Note: special post to Ta\_seti in view of the metaphysical importance of dance to the drum beats that is so central to African Dance and Spirituality.*

*Loga*

**Tirumular on the Dance-14**

### ◆ *The Darsana of Sacred Dance*

### ◆ *The Dance of SaGkaram and The Secret of Longevity*

Why is there DEATH not only of the creatures but also the whole cosmos as something that cannot be avoided? This has been one of the most important metaphysical questions of man and since the ancient times there has gallant attempts to understand the sources of death and with that also devise a Sadhana to overcome it. . The Sumerian Epic of Gilgamesh is a poignant story of great man who sought this knowledge but failed. However we have in the Story of the Flood, Jiu-sudra winning this battle and hence gaining access to the heavens and become one of the celestial beings. Perhaps the Flood Story that has crept almost into every ancient metaphysical traditions is a mythical tale where human soul struggles against the flood of human existence and attain Moksha so that it suffers the Final Death after the soul exists but without the propensity to become embodied again. The meaning of the name Jiu-sudra ( Ak. Napistu = Noah ) leads us to think like this. For it means the soul (jiva) that lives for long or at the peak ( sudra )

*It appears this mighty struggle to understand the sources of DEATH and with that overcome premature death has been kept alive by the Dravidian folks and in this verse Tirumular unfolds it quite clearly. Many Siddhas after him have also elaborated this in many of their treatises. It should be recalled here that many Siddhas are known to have lived ♦ to around 120 years or so and which is repeated even now by some*

*But what is secret of Death?*

Physiologically we can see that it is related to the gradual weakening of the breathing processes and which reduces the digestive capacity of the body bringing about the death of tissues and so forth and eventually the death of the vital organs particularly the brain. ❖❖ But this is not a secret, the rahasya for even an ordinary physicians can very well spell it out. But then what is the Rahasyam here?

*The Siddhas have discovered that the very ancient Killer Energy, the ?mai paNdu? of the Sumerians, that which causes the death of the cosmos as a whole is also present in the body lodged in the spinal cord spreading gradually towards the brain and finally bringing about the weakening of the breathing processes etc and mechanism of which along with sexuality lies in the spinal cord.*

*But how to weaken and dislodge this Malam, the Killer Energy, ♠ from the body?*

*They have discovered that the Inner Radiance, the Sivap Pirakasam or the Njaanam is the only one that can, not only weaken it but also dislodge it from the body. But what is the Sadhana effective for accomplishing this?*

*The soul must chose to move in the metaphysical odyssey with the goal of seeking and seeing the Dance of BEING which will act as the goad that will keep the soul in the right direction as it would an elephant. Then the soul must move from the Ida Kalai Nadi of Natam, PiGkalai Nadi of Bindu and the Cuzi Munai Nadi of the both Natam and Bindu and leap into the Guru Nadi that is below and beyond all these other Nadies. Here BEING in Himself as He is i.e. without splitting into Siva and Sakti and so forth , will dance to the beats of the drum spreading the radiance of Niranam that will destroy the Killer Enevry and for which reason this dance is called SaGkaarat TaaNadavam.*

*As the soul lodges itself in the vision of this Dance, ♦ the BREATHING will surge forth (poGkiyaa kaal-am pukum) driving away senility, ♦ bringing back youthful virility so that death remains postponed to a later time*

*14( 2735)*

*aGkusam enna ezumaarkkam pootattil  
taGkiya tonti enum taala oottinil  
saGkaran muula naadikkuL tarittadal  
poGkiya kaala pukum pookal illaiyee*

**Meaning:**

*The WAY in which the mind travels seeking to witness the DANCE, will serve as the goad that keeps the soul in the right direction (as would the elephant capable of all kinds of madness) . As the mind moves along keeping steadfast in this vision, it will reach the realms of the Guru Nadi, the source of all the pulse beats and intentionalities. There the mind will witness the Dance of BEING in Itself to the drum beat ♠ of tam tiim etc . Now as the soul remains firm in this, the breathing processes will ♠ surge forth immensely driving away the onset o death (making the soul ♠ energetic and youthful again)*

**Comments:**

*In the Guru Nadi, as opposed to the other nadi-s like Ida Kalai PiGkalai and Suzi Munai what we have is the basic drum beat that provide the RHYTHM for all kinds of music. Metaphorically this is also described as the Beat of the Hand Drum of Siva. This is perhaps the reason why in many cultures especially in the African, the drum is seen as peculiarly important in spiritual practices. Perhaps as one listens to the beats and moves the body and mind consistent with the rhythm of the drum beat, the soul travels unconsciously in this Mula Nadi and with that gets rejuvenated.*

*Do You Yahoo!?*  
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| 16578|2005-04-05 01:27:44|neseret|Re: Soldiers and Slavery in ancient Egypt|



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
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> > > >  
> > > > "A coward is he who is driven from his border.  
> > > > Since the Nubian listens to the word of mouth,  
> > > >  
> > > >  
> > > What is the word used here for "Nubian?"  
> >  
> > /nHsy/ = Nubian. This was the fairly standard term used for

Lower Nubians during the Middle Kingdom, from which this stela comes.

>  
> It would not include Nubians within Egypt itself in the first nome  
> known as Ta-Seti.

Ta-Sety as a nome refers to the Elephantine area above the First Cataract, ending at Aswan. It is NOT Nubia, but has always been a part of Egypt since the early Dynastic Period. Thus, the nome of Ta-Sety was extended after Sneferu conducted raids into Lower Nubia, which it was annexed as part of the land of Egypt during the Old Kingdom (see on this: Baines and Malek 1980: 14-15; 20; O'Connor 1993: 8; 23-25).

> It also could include other southerners who live outside the  
bounds of what is generally considered "Nubia."<

No, for the T14 determinative refers ONLY to people who are outside of Egypt and its culture. Thus, the /nHsy/ are considered 'foreign' by Egyptian standards. Even when the annexation of the land of Lower Nubia was effected by Sneferu in the Old Kingdom, the Nubians continued to be distinguished by the 'foreigner' determinative and were never considered the same as Egyptians, in either language and in representations.

There is, as you know, the Ramses III representations with the Nubians called by the /rmTw/ designation in the late New Kingdom, but most scholars have noted that this representation is an anomaly (and differs from all other versions of the Book of Gates, from which it is derived). This designation is not repeated anywhere else in Egyptian language or art, before or after (the one exception being the 87 year period of the 25th Dynasty, when Kushite/Napatan kings redesignated the 'south' land of the "Two Lands" of Egypt to include all of Nubia. This designation was dropped after the Kushite kings were routed by the Assyrians and the designationl Pstamik I as king fo Egypt) (Kendall 2000: 252; Kitchen 2000: 457-461).

> The lands south of Egypt generally were known as "God's Land" a  
> phrase used much less commonly and at latter dates for conquered  
> territories to the northeast.

/tA-nTr/ was always the term for 'protectorate' in ancient Egyptian, and has meant this since the Middle Kingdom, when it first is written in Egyptian language. It refers not to Nubia alone, but to countries east and west of Egypt, particularly those which came under Egyptian control. Thus, the term included Pont, all other 'incense lands', Lebanon, Sinai, Nubia, the Oases to the east and west of Egypt, and of course, to Egypt itself (WB V: 225, 1-5). In this case, "God's land" refers to the king as 'god,' and thus all these named lands belonged to him (and by extension, since the Pharaoh was the divine intermediary, to the deities of Egypt).

/tA-nTr/ has no other meaning beyond 'protectorate' - and never has at any time period during Pharaonic history.

And before you bring this up again, /tA-n-Axtyw/ "Land of the Horizon-dwellers" is a loose designation of foreign peoples who lived to the east and west of Egypt (thus, where the sun rises and sets on a 'horizon'). The Autobiography of Harduf from the Old Kingdom refers to this land as the source of the dancing pygmy which he brought back to King Pepi II, but refers to specific areas in Nubia, Punt, and beyond by specific names, thus these lands being different FROM /tA-n-Axtyw/. Its meaning as a place different from Nubia, Punt, etc. is clear from his autobiography, as Lichtheim notes in her translation of this inscription (Lichtheim 1975: 27, N. 5), as well as the study of the term /Axt/ as performed by Kuentz in 1920.

> Also, it is thought that the biblical name "Phineas" comes from p-  
> nhsy "the Nehesy" so the word may have even broader meaning.

It's /pA-nHsy/, "the Nubian", not p-nhsy, which was rendered into Hebrew from the Egyptian. Similarly, 'Susan(nah)' means, 'the lily,' or a 'lily-like flower', since it comes from the Egyptian /sSn/, which has the same meaning (referring to the two types of waterlily/lotus of ancient Egypt), and was transferred into Hebrew (like Phineas) into "Shoshana." Further, the Egyptian name /pA-di-pA-ra/, "The one whom Ra gave" was transmuted in Hebrew as 'Potiphar.'

So? It's no surprise that names were transferred from ancient Egyptian into Hebrew, considering the traditional view that the ancient Hebrews either resided/were bound in servitude in Egypt, or as in the case of many nomadic peoples who wandered in and out of Egypt, picked up certain terms and names and rendered them in their own language. (Often this was done in a punning fashion, particularly in Hebrew, such as the term /msi/, which in Egyptian means "to be born of (a god)." This was transmuted by Hebrew into "Moshe" which means, in Hebrew, 'to draw out' (as in 'from water:'))

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| 16579|2005-04-05 06:33:50|Paul Kekai Manansala|Re: Soldiers and Slavery in ancient Egypt|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
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wrote:

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> > > > "A coward is he who is driven from his border.  
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> Lower Nubians during the Middle Kingdom, from which this stela

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> > It would not include Nubians within Egypt itself in the first

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> > known as Ta-Seti.  
>  
> > Ta-Sety as a nome refers to the Elephantine area above the First  
> Cataract, ending at Aswan. It is NOT Nubia, but has always been a  
> part of Egypt since the early Dynastic Period.

Ta-Seti is the proper and most ancient name of Nubia. It IS Nubia,  
and the name includes both Lower and Upper Nubia as known today.

*Nubia is not a national designation as much as a geographical one -- the "Land of the Bow."*

- >
- > > It also could include other southerners who live outside the
- > bounds of what is generally considered "Nubia."<
- >
- > No, for the T14 determinative refers ONLY to people who are

outside

- > of Egypt and its culture.

People south of Egypt were commonly named without the foreigner determinative.

- >
- > There is, as you know, the Ramses III representations with the
- > Nubians called by the /rmTw/ designation in the late New Kingdom,
- > but most scholars have noted that this representation is an

anomaly

- > (and differs from all other versions of the Book of Gates, from
- > which it is derived). This designation is \_not\_ repeated anywhere
- > else in Egyptian language or art, before or after (the one

exception

- > being the 87 year period of the 25th Dynasty, when Kushite/Napatan
- > kings redesignated the 'south' land of the "Two Lands" of Egypt to
- > include all of Nubia. This designation was dropped after the
- > Kushite kings were routed by the Assyrians and the designational
- > Pstamik I as king of Egypt) (Kendall 2000: 252; Kitchen 2000: 457-
- > 461).
- >
- > > The lands south of Egypt generally were known as "God's Land" a
- > > phrase used much less commonly and at latter dates for conquered
- > > territories to the northeast.
- >
- > /tA-nTr/ was always the term for 'protectorate' in ancient

Egyptian,

- > and has meant this since the Middle Kingdom, when it first is
- > written in Egyptian language.

*That simply is not the case. The term applies commonly and originally to the south and not to "protectorates," which appears to be an adopted usage.*

*Ta-aakhu is a land to the SOUTH along the Nile and has nothing to do with "horizon dwellers" which is a concocted meaning meant to divert from the real one of "Land of the Ancestral Spirits," since this would have conflicted with the "Semitic" origin theory of Gardiner.*

Regards,  
Paul Kekai Manansala  
| 16580|2005-04-05 16:04:58|Raymond|Request for assistance: "Man, know thyself"|  
Greetings,

*Several days ago, I requested assistance in tracing the origin of the aphorism, "Know thyself." Since it is so frequently quoted in Africentric settings, and as appearing on the front of one or more AE temples, I thought we would attempt to document its origin. What I discovered is that no one seems to know the location of the temple in /kmt/ where the inscription is said to appear; others deny there is any evidentiary basis for making such a claim.*

*I sent my inquiry to several AE-related e-groups. What follows is my attempt to summarize what they had to say:*

*In 8th-6th centuries BC there was at Delphi (on the slopes of Mt. Parnassus), Greece, a temple on whose front appeared the sayings "Know thyself" and "Nothing too much." [Pausanias, (Guide to Greece, X.24.1) (2nd c. AD)] There was at this temple women oracles known as the "Pythia" who were consulted on a wide range of matters. Yet it seems clear that Socrates' mention of a "Delphic inscription" (cited in my original post) points to the temple's façade and not to interpretations of the oracle inside of it.*

*While it is difficult to identify a specific author, credit is usually given to the "Seven Sages" in Grecian tradition to whom much has been attributed. Among them are Thales, Solon, Periander, Cleobulus, Chilon, Bias and Pittacus. Thales is sometimes called the "father of science" for his theory that water, and not the*

God (or gods), is the basis of all that exists. Many Greek thinkers are known to have admired and visited /kmt/ in ancient times though none of Thales' own writings, it seems, have survived to confirm any influence such a journey may have had on him.

This pretty much summarizes the evidence I've gathered from my inquiries. But as one contributor wisely observed, "Absence of evidence is not evidence of absence," an observation with which I agree.

Many thanks to:

Aih Djehuti  
Amen Ra Neter  
Asar Imhotep  
Aayko Eyma  
Peter Bartha  
Greg Reeder  
Jack  
Janine  
Jasmine Day

Regards,  
Raymond Davis  
[ 16581|2005-04-05 16:25:52]Emeagwali, Gloria (History)|Re: Soldiers and Slavery in ancient Egypt|Eurocentrics usually wring their hands in glee and excitement, with saliva dripping from their eurocentric mouths, whenever the subject of slavery, Nubians and Egypt come up. Images of a 19th century American plantation down South flood into their anachronistic heads.

You are basically implying that there were no intermarriages between Nubians and Egyptians and that the Egyptians were paranoid assassins who could not tell the difference between a civilian and a soldier.

I wonder why your discussion ends at the 19th dynasty. Why do you conveniently bypass the 25th dynasty- the era of Nubian rule over Egypt? It wouldn't go away. You can't just write that era out of your eurocentric brain. Nor can you delete from your historical records the earlier era of cooperation and meaningful commerce between Egypt and Nubia.

I am convinced though that your intervention is really not about Nubian/Egyptian history. It is about the old South.

Gloria Emeagwali

-----Original Message-----

From: naseret [mailto:[egylist@griffis-consulting.com](mailto:egylist@griffis-consulting.com)]  
Sent: Thursday, March 31, 2005 8:45 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Soldiers and Slavery in ancient Egypt

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria (History)" wrote:

> How do you know that one of the persons depicted here is  
a "slave"?<

The Nubians were one of the groups traditionally considered the "9 enemies" of Egypt, which is why Nubians and Asiatics are portrayed as appearing upon the soles of the king's shoes, or as handle-grips upon the king's walking sticks (both are well-known from the tomb of Tutankhamun). Nubians make up 5 or 6 of the enemies known as the "Nine Bows", which were groups traditionally considered enemies of Egypt (the Egyptians subdivided the Nubians by regional names), such that their representation under the feet of kings, on throne dais, as footstools, along the bottom edge of a king's pathway, etc. were considered an artistic motif. As those who rebelled against Egypt's authority, any foreign soldier so captured in war with Egypt normally was either killed or became a slave.

As Antonio Loprieno noted, in his discussion of slavery in ancient Egypt, often times wars were excuses to acquire persons for slavery or mercenary military service:

"From the epoch of Snofru, there is evidence of important military expeditions to Nubia to kidnap workers to be employed in the state economy. The ideological aspect of these raids is represented by the so-called execration texts, apotropaic spells inscribed on terra-cotta figurines of the foreign princes to be suppressed, as well as by the ritual of 'killing the enemy' and the reliefs of prisoners of war with their arms tied behind their backs, which are found throughout Egyptian history on the walls of temples. From the Middle Kingdom on, prisoners captured during wartime and raids on occupied territories (initially in Nubia and later in Asia and Libya as well) formed the largest group to whom the term 'slave' was applied." (Loprieno in Donadoni 1997: 193-194).

> A soldier defeated in battle is not automatically a slave.<

*In ancient Egypt, yes, they were, since they rebelled against the 'established order,' which was Egypt itself. There was a specific term of a slave who had been a captive soldier of war - /Hrwty/, which were mainly prisoners of war, though more commonly known as /sqr-anx/, literally, "bound for life" (Griffis-Greenberg 2000:1). Such slaves could be pressed into temple service, royal service, or Egyptian military service. They could also be placed in positions as far away from their homes as possible, as this inscription of Ramses II from Abu Simbel notes:*

*"...The perfect god, who kills the Nine Bows,  
who crushes the lands of the north  
who is powerful in these lands,  
who bears the land of Nubia into the land of the north,  
and the Asiatics into Nubia.  
He has placed the Shasu Asiatics into the western land,  
he has settled the Libyans in the hills (of Asia),  
filling the fortresses that he has built  
with people captured by his mighty arm."*

*(as translated by Bresciani in Donadoni 1997: 235)*

*That the ancient Egyptians believed those who rebelled against them were worthy of slavery, and they included Nubians in this group, is clear from ancient Egyptian texts:*

*"A coward is he who is driven from his border.  
Since the Nubian listens to the word of mouth,  
To answer him is to make him retreat.  
Attack him, he will turn his back,  
Retreat, he will start attacking.  
They are not people one respects,  
They are wretches, craven-hearted.  
My majesty has seen it, it is not an untruth."*

*The Boundary Stela of Senwosret III, BM 1157.  
(Lichtheim translation)*

*Toward the end of the Seventeenth Dynasty, conflict broke out between Upper Egypt and the Hyksos and their vassals, during which the Theban king, Segenenre Tao, was killed, almost certainly in battle. He was succeeded by his son or brother, Kamose in approximately 1576 BCE. Kamose's ambitions, recorded on the two so-called Kamose Stelae, were more than to avenge the death of his predecessor. His self-declared personal repugnance at sharing Egypt with an Asiatic and a Nubian led him to begin a new war against them both, to effect the unification of Egypt under his authority. By including the Kushites, he considered Lower Nubia to be a part of greater Egypt.*

*In his campaign against the Hyksos and their vassals, Kamose made effective use of Medjay-troops in his army, as indicated in the Kamose Stelae. The Medjay were the collective name of nomadic groups from the western Egyptian and Nubian deserts. In the same text, Kamose recorded intercepting a letter from the Hyksos king to the ruler of Kush proposing a military alliance against the Thebans. The content and tenor of the letter indicate a very friendly relationship between the Hyksos and Kushites, as well as confirm Kamose's previous capture of territory from the latter. Kamose's anger that the Kushites were in league with the Egyptians' enemy declared a new attitude towards the Nubians, far more harsh than had been found during the Old and Middle Kingdoms.*

*However, it was Kamose's successor, Ahmose, who finally conquered the Hyksos, expelled them from Egypt and annihilated them as far as into southern Palestine. In doing so, he established the Eighteenth Dynasty and the Egyptian New Kingdom. Then, with the northern border of Egypt secure, Ahmose turned southward to the reconquest and reoccupation of Nubia.*

*Ahmose set his battle-hardened troops upon the task of eliminating the state of Kush in southern Lower Nubia. Kushite dominance in Lower Nubia and her previous friendship with the Hyksos made her an obvious threat to Egyptian security, and Egypt would not tolerate a potential enemy in the Nile Basin. Ahmose ousted the state of Kush from Lower Nubia, resecured the Egyptian frontier at Semna, put down lingering insurrection, and he drove any remaining resistance southward above the Third Cataract.*

*The full destruction of the Kingdom of Kush was actually the work of Tuthmosis I in two campaigns. When the Nubians rebelled against Egyptian authority, he invaded them with a large army and naval fleet. Despite the fall of Kush, Nubia remained restive under the Egyptians and was not fully pacified until many years later.*

*During the Eighteenth Dynasty, rebellions and attacks in Nubia were usually sparked by the death of the Egyptian king and the accession of the new king. Thus, Tuthmosis I, Tuthmosis II, Hatshepsut, Tuthmosis III, Amenhotep II, Tuthmosis IV, Amenhotep III, Tutankhamun, and Ramesses II all record campaigns in Nubia against local rebels and Nubian desert tribesmen. Even Queen Hatshepsut herself fought in Nubia, slaying the enemies of Egypt, collecting*

booty, and receiving the homage of tribal leaders.

*With the full conquest of Upper and Lower Nubia by Tuthmosis I and Tuthmosis III, the establishment of the southern administrative frontier at Napata, and the imposition of Egyptian land tenure, the Egyptianization of Nubia became more intensive than before. Through the New Kingdom, the Egyptians established in Nubia small settlements and compounds populated by Egyptian officials and bureaucrats, locating them nearly every 30 km. along the Nile River. Productive lands were allotted to royal estates, the domains of the large temples at home in Egypt, and to the many Egyptian royal temples newly founded within Nubia.*

*As a consequence of this acculturation, the C-Group people gradually disappeared from the Nubian landscape during the New Kingdom. Seemingly, Lower Nubia became almost totally depopulated of any indigenous Nubians at this time. It has even been suggested that the C-Group Nubians did not disappear from Nubia, but became so Egyptianized that, for the most part, they can no longer be recognized in the archaeological record.*

*Seti I in the 19th Dynasty records a major campaign to combat aggression from the land of Irem (successor to the Old Kingdom Land of Yam), probably located above the Fifth Cataract in the Meroe-Shendi reach. As a result of Egypt's Nubian policies, many military captives were deported northward to Egypt as slaves.*

> He may become a prisoner of war or may even be incorporated in the family of his victors on new societal terms.<

*There is no evidence the ancient Egyptians kept 'prisoners of war.' They tended to keep captives from wars as slaves, or upon the king's discretion, such prisoners were executed in public displays of power (On this see Tyldesley 2000: 85-88). In a sense, becoming a slave was "...being] incorporated in the family of his victors on new societal terms," if that is how you want to define that term. I personally don't: it's slavery, pure and simple.*

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Katherine Griffis-Greenberg, MA (Lon)  
Member, International Association of Egyptologists  
American Research Center in Egypt, SSEA, ASOR

> -----Original Message-----  
> From: Nuwaubian Hotep [mailto:nuwaubian\_hotep@c...]  
>  
> A Khemetic pictograph of Pharaoh Tutankhamen drawn as a sphinx.

Notice the Nubian slaves on the bottom being crushed. I'm just wondering what the belligerent yea-sayers of this group have to say about this drawing. Obviously, from this image we see that not all Nubians are direct descendants of KMT.<

Yahoo! Groups Links  
| 16582|2005-04-05 22:01:09|K. Loganathan|The Arts and the Essences of AfroDravidian Cultures|  
**The Arts and the Essences of AfroDravidian Cultures**

I saw a documentary recently on child behavior in which it was clearly demonstrated that a eight month old child responds to the FEELINGS expressed by its mother and moves forward or withdraws from a region of optical illusion where it appears like a chasm. Thus the child READS the FACE of its mother and intuitively the FEELINGS expressed there and SEES them as encouraging or discouraging and formulates its own actions in accordance to what it sees.

Though the psychologist did not say anything about hermeneutics it is clear to me that here we have an instance of Na'Ve Hermeneutics where the child READS the FACE of its mother taking it as a TEXT. There is a duality of structure here the various kinds contours of the face constituting the Surface Structure and the FEELINGS expressed as not only the Deep Structure but also as the MEANING of the face as a TEXT.

This set me recalling the essences of the Nubian-Kemetian-Sumerian-Dravidian cultures -shortly here the Afro-Dravidian cultures- which have been growing gradually as pursue my studies of SumeroTamil literature Rig Veda as Archaic Tamil, the Mantrayana of Tirumular and so forth. It appears to me that the Sumerian-Dravidian stream of cultural developments taking off from the African has remained very faithful to this Hermeneutic dimensions of the Human Mind and in that constitutes an alternative to world culture torn apart by false religions and positive sciences that seem to do nothing by way of cultivating the spiritual dimensions of the human and in that make man more humane.

So let me state briefly the essences.

1.

**Aesthetics is Central in the Development of Human Mind**

Dance and music, the arts in general connect with the FEELINGS and EMOTIONS more directly than anything else and hence very potent in channeling the cognitive processes and the formation of action plans that in fact result in actions and activities in the world. The kind of feelings that get installed in fact regulates the actions by way of installing the intentionalities that in fact formulate actions. Thus THINKING as such cannot be initiated unless there are FEELINGS of the appropriate kind as the basis. This brings us to Icon Thinking where there is contemplation of the figural representations but now about the metaphysical matters. Each ICON held up as worthy of worship and praise, is a cluster of both Feelings and Thoughts and it is getting at the feelings first that the THOUGHTS that are encrypted also are accessed and enjoyed.

2.

**The Yin-Yang**

This brings us to the fundamental structure of human mind where it is both Natam and Bindu, the Male and Female and something common to the N-K-S-D cultures (including the ancient Chinese). The Woman stands as the representation of the FEELINGS and Male the Thinking. The Woman is the Sakti, the Power in the senses it is SHE who determines what kind of thinking and hence knowledge will be enjoyed by the soul. The Saivites capture this understanding by saying it is ParaSakti, the Most Powerful Woman who can open the gateway to Njaanam, the final illumination and which confers Moksha. The Western and Semitic cultures have become cultures of the Male alone and hence cultures that have NOT paid attention to the FEELING dimensions of the human mind. Thus while the religions have become aggressive and believe in propaganda and proselytization- as a way of spreading culture, the sciences have become positive sciences where the subjectivity is made passive and a pure and dispassionate observer - the Pure Saadai, one who should NOT bring his FEELINGS in to the study defining this as true objectivity and so forth. This also allows the entry of mathematics which is feeling-less. The positive sciences and dogmatic religions KILL the aesthetics turning the ethics either as irrelevant or simply a matter of duty (as Kant maintained) or doing in accordance with the word of God. The Sastra based ethics of Brahmanism can also be included here.

Here we have the Hermeneutics of TEXTS with DUALITY of structure reconstituted as positive science or worship of word by flattening out the TEXT into something just with SS alone and hence something without DEPTHS - something simply sensory etc, something just physical and hence without any MEANINGS. While the religious see the WORD and appreciate the MEANINGS but they do not allow for INTERPRETATIONS as they do not allow the DS's. Thus we have the authority figures who can TELL what is the essence of the WORD and where others simply have to listen and without questioning and obey. Those who dare to question by way seeking an understanding are either banned, killed, imprisoned etc. The Women folk are also denied freedom for when they are FREE to be what they are, they will bring FEELINGS and Emotions into the thinking and which will NOT be tolerated in such cultures.

3.

**Objectivity Deconstruction and Freedom of Thought**

This brings us to the question about the notion of 'objectivity' in the Hermeneutic Sciences that remains faithful to aesthetic-cognitive complexity of the human mind. Clearly once we retain the notion of TEXT with a DUALITY of structure the SS and DS, the rational movement of the mind will be what is called in Indian Logic 'anumanam' going from the SS features to the DS elements that are causally related to them. We have the famous example in Indian Logic here - the smoke in the hill showing the presence of Fire that remains invisible but nevertheless inferable because of the causal relationship between fire and smoke. Here we have the notions of Reliability and Validity and in a sense quite different from the positive sciences. The notion of RELIABILITY applies to the way the TEXT is acquired and VALIDITY to the anumanam made. The TEXT remains reliable, e.g. the face of the mother only it is NOT distorted as we take up the study and the anumanam or interpretation is valid only when the real causal factors in DS are in identified without error and so forth. Here we have the sense of OBJECTIVITY that remaining faithful to the TEXT both in its SS and DS so that the various PREJUDICES are NOT ALLOWED to interfere either with the TEXT or the interpretation processes. This is the famous Vinaiyin nīGki viLagkiya aRivu of Tolkaappiyar where also begins the Hermeneutic Logic. The best of the Tamil cultural accomplishments, have remained faithful to this sense of objectivity and which has come along with DECONSTRUCTION and FREEDOM of THOUGHT within constraints. For this freedom does not mean condoning anarchy - where anything goes. The freedom deconstruction affords also demands RESPONSIBILITY and commitment to OBJECTIVITY and SEEKING out TRUTH and nothing else. Anyone who writes offensive notes out of hatred and more to demolish rather than cultivate a certain line of thinking is NOT deconstructing but only destroying. Such people would lack the Scientific Culture that would command respect among the scholarly community. Either they will be told off or simply ignored.

4

**Beyond Racism**

Now when we seek firmly the DS dimensions of whatever we analyze by keeping to the TEXTUAL character of such objects, we also remain well secured in the METAPHYSICAL dimensions of reality and hence the mind focusing also on the non-physical. This seeing the metaphysical over and above the physical makes the hermeneutics see beyond racism and ethnicity of people. The

Tantric India ♦ has been essentially indifferent to the ethnic composition of people and where while tribalism might have created antagonistic groups but not racialism. There might have been tribalism- the gothras and kulams - but not racialism The closest we have is the Varṇasrama Dharma and which has been challenged by all the Tantric cultures - Jainism , Buddhism, Saivism, Vaishanavism and so forth The sensitivity to the METAPHYSICAL dimensions ♦ of man over and above the physical, has allowed the hermeneutics see man as a SPIRIT ♦ and hence judging him with respect to his guṇas rather than the ethnicity. The Tantrists do not respect a man because of the his birth or the color of the skin , hair, ♦ eyes and so forth. ♦ What commands respect and admiration is the spiritual attainments - how deeply he has explored the metaphysical realms and what kind of deep truths he has brought into language from the depths. ♦ We don't know anything about the birth of Tirumular but he certainly commands out deepest respect and admiration only because of the immense wealth metaphysical truths he has brought into the language

5.

#### Centrality of Dance and Music

No matter how sharp we ♦ become in our observations and no matter how sophisticated we become in technological achievements, the SEEING as conditioned by these will always remain BLIND to the metaphysical truths. ♦ The Third Eye that is also available will remain forever CLOSED to the natural scientists and religionists. They remain closed to using only the Left Hemisphere ♦ hardly exploring the Right Hemisphere - that part of the Brain under the control of the woman. In contrast to this the Hermeneutical Sciences use the full range of facilities available in the brain, The feelings regulated by Right Hemisphere, once cultivated through cultivating dreaming, dancing singing and so forth also lead the soul to the deeper recesses ♦ of the mind or brain and finally the Spinal Cord itself and where lurks the death-bringing Killer Energy. Thus the Hermeneutic Sciences are closely linked to Siddha Medical Science where it is deemed that ♦ the body can be made golden as the Ancient Egyptians thought or diamond as the some ancient Buddhist sects thought. Dance and music by cultivating the FEELINGS and EMOTIONS destroy the resistances there are in metaphysical realms so that the soul can access deeper and deeper realms correlating with accessing deeper and deeper parts of the brain and finally reaching the spinal cord. At this point it becomes also a soul that begins to enjoy a body resistant to senility, diseases and premature death.

Thus Afro-Dravidian cultures remain, at the moment essentially metaphysical and where the arts are used to cultivate the feelings so that deeper sciences become available to the soul. This culture as such will be quite incomprehensible for the typical Western Mind which remains BLIND to the aesthetics of the human mind and with that remain locked up with only the physical

#### Loga

Do you Yahoo!?

Better first dates. More second dates. [Yahoo! Personals](#)

| 16583|2005-04-06 13:16:32|neseret|Re: Soldiers and Slavery in ancient Egypt|

--- In [Ta\\_Seti@yahoogroups.com](#), "Emeagwali, Gloria \History)"

wrote:

> Eurocentrics usually wring their hands in glee and excitement,

with saliva dripping from their eurocentric mouths, whenever the subject of slavery, Nubians and Egypt come up. Images of a 19th century American plantation down South flood into their anachronistic heads.<

Whatever YOU are on about, I don't know. I\_ was describing the motif of the 'Nine Bows,' which is what started this thread, as it appears on the staves and shoes of Tutankhamun. I was also discussing that military captives definitely were placed into slavery, and that Nubia, which was part of the 'Nine Bows' motif, obviously would have contributed (along with Asiatics and Syro-Palestinian groups) to that slave population. I never said anything about 'plantations' or anything of the sort.

Perhaps you are not as aware of Egyptian international relations with Nubia throughout pharaonic history? I provide you a synopsis below, as given by today's modern Nubiologists (Egyptologists who specialise in Nubia and its relations with Egypt).

> You are basically implying that there were no intermarriages

between Nubians and Egyptians and that the Egyptians were paranoid assassins who could not tell the difference between a civilian and a soldier.<

Soldiers captured in battle were kept as slaves, and women taken as part of raids were brought into households, usually first as slaves but with legal rights against non-abuse. Some slave were eventually freed by their captors and given legal rights as freed slaves to marry within the indigenous population, own land, etc. This is in both the Loprieno and Bresciani articles I cited, if you would bother to read them.

Of course, Nubians could and did intermarry with the Egyptians on an individual basis, even to the royal household (although no Nubian female has ever been attested as a "Great Royal Wife," according to Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly attested Nubian royal consort, has never been textually evidenced as a wife of Mentuhotep II, but attained only the epithetical title of /Xkrt nsw wat.t/ "sole ornament of the king," which normally refers to concubine status only).

However, as a general international rule, the Egyptians were somewhat xenophobic and their distrust of foreigners is well attested (Belova 1998). Egyptian assumptions about Nubians can be found in any number of sources, from the Senwosret III stela during the Middle Kingdom, to the Kamaose Stela of the New Kingdom, through even the Late Period where the story of a Nubian as a 'worker of magic' indicates Egyptians viewed Nubians with suspicion throughout most of pharaonic history (on this last example, see the Setne II Khamwase cycle of stories from the Late Period, written about 600 BCE, in the post-Kushitic period of Egypt, during the Saite Dynasty. See Lichtheim citation, below, for more on this).

> I wonder why your discussion ends at the 19th dynasty. Why do you

conveniently bypass the 25th dynasty- the era of Nubian rule over Egypt? It wouldn't go away. You can't just write that era out of your eurocentric brain.<



*Ad hominem will not change history, nor did I 'forget' the 25th Dynasty, if you will see my other posts.*

*However, the Kushite Dynasty was ruled from Napata, and NOT from Egypt (that is, Nubian pharaohs were 'absent' foreign rulers, not unlike the Assyrian rulers who succeeded them, who did not rule from Egypt itself (see Morkot 2000: 179-208; Welsby 1996: 62-65)). Absent rulers were usually not viewed favourably by the Egyptian populace, and the short reign of the Kushite Dynasty was also beset by problems of rival Libyan rulers from the north of Egypt, as well as factional native princes of Egypt ruling from both the north and south. In short, the land was not totally unified under the Kushite kings, but was a confederation of various Egyptian nomes which pledged allegiance to them and/or other rulers in the area (Morkot 2000: 196-208, on the discussion of rival kings and how the Kushite kings either defeated them or confirmed them as rulers of specific areas of Egypt).*

*>Nor can you delete from your historical records the earlier era of cooperation and meaningful commerce between Egypt and Nubia.<*

*The "...earlier era of cooperation and meaningful commerce between Egypt and Nubia" would be what period, then? From the Old Kingdom forward, Egypt usually took items from Nubia by force and what it assumed it had a 'right' to do, since it considered Nubia a land owned BY Egypt. Beyond that, it traded with Nubia on barter terms, but these were for short periods of time, until Egyptian kings re-asserted military campaigns against the land of Lower and Upper Nubia, and brought them into Egyptian control.*

*Morkot suggests that before the Old Kingdom, minor trade centers were established between the Egyptians and the loose confederation of chiefdoms which existed within the A-Group population (Morkot 2000: 41-44), which may have lasted several hundred early during predynastic and early dynastic (Dynasty 0) period. Perhaps this would constitute your period of "...earlier era of cooperation and meaningful commerce between Egypt and Nubia"?*

*However, even Morkot admits that military action by Egypt against the Nubians begins as early as the 1st Dynasty, with rock inscriptions at Genebi Sheikh Suleiman and a corresponding plaque from Abydos, both indicating that Aha, the first king of the 1st Dynasty, led raids into Nubia and returned with Nubian captives (Morkot 2000: 45).*

*Further military incursions into Nubia were led by his successor, Djer, which crushed the burgeoning kingdoms of Lower Nubia and forced the A-Group population into a semi-nomadic existence. These military campaigns continued throughout the 1st and 2nd dynasties, mainly "to prevent people from moving back permanently into the valley" (Morkot 2000: 46).*

*However, it was Sneferu's incursion into Lower Nubia during Dynasty 3, combined with climate changes in Lower Nubia occurring during the same period, which led to the absolute dissolution of the A-Group of Lower Nubia and Egyptian hegemony in the area. In an inscription Sneferu referred to a specific year as the "hacking up of the Nehesyu, bringing 7,000 prisoners and 200,000 cattle." This inscription indicates that his campaign went far into Nubia, perhaps as far as Dongola Reach at the 3rd Cataract, though conventionally it is thought this campaign may have applied only to the areas near Wadi Korosko and Wadi Allaqi in Lower Nubia only. In either case, the A-Group population was decimated in a sudden end during the Old Kingdom. (Morkot 2000: 45-47)*

*Morkot continues:*

*"The pharaohs of the Old Kingdom exploited Nubia's available resources, and seem to have done it directly through the use of Egyptian rather than local labour. The Egyptians did not confine themselves to the valley, and graffiti have been found in the Wadi el-Allaqi, although it is uncertain whether the gold mines were being exploited. The diorite quarries 80 km west of Toshka were a major focus of attention during the 4th and 5th Dynasties, and the inscriptions there name Re-Djedef, Sahure and Djedkare-Isesi. The most renowned monuments quarried here are the statues of Khafre (Khephren) found at the valley temple of the king's Pyramid at Giza. The distance of the Toshka quarries from the river shows quite clearly that the Egyptians were actively prospecting for desirable minerals and stones." (Morkot 2000: 46)*

*Control of Lower Nubia was strong throughout the 3rd - first half of the 6th Dynasties, which saw the rise of the C-Group population. However, by the end of the 6th Dynasty, the Egyptian dynasty itself was experiencing weakness (some claim for political (perhaps due to the long reign of Pepi II) and climatic reasons, such as famine, attested to in inscriptions from this period), and so the control strong hold over Lower Nubia was loosened. Again barter trade relations recommenced, which lasted throughout the end of the 6th Dynasty, through the First Intermediate period into the early Middle Kingdom, a period of perhaps 500 years at most (Morkot 2000: 49-53).*

However, the tone of Egyptian hegemony over Nubian lands was reset during the reign of Amenemhat I, first king of the 12th Dynasty, an attitude which remained throughout the New Kingdom, and beyond. It was during the 12th Dynasty that the term "Kush" /kAS/ was first used as a designation for all of Nubia, usually preceded by the adjective /Xsy/, 'vile' (Kendall 2000: 251; Lorton 1973).

> I am convinced though that your intervention is really not about

Nubian/Egyptian history.<

> It is about the old South.<

Perhaps it is more about you denying the factual textual and archaeological evidence of Egyptian history, as exhibited by these Nubian experts?

References:

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Bresciani, E. 1997. Foreigners. In S. Donadoni, Ed., *The Egyptians*\_: 221-253. Chicago: University of Chicago Press.

Kendall, T. 2000. Kush. In D. B. Redford, Ed., *The Oxford Encyclopedia of Ancient Egypt*\_, 2: 250-252. Oxford: Oxford University Press.

Lichtheim, M. 1980. *Ancient Egyptian Literature: The Late Period*\_. Vol. III. Berkeley: University of California. (See pp. 138-151 on the Sente II story cycle, 'Setne Khamwas and Si-Osire,' which discusses post-25th Dynasty attitudes towards the Nubians in this story).

Loprieno, A. 1997. Slaves. In S. Donadoni, Ed., *The Egyptians*\_: 185-219. Chicago: University of Chicago Press.

Lorton, D. 1973. The So-called "Vile" Enemies of the King of Egypt (in the Middle Kingdom and Dyn. XVIII). *JARCE* 10: 65-70.

Morkot, R. 2000. *The Black Pharaohs: Egypt's Nubian Rulers*\_. London: Rubicon Press.

O'Connor, D. 1993. *Ancient Nubia: Egypt's Rival in Africa*\_. Philadelphia: University Museum/University of Pennsylvania.

Welsby, D. 1996. *The Kingdom of Kush: The Napatan and Meroitic Empires*\_. London: British Museum Press.

Done.

Paul Kekai Manansala wrote:

>Ta-Seti is the proper and most ancient name of Nubia. It IS Nubia,

and the name includes both Lower and Upper Nubia as known today.

Nubia is not a national designation as much as a geographical one -- the "Land of the Bow."<

/tA-sty/ is the name of the first Upper Egyptian nome of Egypt. Morkot (2000: 53) (as well as Baines and Malek 1980: 14-15; 20; O'Connor 1993: 8; 23-25) notes that this reference to Egypt preceded the term referring to Nubia and that it referred to land between Aswan and Edfu ONLY (Morkot 2000: 2).

>People south of Egypt were commonly named withouth the foreigner

determinative.<

Nubians are ALWAYS referred to by the T14 determinative, whether they are called /nHsy/ or /styw/ (Hammig 2000: 915b-916a). Similarly, those who inhabited 'Kush', which was the name of all of Nubia after the 12th Dynasty were ALWAYS referred to by the T14 determinative (Hammig 2000: 767a).

-----  
RE: the term /tA-nTr/

>That simply is not the case. The term applies commonly and

originally to the south and not to "protectorates," which is appears to be an adopted usage.<

I suggest you get a copy of the *Wörterbuch der Aegyptischen Sprache*\_, then, Paul, for this is the *master compendium* of Egyptian language and it says just as I wrote before (and gave you citations to, BTW): /tA-nTr/ refers to lands such as Lebanon, Syria, Nubia, etc. from the Middle Kingdom onward, as 'protectorates' of

Egypt - lands taken usually during military campaigns.

RE: the term /tA-n-Axtyw/ "Land of the Horizon-dwellers"

>Ta-aakhu is a land to the SOUTH along the Nile and has nothing to do

with "horizon dwellers" which is a concocted meaning meant to divert from the real one of "Land of the Ancestral Spirits," since this would have conflicted with the "Semitic" origin theory of Gardiner:<

Since the citations I gave to you had \_nothing\_ to do with Gardiner's interpretation (that is, the Kuentz article on Akhet meaning (1920), and Lichtheim's careful review of the /tA-n-Axtyw/ land being designated \_differently\_ that specific areas of Lower and Upper Nubia (1975: 26, and 27, N. 5), I suggest that you are using a straw man argument.

References:

Baines, J. and J. M<sup>o</sup>lek 1980. \_Atlas of Ancient Egypt\_. Cairo: Les Livres de France.

Erman, A. and H. Grapow 1926. \_W<sup>o</sup>rterbuch der Aegyptischen Sprache\_. (7 Vols). Leipzig: J. C. Hinrich.

Hannig, R. 2000. \_Die Sprache der Pharaonen: Gro<sup>o</sup>es Handw<sup>o</sup>rterbuch Deutsch-<sup>o</sup>gyptisch (2800 - 950 v. Chr.)\_. Lexica 3. Kulturegeschichte der Antiken Welt 86. Mainz: von Zabern.

Kuentz, C. 1920. Autour d'une conception <sup>o</sup>gyptienne m<sup>o</sup>connue: l'Akhit ou soi-disant horizon. Bulletin de l'Institut Fran<sup>o</sup>ais d'Arch<sup>o</sup>ologie Orientale 17: 121-190.

Lichtheim, M. 1975. \_Ancient Egyptian Literature: The Old and Middle Kingdoms\_. Vol. I. Berkeley: University of California.

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O'Connor, D. 1993. \_Ancient Nubia: Egypt's Rival in Africa\_. Philadelphia: University Museum/University of Pennsylvania.

Done.

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| 16584|2005-04-06 14:58:35|noirfist|Re: Follies Of Eurocentric Thought, an Example: African Art|  
Greetings,

I am not sure to whom you are referring when you note the process of romanticizing Africa and, therefore, I am not sure about your reply relative to my post and subsequent reply to Dr. Winters.

Wherein is "romanticizing" Africa taking place? I am INVOLVED in several African COMBATIVE and SPIRITUAL traditions. I am not, therefore, an armchair speculator on things African. Dr. Winters seems well versed in his area of expertise, and I have found nothing about which he has spoken that conflicts with my experiences within the context of the cultures I have been able to apprentice myself.

Therefore, to whom are you addressing your comment, and to the content of which post are you doing so?

As to the "because it is African" commentary, as well as the "viable" comment, please elaborate on these. I would ask: "Viable" relative to what...? I am able to utilize every aspect of the cultural practices of which I have been privileged to learn. There is not a "non-viable," antiquated practice in the bunch. From the combative to health concerns, I have applied them all maximally, exceeding my expectations. I have used the combative technologies to resist an assault in my community. I have used the health, longevity regimens to help with muscle definition, proper breathing and body elasticity.

Herein is the real problem: being ignorant of African traditions, which result both from Eurocentric hatred of things African and, mostly due to the former, the secrecy surrounding these technologies (stemming from Elders not seeing candidates respectful of the traditions who they deem "worthy" of being taught these ancient sciences).

I am not offended with your commentary so much as perplexed as to how it came about (given the content of the posts you seem to be addressing)...

Thanks,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> One thing I try to emphasize in lectures and in conversations is the

> importance to not romanticize African culture. I try not to emphasize

> the adoption of African culture because it's "African." I want them

> to adopt certain customs, as expressed through African culture,

> because it works and when applied in a 2005 context, it proves more

> beneficial than the other alternatives as expressed by other ethnic groups.

>

> I think we have to keep that in mind. The only way we can tell if it

> works or not, on the scale that's ideal, is through experimentation.

> If we can present African culture in a viable way that is applicable

> to our current condition, then I think more people would be willing to accept it.

>

> I think we have too many professors who don't have a tie to an actual

> African community. You can tell someone who is working purely on

> theory as compared to someone who has studied first hand amongst

> African people. Some have gone as far to be initiated into certain

> African priesthoods. I don't know how feasible that is for all

> professors, but it adds an authenticity that Eurocentric scholars

> cannot boast.

>

> I think that the French speaking African historians are more on point

> because they have actual ties to the continent. Their experience is more authentic. Not saying the ones in the United States are not,

but

> let's take Diop for instance. He had the advantage of being in Africa

> and seeing first hand the cultures, so it was "easy" in a sense to do

> comparative analysis on ancient Ta-Merican culture with that of modern west Africa.

>

> It is one thing to observe from a distance and take notes, but it is

> a totally different experience when one is actually a part of the culture. What we read means something totally different.

>

> But like I have stated previously, it takes more than just being

> African and doing things because it's African. What ever we adopt, it

> must be PROVEN to work in the cultural context of the year 2005 and beyond.

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>>

>> Agreed, Dr, Winters. This is why I always push Africans in the

>> direction of becoming saturated with African culture. To empower us,

>> we need the African "toolkit." That "toolkit" is our culture, in its

>> many, splendid variations.

>>

>> Regards,

>>

>> Ken

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

>> wrote:

>>> Hi

>>> Just being African is not enough. To truly understand

>>> African history one has to learn various languages so

>>> they can read on their own the primary and secondary

>>> evidence relating to African.

>>> Ideology and training is also important. If you

>>> look at African scholars trained in the English/

>>> American education system from West Africa, you find

>>> these Africans to be "Eurocentric", while many

>>> Africans trained in the African-French tradition, due

>>> to the work of Diop are more Nationalistic, in the

>>> sense they recognize that African people do have an

>>> ancient history before the medieval period and Islam.

>>>

>>> Moreover, most of the Afro-French scholars do not

>>> allow European French speakers to define their

>>> history. Most English speaking Africans on the other

>>> hand, lack confidence in their own skills, and are

>>> ghettoized into thinking that West African history

>>> begins with e.g., Nok culture, Medieval Kingdoms and

>>> Muslim West Africans.

>>> <http://www.advision.webevents.yahoo.com/emoticoncontest>

>...the land was not totally unified under the Kushite kings but was a confederation

*of various Egyptian nomes which pledged allegiance to them.....<*

*So is this not what we usually associate with conquest?  
What else would you want as a victor but  
confederations of nomes pledging allegiance?  
Are you attempting to redefine the concept.  
Here is a sample of Egyptian response to the Nubians :*

*The ruler of Heracleopolis Pefnefhebast came, bearing  
tribute to the palace: gold, silver, every costly stone  
and horses of the choicest of the stable.  
He threw himself upon his belly before his majesty; he said:*

*"Hail to thee, Horus, mighty King, Bull subduer of Bulls.....  
I will labor together with thy subjects and Heracleopolis  
shall pay taxes into thy treasury, thou likeness of  
Harakhte, chief of the imperishable stars.  
As he was, so art thy king: as he perishes not so  
thou shall not perish.  
O King of Upper and Lower Egypt, Piankji, living  
forever...."  
The Piankhi Stela.Hilliard (ed) Intellectual  
Traditions of pre-Colonial Africa,  
McGraw Hill,1998.*

*>However, as a general \_international\_ rule, the Egyptians were  
somewhat xenophobic and their distrust of foreigners is well  
attested (Belova 1998).<*

*I thought they were head over heels in love  
with their Greek invaders.  
At least this is what the eurocentrics try to  
argue when it suits them.  
In fairness to them, though, they did permit Thales, Plato,  
Hippocrates, Aristotle and a host of others to visit  
Egypt and learn mathematics, philosophy,  
music etc.*

*>Ad hominem will not change history, nor did I 'forget' the 25th  
Dynasty, if you will see my other posts.<*

*I agree with you here but pray, which other posts  
are you referring to? This issue is crucial to the  
discussion so it should have been included right here.*

*I conclude with an extract from Harkhuf's 6th dynasty  
autobiography, cited in Lichtheim, one of your favorite  
'tologist:*

*.....Then his majesty sent me a third time to Yam.  
I went up from the nome of  
This upon the Oasis road. I found that the ruler  
of Yam had gone off to Tjemeh-land to smite the Tjemeh  
to the western corner of heaven. I went up after him to  
Tjemehland and satisfied him, so that he praised all the  
gods for the sovereign....Lichtheim p. 25.  
(Ancient Egyptian Literature volume 1. )*

*Northeast Africans were engaged from time to time  
in military as well as diplomatic confrontations,  
no more or no less than one would expect from  
regional powers in a similar geopolitical context.  
You need not 'criminalize' the Egyptians and turn  
them into unrelenting pit bulls. Attempts at  
disrespecting the Nubians are also futile.*

*Gloria Emeagwali*

*www.africahistory.net*

*| 16586|2005-04-06 18:17:38|Paul Kekai Manansala|Re: Soldiers and Slavery in ancient Egypt|  
It's important to clarify that there were two "Nubias," one that was  
Egyptian and the other semi-foreign.*

*Both types of Nubians were considered related, but of different  
nationality. The fact that Egypt fought with non-Egyptian Nubia can  
not be used as proof that the two peoples were of different race,  
although one often encounters such arguments.*

*Most wars have nothing to do with race and are fought between members  
of what would be considered the same "racial" stock.*

*Egypt always considered the South as special and ancestral.*

*The temple at Edfu verifies that the Egyptians themselves believed  
their nation's genesis was intertwined with the kingdoms of Ta-Seti  
(Nubia).*

Regards,  
Paul Kekai Manansala  
| 16587|2005-04-06 18:31:49|Paul Kekai Manansala|Re: Request for assistance: Man, know thyself|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>  
>  
> (1)Gerald Massey, *Ancient Egypt the Light of the World, Volume I*,  
> page 438.  
>  
> (3)Ihsa Schwaller de Lubicz, *Her-Bak: Egyptian Initiate*.  
>

Also: *Her-Bak: The Living Face of Ancient Egypt*, by Isha Schwaller  
de Lubicz.

De Lubicz mentions two similar proverbs, the one you mentioned from  
the "Inner Temple," and another from the "Outer Temple":

"The body is the house of God. That is why it is said, 'Man know  
thyself.'"

Regards,  
Paul Kekai Manansala  
| 16588|2005-04-07 00:29:31|Asar Imhotep|The tomb of the two brothers, Khnum-Nakht and Nekht-Ankh|  
<http://www.ancient-egypt.co.uk/manchester/pages/Body%20coffin%20of%20Khnum%20Nakht.htm> (to see the pictures, you must visit link)

The tomb of the two brothers, Khnum-Nakht and Nekht-Ankh, was  
discovered by a workman called Erfai, working under the supervision  
of British Egyptologist Ernest Mackay in the course of official  
excavations directed by Sir William Flinders Petrie (1852-1942),  
within the British School of Archaeology. The contents of the burial  
site were passed to the Manchester Museum where they were studied by  
Margaret Murray (1910) and more recently by Prof. Rosalie David  
(1979).

The two brothers came from Der Rifeh in Middle Egypt and originate  
from the 12th Dynasty (c.1985-1773 BC). Their burial was the finest  
non-royal tomb found in that area.

Left - Body coffin of Khnum-Nakht. Wooden coffin held the body of the  
Negroid brother. The eyes of limestone and obsidian are inserted in a  
bronze rim.

Right - body coffin of Nekht-Ankh. Coffin has a face which is painted  
black, although it held the remains of the non-Negroid brother.

Unwrapping the 'Two Brothers'  
Who is Khnum  
The Manchester Museum  
More images of the brothers

Unwrapping the 'Two Brothers'  
Both Professor Flinders Petrie and Dr. Margaret Murray, the first  
Egyptologist at the Manchester Museum, were convinced that only by  
continued study of the objects, which included the mummies  
themselves, would the efforts of archaeologists be enhanced. So in  
1908, in a large lecture theatre in Manchester University before a  
capacity audience, Dr. Margaret Murray unwrapped the mummies of  
the 'Two Brothers'. This was an important development in scientific  
investigation, for it involved a multi-disciplinary team. These  
specialists - in the fields of anatomy, chemistry and textiles -  
subsequently carried out a full-scale investigation of the mummies.

There is comparatively little evidence of mummification from the  
Middle Kingdom (c.1900 BC) and the bodies that have been examined  
show that there was generally less painstaking preparation than in  
the Old Kingdom. The internal organs were removed, but less attention  
was given to the preservation of the body. Usually a thin coat of  
resin was applied to the skin surface, and this left the drying out  
of the body incomplete, so that decomposition soon set in. Although  
great care was often lavished on the outward appearance of the  
mummies, inside there is usually only a jumble of bones with little  
or no evidence of soft tissue.

The mummies of the 'Two Brothers' are particularly interesting  
because the difference in their condition is very striking. At the  
time of unwrapping, the mummy of Khnum-Nakht was absolutely dry,  
whereas the remains of Nekht-Ankh were quite moist and most of the  
bandages were wet.

*Khnum-Nakht*  
The mummy of Khnum-Nakht is a good example of the poor standard of  
preservation achieved in the Middle Kingdom. There was very little  
remaining skin tissue and most of the remnants resolved into a fine  
powder at the unwrapping. Also, no special care had been taken to  
preserve his nails.

At the original investigation Khnum-Nakht was alleged to have a  
deformity of the left foot, with skin and tissue thickening  
indicating a clubfoot (talipes varus). Later radiological studies

have not revealed any evidence of arthritis or secondary bone change in the foot which might have been anticipated in a long-standing congenital deformity. The present study supports the theory that the findings are due to excessively tight bandaging after death rather than to a clubfoot.

Khnum-Nakht's spine shows evidence of long-standing arthritis with abnormal curvature (scoliosis) in the thoracic region. Inspection of the teeth has revealed an extremely rare developmental abnormality - double gemination (fusion of the teeth); the two central teeth are abnormally large and the left one has two roots.

#### *Nekht-Ankh*

The mummy of Nekht-Ankh was better preserved, although the body had fallen to pieces before unwrapping, the bones were intact and in position. Even some hair remained, and the embalmers had wrapped the nails of the fingers and toes with thread to prevent their loss during the process of mummification. The appearance presented by this skeleton is suggestive of its being a eunuch, aged about sixty at time of death. Only Nekht-Ankh had a set of canopic jars and only two jars in the set had contents. These were identified as the liver with the gall bladder attached, and lung tissue to which adhered part of the wall of the heart. Examination revealed that Nekht-Ankh had suffered from pleurisy, and also from sand pneumoconiosis which may have been responsible for his death.

The report into the anatomical finding begins with the observation that there was a "remarkable racial difference in the features presented by each. These differences are so pronounced that it is almost impossible to convince oneself that they belong to the same race, far less to the same family. The appearance presented by the skeleton of Nekht-Ankh is suggestive of its being a eunuch. On first inspection of the bones at this skeleton the writer was much struck with their slimness, delicate moulding, and the faintness of the muscular impressions; indeed, their female character proved to be so pronounced that at first it was difficult to be sure that the skeleton was really that of a male. The pelvis was reunited and proved to have all the characteristics of a male".

When the two skulls were re-examined in the 1970s, with the help numerous radiological photographs it was found that there was almost a total anatomical difference between the features of the two.

The inscriptions on the coffins states that Khnum-Nakht was a 'Great Waab-priest' of the local god Khnum and both his father and grandfather bore the title of local mayor - although neither is named. The inscriptions referring to Nekht-Ankh are rather different. He is referred as the son of an unnamed local major but his paternal grandfather is not mentioned. However, the men were sons of the same woman. Aa-Khmumu, who was an heiress of landed property?

This slight variation in the inscriptions, taken in conjunction with the men's marked anatomical differences, may indicate that their mother had two husbands, and that the father of Khnum-Nakht possessed Nubian ancestry. During much of Egypt's history, there was a certain mingling of the peoples of Nubia with those of Egypt at all levels of society. However, it is accepted nowadays that a child may well inherit a marked similarity to one of his parents while having no resemblance at all to the other. This could well be the case with the two brothers, and one had the usual appearance of an Egyptian while the other had inherited the characteristic Nubian features.

Another possible but less likely explanation of this difference in appearance is that Nekht-Ankh was adopted into the family at a very early age, and having been a member of it for so many years, had become accepted as the son of Aa-Khmumu. Future DNA studies on samples of tissues or bone taken from these bodies may provide an answer to the question of their relationship. Professor Rosalie David (OBE, FRSA, Professor of Biomedical Egyptology at the University of Manchester) confirmed in Nov-2004 that work is being pursued on the Two Brothers but no DNA studies have yet been undertaken.

#### *Facial Reconstruction*

The reconstruction of the heads of Nekht-Ankh and Khnum-Nakht was undertaken to enable the skeletal remains to be related more easily to the brothers as they may have appeared during their lives.

The skull is the matrix upon which the head and face were built. If the shape of the soft tissue can be rebuilt on a skull, the result will be a reconstruction which the proportion and position of the main features will be accurate. By utilising measurements of soft tissue thickness, as established by Kollman and Buchly in 1898, the features of these two mummies were built up in clay on casts of the skull.

Nevertheless the details of certain areas - nose, mouth and ears - are open to speculation. Both Nekht-Ankh and Khnum-Nakht showed a marked similarity to the two small wooden statuettes, which were found in the tomb.

The objective was to produce pictures using the clay busts as models. A sketch of Khnum-Nakht (left) was made - he would seem to have been a man with strong features all somewhat Negroid in appearance. The



other shows Nekht-Ankh (right) as an older man of about 60 years (it is known that he had short grey hair). His features are weaker than his bother with less well-defined features.

Sources Plaque in the Manchester Museum  
Raman spectroscopy of skin samples from the 'Tomb of the Two Brothers', Journal of Raman Spectroscopy  
The Experience of Ancient Egypt, Rosalie David  
The Mummies Tale, Dr A R David and Dr E Tapp

Asar Imhotep

<http://www.mochasuite.com>

| 16589|2005-04-07 02:54:34|jean philippe|Re: Soldiers and Slavery in ancient Egypt|

Also, in the "book of the gates" in Seti I's tomb (1333?1304 BCE) :

◆  
The Ra's spermal origin of the Nubians is mentionned with the Ra's tears origin of the Kemets.

◆

Paul Kekai Manansala wrote:

It's important to clarify that there were two "Nubias," one that was Egyptian and the other semi-foreign.

Both types of Nubians were considered related, but of different nationality.◆ The fact that Egypt fought with non-Egyptian Nubia can not be used as proof that the two peoples were of different race,◆ although one often encounters such arguments.

Most wars have nothing to do with race and are fought between members of what would be considered the same "racial" stock.

Egypt always considered the South as special and ancestral.

The temple at Edfu verifies that the Egyptians themselves believed their nation's genesis was intertwined with the kingdoms of Ta-Seti (Nubia).

Regards,  
Paul Kekai Manansala

---

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| 16590|2005-04-07 09:29:03|biblical12|Re: Soldiers and Slavery in ancient Egypt|  
Dr. E and Dr. G,

This time I am overjoyed and Dr. G's post. Dr. E don't feel bad. Dr. G has just showed us another link of AE to West Africa. No wonder, they call Chad to Senegal the WESTERN Sudan.

In my studies on a great Ashkenazic Jewish linguist, I was taught that there were two slaveries and hence to words for slavery in Hebrew. What the Jews in Egypt and the African Americans went through was "Galus, Golus" a type of dispersion where you forget who you are and are not paid for your labor. When Jacob labored for his uncle Laban, he wa an "oved" - paid slave. These are two different things. I would use the word servant for oved - paid slave which I think the Nubian captives were to the Egyptians.

This relationship she details is EXACTLY the same as in WEST AFRICA's SAHELLIAN region. When the Peul went to war against the Bambara, they enslaved their captives who had the chance of climbing up the ladder in Peul/Fulani society with intermarriage, etc. The same goes with the Wolof, Serer, Bambara, Tuareg, etc. Captives became slaves (servants) who got skills to rise up the West African caste systems

What happened in the America's is that the captives were sold into Galus -Exile. The old rules of West Africa's Sahel no longer applied, and we are now in exile lost to our historical roots.

These groups were sort of ethnocentric. The most ethnically pure of the Serer, Peul(Fula), Bambara, Soninke, Wolof, etc became nobles or free peoples on to of their social orders. But, all these peoples are West Africans.

Amadou would confirm this.

The Nubians being archers have something in common with the Bambara and the Fula/Peul being pastoralists have something in common with the Egyptians. History repeats itself.

Baruch HaShem

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)"  
> wrote:  
>  
>  
> > Eurocentrics usually wring their hands in glee and excitement,  
> with saliva dripping from their eurocentric mouths, whenever the  
> subject of slavery, Nubians and Egypt come up. Images of a 19th  
> century American plantation down South flood into their  
> anachronistic heads.<  
>  
> Whatever YOU are on about, I don't know. I was describing the  
> motif of the 'Nine Bows,' which is what started this thread, as it  
> appears on the staves and shoes of Tutankhamun. I was also  
> discussing that military captives definitely were placed into  
> slavery, and that Nubia, which was part of the 'Nine Bows' motif,  
> obviously would have contributed (along with Asiatics and Syro-  
> Palestinian groups) to that slave population. I never said  
anything  
> about 'plantations' or anything of the sort.  
>  
> Perhaps you are not as aware of Egyptian international relations  
> with Nubia throughout pharaonic history? I provide you a synopsis  
> below, as given by today's modern Nubiologists (Egyptologists who  
> specialise in Nubia and its relations with Egypt).  
>  
> > You are basically implying that there were no intermarriages  
> between Nubians and Egyptians and that the Egyptians were paranoid  
> assassins who could not tell the difference between a civilian and  
a  
> soldier.<  
>  
> Soldiers captured in battle were kept as slaves, and women taken as  
> part of raids were brought into households, usually first as slaves  
> but with legal rights against non-abuse. Some slave were  
eventually  
> freed by their captors and given legal rights as freed slaves to  
> marry within the indigenous population, own land, etc. This is in  
> both the Loprieno and Bresciani articles I cited, if you would  
> bother to read them.  
>  
> Of course, Nubians could and did intermarry with the Egyptians on  
an  
> individual basis, even to the royal household (although no Nubian  
> female has ever been attested as a "Great Royal Wife," according to  
> Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly  
> attested Nubian royal consort, has never been textually evidenced  
as  
> a wife of Mentuhotep II, but attained only the epithetical title  
> of /Xkrt nsw wat.t/ "sole ornament of the king," which normally  
> refers to concubine status only).  
>  
>  
> However, as a general international rule, the Egyptians were  
> somewhat xenophobic and their distrust of foreigners is well  
> attested (Belova 1998). Egyptian assumptions about Nubians can be  
> found in any number of sources, from the Senwosret III stela during  
> the Middle Kingdom, to the Kamaose Stela of the New Kingdom,  
through  
> even the Late Period where the story of a Nubian as a 'worker of  
> magic' indicates Egyptians viewed Nubians with suspicion throughout  
> most of pharaonic history (on this last example, see the Setne II  
> Khamewase cycle of stories from the Late Period, written about 600  
> BCE, in the post-Kushitic period of Egypt, during the Saite  
> Dynasty. See Lichtheim citation, below, for more on this).  
>  
>

| 16591|2005-04-07 09:29:06|biblical12|Ann Kingsley Story in Comparison to Nubian Slavery (Servitude)|  
TaSeti,

Daniel L. Schafer Anna Kingsley (St. Augustine, FL: St. Augustine  
Historical Society, 1994), 44p.  
JJones collection

I. Senegal  
p1

p1 Anna lived in a village in Wolof country, a dry, barren  
region north of Cayor. In April 1806, near the end of the  
dry season, she and other members of her family were  
enslaved by tyeddo horsmen with "long, braided hair and  
warrior apparel."

p1 The Tyeddo warriors were royal slaves of Amari Ngoone  
Ndella, the king of Cayor. They formed a professional army  
loyal only to the king, whose job was to protect Cayor and  
raid enemy villages to obtain slaves to sell along the  
coast. The European traders provided cloth, liquor, guns  
and powder, horses and luxury goods in exchange for slaves.

p1 Tyeddo slave raiders operated during the winter and spring  
(dry season).

p1 Cayor was one of the four parts of the legendary Wolof  
kingdom, but Cayor was unstable since 1790 when it became

*divided by a series of religious wars.*

*p1 The Tyeddo were only supposed to attack non-Wolof people, but when supplies of slaves from other sources ran low, they sometimes attacked Wolof villages too.*

*p2 As the situation deteriorated 1790-1806, many residents of Cayor fled south and west to Cape Vert, where they built independent walled cities for protection against the Tyeddo.*

*p2 The Tyeddo attacks spread in all directions, and even involved the Muslim state of Futa Toro. When they captured slaves, they conveyed them to the coast at Rufisque for sale to Europeans.*

*p2 In the raid on her village, Anna's father was killed. The raid began before dawn and lasted until the late morning. After looting, they burned the village and led the captives away.*

*p2 Unlike many of the captives in the column that marched to the coast, Anna and her family were not already slaves. Most of the surrounding villages were "slave villages" whose mostly Bambara inhabitants belonged to local Wolof owners.*

*p3 Anna's family was distinguished. Her father's side was Ndiaye, descended from the legendary Njaajaan Njaay, founder of the Jolof Empire. Her mother's lineage, Majigeen, had already produced two Burbas Jolof (Jolof leaders). Her family was free, and owned both land and slaves.*

*p3 The route to Rafisque led from Wolof through Cayor. As they marched, Tyeddo warriors left some of the captives in their home villages as "spoils of war."*

*p3 Anna's slave column was unusual because it contained more female slaves than male slaves. Most slave convoys had 2-3 males per female because the American market preferred male slaves for agricultural work. On the other hand, the African market preferred female slaves who could be easily incorporated into their lineage group.*

*p3 Anna's column was also unusual because it contained Wolof, who were rarely enslaved and brought to the coast. Is this evidence of increased demand for African slaves in 1806, that induced slavers to get all of the "product" that they could find?*

*p3 One unusual factor was that Ndella's Tyeddo warriors had recently crushed Muslim resistance in Cayor and sent them to the coast. ...*

*p4 ... As the war widened, Ndella's warriors began to obtain slaves from neighboring regions including Wolof and Futa Toro. The European posts at St. Louis and Goree did a booming business in slave trading.*

*p4 In Rufisque, the captives were offered for sale at the central market to mulatto buyers from Goree. They were the descendants of European men and African women who controlled the sale of slaves along the coast.*

*p4 Ndella controlled all of the slave trading at Rufisque, and used agents to handle his "product."*

*p4 Late in the afternoon, after all of the trading was done, Anna and others were transported in long canoes along the coast towards Cape Vert and Goree Island.*

*p4 Goree Island in 1806 was small with few buildings. One was an "imposing two-story building flanked by several long and narrow one-story structures." The one-story buildings were holding pens for slaves--dark, with manacles hanging from the walls.*

*p4 Except for daily delivery of food and occasional exercise sessions, Anna remained imprisoned for days. On the first occasion when she was taken out for presentation to European buyers, Anna was sold.*

*p5 Some days after that, she and others were loaded into long canoes for transport out to a larger vessel offshore. It was the "Sally," a Danish vessel, which sailed with nearly 150 people in May 1806. A few of the other slaves were known to Anna, so she had some comfort as she traveled through "the Middle Passage."*

*for more:*

<http://courses.wcupa.edu/jones/his311/notes/shafer.htm>

*Charles*

*| 16592|2005-04-07 12:52:23|crisofori whitakara|Re: Soldiers and Slavery in ancient Egypt| is this egyptian slavery being discussed chattel slavery? and was the slave existence for eternity?*

*neseret wrote:*

--- In Ta\_Seti@yahoogroups.com, "Emeagwali, Gloria \ (History\)" wrote:

> Eurocentrics usually wring their hands in glee and excitement, with saliva dripping from their eurocentric mouths, whenever the subject of slavery, Nubians and Egypt come up. Images of a 19th century American plantation down South flood into their anachronistic heads.<

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Perhaps you are not as aware of Egyptian international relations with Nubia throughout pharaonic history? ♦ I provide you a synopsis below, as given by today's modern Nubiologists (Egyptologists who specialise in Nubia and its relations with Egypt).

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Soldiers captured in battle were kept as slaves, and women taken as part of raids were brought into households, usually first as slaves but with legal rights against non-abuse. ♦ Some slave were eventually freed by their captors and given legal rights as freed slaves to marry within the indigenous population, own land, etc. ♦ This is in both the Loprieno and Bresciani articles I cited, if you would bother to read them.

Of course, Nubians could and did intermarry with the Egyptians on an individual basis, even to the royal household (although no Nubian female has ever been attested as a "Great Royal Wife," according to Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly attested Nubian royal consort, has never been textually evidenced as a wife of Mentuhotep II, but attained only the epithetical title of /Xkrt nsw wat.t/ "sole ornament of the king," which normally refers to concubine status only).

However, as a general international rule, the Egyptians were somewhat xenophobic and their distrust of foreigners is well attested (Belova 1998). ♦ Egyptian assumptions about Nubians can be found in any number of sources, from the Senwosret III stela during the Middle Kingdom, to the Kamaose Stela of the New Kingdom, through even the Late Period where the story of a Nubian as a 'worker of magic' indicates Egyptians viewed Nubians with suspicion throughout most of pharaonic history (on this last example, see the Setne II Khamwase cycle of stories from the Late Period, written about 600 BCE, in the post-Kushitic period of Egypt, during the Saite Dynasty. ♦ See Lichtheim citation, below, for more on this).

> I wonder why your discussion ends at the 19th dynasty. Why do you conveniently bypass the 25th dynasty- the era of Nubian rule over Egypt? It wouldn't go away. You can't just write that era out of your eurocentric brain.<

Ad hominem will not change history, nor did I 'forget' the 25th Dynasty, if you will see my other posts. ♦

However, the Kushite Dynasty was ruled from Napata, and NOT from Egypt (that is, Nubian pharaohs were 'absent' foreign rulers, not unlike the Assyrian rulers who succeeded them, who did not rule from Egypt itself (see Morkot 2000: 179-208; Welsby 1996: 62-65)). ♦ Absent rulers were usually not viewed favourably by the Egyptian populace, and the short reign of the Kushite Dynasty was also beset by problems of rival Libyan rulers from the north of Egypt, as well as factional native princes of Egypt ruling from both the north and south. ♦ In short, the land was not totally unified under the Kushite kings, but was a confederation of various Egyptian nomes which pledged allegiance to them and/or other rulers in the area (Morkot 2000: 196-208, on the discussion of rival kings and how the Kushite kings either defeated them or confirmed them as rulers of specific areas of Egypt).

>Nor can you delete from your historical records the earlier era of cooperation and meaningful commerce between Egypt and Nubia.<

The "...earlier era of cooperation and meaningful commerce between Egypt and Nubia" would be what period, then? ♦ From the Old Kingdom forward, Egypt usually took items from Nubia by force and what it assumed it had a 'right' to do, since it considered Nubia a land owned BY Egypt. Beyond that, it traded with Nubia on barter terms, but these were for short periods of time, until Egyptian kings re-asserted military campaigns against the land of Lower and Upper Nubia, and brought them into Egyptian control. ♦

Morkot suggests that before the Old Kingdom, minor trade centers were established between the Egyptians and the loose confederation of chiefdoms which existed within the A-Group population (Morkot 2000: 41-44), which may have lasted several hundred years during predynastic and early dynastic (Dynasty 0) period. ♦ Perhaps this would constitute your period of "...earlier era of cooperation and meaningful commerce between Egypt and Nubia"?

However, even Morkot admits that military action by Egypt against the Nubians begins as early as the 1st Dynasty, with rock inscriptions at Genebl Sheikh Suleiman and a corresponding plaque from Abydos, both indicating that Aha, the first king of the 1st Dynasty, led raids into Nubia and returned with Nubian captives (Morkot 2000: 45).

Further military incursions into Nubia were led by his successor, Djer, which crushed the burgeoning kingdoms of Lower Nubia and forced the A-Group population into a semi-nomadic existence. ♦ These

military campaigns continued throughout the 1st and 2nd dynasties, mainly "to prevent people from moving back permanently into the valley" (Morkot 2000: 46).

However, it was Sneferu's incursion into Lower Nubia during Dynasty 3, combined with climate changes in Lower Nubia occurring during the same period, which led to the absolute dissolution of the A-Group of Lower Nubia and Egyptian hegemony in the area. In an inscription Sneferu referred to a specific year as the "hacking up of the Nehesyu, bringing 7,000 prisoners and 200,000 cattle." This inscription indicates that his campaign went far into Nubia, perhaps as far as Dongola Reach at the 3rd Cataract, though conventionally it is thought this campaign may have applied only to the areas near Wadi Korosko and Wadi Allaqi in Lower Nubia only. In either case, the A-Group population was decimated in a sudden end during the Old Kingdom. (Morkot 2000: 45-47)

Morkot continues:

"The pharaohs of the Old Kingdom exploited Nubia's available resources, and seem to have done it directly through the use of Egyptian rather than local labour. The Egyptians did not confine themselves to the valley, and graffiti have been found in the Wadi el-Allaqi, although it is uncertain whether the gold mines were being exploited. The diorite quarries 80 km west of Toshka were a major focus of attention during the 4th and 5th Dynasties, and the inscriptions there name Re-Djedef, Sahure and Djedkare-Isesi. The most renowned monuments quarried here are the statues of Khafre (Khephren) found at the valley temple of the king's Pyramid at Giza. The distance of the Toshka quarries from the river shows quite clearly that the Egyptians were actively prospecting for desirable minerals and stones." (Morkot 2000: 46)

Control of Lower Nubia was strong throughout the 3rd - first half of the 6th Dynasties, which saw the rise of the C-Group population. However, by the end of the 6th Dynasty, the Egyptian dynasty itself was experiencing weakness (some claim for political (perhaps due to the long reign of Pepi II) and climatic reasons, such as famine, attested to in inscriptions from this period), and so the control strong hold over Lower Nubia was loosened. Again barter trade relations recommenced, which lasted throughout the end of the 6th Dynasty, through the First Intermediate period into the early Middle Kingdom, a period of perhaps 500 years at most (Morkot 2000: 49-53).

However, the tone of Egyptian hegemony over Nubian lands was reset during the reign of Amenemhat I, first king of the 12th Dynasty, an attitude which remained throughout the New Kingdom, and beyond. It was during the 12th Dynasty that the term "Kush" /kAS/ was first used as a designation for all of Nubia, usually preceded by the adjective /Xsy/, 'vile' (Kendall 2000: 251; Lorton 1973).

> I am convinced though that your intervention is really not about Nubian/Egyptian history.<  
> It is about the old South.<

Perhaps it is more about you denying the factual textual and archaeological evidence of Egyptian history, as exhibited by these Nubian experts?

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Lichtheim, M. 1980. *Ancient Egyptian Literature: The Late Period*. Vol. III. Berkeley: University of California. (See pp. 138-151 on the Setne II story cycle, 'Setne Khamwas and Si-Osire,' which discusses post-25th Dynasty attitudes towards the Nubians in this story).

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Done.

Paul Kekai Manansala wrote:

>Ta-Seti is the proper and most ancient name of Nubia. It IS Nubia, and the name includes both Lower and Upper Nubia as known today.

Nubia is not a national designation as much as a geographical one -- the "Land of the Bow."<

/tA-sty/ is the name of the first Upper Egyptian nome of Egypt. Morkot (2000: 53) (as well as Baines and Malek 1980: 14-15; 20; O'Connor 1993: 8; 23-25) notes that this reference to Egypt preceded the term referring to Nubia and that it referred to land between Aswan and Edfu ONLY (Morkot 2000: 2).

>People south of Egypt were commonly named without the foreigner

determinative.<

Nubians are ALWAYS referred to by the T14 determinative, whether they are called /nHsy/ or /styw/ (Hannig 2000: 915b-916a). ♦ Similarly, those who inhabited 'Kush', which was the name of all of Nubia after the 12th Dynasty were ALWAYS referred to by the T14 determinative (Hannig 2000: 767a).

-----  
RE: the term /tA-nTr/

>That simply is not the case. The term applies commonly and originally to the south and not to "protectorates," which is appears to be an adopted usage.<

I suggest you get a copy of the *Wörterbuch der Aegyptischen Sprache*, then, Paul, for this is the master compendium of Egyptian language and it says just as I wrote before (and gave you citations to, BTW): /tA-ntr/ refers to lands such as Lebanon, Syria, Nubia, etc. from the Middle Kingdom onward, as 'protectorates' of Egypt - lands taken usually during military campaigns.

-----  
RE: the term /tA-n-Axyw/ "Land of the Horizon-dwellers"

>Ta-aakhu is a land to the SOUTH along the Nile and has nothing to do with "horizon dwellers" which is a concocted meaning meant to divert from the real one of "Land of the Ancestral Spirits," since this would have conflicted with the "Semitic" origin theory of Gardiner.<

Since the citations I gave to you had nothing to do with Gardiner's interpretation (that is, the Kuentz article on Akhet meaning (1920), and Lichtheim's careful review of the /tA-n-Axyw/ land being designated differently that specific areas of Lower and Upper Nubia (1975: 26, and 27, N. 5), I suggest that you are using a straw man argument.

References:

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O'Connor, D. 1993. *Ancient Nubia: Egypt's Rival in Africa*. Philadelphia: University Museum/University of Pennsylvania.

Done.

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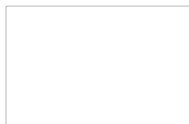
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| 16593|2005-04-07 13:30:31|cristofori whitakara|(no subject)|

## The History of Senegal



Sunset over Cape Vert  
click to enlarge

With human remains dating to 13,000 BC, Senegal is believed to be one of the first areas of West Africa inhabited by humans. ♦ Late Stone Age man is believed to have migrated from Eastern or possibly Northern Africa, settling in the dense forests of the coastal region of West Africa. ♦ ♦ The modern major ethnic groups--Berbers, Fulani, Mande, Tukulors, Songhay, Serer and others--settled in the region as early as 525 BC, although the exact date remains a mystery.



could these group have left the eastern sudan fater the persian invasion?

---

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| 16594|2005-04-07 15:07:18|Raymond|Re: Request for assistance: Man, know thyself|

Htp Paul,

You quoted Isha Schwaller de Lubiez':

<"The body is the house of God. That is why it is said,  
'Man know thyself.'">

The full quote from Her-Bak: The Living Face (p. 189) appears  
in a dialog where a sage is asked to provide a "true definition"

of "The Temple," to which he responds:

"The simplest definition was given right at the beginning, "  
... it was: 'the House of the god'. That is correct as much  
as the statement: 'the body of man is the House of the  
god', is correct. That is why it is said: Man, try to know  
thyself."

Note the absence of attribution which, as we  
know, is acceptable in a work of fiction -- even one  
based on historical facts, as is this one.

Another paraphrased version appears in \_R.A. Schwaller  
de Lubicz\_ (husband and mentor) in a section on how  
to read Kmtc artistic representations of the human body.  
This one points directly to the \_Temple of Apollo  
at Delphi\_ then makes a rather perceptive comment  
about the Temple of Luxor (ipt rsyt):

"It is very important to note that 'created' personages  
that is to say, personages issued from the Divine  
principle and not procreated through woman  
have no navel. The figures are the primary secret writing.

'Man, know thyself and thou wilt know the Universe  
and the Gods' echoes Delphi." (His words)

Then he adds:

"The Temple of Luxor was constructed to explain  
these things." (R.A. Schwaller de Lubicz, *The Temple  
in Man: Sacred Architecture and the Perfect Man*.  
1977, p. 86)

By "explain," I believe he meant the teachings built into  
the temple's architectural configuration. Nowhere in his  
detailed survey of its structure do we run into the sought  
after inscription "Know thyself." Rather, he considered the  
temple a figurative representation of the divinely realized  
human being and, therefore, an "architectural parable"  
(p. 44) or didactic teaching not available to a strictly  
rationalist mentality.

Perhaps this is what we should be citing -- though it is  
controversial -- and not an apparently nonexistent maxim  
said to be above a temple door, and which may turn out  
afterall to be Greek.

Regards,  
Raymond  
| 16595|2005-04-07 15:52:06|Emeagwali, Gloria (History)|Re: Soldiers and Slavery in ancient Egypt|

Most wars have nothing to do with race and are fought between members  
of what would be considered the same "racial" stock.

**True. It seems, though, that the eurocentrics give only a specific  
part of the globe that special privilege. They imply that It is normal for the  
French, Germans, British, Belgians, Spaniards and Portuguese and other  
Europeans to engage in power struggles but abnormal for Africans  
to do so.**

**G & E**

-----Original Message-----

**From:** jean philippe [mailto:jean\_philippe\_francois@yahoo.fr]  
**Sent:** Thursday, April 07, 2005 5:53 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] Re: Soldiers and Slavery in ancient Egypt

Also, in the "book of the gates" in Seti I's tomb (1333-1304 BCE) :

The Ra's spermal origin of the Nubians is mentionned with the Ra's tears origin of the Kemets.

Paul Kekai Manansala wrote:

It's important to clarify that there were two "Nubias," one that was  
Egyptian and the other semi-foreign.



Both types of Nubians were considered related, but of different nationality. ♦ The fact that Egypt fought with non-Egyptian Nubia can not be used as proof that the two peoples were of different race, ♦ although one often encounters such arguments.

Egypt always considered the South as special and ancestral.

The temple at Edfu verifies that the Egyptians themselves believed their nation's genesis was intertwined with the kingdoms of Ta-Seti (Nubia).

Regards,  
Paul Kekai Manansala

---

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| 16596|2005-04-07 16:28:23|Emeagwali, Gloria (History)|Re: Follies Of Eurocentric Thought, an Example: African Art|  
"Ideology and training is also important. If you look at African scholars trained in the English/American education system from West Africa, you find these Africans to be "Eurocentric", while many Africans trained in the African-French tradition, due to the work of Diop are more Nationalistic, in the sense they recognize that African people do have an ancient history before the medieval period and Islam."

I agree with this.Perhaps some of those scholars trained in the English/American tradition see ancient Northeast Africa as a threat.They develop the erroneous idea that identifying ancient northeast Africa as a major center of ancient civilization puts Nok or Ife in the shade and out of the limelight.

I was about to claim that most of the French/African scholars are from the Sahelian Belt- which in itself was a center of active anti-colonial protests but this wouldn't work.Obenga is Congolese and so, too, quite a few of the real nationalists.Maybe it is all due to the mighty pioneering work of Diop and the relatively slow exposure of some other African regions to his work-given the language barrier, media bias and neo-colonial structures.

Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)

-----Original Message-----

From: clyde winters [mailto:[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)]  
Sent: Saturday, April 02, 2005 8:22 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] Re: Follies Of Eurocentric Thought, an Example: African Art

Hi

Just being African is not enough. To truly understand African history one has to learn various languages so they can read on their own the primary and secondary evidence relating to African.

Ideology and training is also important. If you look at African scholars trained in the English/American education system from West Africa, you find these Africans to be "Eurocentric", while many Africans trained in the African-French tradition, due to the work of Diop are more Nationalistic, in the sense they recognize that African people do have an ancient history before the medieval period and Islam.

Moreover, most of the Afro-French scholars do not allow European French speakers to define their history. Most English speaking Africans on the other hand, lack confidence in their own skills, and are ghettoized into thinking that West African history begins with e.g., Nok culture, Medieval Kingdoms and Muslim West Africans.

These are my opinions. I would appreciate it very much if any one can post information by English speaking West Africans, that is concerned with the ancient West African experience.

Clyde

--- alberto34482 <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)> wrote:

>  
>  
>  
>  
>  
>  
> This is why we need Africans scholars reserching  
> and studying  
> African things. Most of the history of Africa has  
> been mangled by  
> many biased European researchers. You will always



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> "Ideology and training is also important. If you  
> look at African scholars trained in the English/  
> American education system from West Africa, you find  
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> Africans trained in the African-French tradition,  
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> pioneering work of Diop and  
> the relatively slow exposure of some other African  
> regions to his work-  
> given the language barrier, media bias and  
> neo-colonial structures.  
>  
> Gloria Emeagwali  
> www.africahistory.net

[illegible]

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Lehner, M. 1997. *The Complete Pyramids*. London: Thames and Hudson, Ltd.

Lekso, L. 1994. *Pharaoh's Workers: The Villagers of Deir el-Medina*. Ithaca: Cornell University Press.

Loprieno, A. 1997. Slaves. In S. Donadoni, Ed., *The Egyptians*: 185-219. Chicago: University of Chicago Press.

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=====

> neseret wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History\)"  
> wrote:  
>  
> > Eurocentrics usually wring their hands in glee and excitement,  
> with saliva dripping from their eurocentric mouths, whenever the  
> subject of slavery, Nubians and Egypt come up. Images of a 19th  
> century American plantation down South flood into their  
> anachronistic heads.<  
>  
> Whatever YOU are on about, I don't know. I was describing the  
> motif of the 'Nine Bows,' which is what started this thread, as it  
> appears on the staves and shoes of Tutankhamun. I was also  
> discussing that military captives definitely were placed into  
> slavery, and that Nubia, which was part of the 'Nine Bows' motif,  
> obviously would have contributed (along with Asiatics and Syro-  
> Palestinian groups) to that slave population. I never said

anything

> about 'plantations' or anything of the sort.  
>  
> Perhaps you are not as aware of Egyptian international relations  
> with Nubia throughout pharaonic history? I provide you a synopsis  
> below, as given by today's modern Nubiologists (Egyptologists who  
> specialise in Nubia and its relations with Egypt).  
>  
> > You are basically implying that there were no intermarriages  
> between Nubians and Egyptians and that the Egyptians were paranoid  
> assassins who could not tell the difference between a civilian and

a

> soldier.<  
>  
> Soldiers captured in battle were kept as slaves, and women taken

as

> part of raids were brought into households, usually first as

slaves

> but with legal rights against non-abuse. Some slave were

eventually

> freed by their captors and given legal rights as freed slaves to  
> marry within the indigenous population, own land, etc. This is in  
> both the Loprieno and Bresciani articles I cited, if you would  
> bother to read them.  
>  
> Of course, Nubians could and did intermarry with the Egyptians on

an

> individual basis, even to the royal household (although no Nubian  
> female has ever been attested as a "Great Royal Wife," according

to

> Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly  
> attested Nubian royal consort, has never been textually evidenced

as

> a wife of Mentuhotep II, but attained only the epithetical title  
> of /Xkrt nsw wat.t/ "sole ornament of the king," which normally  
> refers to concubine status only).  
>  
> However, as a general international rule, the Egyptians were  
> somewhat xenophobic and their distrust of foreigners is well  
> attested (Belova 1998). Egyptian assumptions about Nubians can be  
> found in any number of sources, from the Senwosret III stela

during

> the Middle Kingdom, to the Kamaose Stela of the New Kingdom,

through

- > even the Late Period where the story of a Nubian as a 'worker of magic' indicates Egyptians viewed Nubians with suspicion

throughout

- > most of pharaonic history (on this last example, see the Setne II Khamewase cycle of stories from the Late Period, written about 600 BCE, in the post-Kushitic period of Egypt, during the Saite Dynasty. See Lichtheim citation, below, for more on this).
- >
- > > I wonder why your discussion ends at the 19th dynasty. Why do

you

- > conveniently bypass the 25th dynasty- the era of Nubian rule over Egypt? It wouldn't go away. You can't just write that era out of your eurocentric brain.<
- >
- > Ad hominem will not change history, nor did I 'forget' the 25th Dynasty, if you will see my other posts.
- >
- > However, the Kushite Dynasty was ruled from Napata, and NOT from Egypt (that is, Nubian pharaohs were 'absent' foreign rulers, not unlike the Assyrian rulers who succeeded them, who did not rule

from

- > Egypt itself (see Morkot 2000: 179-208; Welsby 1996: 62-65)).
- > Absent rulers were usually not viewed favourably by the Egyptian populace, and the short reign of the Kushite Dynasty was also

beset

- > by problems of rival Libyan rulers from the north of Egypt, as

well

- > as factional native princes of Egypt ruling from both the north

and

- > south. In short, the land was not totally unified under the

Kushite

- > kings, but was a confederation of various Egyptian nomes which pledged allegiance to them and/or other rulers in the area (Morkot 2000: 196-208, on the discussion of rival kings and how the

Kushite

- > kings either defeated them or confirmed them as rulers of specific areas of Egypt).
- >
- > > Nor can you delete from your historical records the earlier era

of

- > cooperation and meaningful commerce between Egypt and Nubia.<
- >
- > The "...earlier era of cooperation and meaningful commerce between Egypt and Nubia" would be what period, then? From the Old Kingdom forward, Egypt usually took items from Nubia by force and what it assumed it had a 'right' to do, since it considered Nubia a land owned BY Egypt. Beyond that, it traded with Nubia on barter terms, but these were for short periods of time, until Egyptian kings re-asserted military campaigns against the land of Lower and Upper Nubia, and brought them into Egyptian control.
- >
- > Morkot suggests that before the Old Kingdom, minor trade centers were established between the Egyptians and the loose

confederation

- > of chiefdoms which existed within the A-Group population (Morkot 2000: 41-44), which may have lasted several hundred years during predynastic and early dynastic (Dynasty 0) period. Perhaps this would constitute your period of "...earlier era of cooperation and meaningful commerce between Egypt and Nubia"?
- >
- > However, even Morkot admits that military action by Egypt against the Nubians begins as early as the 1st Dynasty, with rock inscriptions at Geneb Sheikh Suleiman and a corresponding plaque from Abydos, both indicating that Aha, the first king of the 1st Dynasty, led raids into Nubia and returned with Nubian captives (Morkot 2000: 45).
- >
- > Further military incursions into Nubia were led by his successor, Djer, which crushed the burgeoning kingdoms of Lower Nubia and forced the A-Group population into a semi-nomadic existence.

These

- > military campaigns continued throughout the 1st and 2nd dynasties, mainly "to prevent people from moving back permanently into the valley" (Morkot 2000: 46).
- >

> However, it was Sneferu's incursion into Lower Nubia during

Dynasty

> 3, combined with climate changes in Lower Nubia occurring during

the

> same period, which led to the absolute dissolution of the A-Group  
> of Lower Nubia and Egyptian hegemony in the area. In an

inscription

> Sneferu referred to a specific year as the "hacking up of the  
> Nehehyu, bringing 7,000 prisoners and 200,000 cattle." This  
> inscription indicates that his campaign went far into Nubia,

perhaps

> as far as Dongola Reach at the 3rd Cataract, though conventionally  
> it is thought this campaign may have applied only to the areas

near

> Wadi Korosko and Wadi Allaqi in Lower Nubia only. In either case,  
> the A-Group population was decimated in a sudden end during the

Old

> Kingdom. (Morkot 2000: 45-47)

>

> Morkot continues:

>

> "The pharaohs of the Old Kingdom exploited Nubia's available  
> resources, and seem to have done it directly through the use of  
> Egyptian rather than local labour. The Egyptians did not confine  
> themselves to the valley, and graffiti have been found in the Wadi  
> el-Allaqi, although it is uncertain whether the gold mines were  
> being exploited. The diorite quarries 80 km west of Toshka were a  
> major focus of attention during the 4th and 5th Dynasties, and the  
> inscriptions there name Re-Djedef, Sahure and Djedkare-Isesi. The  
> most renowned monuments quarried here are the statues of Khafre  
> (Khephren) found at the valley temple of the king's Pyramid at

Giza.

> The distance of the Toshka quarries from the river shows quite  
> clearly that the Egyptians were actively prospecting for desirable  
> minerals and stones." (Morkot 2000: 46)

>

> Control of Lower Nubia was strong throughout the 3rd - first half

of

> the 6th Dynasties, which saw the rise of the C-Group population.  
> However, by the end of the 6th Dynasty, the Egyptian dynasty

itself

> was experiencing weakness (some claim for political (perhaps due

to

> the long reign of Pepi II) and climatical reasons, such as famine,  
> attested to in inscriptions from this period), and so the control  
> strong hold over Lower Nubia was loosened. Again barter trade  
> relations recommenced, which lasted throughout the end of the 6th  
> Dynasty, through the First Intermediate period into the early

Middle

> Kingdom, a period of perhaps 500 years at most (Morkot 2000: 49-

53).

>

> However, the tone of Egyptian hegemony over Nubian lands was reset  
> during the reign of Amenemhat I, first king of the 12th Dynasty,

an

> attitude which remained throughout the New Kingdom, and beyond.

It

> was during the 12th Dynasty that the term "Kush" /kAS/ was first  
> used as a designation for all of Nubia, usually preceded by the  
> adjective /Xsy/, 'vile' (Kendall 2000: 251; Lorton 1973).

>

> > I am convinced though that your intervention is really not about  
> Nubian/Egyptian history.<

> > It is about the old South.<

>

> Perhaps it is more about you denying the factual textual and  
> archaeological evidence of Egyptian history, as exhibited by these  
> Nubian experts?

>

> References:

>

> Belova, G. 1998. The Egyptians' Idea of Hostile Encirclement. In

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> Lichtheim, M. 1980. *Ancient Egyptian Literature: The Late*

Period\_

> Vol. III. Berkeley: University of California. (See pp. 138-151 on

> the Sente II story cycle, 'Setne Khamwas and Si-Osire,' which

> discusses post-25th Dynasty attitudes towards the Nubians in this

> story).

>

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> Philadelphia: University Museum/University of Pennsylvania.

>

> Welsby, D. 1996. *The Kingdom of Kush: The Napatan and Meroitic*

> Empires\_. London: British Museum Press.

>

> Done.

>

> Paul Kekai Manansala wrote:

>

> >Ta-Seti is the proper and most ancient name of Nubia. It IS Nubia,

> and the name includes both Lower and Upper Nubia as known today.

>

> Nubia is not a national designation as much as a geographical one -

-

> the "Land of the Bow." "<

>

> /tA-sty/ is the name of the first Upper Egyptian nome of Egypt.

> Morkot (2000: 53) (as well as Baines and Malek 1980: 14-15; 20;

> O'Connor 1993: 8; 23-25) notes that this reference to Egypt

preceded

> the term referring to Nubia and that it referred to land between

> Aswan and Edfu ONLY (Morkot 2000: 2).

>

> >People south of Egypt were commonly named withouth the foreigner

> determinative.<

>

> Nubians are ALWAYS referred to by the T14 determinative, whether

> they are called /nHsy/ or /styw/ (Hannig 2000: 915b-916a).

> Similarly, those who inhabited 'Kush', which was the name of all

of

> Nubia after the 12th Dynasty were ALWAYS referred to by the T14

> determinative (Hannig 2000: 767a).

> -----

> RE: the term /tA-nTr/

>

> >That simply is not the case. The term applies commonly and

> originally to the south and not to "protectorates," which is

appears

> to be an adopted usage.<

>

> I suggest you get a copy of the *Wörterbuch der Aegyptischen*

> *Sprache*\_, then, Paul, for this is the *master compendium* of

> Egyptian language and it says just as I wrote before (and gave you

> citations to, BTW): /tA-ntr/ refers to lands such as Lebanon,

Syria,

> Nubia, etc. from the Middle Kingdom onward, as 'protectorates' of

> Egypt - lands taken usually during military campaigns.

> -----  
> RE: the term /tA-n-Axtyw/ "Land of the Horizon-dwellers"  
>  
> >Ta-aakhu is a land to the SOUTH along the Nile and has nothing to

do

> with "horizon dwellers" which is a concocted meaning meant to

divert

> from the real one of "Land of the Ancestral Spirits," since this  
> would have conflicted with the "Semitic" origin theory of

Gardiner.<

>  
> Since the citations I gave to you had \_nothing\_ to do with  
> Gardiner's interpretation (that is, the Kuentz article on Akhet  
> meaning (1920), and Lichtheim's careful review of the /tA-n-Axtyw/  
> land being designated \_differently\_ that specific areas of Lower

and

> Upper Nubia (1975: 26, and 27, N. 5), I suggest that you are using

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> straw man argument.  
>  
> References:  
>  
> Baines, J. and J. M~~e~~lek 1980. \_Atlas of Ancient Egypt\_. Cairo: Les  
> Livres de France.  
>  
> Erman, A. and H. Grapow 1926. \_W~~o~~rterbuch der Aegyptischen  
> Sprache\_. (7 Vols). Leipzig: J. C. Hinrich.  
>  
> Hammig, R. 2000. \_Die Sprache der Pharaonen: Gro~~s~~es Handw~~o~~rterbuch  
> Deutsch-~~e~~gyptisch (2800 - 950 v. Chr.)\_. Lexica 3.

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> der Antiken Welt 86. Mainz: von Zabern.  
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> Katherine Griffis-Greenberg, MA (Lon)  
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> Oriental Institute  
> Oriental Studies Doctoral Program [Egyptology]  
> Oxford University  
> Oxford, United Kingdom  
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> <http://www.griffis-consulting.com>  
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*This is off-topic, but maybe of interest considering some of the discussions we've had here recently.*

*The neighborhood where the massacre took place is mostly black.*

*Regards,  
Paul Kekai Manansala*

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[http://news.yahoo.com/news?tmpl=story&u=/ap/20050408/ap\\_on\\_re\\_la\\_am\\_ca/brazil\\_rio\\_massacre\\_1](http://news.yahoo.com/news?tmpl=story&u=/ap/20050408/ap_on_re_la_am_ca/brazil_rio_massacre_1)

*Massacre in Rio Getting Little Attention*

*Fri Apr 8, 3:54 AMET*

*By MICHAEL ASTOR, Associated Press Writer*

*NOVA IGUACU, Brazil - Violence is a part of life in this slum on the outskirts of Rio de Janeiro. Shootings are common and death squads of former and off-duty police officers, funded by local businessmen, are known to knock off undesirables.*

*But even by the brutal standards of Nova Iguaçu, last week's massacre of 30 people apparently by a band of rogue policemen was shocking, starting with the severed head thrown over the gate of a police station.*

*"It's beyond shocking really," said Tim Cahill, a researcher from the London office of the human rights group Amnesty International who arrived to investigate the slayings. "It just shows how cheap human life has become."*

*And yet the March 31 bloodbath failed to create much of a stir in Rio, partly because it was eclipsed by the pope's death? Brazil is predominantly Roman Catholic? and partly because people are accustomed to bad news coming out of trash-strewn slums like Nova Iguaçu, which is in the poor, gritty Baixada Fluminense section of the city, a full 20 miles away from Rio's picturesque beaches.*

*"Without a doubt, the news of the death of the pope took on such vast proportions that this horrible fact was somewhat forgotten," said Rev. Luciano Bergamin, bishop of Nova Iguaçu. "We have to forget the death of the pope a little and make sure these facts don't repeat themselves."*

*So-called police death squads have been operating with impunity in Baixada for 25 years, locals and human rights groups say.*

*"Everybody knows death squads operate here, most people even know the names of the people associated with them," Lindbergh Farias, mayor of Nova Iguaçu, said in a radio interview following the killings.*

*So far, 12 current or former police officers have been arrested and eight of them have been charged with murder. Four allegedly did the shooting; the others provided backup.*

*According to State Security Secretary Marcelo Itagiba, they were upset over the arrest of eight fellow officers caught on video dumping the bodies of two men, both suspected criminals, outside a police station and throwing the head of one decapitated victim over the gate.*

*The first shots were fired at a sidewalk bar, killing nine people, including several shirtless teens left lying in a pool of blood around a video game machine. Most of the victims were shot in the head and chest at relatively close range, medical examiners said.*

*The killers next chased two men who ran across the street down a dead end alley and finished them off there.*

*Then they picked off two men riding bicycles on their way to the neighboring town of Queimados, where they killed 12 more people in two different spots, apparently at random.*

*"The first incident didn't really surprise me. That's the kind of thing death squads do," said Inacio Cano, who teaches at the Laboratory for Violence Analysis at Rio de Janeiro's Federal University. "But for them to imagine they could kill 30 people and get away with it. They must have killed so many people over the years that they lost track of scale."*

*Just miles away, in Rio's wealthier suburbs, residents seemed largely unconcerned about the tragedy, reflecting the deep divide between the rich and poor.*

*Few affluent residents ever set foot in the mostly black community of Baixada, where the murder rate is about 50 percent higher than the state average. Residents endure three-hour bus and train rides to work at low-paying jobs on Rio's upscale south side.*

Two police massacres in 1993 ? the Candelaria massacre, in which police killed eight people when they opened fire on at least 40 street children sleeping in front of a cathedral, and the Vigario Geral massacre that left 21 people dead ? generated far more attention because they occurred in downtown Rio.

Rio Mayor Cesar Maia said he didn't believe the brutality would harm the city's image or have any impact on its hosting of the 2007 Pan American Games because they were unprecedented and "because there is no reasonable expectation they will be repeated."

"The barbarous crimes cause indignation and revulsion but they don't create a sense of everyday risk," Maia told the Associated Press.

Among the victims was 19-year-old Jonas Lima da Silva, who had popped out to get some cigarettes and never came home. Standing over his grave, Silva's grief-stricken mother seemed to say that poverty was to blame.

"If this was a middle-class kid, I wouldn't be here," wailed his mother, Rosa Maria da Silva. "If this were the governor's son, they would have already caught the killers."

| 16600|2005-04-08 11:39:47|no name is worthy|Re: Soldiers and Slavery in ancient Egypt|

I dont really see where this thread is going. When the topic of ethnicity is concerned, anyone with 2 eyes knows that Africa has more racial/ethnic stocks than anywhere in the world. And that the vary from region to region, and city to city. With industrialism, there is need for a great mix for work sake and regulation. But anciently, there would be no reason for such mixes, so the groups would generally occupy there own region, as with many places still there that have not changed that much. They were all "black" so to speak, but different ethnicities which is undeniable. Some where generally lighter or darker in shade and had different facial and physical appearances. If you want to study Egypt, study Egypt. Its seems to me more of a whose related to who as far a genealogy for claim sake is going on more than a discussion the antiqities of north African cultures imo. North Africans do use color in alot of cases for ethnic distinction, still today, look it up!

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| 16601|2005-04-08 13:03:17|no name is worthy|Re: Man, know thyself. Anuk Ausar|

Disagree, to reminiscent of the NOI blackman is god theme. For the basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God, and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far to low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

◆

**Amen Ra Neter** wrote:

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that ◆you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that ◆your consciousness and the consciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you ◆share in the attributes of the supreme being. ◆Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition ◆as well as the many offshoots of the African sprituality ◆around the world.

◆

The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the ◆true self. Anuk Ausar ◆is a better way of saying it as it expresses your ◆true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are ◆Ausar.

◆

Respect

Amen Ra Neter

**Innnnnre** wrote:

Htp Ta Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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| 16602|2005-04-08 13:12:19|no name is worthy|Re: The tomb of the two brothers, Khnum-Nakht and Nekht-Ankh|

Those look more like coffins/tombs from the Greek period. I dont know, they look to me like from those same bins of coffins that was found out there in that desert with all those Greek tombs. Not saying it came from there, but the style is very remeniscent

Asar Imhotep wrote:

<http://www.ancient-egypt.co.uk/manchester/pages/Body%20coffin%20of%20Khnum%20Nakht.htm> (to see the pictures, you must visit link)

The tomb of the two brothers, Khnum-Nakht and Nekht-Ankh, was discovered by a workman called Erfai, working under the supervision of British Egyptologist Ernest Mackay in the course of official excavations directed by Sir William Flinders Petrie (1852-1942), within the British School of Archaeology. ♦ The contents of the burial site were passed to the Manchester Museum where they were studied by Margaret Murray (1910) and more recently by Prof. Rosalie David (1979).

The two brothers came from Der Rifeh in Middle Egypt and originate from the 12th Dynasty (c.1985-1773 BC). Their burial was the finest non-royal tomb found in that area.

Left - Body coffin of Khnum-Nakht. Wooden coffin held the body of the Negroid brother. The eyes of limestone and obsidian are inserted in a bronze rim.

Right - body coffin of Nekht-Ankh. Coffin has a face which is painted black, although it held the remains of the non-Negroid brother.

Unwrapping the 'Two Brothers'

Who is Khnum

The Manchester Museum

More images of the brothers

Unwrapping the 'Two Brothers'

Both Professor Flinders Petrie and Dr. Margaret Murray, the first Egyptologist at the Manchester Museum, were convinced that only by continued study of the objects, which included the mummies themselves, would the efforts of archaeologists be enhanced. So in 1908, in a large lecture theatre in Manchester University before a capacity audience, Dr. Margaret Murray unwrapped the mummies of the 'Two Brothers'. This was an important development in scientific investigation, for it involved a multi-disciplinary team. These specialists - in the fields of anatomy, chemistry and textiles - subsequently carried out a full-scale investigation of the mummies.

There is comparatively little evidence of mummification from the Middle Kingdom (c.1900 BC) and the bodies that have been examined show that there was generally less painstaking preparation than in the Old Kingdom. The internal organs were removed, but less attention was given to the preservation of the body. ♦ Usually a thin coat of resin was applied to the skin surface, and this left the drying out of the body incomplete, so that decomposition soon set in. Although great care was often lavished on the outward appearance of the mummies, inside there is usually only a jumble of bones with little or no evidence of soft tissue.

The mummies of the 'Two Brothers' are particularly interesting because the difference in their condition is very striking. At the time of unwrapping, the mummy of Khnum-Nakht was absolutely dry, whereas the remains of Nekht-Ankh were quite moist and most of the bandages were wet.

Khnum-Nakht

The mummy of Khnum-Nakht is a good example of the poor standard of preservation achieved in the Middle Kingdom. There was very little remaining skin tissue and most of the remnants resolved into a fine powder at the unwrapping. Also, no special care had been taken to preserve his nails.

At the original investigation Khnum-Nakht was alleged to have a deformity of the left foot, with skin and tissue thickening indicating a clubfoot (talipes varus). Later radiological studies have not revealed any evidence of arthritis or secondary bone change in the foot which might have been anticipated in a long-standing congenital deformity. The present study supports the theory that the findings are due to excessively tight bandaging after death rather than to a clubfoot.

Khnum-Nakht's spine shows evidence of long-standing arthritis with abnormal curvature (scoliosis) in the thoracic region. Inspection of the teeth has revealed an extremely rare developmental abnormality - double gemination (fusion of the teeth); the two central teeth are abnormally large and the left one has two roots.

Nekht-Ankh

The mummy of Nekht-Ankh was better preserved, although the body had fallen to pieces before unwrapping, the bones were intact and in position. Even some hair remained, and the embalmers had wrapped the nails of the fingers and toes with thread to prevent their loss during the process of mummification. The appearance presented by this skeleton is suggestive of its being a eunuch, aged about sixty at time of death. Only Nekht-Ankh had a set of canopic jars and only two jars in the set had contents. These were identified as the liver with the gall bladder attached, and lung tissue to which adhered part of the wall of the heart. Examination revealed that Nekht-Ankh had suffered from pleurisy, and also from sand pneumoconiosis which may have been responsible for his death.

The report into the anatomical finding begins with the observation that there was a "remarkable racial difference in the features presented by each. These differences are so pronounced that it is almost impossible to convince oneself that they belong to the same race, far less to the same family. The appearance presented by the skeleton of Nekht-Ankh is suggestive of its being a eunuch. On first inspection of the bones at this skeleton the writer was much struck with their slimmess, delicate moulding, and the faintness of the muscular impressions; indeed, their female character proved to be so pronounced that at first it was difficult to be sure that the skeleton was really that of a male. The pelvis was reunited and proved to have all the characteristics of a male".

When the two skulls were re-examined in the 1970s, with the help numerous radiological photographs it was found that there was almost

a total anatomical difference between the features of the two.

The inscriptions on the coffins states that Khnum-Nakht was a 'Great Waab-priest' of the local god Khnum and both his father and grandfather bore the title of local mayor - although neither is named. The inscriptions referring to Nekht-Ankh are rather different. He is referred as the son of an unnamed local major but his paternal grandfather is not mentioned. However, the men were sons of the same woman. Aa-Khnumu, who was an heiress of landed property?

This slight variation in the inscriptions, taken in conjunction with the men's marked anatomical differences, may indicate that their mother had two husbands, and that the father of Khnum-Nakht possessed Nubian ancestry. During much of Egypt's history, there was a certain mingling of the peoples of Nubia with those of Egypt at all levels of society. However, it is accepted nowadays that a child may well inherit a marked similarity to one of his parents while having no resemblance at all to the other. This could well be the case with the two brothers, and one had the usual appearance of an Egyptian while the other had inherited the characteristic Nubian features.

Another possible but less likely explanation of this difference in appearance is that Nekht-Ankh was adopted into the family at a very early age, and having been a member of it for so many years, had become accepted as the son of Aa-Khnumu. ♦ Future DNA studies on samples of tissues or bone taken from these bodies may provide an answer to the question of their relationship. ♦ Professor Rosalie David (OBE, FRSA, Professor of Biomedical Egyptology at the University of Manchester) confirmed in Nov-2004 that work is being pursued on the Two Brothers but no DNA studies have yet been undertaken.

#### Facial Reconstruction

The reconstruction of the heads of Nekht-Ankh and Khnum-Nakht was undertaken to enable the skeletal remains to be related more easily to the brothers as they may have appeared during their lives.

The skull is the matrix upon which the head and face were built. If the shape of the soft tissue can be rebuilt on a skull, the result will be a reconstruction which the proportion and position of the main features will be accurate. By utilising measurements of soft tissue thickness, as established by Kollman and Buchly in 1898, the features of these two mummies were built up in clay on casts of the skull.

Nevertheless the details of certain areas - nose, mouth and ears - are open to speculation. Both Nekht-Ankh and Khnum-Nakht showed a marked similarity to the two small wooden statuettes, which were found in the tomb.

The objective was to produce pictures using the clay busts as models. A sketch of Khnum-Nakht (left) was made - he would seem to have been a man with strong features all somewhat Negroid in appearance. The other shows Nekht-Ankh (right) as an older man of about 60 years (it is known that he had short grey hair). His features are weaker than his brother with less well-defined features.

Sources Plaque in the Manchester Museum  
Raman spectroscopy of skin samples from the 'Tomb of the Two Brothers', Journal of Raman Spectroscopy  
The Experience of Ancient Egypt, Rosalie David  
The Mummies Tale, Dr A R David and Dr E Tapp ♦

Asar Imhotep  
<http://www.mochasuite.com>

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| 16603|2005-04-08 17:01:43|Raymond|Re: OT: Massacre in Rio Getting Little Attention|  
Hi Paul,

Thanks for posting this. I remember having read of the massacre of street children in 1993. No one raised the issue of race then, even though the photos clearly showed them as black and pardo children from the slums. Same thing here.

In Brazil it is always said to be a question of money. They need to equip every slum child with a camcorder -- and insist they attend school, under armed guard if necessary.

Regards,  
Raymond

| 16604|2005-04-08 18:53:59|Amen Ra Neter|Re: Man, know thyself. Amuk Ausar|

Mankind is the only living being on earth that is able to breathe both automatically and also able to control its own breath. ♦ As you know breath is the key to life and to consciousness. It is because we can control our breathing that ♦ we are able to rise above the animal ♦ kingdom and exercise free will. ♦ Free will is the essential attribute of the Supreme being that has been shared with us by the creator due to the way ♦ we have been created. The reason we ♦ were/are created in this way by the ♦ Supreme Being is so that the Supreme Being can ♦ have a physical vehicle in which to live within and experience its own creation. We are the representation of the Supreme Being in this world. ♦ The supreme being is equally capable of creating other life forms that share in our ability to control our breath and ♦ thus transcend our animal instinctive nature. ♦ However, on this planet we are the only one.

♦  
Peace  
Amen Ra Neter



no name is worthy wrote:

Disagree, to reminiscent of the NOI blackman is god theme. For the basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God ♦and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far to low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

♦

**Amen Ra Neter** wrote:

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that ♦you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that ♦your consciousness and the consciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you ♦share in the attributes of the supreme being. ♦Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition ♦as well as the many offshoots of the African spirituality ♦around the world.

♦

The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the ♦true self. Anuk Ausar ♦is a better way of saying it as it expresses your ♦true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are ♦Ausar.

♦

Respect

Amen Ra Neter

**Immmnre** wrote:

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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[ 16605]2005-04-08 20:43:41[K. Loganathan]Essence-ing Appar on the Metaphysics of Colors-I|  
**Essence-ing Appar on the Metaphysics of Colors-I**

The Metaphysics of COLORS is different form the physics of colors ♦and which when applied to the skin of human beings become a kind of racialism. This is a degeneration ♦with comes along with the denial of the metaphysical dimensions to human existence that is a dominant features of the Western Culture ♦that is also politically powerful and which also dictates the academic culture of the West. ♦We have to pursue the Metaphysics of Colors to bring about a change in culture so that the physical is seen against the metaphysical just as we have approach the sciences through the arts, the essential contribution to world culture of the NKSD cultures and with which civilizations as we know also began.

Appar uses the word VaNNam ( - VaruNam) in two related senses - one in the standard sense of COLOR and another in the related sense of Essence, Nature and so forth. ♦In essencing out the central insights of Appar on VaNNam we shall also rediscover how VarNa as in VarNasrama Dharma has suffered a degeneration of a different kind

### **The Metatheism ♦and Evolution**

First we have to notice that we do not have monotheism or polytheism but rather METATHEISM where one and the same BEING is taken to present Himself as all the deities - male, female, child, animal , ack , red, golden and so forth. The COLOR assumed in presenting Himself communicates ♦also a kind of MEANING and for the pedagogic purposes of not only illuminating the mind of creatures but also PULL THEM towards the HIGHER so that they EVOLVE, climb up the metaphysical pyramid and assume new forms and with that enjoy NEW understanding. Thus what we have is NOT the behavioral psychologists notion of conditioning either classical or operant which only eliminates or reinforces the existing behaviors but that of PULLING UP the creatures ♦by various means so that there is a kind of LEARNING in which there is also EVOLUTION. The presence of evolutionary dynamics as the most fundamental and essential component of Human Existence also discloses the presence of BEING in various icon forms and in which there are also variation of colors and where each color communicates its own meaning.

### **The Black Color and Its Meanings.**

First we must note ♦that ♦the generic black has its won varieties and all with their own meanings. We have to distinguish between Magical Black, Majestic Black and the ♦Benign Black . ♦Among these Appar sings first the Magical Black of Tirumaal, also called VishNu and who is the same as Sumerian Se-ir-ma-al where ma-al here is Ta. maal : black. This magical black is also that which in magical practices is noted as that which ♦is the root of Maciyam ( vaciyam) becoming spellbound and hence unable to function autonomously. The Maciyam brings about a dulling of the analytical thinking by captivating the mind with aesthetics.

>>>>>

2.

muula vaNNattaraay mutalaakiya  
koola vaNNattar aakik kozunjudar  
niila vaNNattar aaki nedum paLiGku  
aala vaNNattar aavar aiyaararee

Meaning:

BEING discloses himself as not only the Primordial Casual Ground of the world but also the various celestial beings who enact the various plays. He also shows Himself that HE remains as the Deep Structure of all by showing that it is HE who ♦ takes all these forms or shapes (koolam) . Now in order to sustain and preserve all the souls He also appears as the Blue Colored VishNu with a light that informs of the right and just. Further He also appears as the NaraNan ( NaaraayaNan) , the icon of crystal clear waters to show that He is the source of all creative and productive energies. ♦ Thus appears in these colors the BEING who has chosen to pervade this temple of AiyaaRu

>>>>>>>>

BEING assumes the form of ♦ of Tirumaal, the Black One and that of ♦ NaaraNan of the color of blue waters ., This color coming after the destructive color of Fire, is the opposite side of spectrum - the cool and the regenerative. The Black is magical only because it removes the FIRE that promotes not only destruction but also ♦ analytical thinking which is also a kind of destruction. ♦ The Black cools by its aesthetic appeal and seduction of the soul into non-rational way of being-in-the- world where in allowing for the metaphysical seduction of the Black Tirumaal - it SURVIVES being burnt by the Fire of Siva

Next to this we have the IruLin VaNNam where ?iruL? means the NIGHT - the primordial DARKNESS that prevailed disallowing any presence of the world and which always works towards swallowing whatever is present and hence the Killer Energy

>>>>>>>>

4.

**iruLin vaNNamum eezicai vaNNamum  
curuLin vaNNamum coothiyin vaNNamum  
naruLum naamukan maalodu vaNNamum  
aruLum vaNNamum aavar aiyaaRaree !**

Meaning:

BEING who pervades the Temple of AiyaaRu is the Night ♦ colored at the point of the total annihilation of everything into the Empty Nothingness when everything is resolved into the Black Hole and becomes the Forms of the Seven Musical Notes ( when he re-issues) the resolved universe. Now He also becomes the One with the Long Curls that He spreads across the whole universes during His Ananta Tandava ( that installs sexual desires within all) . At the same time becomes the Pure Light to illuminate all creatures (and with that prevent the fall into vulgar sexuality) To help further the creatures in their metaphysical learning He also becomes the Brahma who installs the desires for scriptural learning and production and Tirumaal of Yoga Nidra so that the creatures will also enjoy Deep Dreams and with that access the world beyond the senses.

>>>>>>>>

The BEING of the Color of the Night is the ♦ KoRRavai, the very ♦ ancient ♦ In-anna as KoRRavai , the Kol-Amma who is worshipped to this day as the ferocious Badra Kali and who wears a garland of skulls to communicate that she can kill, bring about death. But the real meaning emerges only when we see that what she kills is the demon Buffalo, the Mahisa-asuran and who is a form of the Killer Energy. Thus KoRRavai does not kill the good but only the Killer Energy itself - the death bringing forces themselves.. Thus the Balck of KoRRavai is ♦ Benighm ♦ Black and which is the most auspicious - that which SAVES the creatures from the untimely death. Now while we do not have a Black Siva ♦ but we have a Black Sivai ( the female form of Siva) and for a good reason. The WOMAN is the Mother and it's the Mother Form of BEING that protects the creatures as if they are Her children. Just as the mother in the natural world ♦ hastens to the aid of its child - so visible also among the animals - BEING-as-the Black \_Mother hastens to the rescue ♦ of the creatures whenever they are threatened.

Now ♦ the Majestic Black is another kind of Black and which was called Mai-tuGka (mi-du-ga ) in Sumerian

See::

Temple Hymn 24:which is on the temple ♦ for ♦ Dumuzi the Divine Child

6(299)

dumu u-sun-zi ama-ugu-na gaba-ku-ga mi-du-ga ( The child, the wild cow, taken care of at the holy breast of her mother)

**Ta. tamu ♦ oo suunji ♦ ammaa ukunna ♦ kapa(m) kooga ♦ mai tuGka ( The child , of great brilliance, given birth to by the Divine Mother Herself, of the divine breast and divine Black color )**

?? ??? ?? ???? ???? ??? ???? ?????

The child as Majestic Black evokes ♦ parental LOVE and COMPASSION, the iconic way of culturing the heart so that it is overcome with feelings of tenderness and care and which we experience in connection with our children both as father and mother.

>>>>>>>>

7.

**virumbum aNNamum veetattin vaNnamum  
karumbin in mozik kaarikai vaNnamum  
virumbuvaar Vinai tiirttidum vaNnam  
arumbin vaaNnamum aam aiyaaRararee**

Meaning:

BEING who pervades the temple as AiyaaRu, ♦ also assumes forms that are attractive so that people love and worship Him ♦ without fear and hatred and within ♦ which He also assumes the forms whereby He discloses deep metaphysical truths through various scriptures. ♦ In order to offset the meaningless-ness and emptiness in existence he also presents Himself as the Black Woman captivating and charming with love talk that is sweet as sugarcane. ♦ Now for those who succumb to these seductive charms he also ♦ provides the means for effacing the karmic deposits lodged in the depths of their soul. In freeing them of these dirt within and purifying the souls He also shows Himself ♦ as the fresh shoots disclosing that He can confer eternal youthful vitality for the deserving

>>>>>>>>

The divine child is Black ♦ and here the Divine Mother ♦ is also Black, the Kaarikai ( Ta. kar, Su. kar : black)

The woman just as the Black Child make people LOVE them, desire them and so forth. Thus the Black of the Child and Woman by making LOVE emerge in the bosom of man drive away Virakti = the meaningless-ness in existence and which drives one towards suicidal tendencies. The Black Child and Black women with their **Majestic Black** activate the FEELINGS of LOVE and with that making ♦ life not only worth living but also something to be cherished.

(to continue)-I



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| 16606|2005-04-09 07:43:59|James St. Clair|Re: Man, know thyself. Anuk Ausar|  
Ta-Seti,

I essentially agree. Man has the potential to live from his Divine self or from his lower animal self, that is also our choice. The human potential has only been reached by a relatively few of us, yet it is still attainable but only with the power of belief. However, we are still part of GOD's creation and must respect all of the Creation and not egotistically raise ourselves above it in our own minds. It is this kind of thinking that has the White man fantasizing about his superiority over the rest of us. GOD is one, we are one with GOD. Anuk Ausar.

Hetepu,  
James E. St. Clair

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| 16607|2005-04-09 08:15:38|Amen Ra Neter|Re: Man, know thyself. Anuk Ausar|

Yes. Whites have so hijacked religion that what was once a holistic concept of our divinity has been turned into an excuse for elitism and white superiority over the centuries. Even when we debate with each other we have to clear away European misconceptions of African spirituality before we can clearly see the wisdom in our ancestral traditions.

This also applies in the area of religious practice as well as dogma. For example in a traditions such as Christianity which has is not founded on Maat, the so called power of belief is the core mental process used avoid scientific and logical criticism. Whereas in the African tradition many more powers (based on the understanding of energy and how energy is transformed from one form to another) are used in the quest to achieve ones divinity. The power of belief is one among many transformative powers used. In the western tradition ( dominated as it is by the mental products of the lower left brain) the power of belief (regardless of the truthfulness of the thing believed in) is the dominant method employed to steer the faithful. Kamit spirituality is not dependent on belief or faith, because it is a knowledge system founded on Maat. Maat is the ancient foundation of the todays scientific method. The scientific method however still needs to progress a good deal before it meets the rigorous standards of Maat. The power of belief has it's place which is African traditions open by evoking Eshu or Sebek etc, but it is just one power among many. Hence the use of the phrase "The Seven African Powers" among followers of Santeria and so on.

Respect Peace  
Amen Ra Neter

"James St. Clair" wrote:

Ta-Seti,

I essentially agree. Man has the potential to live from his Divine self or from his lower animal self, that is also our choice. The human potential has only been reached by a relatively few of us, yet it is still attainable but only with the power of belief. However, we are still part of GOD's creation and must respect all of the Creation and not egotistically raise ourselves above it in our own minds. It is this kind of thinking that has the White man fantasizing about his superiority over the rest of us. GOD is one, we are one with GOD.

Anuk Ausar.  
Hetepu,  
James E. St. Clair

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| 16608|2005-04-09 08:28:51|James St. Clair|Khemetic Priesthoods|

Attachments :

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Ta- Seti,  
Some time ago there was a post asking about the priesthoods of Za or Sa. While I have found no such names in my search I have found some interesting info on the Waab pirstes. Items attached FYI.  
Peace, James E.St. Clair

[http://www.guardians.net/hawass/articles/a\\_celebration\\_of\\_100\\_Years\\_of\\_the\\_Egyptian\\_Museum.htm](http://www.guardians.net/hawass/articles/a_celebration_of_100_Years_of_the_Egyptian_Museum.htm)

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| 16609|2005-04-09 13:49:57|p.manansala@sbcglobal.net|Building the history of King Teti|  
<http://www.pr.mq.edu.au/macnews/showitem.asp?ItemID=364>

Building the history of King Teti

When Macquarie University Egyptologist Professor Naguib Kanawati went to Saqqara, Egypt, for his annual dig this year, he was not looking for mummies at all. He just wanted to find the fence outline of the Teti cemetery he has been excavating for the past 10 years. But three weeks into the dig, his team of seven archaeologists uncovered the first of three very well preserved and beautifully decorated mummies.

Professor Naguib Kanawati with one of the three mummies his team discovered in the King Teti cemetery.

Like many Egyptian cemeteries, King Teti's was eventually neglected and then reused in later periods, so the team's job involves painstakingly excavating in stratigraphical order, recording everything they find until they get down to the level of King Teti himself.

"Some sections of the cemetery were excavated in the past 100 years, but little has been published. Our project is to record and publish everything so that the Teti cemetery will be an example of a completely published cemetery - an unusual thing in Egyptology," Kanawati explains.

"The reign of King Teti of the Sixth Dynasty is very important for many reasons. It was a time of immense political and religious change, and there is also the likely assassination of the King - quite possibly because of these changes," he says.

In the past three years, Kanawati's concession has been increased to include the tomb belonging to King Teti's vizier (Prime Minister) Mereruka, who was also the husband of Teti's eldest daughter.

"Mereruka was the most powerful man in the kingdom at that time because if there was no male heir to the King, he would succeed to the throne. Mereruka's power and wealth are very clear," he says. "His tomb is the largest single tomb in Egypt in all time. It has 32 rooms, probably replicating his palace in life, and 16 of these rooms are fully decorated from floor to ceiling, and very well

preserved.

"However, we believe that you cannot build history on only prime ministers. You need to get a cross-section of the society, and this is why I decided to excavate the entire cemetery while recording Mereruka's tomb," Kanawati says.

During previous years' digs, Kanawati had traced the outline of a fence around three sides of the Teti cemetery. So this year he instructed his team, the supervisors and workmen that he did not want new discoveries - he just wanted them to concentrate on finding the outline of the remaining side of the fence while he focused on recording the intricate hieroglyphs of Mereruka's tomb.

In the north-west corner of the cemetery, the excavation team began removing the 15 metres of sand covering the missing fenceline. However, three weeks into the dig, the first coffin appeared - a beautiful cedar wood coffin, indicating a special class of person as wood was not available to everyone.

"When we opened the coffin we found that the mummy inside was very well preserved, with beautiful bead netting depicting the deceased's face and collar, and figures of certain deities of the afterlife connected with their funerary beliefs. There was also a standing figurine of the local god Ptah-sokar of Memphis and two wooden boxes containing a substance in small cloth bags," Kanawati says.

He points out that while this substance needs chemical analysis, it looks like natron, a salt used in the dehydration of the body for mummification. As dehydration also takes some of the liquid and fats of the body, this was put into bags as part of the body itself.

"Nothing is thrown from the body in mummification because it would then be incomplete in the afterlife. It is possible that this liquid contains some organic material, possibly even dissolved internal organs but this is all guesswork until the substance is analysed," he explains.

The beautiful statue of Meri, teacher of King Pepy I, and his wife Bebtj is dusted off shortly after its discovery.

Three days later the excavators found another coffin close by, and two days after that they found a third. All were extremely well preserved and were discovered within a two metre area, suggesting they may belong to the same family.

"The first priority when we found the mummies was not to disturb the intricate bead netting. Egyptian mummies always have beads on them, and we often find beads in the sand when excavating - in fact we usually end each season with a basket full of beads, so they are not a rare or unusual discovery," says Kanawati. "However, in this case while the threads were decayed, the bead netting and the figures portrayed on them were still in situ, and for the first time we were able to look at what the ancient Egyptian of this time did when he buried the mummy and what it looked like when he buried it."

In order to preserve the beautiful mosaic of beads, the team spent a week meticulously and patiently removing sand with a small puffer and, in some particularly delicate parts, tweezers to remove the sand grain by grain. They were then able to spray the beads with glue, sticking them onto the bandages and securing the mosaic so that the coffin could be moved.

After all the excitement of the mummy discoveries, the team returned to their initial task of finding the outline of the cemetery fence.

"But when we finally got down to the level of the fence we discovered there was no fence on this side after all. The cemetery has three sides, but the fourth side was left open or was later damaged, and tombs continued to be built outside," Kanawati says.

However, while they found no fence, their digging unearthed another major discovery.

"Once we got down to the level of King Teti's tomb we found another new tomb which proved to be that of Meri, who was the teacher of Teti's son King Pepy I. In this tomb we found the most beautiful statue of Meri and his wife Bebtj - so exquisite that the Director-General of Imhotep Museum, a new museum at Saqqara that will open in the next couple of months, visited the site the same day to bid for the statue," Kanawati says.

"The discovery of Meri's tomb is very significant and should not pale in comparison to the discovery of the three mummies because only two other examples of teachers of the king buried in close proximity to the king himself have ever been found. It shows that these tutors were much loved by their kings as they allowed them to be buried close by," he adds.

For the next year, the mummies will lie in a climate controlled and securely guarded spot at special stores belonging to the Egyptian Department of Antiquities waiting for Kanawati's return. Discoveries from each concession remain accessible only to the concession-holder until all study is complete, and then they are handed over to the Egyptian authorities for museum display.

Email the researcher: [naguib.kanawati@mq.edu.au](mailto:naguib.kanawati@mq.edu.au)

Email the Media Manager: [kathy.vozella@mq.edu.au](mailto:kathy.vozella@mq.edu.au)

Story by Kathy Vozella

Photos by Effy Alexakis

Regards,  
Paul Kekai Manansala

□

| 16610|2005-04-09 15:55:16|James St. Clair|Re: Building the history of King Teti|

Paul,

Great information...reminds me of how little I actually know..this group sure helps. Peace< James E.St.Clair

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| 16611|2005-04-10 10:07:23|Paul Kekai Manansala|Nile Conference looks at history of River|

<http://www.sis.gov.eg/online/html12/o070425z10.htm>

April 7, 2005

Dr. Nur Eddin :Nile Conference looks at history of River

Under the title of 'The Nile and Water Resources in Egypt through the Ages, the fifth Fayyoun conference took place this week at Cairo University's Faculty of Archaeology, Fayyoun Branch.

At a key address, Dr Abdul Halim Nur Eddin, Chair of the conference and Dean of the Faculty, said that water has always played a major role in the life of nations.

Without the Nile, Egypt would not have ever had an ancient civilization. Research papers read at the conference looked at water resources from many perspectives; archaeological, geological, geographical, engineering, tourist and environmental

Dr Nur Eddin said that the Nile was not only instrumental in agriculture but played a social, religious and political role. He said that the River harbors were a link between cities, serving various aspects of economic, industrial and religious life.

The conference recommended creating an archaeological data-base



of Nile harbors.

One of the research papers focused on the flood level each year by measuring water height against marks on a stone.

The conference papers also dealt with conflict over the Nile in the 14th and 15th century, when the crusaders attempted to divert the course of the Nile in Ethiopia to starve the Egyptians. All attempts failed.

The research highlighted the festivities, related to the Nile flood, which were all inscribed on a stele at Selsela Mountain in Aswan, dating back to the reign of Ramses II.

A further topic discussed at the conference was ways of protecting the Nile against pollution and encroachments.  
| 16612|2005-04-10 14:31:07|David Idor| [Ta\_Seti] Premièrre Conférence sur l'Afrocentricité sur le Contî  
[http://africamaat.com/article.php?id\\_article=262](http://africamaat.com/article.php?id_article=262)

Première Conférence sur l'Afrocentricité se tenir sur le Continent Africain

29 - 30 Juillet 2005 à Cotonou, République du Bénin

Appel pour Papiers

Un grand nombre d'Intellectuels Afrocentriques du Continent et de la Diaspora vont se rassembler à l'Université de Cotonou, au Bénin, en Juillet 2005 pour discuter de l'importance critique de l'Afrocentricité pour le projet de la Renaissance Africaine en cours et la Vraie Décolonisation de l'Afrique. Les thèmes à explorer comprennent (mais ne sont pas limités) aux questions de la Dette et des Réparations, les Séquelles et Effets de l'Esclavage, les Relations entre le Continent et sa Diaspora, le Contrôle de la Pensée, la Prise de Pouvoir Economique, l'Épistémologie Africaine, l'Éducation

, la Religion et la Spiritualité, l'Esthétique, l'Éthique, la Communication, etc.

Soumission des Résumés Envoyez vos résumés avec nom, affiliation institutionnelle, grade académique, titre du papier, objectif principal du papier de 150 mots ou moins ou sur disquette à l'un/e des organisateur/trice suivant/e :

Dr. Adisa Alkebulan Department of Africana Studies  
San Diego State University 5500 Campanile Drive San Diego, CA 92182-8132 [Doctoradisa@aol.com](mailto:Doctoradisa@aol.com)

Dr. Ama Mazama Department of African American Studies  
817 Gladfelter Hall Temple University Philadelphia, Pa 19122 [ama\\_mazama@hotmail.com](mailto:ama_mazama@hotmail.com)

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\* Des excursions des sites historiques et culturels sont prévus après la conférence.

\*\* Des Actes choisis de la conférence seront écrits et publiés.

\*\*\* Cette conférence est organisée grâce au soutien technique de la Famille Jah (Ambassade de la Diaspora) de Ouidah, au Bénin.

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| 16613|2005-04-10 21:01:12|Amadou Cisse|Re: Soldiers and Slavery in ancient Egypt|

"neseret" <egylist@g...> wrote:

> Chattel slavery, in which the person's whole existence (including  
> freedom for him and his descendants) was up to the master was not a  
> feature of Egyptian slavery until the Ptolemaic period and later,  
> the Roman Period.

◆

Good and interesting points in post. More to above point, before the Greeks and Romans, chattel slavery has had a Phoenician legacy and thusly Carthaginian as well. This is linked to more advanced development of trade

and commerce in Phoenicia, including Canaan, Israel... Homeric epics portray Phoenicians as especially active in trade in general and slaving in particular. Maybe like references also in the Bible?

◆

- > That said, slavery in Egypt could last for many years, was legally
- > enforced, and yet, such slaves had legal rights against their
- > masters for abuse.◆
- > This is a far cry from the Late Period Greek myths of ancient
- > pyramid building◆ requiring over 30 years' labour by 100,000 men, or
- > royal women having to prostitute themselves for years on end to keep
- > funds available for pyramid construction.◆ We now know that pyramid
- > workers \_were\_ paid by the State, albeit in food and beer, which
- > sustained not only their immediate needs but that of their families.

◆

This is right and to the point. This slavery is more servitude than chattel. At any rate, the nature of slavery is not cultural or ◆civilizational◆ but economic; that is, those involved do so not because they are mean and inhuman but because their economic development soared along commercial lines. Describing slavery as a moral problem or a struggle against evil is an illusion and a dangerous one.

◆

- > By the Middle and New Kingdoms, permanent cities for royal artisans
- > and tomb-builders were established beside such pyramids and tombs,

◆

Yes. Indeed this bears its marks on artisans and castes that continued in Africa today. Yes also on same line of reasoning used when "biblical12" wrote:

◆

- > In my studies on a great Ashkenazic Jewish linguist, I was taught
- > that there were two slaveries and hence to words for slavery in
- > Hebrew. What the Jews in Egypt and the African Americans went through
- > was "Galus, ◆ Golus" a type of dispersion where you forget who you are
- > and are not paid for your labor. When Jacob labored for his uncle
- > Laban, he was an "oved" - paid slave. These are two different things.
- > I would use the word servant for oved - paid slave which I think the
- > Nubian captives were to the Egyptians.

◆

Yes. And more to point is not just the dispersal aspect but the enforcement technology, thus chattel slavery in antiquity and modernity required the sea. During both slave society and early capitalism, sea routes are monopolized by upper classes to enslave lower ones.

◆

- > What happened in the America's is that the captives were sold into
- >

style='mso-ansi-font-size:10.0pt;mso-bidi-font-size:10.0pt;font-family:Arial'>Galus -Exile. The old rules of West Africa's Sahel no longer applied.

>

style='mso-ansi-font-size:10.0pt;mso-bidi-font-size:10.0pt;font-family:Arial'>and we are now in exile lost to our historical roots.

- > These groups were sort of ethnocentric. The most ethnically pure of
- >

style='mso-ansi-font-size:10.0pt;mso-bidi-font-size:10.0pt;font-family:Arial'>the Serer, Peul(Fula), Bambara, Soninke, Wolof, etc became nobles or

>

style='mso-ansi-font-size:10.0pt;mso-bidi-font-size:10.0pt;font-family:Arial'>free peoples on to of their social orders. But, all these peoples

> are West Africans.

>

style='mso-ansi-font-size:10.0pt;mso-bidi-font-size:10.0pt;font-family:Arial'>Amadou would confirm this.

◆

Yes, Gallus, cut off by the sea. I suggest therefore distinguishing between forms of slavery, between servitude, including Africans, with the transatlantic slave trade and wage labor during industrialization, born out of accumulation of wealth for its own sake, with everything else a means for that purpose. The bondage in Africa was relative, and customs gives servants new liberties, and they tend to form occupational castes preserved by endogamy.

◆

Regards,  
Amadou Cisse

◆

◆

— In Ta\_Seti@yahoogroups.com, "neseret" <egylist@g...> wrote:

>

> — In Ta\_Seti@yahoogroups.com, cristofori whitakara

> <boogie\_down\_black@y...> wrote:

>

> > is this egyptian slavery being discussed chattel slavery? and was

> the slave existence for eternity?

>

> Chattel slavery, in which the person's whole existence (including  
> freedom for him and his descendants) was up to the master was not a  
> feature of Egyptian slavery until the Ptolemaic period and later,  
> the Roman Period.

>

> That said, slavery in Egypt could last for many years, was legally  
> enforced, and yet, such slaves had legal rights against their  
> masters for abuse. ♦ Some were destined to work only for a matter of  
> some years, such as Egyptians who sold themselves into slavery to  
> cover debts or foreign slaves who were eventually given freedom for  
> faithful service. Some freed slaves remained in Egypt, others  
> returned to their home countries (on this, see Loprieno 1997).

>

> There was also the matter of corvée labour, in which any person -  
> free or slave - could be compelled by the State [i.e., Pharaoh] to  
> work on any variety of building projects. ♦ Most of the time, such  
> work was conducted while the Nile was at full flood and the land  
> inundated, which lasted at least 4 months or the year, sometimes  
> longer.

>

> Mark Lehner (1997), however, has dispelled the myths that Pharaohs  
> worked large numbers of people for years on end on pyramid  
> construction, by analysing the archaeological evidence of the  
> workers' cities besides the pyramids. ♦ There he surmised that a  
> total of 15,000 people working ♦ corvée labour about 10-12 years were  
> likely the maximum number employed on pyramid work, and this may  
> actually be less since it appears the inhabitants of the town moved  
> in and out as specific duties and skills were needed.

>

> This is a far cry from the Late Period Greek myths of ancient  
> pyramid building ♦ requiring over 30 years' labour by 100,000 men, or  
> royal women having to prostitute themselves for years on end to keep  
> funds available for pyramid construction. ♦ We now know that pyramid  
> workers \_were\_ paid by the State, albeit in food and beer, which  
> sustained not only their immediate needs but that of their families.

>

> During the inundation periods, access to the royal granaries,  
> onions, garlic and bread kept the people of Egypt fed and able to  
> barter their labour for food.

>

> By the Middle and New Kingdoms, permanent cities for royal artisans  
> and tomb-builders were established beside such pyramids and tombs,  
> the best known being the cities of Lahun and Kahun during the Middle  
> Kingdom, the workers village outside of Amarna, and the city of Deir  
> el-Medina beside the Valley of the Kings (on this, see Kemp 1985,  
> Bierbrier 1982, and Lesko 1994).

>

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>

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> Loprieno, A. 1997. *Slaves*. In S. Donadoni, Ed., *The Egyptians*: 185-  
 > 219. Chicago: University of Chicago Press.

>

> Katherine Griffis-Greenberg, MA (Lon)

>

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> =====

> > naseret <egylist@g...> wrote:

> > — In Ta\_Seti@yahooogroups.com, "Emeagwali, Gloria \{History\)"

> > <emeagwali@m...> wrote:

> >

> > > Eurocentrics usually wring their hands in glee and excitement,

> > > with saliva dripping from their eurocentric mouths, whenever the

> > > subject of slavery, Nubians and Egypt come up. Images of a 19th

> > > century American plantation down South flood into their

> > > anachronistic heads.<

> >

> > Whatever YOU are on about, I don't know. ♦ I \_was\_ describing the

> > motif of the 'Nine Bows,' which is what started this thread, as it

> > appears on the staves and shoes of Tutankhamun. ♦ I was also

> > discussing that military captives definitely were placed into

> > slavery, and that Nubia, which was part of the 'Nine Bows' motif,

> > obviously would have contributed (along with Asiatics and Syro-

> > Palestinian groups) to that slave population. ♦ I never said

> > anything

> > about 'plantations' or anything of the sort.

> >

> > Perhaps you are not as aware of Egyptian international relations

> > with Nubia throughout pharaonic history? ♦ I provide you a synopsis

> > below, as given by today's modern Nubiologists (Egyptologists who

> > specialise in Nubia and its relations with Egypt).

> >

> > > You are basically implying that there were no intermarriages

> > > between Nubians and Egyptians and that the Egyptians were paranoid

> > > assassins who could not tell the difference between a civilian and

> > a

> > soldier.<

> >

> > Soldiers captured in battle were kept as slaves, and women taken

> > as

> > > part of raids were brought into households, usually first as

> > > slaves

> > > but with legal rights against non-abuse. ♦ Some slave were

> > > eventually

> > > freed by their captors and given legal rights as freed slaves to

> > > many within the indigenous population, own land, etc. ♦ This is in

> > > both the Loprieno and Bresciani articles I cited, if you would

> > > bother to read them.

> >

> > Of course, Nubians could and did intermarry with the Egyptians on

> an

> > individual basis, even to the royal household (although no Nubian

> > female has ever been attested as a "Great Royal Wife," according

> to

> > Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly

> > attested Nubian royal consort, has never been textually evidenced

> as

> > a wife of Mentuhotep II., but attained only the epithetical title

> > of /Xkrt nsw.wat.t/ "sole ornament of the king," which normally

> > refers to concubine status only).

> >

> > However, as a general \_international\_ rule, the Egyptians were

> > somewhat xenophobic and their distrust of foreigners is well

> > attested (Belova 1998). ♦ Egyptian assumptions about Nubians can be

> > found in any number of sources, from the Senwosret III stela

> during

> > the Middle Kingdom, to the Kamaose Stela of the New Kingdom,

> through

> > even the Late Period where the story of a Nubian as a 'worker of

> > magic' indicates Egyptians viewed Nubians with suspicion

> throughout

> > most of pharaonic history (on this last example, see the Setne II

> > Khamewase cycle of stories from the Late Period, written about 600

> > BCE, in the post-Kushitic period of Egypt, during the Saite

> > Dynasty. ♦ See Lichtheim citation, below, for more on this).

> >

> > > I wonder why your discussion ends at the 19th dynasty. Why do

> you

> > conveniently bypass the 25th dynasty- the era of Nubian rule over

> > Egypt? It wouldn't go away. You can't just write that era out of

> > your eurocentric brain.<

> >

> > Ad hominem will not change history, nor did I 'forget' the 25th

> > Dynasty, if you will see my other posts. ♦

> >

> > However, the Kushite Dynasty was ruled from Napata, and NOT from

> > Egypt (that is, Nubian pharaohs were 'absent' foreign rulers, not

> > unlike the Assyrian rulers who succeeded them, who did not rule

> from

> > Egypt itself (see Morkot 2000: 179-208; Welsby 1996: 62-65)). ♦

> > Absent rulers were usually not viewed favourably by the Egyptian

> > populace, and the short reign of the Kushite Dynasty was also

> beset

> > by problems of rival Libyan rulers from the north of Egypt, as

> well

> > as factional native princes of Egypt ruling from both the north

> and

> > south. ♦ In short, the land was not totally unified under the

> Kushite

> > kings, but was a confederation of various Egyptian nomes which

> > pledged allegiance to them and/or other rulers in the area (Morkot

> > 2000: 196-208, on the discussion of rival kings and how the

> Kushite

> > kings either defeated them or confirmed them as rulers of specific

> > areas of Egypt).

> >

> > > Nor can you delete from your historical records the earli

(Message over 64 KB, truncated)

We have seen that Black has been seen as the **Benign Black** , ♦ **Majestic Black and Magical Black** and ♦ so forth. Such notions of the Black color as ancient ♦ as the Sumerian times still continue vibrantly among the Hindu-s where Tirumal Krishna ♦ Badra kali and so forth are ♦ still black and where even the stone idols are made to appear ♦ intense black by special ointments and so forth.

However there is another kind of black-ness, the Destructive Black that is metaphysically important and which seems also very deeply enshrined in Saivism ♦ . This is ♦ the black of the Killer Energy, the aaNavam that even Rīg Veda recognizes as ?sudu-anava? . See

1:1:23-9

**hata vritram sudaanava Indrena sahasa yuja/**

**ma no duhksu usa iiksata //**

which ahs the Tamil Base

**atam viritram suuda-aaNavam Intiran-a sah-asa uuja/**

**ma ni-u tuu-ki-su uusaa ii-ki-es-ta**

We can also identify this as the ♦ Color of the Satanic forces, the Dingir-hul ♦ (< dingir-kol) of the Sumerians ♦ and which are not only the sources of evil but also death and destruction. It may also be possible that it is this Dingir-Hul that has become the DEVIL by some strange of twist of the phonology and semantics. ♦ BEING appears as the FIERY Rudra ♦ to annihilate this EVIL or DEVIL so that the creatures can continue to sojourn ♦ free of death and diseases.

**Appar in fact begins with this understanding of BEING in this very unique Patikam:**

>>>>>>>>

3.

**cintai vaNNamum tiyyatoor vaNNamum  
antip pootu azakaakiya vaNNamum  
pantik kaalanmaip paayntatoot vaNNamum  
anti vaNNamum aavar aiyaararee**

Meaning:

The BEING who pervades this Temple of AiyaaRu takes also forms whereby He stimulates metaphysical thinking where He takes the Form of Pure Fire ( tiyyatoor vaNNam) in order to PURIFY the consciousness by burning off the dirt within. Now when one has come to the ♦ end of life and fears death He also assumes various kinds of the Beautiful Forms ♦ and showing that there is BEAUTY even at old age He dispels the unwanted fears. ♦ On ♦ the way when fear of premature death grips the soul, He discloses Himself as the One who can terminate the whole of embodied existence by transporting the soul to the timeless metaphysical realms that allows them to enjoy the Nityam, the absoluteness (the Anti VaNNam)

>>>>>>>>

The descriptive terms like Tiyyatoor VaNNam, Azal VaNNam, Centii VaNNam and so forth and all meaning the Color or Form of Fire reminds us not only the Agni Ille of Rīg Veda but also the Eri (ri), the Pandu eri of Suruppak (c. 3000 BC). BEING as the Form of Fire is Rudra where this word is derived from Su. urudu (copper) and stands for the fiery form that BEING assumes ♦ to BURN off or singe to ashes the ♦ death-bringing Satanic forces and which is noted here as the Kaalan, the Black One ( kaar, ♦ kaal :black), While Badra kali as the Black Women ♦ enters the metaphysical Darkness in order to kill it, Rudra stands in a combative mood to BATLLE with it and remove it from the interior of creatures so that the creatures live safe and secure and in good physical and mental well-being. This is the pre-condition for endeavoring towards more and more of Njaanam, deep metaphysical illuminations

But how exactly Siva singses to ashes these satanic forces ?

It is here that we have to note the enormous importance of the description CinTai VaNNam, the form of deep metaphysical thinking, a description that is repeated many times, even in this Patikam

>>>>>>>>

1.

**♦cintai vaNNattaraayt tiRampaa vaNam  
munti vaNNattaraay muzu niiRaNi  
canti caNNattaraayt tazal poolvatoor  
anti vaNNamum aayavar aiyaararee**

Meaning

BEING who is completely indeterminate with respect to the essence but ♦ shows Himself (out of His ??? Free Will) in various forms in which the souls are forced to think about Him (in order to destroy the blindness which they already suffer). But at the same time He also shows that despite these various forms, ♦ He remains the SAME, unaffected by it all. ♦ He also discloses Himself as the Most Primordial, already there before anything else ( and with which ♦ He shows Himself as the originating ground of all) ♦ He also shows Himself as the ash-white to disclose that He burns off all the dirt within the souls and with that PURIFY all and with that give the peace of mind, saanti ♦ for all. ♦ ♦ ♦ Now He also assumes the color of Fire, ( color of ♦ Rudra) to show that He brings to a close the whole of the universe and by which He also shows that He is the Supreme Power , the Lord of all. ♦ Such a BEING prevails in this Temple ♦ of AiyaaRu (for the benefit of the mortal human beings)

>>>>>>>>

All these very interesting notions show that the WAY to singe to ashes the devilish and death brining evil forces is to develop Metaphysical Thinking that ILLUMINATES the mind by securing only the TRUTHS and which by their brilliance burns off the Darkness of Ignorance and which is ♦ simultaneously the Killer Forces. BEING stands as He who promotes Deep Metaphysical Thinking and UNCHANGING in this (TirambaaVaNNam) ♦ so that the Metaphysical Thinking of man reaches it own LIMIT < the edge or the ♦ Peak , the Anti VaNNam where it comes to a natural closure.

Now Appar sees that this is also Munti VaNNam, the most primordial Color of BEING - the Fire that violates the Primordial Darkness, the Mai PaNdu, the Black Hole that devours everything and with that disallows the presence of the cosmos and everything in it. Thus BEING-as-Rudra is the most primordial ♦ form of BEING who brings into presence the whole universe and is there forever UNCHANGING so that the WORLD ♦ has presence, enjoys as IS-NESS and where the celestial beings can PLAY various games to illuminate the mind of the creatures.

### **The Meaning of Yajna**

Now I believe this is the real meaning of yajna, the Veelvi or yaakam - a ritual the real significance is to install Rudra, the Agni, ♦ by way of installing deep Metaphysical Thinking. It cannot be ♦ an accident that in the Upanishads after each Yajna there was a Parishad (< paRai Saarru) a debate of scholars. It cannot also be an accident that the scholarly debates among scholars is attributed to the Palai in Tol, the Desert Landscape that serves as the interior landscape that conditions scholars to debate with others to show that their understanding is superior to that of others ( taam tam koLkai paakupada mikuti paduttal). It cannot also be an accident that DECONSTRUTCTION was enshrined as the Way of Science among all Indian in the past - Jains Buddhists included.

It cannot also be an accident that Siddhas, mostly Saivites promoted a Medical Science that registers a continuity with the ancient Egyptian Alchemy where making the body GOLDEN or Diamond is aimed at by making ♦ it FREE of Satanic Forces hence Pure and Clean

(to continue)-2

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| 16615|2005-04-10 21:57:47|Amadou Cisse|Re: Soldiers and Slavery in ancient Egypt|

Post previously truncated. Here new posting, plus added attribution to biblical 12 (Charles) and not neseret for last quote in post below.

"neseret" wrote:

- > Chattel slavery, in which the person's whole existence (including
- > freedom for him and his descendants) was up to the master was not a
- > feature of Egyptian slavery until the Ptolemaic period and later,
- > the Roman Period.

Good and interesting points in post. More to above point, before the Greeks and Romans, chattel slavery has had a Phoenician legacy and thusly Carthaginian as well. This is linked to more advanced development of trade and commerce in Phoenicia, including Canaan, Israel... Homeric epics portray Phoenicians as especially active in trade in general and slaving in particular. Maybe like references also in the Bible?

- > That said, slavery in Egypt could last for many years, was legally
- > enforced, and yet, such slaves had legal rights against their
- > masters for abuse.
- > This is a far cry from the Late Period Greek myths of ancient
- > pyramid building requiring over 30 years' labour by 100,000 men, or
- > royal women having to prostitute themselves for years on end to keep
- > funds available for pyramid construction. We now know that pyramid
- > workers \_were\_ paid by the State, albeit in food and beer, which
- > sustained not only their immediate needs but that of their families.

This is right and to the point. This slavery is more servitude than chattel. At any rate, the nature of slavery is not cultural or  $\diamond$ ??civilizational $\diamond$  but economic; that is, those involved do so not because they are mean and inhuman but because their economic development soared along commercial lines. Describing slavery as a moral problem or a struggle against evil is an illusion and a dangerous one.

- > By the Middle and New Kingdoms, permanent cities for royal artisans
- > and tomb-builders were established beside such pyramids and tombs,

Yes. Indeed this bears its marks on artisans and castes that continued in Africa today. Yes also on same line of reasoning used when "biblical12" wrote:

- > In my studies on a great Ashkenazic Jewish linguist, I was taught
- > that there were two slaveries and hence to words for slavery in
- > Hebrew. What the Jews in Egypt and the African Americans went through
- > was "Galus, Golus" a type of dispersion where you forget who you are
- > and are not paid for your labor. When Jacob labored for his uncle
- > Laban, he was an "oved" - paid slave. These are two different things.
- > I would use the word servant for oved - paid slave which I think the
- > Nubian captives were to the Egyptians.

Yes. And more to point is not just the dispersal aspect but the enforcement technology, thus chattel slavery in antiquity and modernity required the sea. During both slave society and early capitalism, sea routes are monopolized by upper classes to enslave lower ones.

Also, "biblical12" wrote:

- > What happened in the America's is that the captives were sold into
- > Galus -Exile. The old rules of West Africa's Sahel no longer applied.
- > and we are now in exile lost to our historical roots.
- > These groups were sort of ethnocentric. The most ethnically pure of
- > the Serer, Peul(Fula), Bambara, Soninke, Wolof, etc became nobles or
- > free peoples on to of their social orders. But, all these peoples
- > are West Africans.
- > Amadou would confirm this.

Yes, Gallus, cut off by the sea. I suggest therefore distinguishing between forms of slavery, between servitude, including Africans, with the transatlantic slave trade and wage labor during industrialization, born out of accumulation of wealth for its own sake, with everything else a means for that purpose. The bondage in Africa was relative, and customs gives servants new liberties, and they tend to form occupational castes preserved by endogamy.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara
- > wrote:
- > > is this egyptian slavery being discussed chattel slavery? and was
- > the slave existence for eternity?
- >
- > Chattel slavery, in which the person's whole existence (including
- > freedom for him and his descendants) was up to the master was not a
- > feature of Egyptian slavery until the Ptolemaic period and later,
- > the Roman Period.
- >
- > That said, slavery in Egypt could last for many years, was legally
- > enforced, and yet, such slaves had legal rights against their
- > masters for abuse. Some were destined to work only for a matter of
- > some years, such as Egyptians who sold themselves into slavery to
- > cover debts or foreign slaves who were eventually given freedom for
- > faithful service. Some freed slaves remained in Egypt, others

> returned to their home countries (on this, see Loprieno 1997).

>

> There was also the matter of *corvée* labour, in which any person -

> free or slave - could be compelled by the State [i.e., Pharaoh] to

> work on any variety of building projects. Most of the time, such

> work was conducted while the Nile was at full flood and the land

> inundated, which lasted at least 4 months or the year, sometimes

> longer.

>

> Mark Lehner (1997), however, has dispelled the myths that Pharaohs

> worked large numbers of people for years on end on pyramid

> construction, by analysing the archaeological evidence of the

> workers' cities besides the pyramids. There he surmised that a

> total of 15,000 people working *corvée* labour about 10-12 years were

> likely the maximum number employed on pyramid work, and this may

> actually be less since it appears the inhabitants of the town moved

> in and out as specific duties and skills were needed.

>

> This is a far cry from the Late Period Greek myths of ancient

> pyramid building requiring over 30 years' labour by 100,000 men, or

> royal women having to prostitute themselves for years on end to keep

> funds available for pyramid construction. We now know that pyramid

> workers were paid by the State, albeit in food and beer, which

> sustained not only their immediate needs but that of their families.

>

> During the inundation periods, access to the royal granaries,

> onions, garlic and bread kept the people of Egypt fed and able to

> barter their labour for food.

>

> By the Middle and New Kingdoms, permanent cities for royal artisans

> and tomb-builders were established beside such pyramids and tombs,

> the best known being the cities of Lahun and Kahun during the Middle

> Kingdom, the workers village outside of Amarna, and the city of Deir

> el-Medina beside the Valley of the Kings (on this, see Kemp 1985,

> Bierbrier 1982, and Lesko 1994).

>

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> 219. Chicago: University of Chicago Press.

>

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>

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> =====

>> naseret wrote:

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Emeagwali, Gloria \History)"

>> wrote:

>>

>>> Eurocentrics usually wring their hands in glee and excitement,

>>> with saliva dripping from their eurocentric mouths, whenever the

>>> subject of slavery, Nubians and Egypt come up. Images of a 19th

>>> century American plantation down South flood into their

>>> anachronistic heads.<

>>

>>> Whatever YOU are on about, I don't know. I was describing the

>>> motif of the 'Nine Bows,' which is what started this thread, as it

>>> appears on the staves and shoes of Tutankhamun. I was also

>>> discussing that military captives definitely were placed into

>>> slavery, and that Nubia, which was part of the 'Nine Bows' motif,

>>> obviously would have contributed (along with Asiatics and Syro-

>>> Palestinian groups) to that slave population. I never said

>>> anything

>>> about 'plantations' or anything of the sort.

>>

>>> Perhaps you are not as aware of Egyptian international relations

>>> with Nubia throughout pharaonic history? I provide you a synopsis

>>> below, as given by today's modern Nubiologists (Egyptologists who

>>> specialise in Nubia and its relations with Egypt).

>>

>>> You are basically implying that there were no intermarriages

>>> between Nubians and Egyptians and that the Egyptians were paranoid

>>> assassins who could not tell the difference between a civilian and

>>> a

>>> soldier.<



>>  
>> *Soldiers captured in battle were kept as slaves, and women taken*  
> as  
>> *part of raids were brought into households, usually first as*  
> slaves  
>> *but with legal rights against non-abuse. Some slave were*  
> eventually  
>> *freed by their captors and given legal rights as freed slaves to*  
>> *marry within the indigenous population, own land, etc. This is in*  
>> *both the Loprieno and Bresciani articles I cited, if you would*  
>> *bother to read them.*  
>>  
>> *Of course, Nubians could and did intermarry with the Egyptians on*  
> an  
>> *individual basis, even to the royal household (although no Nubian*  
>> *female has ever been attested as a "Great Royal Wife," according*  
> to  
>> *Troy (1986: 157, No. 11.11, citing that Kamsit, the only truly*  
>> *attested Nubian royal consort, has never been textually evidenced*  
> as  
>> *a wife of Mentuhotep II, but attained only the epithetical title*  
>> *of /Xkrt nsw wat.t/ "sole ornament of the king," which normally*  
>> *refers to concubine status only).*  
>>  
>> *However, as a general \_international\_ rule, the Egyptians were*  
>> *somewhat xenophobic and their distrust of foreigners is well*  
>> *attested (Belova 1998). Egyptian assumptions about Nubians can be*  
>> *found in any number of sources, from the Senwosret III stela*  
>> *during*  
>> *the Middle Kingdom, to the Kamaose Stela of the New Kingdom,*  
> through  
>> *even the Late Period where the story of a Nubian as a 'worker of*  
>> *'magic' indicates Egyptians viewed Nubians with suspicion*  
> throughout  
>> *most of pharaonic history (on this last example, see the Setne II*  
>> *Khamewase cycle of stories from the Late Period, written about 600*  
>> *BCE, in the post-Kushitic period of Egypt, during the Saite*  
>> *Dynasty. See Lichtheim citation, below, for more on this).*  
>>  
>>> *I wonder why your discussion ends at the 19th dynasty. Why do*  
> you  
>> *conveniently bypass the 25th dynasty- the era of Nubian rule over*  
>> *Egypt? It wouldn't go away. You can't just write that era out of*  
>> *your eurocentric brain.<*  
>>  
>> *Ad hominem will not change history, nor did I 'forget' the 25th*  
>> *Dynasty, if you will see my other posts.*  
>>  
>> *However, the Kushite Dynasty was ruled from Napata, and NOT from*  
>> *Egypt (that is, Nubian pharaohs were 'absent' foreign rulers, not*  
>> *unlike the Assyrian rulers who succeeded them, who did not rule*  
> from  
>> *Egypt itself (see Morkot 2000: 179-208; Welsby 1996: 62-65)).*  
>> *Absent rulers were usually not viewed favourably by the Egyptian*  
>> *populace, and the short reign of the Kushite Dynasty was also*  
> beset  
>> *by problems of rival Libyan rulers from the north of Egypt, as*  
> well  
>> *as factional native princes of Egypt ruling from both the north*  
> and  
>> *south. In short, the land was not totally unified under the*  
> Kushite  
>> *kings, but was a confederation of various Egyptian nomes which*  
>> *pledged allegiance to them and/or other rulers in the area (Morkot*  
>> *2000: 196-208, on the discussion of rival kings and how the*  
> Kushite  
>> *kings either defeated them or confirmed them as rulers of specific*  
>> *areas of Egypt).*  
>>  
>>> *Nor can you delete from your historical records the earlier era*  
> of  
>> *cooperation and meaningful commerce between Egypt and Nubia.<*  
>>  
>> *The "...earlier era of cooperation and meaningful commerce between*  
>> *Egypt and Nubia" would be what period, then? From the Old Kingdom*  
>> *forward, Egypt usually took items from Nubia by force and what it*  
>> *assumed it had a 'right' to do, since it considered Nubia a land*  
>> *owned BY Egypt. Beyond that, it traded with Nubia on barter terms,*  
>> *but these were for short periods of time, until Egyptian kings re-*  
>> *asserted military campaigns against the land of Lower and Upper*  
>> *Nubia, and brought them into Egyptian control.*  
>>  
>> *Morkot suggests that before the Old Kingdom, minor trade centers*  
>> *were established between the Egyptians and the loose*  
> confederation  
>> *of chiefdoms which existed within the A-Group population (Morkot*  
>> *2000: 41-44), which may have lasted several hundred early durign*  
>> *predynastic and early dynastic (Dynasty 0) period. Perhaps this*  
>> *would constitute your period of "...earlier era of cooperation and*  
>> *meaningful commerce between Egypt and Nubia"?*  
>>  
>> *However, even Morkot admits that military action by Egypt against*  
>> *the Nubians begins as early as the 1st Dynasty, with rock*  
>> *inscriptions at Genebl Sheikh Suleiman and a corresponding plaque*

>> from Abydos, both indicating that Aha, the first king of the 1st  
>> Dynasty, led raids into Nubia and returned with Nubian captives  
>> (Morkot 2000: 45).  
>>  
>> Further military incursions into Nubia were led by his successor,  
>> Djer, which crushed the burgeoning kingdoms of Lower Nubia and  
>> forced the A-Group population into a semi-nomadic existence.  
> These  
>> military campaigns continued throughout the 1st and 2nd dynasties,  
>> mainly "to prevent people from moving back permanently into the  
>> valley" (Morkot 2000: 46).  
>>  
>> However, it was Sneferu's incursion into Lower Nubia during  
> Dynasty  
>> 3, combined with climate changes in Lower Nubia occurring during  
> the  
>> same period, which led to the absolute dissolution of the A-Group  
>> of Lower Nubia and Egyptian hegemony in the area. In an  
> inscription  
>> Sneferu referred to a specific year as the "hacking up of the  
>> Nehesy, bringing 7,000 prisoners and 200,000 cattle." This  
>> inscription indicates that his campaign went far into Nubia,  
> perhaps  
>> as far as Dongola Reach at the 3rd Cataract, though conventionally  
>> it is thought this campaign may have applied only to the areas  
> near  
>> Wadi Korosko and Wadi Allaqi in Lower Nubia only. In either case,  
>> the A-Group population was decimated in a sudden end during the  
> Old  
>> Kingdom. (Morkot 2000: 45-47)  
>>  
>> Morkot continues:  
>>  
>> "The pharaohs of the Old Kingdom exploited Nubia's available  
>> resources, and seem to have done it directly through the use of  
>> Egyptian rather than local labour. The Egyptians did not confine  
>> themselves to the valley, and graffiti have been found in the Wadi  
>> el-Allaqi, although it is uncertain whether the gold mines were  
>> being exploited. The diorite quarries 80 km west of Toshka were a  
>> major focus of attention during the 4th and 5th Dynasties, and the  
>> inscriptions there name Re-Djedef, Sahure and Djedkare-Isesi. The  
>> most renowned monuments quarried here are the statues of Khaefre  
>> (Khephren) found at the valley temple of the king's Pyramid at  
> Giza.  
>> The distance of the Toshka quarries from the river shows quite  
>> clearly that the Egyptians were actively prospecting for desirable  
>> minerals and stones." (Morkot 2000: 46)  
>>  
>> Control of Lower Nubia was strong throughout the 3rd -first half  
> of  
>> the 6th Dynasties, which saw the rise of the C-Group population.  
>> However, by the end of the 6th Dynasty, the Egyptian dynasty  
> itself  
>> was experiencing weakness (some claim for political (perhaps due  
> to  
>> the long reign of Pepi II) and climatical reasons, such as famine,  
>> attested to in inscriptions from this period), and so the control  
>> strong hold over Lower Nubia was loosened. Again barter trade  
>> relations recommenced, which lasted throughout the end of the 6th  
>> Dynasty, through the First Intermediate period into the early  
> Middle  
>> Kingdom, a period of perhaps 500 years at most (Morkot 2000: 49-  
> 53).  
>>  
>> However, the tone of Egyptian hegemony over Nubian lands was reset  
>> during the reign of Amenemhat I, first king of the 12th Dynasty,  
> an  
>> attitude which remained throughout the New Kingdom, and beyond.  
> It  
>> was during the 12th Dynasty that the term "Kush" /kAS/ was first  
>> used as a designation for all of Nubia, usually preceded by the  
>> adjective /Xsy/, 'vile' (Kendall 2000: 251; Lorton 1973).  
>>  
>>> I am convinced though that your intervention is really not about  
>> Nubian/Egyptian history.<  
>>> It is about the old South.<  
>>  
>> Perhaps it is more about you denying the factual textual and  
>> archaeological evidence of Egyptian history, as exhibited by these  
>> Nubian experts?  
>>  
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>> Lichtheim, M. 1980. *Ancient Egyptian Literature: The Late Period*. Vol. III. Berkeley: University of California. (See pp. 138-151 on the Sente II story cycle, 'Setne Khamwas and Si-Osire,' which discusses post-25th Dynasty attitudes towards the Nubians in this story).

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>> Done.

>> Paul Kekai Manansala wrote:

>> >Ta-Seti is the proper and most ancient name of Nubia. It IS Nubia, and the name includes both Lower and Upper Nubia as known today.

>> >Nubia is not a national designation as much as a geographical one -

>> the "Land of the Bow." <

>> /tA-sty/ is the name of the first Upper Egyptian nome of Egypt. Morkot (2000: 53) (as well as Baines and Malek 1980: 14-15; 20; O'Connor 1993: 8; 23-25) notes that this reference to Egypt preceded the term referring to Nubia and that it referred to land between Aswan and Edfu ONLY (Morkot 2000: 2).

>> >People south of Egypt were commonly named without the foreigner determinative.<

>> Nubians are ALWAYS referred to by the T14 determinative, whether they are called /nHsy/ or /styw/ (Hannig 2000: 915b-916a). Similarly, those who inhabited 'Kush', which was the name of all of Nubia after the 12th Dynasty were ALWAYS referred to by the T14 determinative (Hannig 2000: 767a).

>> RE: the term /tA-nTr/

>> >That simply is not the case. The term applies commonly and originally to the south and not to "protectorates," which appears to be an adopted usage.<

>> I suggest you get a copy of the *Wörterbuch der Aegyptischen Sprache*, then, Paul, for this is the master compendium of Egyptian language and it says just as I wrote before (and gave you citations to, BTW): /tA-ntr/ refers to lands such as Lebanon, Syria, Nubia, etc. from the Middle Kingdom onward, as 'protectorates' of Egypt - lands taken usually during military campaigns.

>> RE: the term /tA-n-Axtyw/ "Land of the Horizon-dwellers"

>> >Ta-aakhu is a land to the SOUTH along the Nile and has nothing to do with "horizon dwellers" which is a concocted meaning meant to divert from the real one of "Land of the Ancestral Spirits," since this would have conflicted with the "Semitic" origin theory of Gardiner:<

>> Since the citations I gave to you had nothing to do with Gardiner's interpretation (that is, the Kuentz article on Akhet meaning (1920), and Lichtheim's careful review of the /tA-n-Axtyw/ land being designated differently that specific areas of Lower and Upper Nubia (1975: 26, and 27, N. 5), I suggest that you are using a straw man argument.

>> References:

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> > Erman, A. and H. Grapow 1926. *Wörterbuch der Aegyptischen*  
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> > Hannig, R. 2000. *Die Sprache der Pharaonen: Großes Handwörterbuch*  
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> > der Antiken Welt 86. Mainz: von Zabern.  
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> > Kuentz, C. 1920. *Autour d'une conception égyptienne méconnue:*  
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> > Lichtheim, M. 1975. *Ancient Egyptian Literature: The Old and*  
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> > Morkot, R. 2000. *The Black Pharaohs: Egypt's Nubian Rulers \_*  
> > London: Rubicon Press.  
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> > O'Connor, D. 1993. *Ancient Nubia: Egypt's Rival in Africa \_*  
> > Philadelphia: University Museum/University of Pennsylvania.  
> >  
> > Done.  
> >  
> > Katherine Griffis-Greenberg, MA (Lon)  
> >  
> > Oriental Institute  
> > Oriental Studies Doctoral Program [Egyptology]  
> > Oxford University  
> > Oxford, United Kingdom  
> >  
> > <http://www.griffis-consulting.com>

| 16616|2005-04-11 04:47:27|ulagankmy|Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to|  
--- In [evolutionary-psychology@yahoo.com](mailto:evolutionary-psychology@yahoo.com), "Artemis"  
wrote:  
'doc\web\99\17\sexratio.txt  
From: Peter Frost"  
To: genetics@...>, <[h-bd@egroups.com](mailto:h-bd@egroups.com)>  
Date sent: Thu, 2 Dec 1999 09:30:46 -0500

The following is the first half of an article on the interrelationships in  
sub-Saharan Africa between low sex ratios, generalized polygyny, and  
agriculture. This is still a preliminary version, so I would certainly  
welcome criticism and comments.

Peter Frost

---

*Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to Generalized  
Polygyny?*

Peter Frost

Sex ratios at birth are low throughout sub-Saharan Africa (Romaniuk  
1968:278-281, 334; van de Walle 1968:38-43). They are also low in African  
diaspora populations from the West Indies (Visaria 1967), Britain (James  
1984), Latin America (Feitosa & Krieger 1993), and the U.S. (Ciocco 1938;  
Erickson 1976; Strandkov 1945; Teitelbaum 1970; Teitelbaum 1972). Between  
Black and White Americans, the sex ratio difference remains significant even  
when birth order, socioeconomic status, paternal age, and paternal education  
are taken into account (Erickson 1976; Teitelbaum 1972).

Recent attempts to explain this phenomenon have focused on polygyny. A  
study of seven different Kenyan ethnic groups has found significantly lower  
sex ratios in the children of polygynous parents than in those of monogamous  
parents (Whiting 1995). Whiting (1995) and Martin (1994) have suggested  
that women bear more daughters when they experience less frequent sexual  
intercourse, as appears to be the case in polygynous relationships. Low  
African sex ratios may thus reflect the "generalized" polygyny (>20% of all  
sexual unions) that prevails in 85% of sub-Saharan societies (Goody  
1973:177-178).

Why would lower sex ratios be adaptive in a polygynous population? It may  
be that more daughters are born to offset the "wife shortage" created by  
polygyny. No such compensatory effect, however, has been found in non-human  
polygynous species. Although the subordinate females in such species usually  
bear more daughters, the dominant females bear more sons, so the overall sex  
ratio remains more or less equal (Clutton-Brock & Iason 1986). Apparently,  
the wasted reproductive potential of unmated males is allowed to go  
underutilized because it is confined mainly to subordinate individuals with  
limited reproductive value. The benefit of bearing a daughter does not  
outweigh that of bearing a son-who may become a dominant male with better  
chances of reproductive success.

In sub-Saharan Africa, however, polygynous individuals differ from  
non-polygynous ones primarily in age and not reproductive quality:

Inequality between old and young men was general in African lineage  
systems.  
While a young man might often work harder than his father or other  
elders,  
access to wives was determined not by current earnings but by access to

prestige goods. The young man knew, however, that some day he would inherit his father's wealth, take more wives, and assume authority over his sons in turn.  
(Curtin et al. 1978:160-161).

Young men had to put off marriage until they could save up enough to pay the bridewealth (van den Berghe 1979:66). Young warriors were often completely barred from marriage (Gluckman 1940:26; Whiting 1995:440). It was thus age, and not lifetime reproductive value, that distinguished single males from their married counterparts. In fact, because single males were younger and could expect to live longer, they may actually have been worth more to a prospective mate

Because polygyny leads to fewer available women and celibate young males, natural selection would tend to compensate by lowering the sex ratio (i.e., more daughters, fewer sons). The actual mechanism seems to be a maternal effect mediated by the frequency of sexual relations experienced by the mother.

#### African Americans

How do we account, then, for low sex ratios in the African diaspora, notably in the U.S.? Young African American males are not barred from sexual relations, at least not as they are in traditional African societies. Moreover, the evidence does not point to a maternal effect. A study of mixed-race couples found that when the mother was white and the father black, the sex ratio at birth was the same as for children born to two black parents (Khouri et al 1984). This would seem to indicate a paternal effect, possibly mediated by the proportion of Y-bearing sperm in the father's semen.

Conceivably, the same selection pressures that produced one mechanism could have produced another. Hence, the sex ratio may have initially compensated for the effects of polygyny through a flexible mechanism; in this case, a maternal effect mediated by coital frequency. If the polygyny rate remained consistently high, natural selection would, over time, have also favored heritable traits that lower the sex ratio.

Although it is notoriously difficult to raise or lower the sex ratio by selective breeding, small but significant heritable differences have been achieved in bulls, pigs, and albino rats (Clutton-Brock & Iason 1986:345-346; Watson 1992). Sustained selection, in the order of 25 generations, appears to be required (Watson 1992).

#### Evidence for Antiquity of Generalized Polygyny

For such selection to have taken place, generalized polygyny must have prevailed among sub-Saharan Africans for a long time. Several lines of evidence seem to bear this out.

**Genetics.** Sub-Saharan Africans display much lower Y chromosome/X chromosome variability than do other populations, apparently because proportionately fewer men have contributed to the sub-Saharan gene pool (Torroni et al. 1990; Spurdle et al. 1994; Scozzari et al. 1997).

**Linguistics.** Reconstruction of proto-Bantu, spoken approximately 3,000 years ago, has uncovered a specific term for "taking a second wife" (Polome 1977).

**Physical anthropology.** Over time, too many men competing for too few women should favor the evolution of physical robustness. Such male-male competition may be reflected in the increased sexual dimorphism of African Americans for weight, chest size, arm girth, and leg girth (Todd & Lindala 1928; Wolff & Steggerda 1943). In contrast, a small, gracile, and almost childlike body form characterizes Khoisans and Pygmies, the only sub-Saharan populations to have a low incidence of polygyny.

#### Origins of Generalized polygyny in Sub-Saharan Africa

According to mtDNA and Y-chromosome dendrograms, Khoisans are the oldest living population in sub-Saharan Africa, followed by Pygmies (Holden 1999; Penny et al. 1995; Spurdle et al 1994; Watson et al. 1996). Only 6% of males in one Khoisan people, the 'Kung, practice polygyny (Howell 1979:234-235). The sex ratio at birth, 105 males per 100 females, is comparable to that of non-African populations (Howell 1979:247). Thus, Africa's high polygyny rates and low sex ratios are probably not an ancestral condition.

"True" Black Africans appear as a recent adaptive radiation in the above dendrograms, apparently branching off from an ancestral Pygmy population-a line of ancestry also indicated by osteological data (Coon 1962:651-656; Watson et al. 1996). This radiation seems to have occurred somewhere in West Africa. Before the Bantu expansion about 3,000 years ago, true Black Africans were absent from the continent's central, eastern, and southern regions (Cavalli-Sforza 1986:361-362; Oliver 1966). They were also absent from the middle Nile until about 4,000 years ago, at which time they begin to appear in paintings from Pharaonic Egypt and in skeletal remains from Nubia (Junker 1921).

Murdock (1959:44, 64-68) attributes this expansion out of West Africa to development of the Sudanic food complex some 6,000-7,000 years ago, near the Niger's headwaters. There, a wide range of cultivated plants (sorghum, pearl millet, cow pea, etc.) were developed independently of the Southwest Asian food complex. Other authors, like Shaw (1980), postulate a larger area of origin in West Africa. Full development of this complex seems to have followed a long period of "proto-agriculture" during which hunter-gatherers protected fields of wild grains and created clearings for wild yams and oil palms (Davies 1968; Shaw 1980:111-114). Tending of wild edible species is suggested by unusually abundant *Canarium* (pili nut) leaf impressions from a southern Ghanaian site dated to 8000-9000 B.P. (Posnansky 1984:149). Some form of agriculture is also apparent in reconstructed words of proto-Niger-Congo, probably spoken ca. 10,000 B.P. (Ehret 1984).

At first glance, a West African origin seems inconsistent with genetic evidence for Black Africans and Pygmies sharing a common ancestor, since the latter now live only in central Africa. It is likely, however, that they once inhabited the entire rain forest zone, including the Guinea coast of West Africa, as indicated by finds of Sangoan artifacts-widely considered to be produced by ancestral Pygmies (Murdock 1959:48-49). Since Sangoan sites are confined to the rain forest zone and attest to a hunting and gathering lifestyle much like that of present-day Pygmies, the lineage from the Guinea coast Sangoans to present-day Black Africans must have involved a number of major physical and cultural changes.

>From the outset, this ancestral Guinea coast population may have tended

towards some reproductive isolation, and hence genetic differentiation, because of the Dahomey Gap-a mosaic of savanna and woodland separating the rain forest on the Guinea coast from that of central Africa. The thinning of Africa's rain forests during the dry conditions of the last ice age may have increased this partial isolation and, more importantly, made it easier to manage food production from wild yams and oil palms (Maley 1995:45-46; Posnansky 1984:150). Indicative of a shift in subsistence is the appearance of hoe-like implements at Guinea coast sites as early as 12,000 B.P. (Stahl 1995:262). With the end of the ice age, the return of a less open forest environment by 9000 B.P. may have compelled these proto-agriculturalists to move out into mosaic environments to the north and east (Maley 1995:46; Posnansky 1984:150). Such a migration may correspond to the breakup of proto-Niger-Congo, estimated at 10,000 B.P. (Ehret 1984). The first to branch off was proto-Mande (Blench 1984:128-129); its descendent languages occupy an area centered on the Niger's headwaters-the same area that Murdock sees as the cradle of Sudanic food crops.

The Sudanic food complex developed primarily out of female gathering and only secondarily out of male hunting.<sup>2</sup> It thus greatly enhanced women's contribution to food provisioning, the corollary being a reduction in the costs of polygyny to men (van den Berghe 1979:65). As polygyny became more frequent, male-male competition would have increased for the shrinking pool of potential mates, the result being an intensification of sexual selection for larger, stronger, and more muscular males, as is the case in non-human polygynous species.<sup>3</sup>

Such a scenario leaves surprisingly little time for the morphogenesis of true Black Africans. The beginnings of proto-agriculture cannot be pushed back much further than 12,000 B.P. A tall, clearly Negroid skeleton (Asselar Man) has been dated to 6500 B.P. (Camp 1974:241; Coon 1962:649-650). This leaves a window of not much more than six thousand years for the changes that differentiate Black Africans from Pygmies, i.e., a shift from a gracile, almost childlike body to a much more robust one, with attendant increases in stature, weight, and muscle mass.

As development of the Sudanic food complex allowed these agriculturalists to expand out of the mosaic environments and into the savanna, the ratio of female to male participation in food provisioning should have declined. The savanna is more demanding on women's time, particularly for collection of water and firewood, so successful penetration of this environment would have required greater male involvement in agriculture (Goody 1973:185-186). In the savanna regions of Ghana, "women planted grain and helped with the harvest, but they were not concerned with yam cultivation, and did not carry out the many hoeing activities that were connected with cereal agriculture"-yet surprisingly polygyny rates were as high as in the mosaic and rain forest environments further south, a fact leading Goody (1973:185) to conclude: "While hoe agriculture, female farming and polygyny are clearly associated in a general way, there seems little evidence directly to connect variations in rates of polygyny with differences in the role of women in farming or in trade."

High rates of polygyny in Africa may thus reflect not so much existing conditions as pre-existing ones whose adaptations have been maintained through culture lag, notably the retention of a large sex difference in the age of first marriage (Goody 1973:184-185). In addition, natural selection may have favored an increased predisposition to polygyny that persists even when the adaptive landscape has changed.

— End forwarded message —

| 16617|2005-04-11 10:01:58|noirfist|Re: Man, know thyself. Anuk Ausar|  
Greetings,

This is an excellent thread. This is an excellent viewpoint here. We can note, for example, that the Dogon, typical of the African initiatory, "mysteries" school system has approximately EIGHT levels of learning in its cognate of this sacred African tradition.

*Faith, in the African concept, is a form of what Westerners are now calling "Affirmations." This technique is, however, rooted in being a section of the process of "visualization." There is, therefore, no process of faith, in African techniques that is not linked to a technological process such as visualization. There is no process of faith, for its own sake, as in the Western tradition.*

*So, as you have noted, the toxicity of Western paradigms, in non-Western practices, will continue to spell disaster in our approach to learning African spiritual traditions.*

*Wonderful post!*

*Regards,*

*Ken*

*— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Amen Ra Neter wrote:*

*> Yes. Whites have so highjacked religion that what was once a*

*holistic concept of our divinity has been turned into an excuse for elitism and white superiority over the centuries. Even when we debate with each other we have to clear away European misconceptions of African spirituality before we can clearly see the wisdom in our ancestral traditions.*

*>*

*> This also applies in the area of religious practice as well as*

*dogma. For example in a traditions such as Christianity which has is not founded on Maat, the so called power of belief is the core mental process used avoid scientific and logical criticism. Whereas in the African tradition many more powers (based on the understanding of energy and how energy is transformed from one form to another) are used in the quest to achieve ones divinity. The power of belief is one among many transformative powers used. In the western tradition (dominated as it is by the mental products of the lower left brain) the power of belief (regardless of the truthfulness of the thing believed in) is the dominant method employed to steer the faithful. Kamit spirituality is not dependent on belief or faith, because it is a knowledge system founded on Maat. Maat is the ancient foundation of the today's scientific method. The scientific method however still needs to progress a good deal before it meets the*

*> rigorous standards of Maat. The power of belief has it's place*

*which is African traditions open by evoking Eshu or Sebek etc, but it is just one power among many. Hence the use of the phrase "The Seven African Powers" among followers of Santeria and so on.*

*>*

*> Respect Peace*

*> Amen Ra Neter*

*>*

*>*

*>*

*> "James St. Clair" wrote:*

*> Ta-Seti,*

*> I essentially agree. Man has the potential to live from his Divine*

*self or from his lower animal self, that is also our choice. The human potential has only been reached by a relatively few of us, yet it is still attainable but only with the power of belief. However, we are still part of GOD's creation and must respect all of the Creation and not egotistically raise ourselves above it in our own minds. It is this kind of thinking that has the White man fantasizing about his superiority over the rest of us. GOD is one, we are one with GOD. Anuk Ausar.*

*> Hetepu,*

*> James E. St.Clair*

*>*

*>*

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| 16618|2005-04-11 10:39:55|noirfist|Re: Essence-ing Appar on the Metaphysics of Colors-2|  
Greetings, Loganathan,

Your discourse on Indian-Dravidian-Sumerian metaphysics is interesting.

Hmmmm....However, I am watching what you writing, relative to the color 'black,' herein, in order to see where this is leading. I am interested in seeing if this is really a case of a "sheep in wolf's clothing" or "trojan horse" styled infiltration, as many of the so-called deeper aspects of the "color black," which you have noted, do not appear too flattering and appear to hold within them a general similarity with Eurocentric concepts of "blackness."

So, again, interesting, but, to me, alarming at some points.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:

- > Essence-ing Appar on the Metaphysics of Colors-2
- >
- > We have seen that Black has been seen as the Benign Black ,

Majestic Black and Magical Black and so forth. Such notions of the Black color as ancient as the Sumerian times still continue vibrantly among the Hindu-s where Tirumaal Krishna Badra kali and so forth are still black and where even the stone idols are made to appear intense black by special ointments and so forth.

- >
- > However there is another kind of black-ness, the Destructive Black

that is metaphysically important and which seems also very deeply enshrined in Saivism . This is the black of the Killer Energy, the aaNavam that even Rig Veda recognizes as 'sudu-anava' . See

- >
- > 1:1:23-9
- >
- > hata vritram sudaanava Indrena sahasa yuja/
- >
- > ma no duhksu usa iiksata //
- >
- > which ahs the Tamil Base
- >
- > atam viritiram suuda-aaNavam Intiran-a sah-asa uujia/
- >
- > ma ni-u tuu-ki-su uusaa ii-ki-es-ta
- >
- > We can also identify this as the Color of the Satanic forces, the

Dingir-hul (< dingir-kol) of the Sumerians and which are not only the sources of evil but also death and destruction. It may also be possible that it is this Dingir-Hul that has become the DEVIL by some strange of twist of the phonology and semantics. BEING appears as the FIERY Rudra to annihilate this EVIL or DEVIL so that the creatures can continue to sojourn free of death and diseases.

- >
- > Appar in fact begins with this understanding of BEING in this very

unique Patikam:

- >
- > >>>>>>>>>
- >
- > 3.
- >
- > cintai vaNNamum tiyatoor vaNNamum
- > antip pootu azakaakiya vaNNamum
- > pantik kaalanmaip paayntatoot vaNNamum
- > anti vaNNamum aavar aiyaarRaree
- >
- > Meaning:
- >
- > The BEING who pervades this Temple of AiyaaRu takes also forms

whereby He stimulates metaphysical thinking where He takes the Form of Pure Fire ( tiyatoor vaNNam) in order to PURIFY the consciousness by burning off the dirt within. Now when one has come to the end of life and fears death He also assumes various kinds of the Beautiful Forms and showing that there is BEAUTY even at old age He dispels the unwanted fears. On the way when fear of premature death grips the soul, He discloses Himself as the One who can terminate the whole of embodied existence by transporting the soul to the timeless metaphysical realms that allows them to enjoy the Nittyam, the absoluteness( the Anti VaNNam)



- >
- > >>>>>>>>>
- >
- > *The descriptive terms like Tiiyatoor VaNNam, Azal VaNNam, Centii*

*VaNNam and so forth and all meaning the Color or Form of Fire reminds us not only the Agni Ille of Rig Veda but also the Eri (ri), the Pandu eri of Suruppak(c. 3000 BC). BEING as the Form of Fire is Rudru where this word is derived from Su. urudu (copper) and stands for the fiery form that BEING assumes to BURN off or singe to ashes the death-bringing Satanic forces and which is noted here as the Kaalan, the Black One ( kaar, kaal :black), While Badra kali as the Black Women enters the metaphysical Darkness in order to kill it, Rudra stands in a combative mood to BATLLE with it and remove it from the interior of creatures so that the creatures live safe and secure and in good physical and mental well-being. This is the pre-condition for endeavoring towards more and more of Njaanam, deep metaphysical illuminations*

- >
- > *But how exactly Siva sings to ashes these satanic forces ?*
- >
- > *It is here that we have to note the enormous importance of the*

*description CinTai VaNNam, the form of deep metaphysical thinking, a description that is repeated many times, even in this Patikam*

- >
- > >>>>>>>
- > 1.
- > *cintai vaNNattaraayt tiRampaa vaNam*
- > *munti vaNNattaraay muzu niiRaNi*
- > *canti caNNattaraayt tazal poolvatoor*
- > *anti vaNNamum aayavar aiyaaRaree*
- >
- > *Meaning*
- >
- > *BEING who is completely indeterminate with respect to the essence*

*but shows Himself (out of His ♦♦♦♦ Free Will) in various forms in which the souls are forced to think about Him (in order to destroy the blindness which they already suffer). But at the same time He also shows that despite these various forms, He remains the SAME, unaffected by it all. He also discloses Himself as the Most Primordial, already there before anything else ( and with which He shows Himself as the originating ground of all) He also shows Himself as the ash-white to disclose that He burns off all the dirt within the souls and with that PURIFY all and with that give the peace of mind, saanti for all. Now He also assumes the color of Fire, ( color of Rudra) to show that He brings to a close the whole of the universe and by which He also shows that He is the Supreme Power , the Lord of all. Such a BEING prevails in this Temple of AiyaaRu (for the benefit of the mortal human beings)*

- >
- > >>>>>>>
- >
- > *All these very interesting notions show that the WAY to singe to*

*ashes the devilish and death brining evil forces is to develop Metaphysical Thinking that ILLUMINATES the mind by securing only the TRUTHS and which by their brilliance burns off the Darkness of Ignorance and which is simultaneously the Killer Forces. BEING stands as He who promotes Deep Metaphysical Thinking and UNCHANGING in this (TirambaaVaNNam) so that the Metaphysical Thinking of man reaches it own LIMIT< the edge or the Peak , the Anti VaNNam where it comes to a natural closure.*

- >
- > *Now Appar sees that this is also Munti VaNNam, the most primordial*

*Color of BEING - the Fire that violates the Primordial Darkness, the Mai PaNdu, the Black Hole that devours everything and with that disallows the presence of the cosmos and everything in it. Thus BEING-as-Rudra is the most primordial form of BEING who brings into presence the whole universe and is there forever UNCHANGING so that the WORLD has presence, enjoys as IS-NESS and where the celestial beings can PLAY various games to illuminate the mind of the creatures.*

- >
- > *The Meaning of Yajna*
- >
- > *Now I believe this is the real meaning of yajna, the Veelvi or*

*yaakam - a ritual the real significance is to install Rudra, the Agni, by way of installing deep Metaphysical Thinking. It cannot be an accident that in the Upanishads after each Yajna there was a Parishad ( < paRai Saarru) a debate of scholars. It cannot also be an accident that the scholarly debates among scholars is attributed to the Palai in Tol, the Desert Landscape that serves as the interior landscape that conditions scholars to debate with others to show that their understanding is superior to that of others ( taam tam koLkai paakupada mikuti paduttal). It cannot also be an accident that DECONSTRUCTION was enshrined as the Way of Science among all Indian in the past - Jains Buddhists included.*

- >

> *It cannot also be an accident that Siddhas, mostly Saivites*

*promoted a Medical Science that registers a continuity with the ancient Egyptian Alchemy where making the body GOLDEN or Diamond is aimed at by making it FREE of Satanic Forces hence Pure and Clean*

>  
> (to continue)-2

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| 16619|2005-04-11 10:43:33|noirfist|Re: Essence-ing Appar on the Metaphysics of Colors-2|  
Sorry...Meant "wolf in sheep's clothing."

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Greetings, Loganathan,  
>  
> Your discourse on Indian-Dravidian-Sumerian metaphysics is  
> interesting.  
>  
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> Ken

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> > enshrined in Saivism . This is the black of the Killer Energy,  
> the

> > aaNavam that even Rig Veda recognizes as 'sudu-anava' . See

> >  
> > 1:1:23-9

> >  
> > hata vritram sudaanava Indrena sahasa yuja/

> >  
> > ma no duhksu usa iiksata //

> >  
> > which ahs the Tamil Base

> >  
> > atam viritiram suuda-aaNavam Intiran-a sah-asa unjia/

> >  
> > ma ni-u tuu-ki-su uusaa ii-ki-es-ta

> >  
> > We can also identify this as the Color of the Satanic forces,  
> the

> > Dingir-hul (< dingir-kol) of the Sumerians and which are not only  
> > the sources of evil but also death and destruction. It may also be  
> > possible that it is this Dingir-Hul that has become the DEVIL by  
> some

> > strange of twist of the phonology and semantics. BEING appears as  
> > the FIERY Rudra to annihilate this EVIL or DEVIL so that the  
> > creatures can continue to sojourn free of death and diseases.

> >  
> > Appar in fact begins with this understanding of BEING in this  
> very

> > unique Patikam:

> >  
> > >>>>>>>>>

>>  
>> 3.  
>>  
>> cintai vaNNamum tiyatoor vaNNamum  
>> antip pootu azakaakiya vaNNamum  
>> pantik kaalanmaip paayntatoot vaNNamum  
>> anti vaNNamum aavar aiyaararee  
>>  
>> Meaning:  
>>  
>> The BEING who pervades this Temple of AiyaaRu takes also forms  
> whereby He stimulates metaphysical thinking where He takes the Form  
> of Pure Fire ( tiyatoor vaNNam) in order to PURIFY the  
consciousness  
> by burning off the dirt within. Now when one has come to the end  
of  
> life and fears death He also assumes various kinds of the Beautiful  
> Forms and showing that there is BEAUTY even at old age He dispels  
> the unwanted fears. On the way when fear of premature death grips  
> the soul, He discloses Himself as the One who can terminate the  
whole  
> of embodied existence by transporting the soul to the timeless  
> metaphysical realms that allows them to enjoy the Nittiyam, the  
> absoluteness( the Anti VaNNam)  
>>  
>> >>>>>>>>>>  
>>  
>> The descriptive terms like Tiyatoor VaNNam, Azal VaNNam, Centi  
> VaNNam and so forth and all meaning the Color or Form of Fire  
reminds  
> us not only the Agni Ille of Rig Veda but also the Eri (ri), the  
> Pandu eri of Suruppak(c. 3000 BC). BEING as the Form of Fire is  
Rudru  
> where this word is derived from Su. urudu (copper) and stands for  
the  
> fiery form that BEING assumes to BURN off or singe to ashes the  
> death-bringing Satanic forces and which is noted here as the  
Kaalan,  
> the Black One ( kaar, kaal :black), While Badra kali as the Black  
> Women enters the metaphysical Darkness in order to kill it, Rudra  
> stands in a combative mood to BATTLE with it and remove it from the  
> interior of creatures so that the creatures live safe and secure  
and  
> in good physical and mental well-being. This is the pre-condition  
for  
> endeavoring towards more and more of Njaanam, deep metaphysical  
> illuminations  
>>  
>> But how exactly Siva sings to ashes these satanic forces ?  
>>  
>> It is here that we have to note the enormous importance of the  
> description CinTai VaNNam, the form of deep metaphysical thinking,  
a  
> description that is repeated many times, even in this Patikam  
>>  
>> >>>>>>>>  
>> 1.  
>> cintai vaNNattarayit tiRampaa vaNam  
>> munti vaNNattaray muzu niriRaNi  
>> canti caNNattarayit tazal poolvatoor  
>> anti vaNNamum aayavar aiyaararee  
>>  
>> Meaning  
>>  
>> BEING who is completely indeterminate with respect to the essence  
> but shows Himself (out of His ♦♦♦♦ Free Will) in various forms in  
> which the souls are forced to think about Him (in order to destroy  
> the blindness which they already suffer). But at the same time He  
> also shows that despite these various forms, He remains the SAME,  
> unaffected by it all. He also discloses Himself as the Most  
> Primordial, already there before anything else ( and with which He  
> shows Himself as the originating ground of all) He also shows  
> Himself as the ash-white to disclose that He burns off all the dirt  
> within the souls and with that PURIFY all and with that give the  
> peace of mind, saanti for all. Now He also assumes the color of  
> Fire, ( color of Rudra) to show that He brings to a close the  
whole  
> of the universe and by which He also shows that He is the Supreme  
> Power , the Lord of all. Such a BEING prevails in this Temple of  
> AiyaaRu (for the benefit of the mortal human beings)  
>>  
>> >>>>>>>>  
>>  
>> All these very interesting notions show that the WAY to singe to  
> ashes the devilish and death brining evil forces is to develop  
> Metaphysical Thinking that ILLUMINATES the mind by securing only  
the  
> TRUTHS and which by their brilliance burns off the Darkness of  
> Ignorance and which is simultaneously the Killer Forces. BEING  
> stands as He who promotes Deep Metaphysical Thinking and UNCHANGING  
> in this (TirambaaVaNNam) so that the Metaphysical Thinking of man  
> reaches it own LIMIT< the edge or the Peak , the Anti VaNNam where  
> it comes to a natural closure.  
>>

*Secondly, the last time I heard someone mouth off about different rearing habits in Africa was J. Philippe Rushton.*

So I am sceptical to the extreme as to what this post is all about.

Alex

| 16622|2005-04-11 15:03:38|willie bennett|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response|Harambee

My first question would be-- who funded the study?

wb

>From: "ulagankmy" <ulagankmy@yahoo.com>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [akandabaratam@egroups.com](mailto:akandabaratam@egroups.com), [agamicpsychology@egroups.com](mailto:agamicpsychology@egroups.com),  
>[mevkandar@egroups.com](mailto:mevkandar@egroups.com), [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive  
>Response to Generalized Polygyny?  
>Date: Mon, 11 Apr 2005 11:47:14 -0000  
>  
>  
>--- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"  
>wrote:  
>doc\web\99\17\sexratio.txt  
>From: Peter Frost  
>To: genetics@d...>, <[h-bd@egroups.com](mailto:h-bd@egroups.com)>  
>Date sent: Thu, 2 Dec 1999 09:30:46 -0500  
>  
>  
>The following is the first half of an article on the interrelationships in  
>sub-Saharan Africa between low sex ratios, generalized polygyny, and  
>agriculture. This is still a preliminary version, so I would certainly  
>welcome criticism and comments.  
>  
>Peter Frost  
>-----  
>  
>  
>Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to Generalized  
>Polygyny?  
>  
>Peter Frost  
>  
>Sex ratios at birth are low throughout sub-Saharan Africa (Romaniuk  
>1968:278-281, 334; van de Walle 1968:38-43). They are also low in African  
>diaspora populations from the West Indies (Visaria 1967), Britain (James  
>1984), Latin America (Feitosa & Krieger 1993), and the U.S. (Ciocco 1938;  
>Erickson 1976; Strandskov 1945; Teitelbaum 1970; Teitelbaum 1972). Between  
>Black and White Americans, the sex ratio difference remains significant  
>even  
>when birth order, socioeconomic status, paternal age, and paternal  
>education  
>are taken into account (Erickson 1976; Teitelbaum 1972).  
>  
>Recent attempts to explain this phenomenon have focused on polygyny. A  
>study of seven different Kenyan ethnic groups has found significantly lower  
>sex ratios in the children of polygynous parents than in those of  
>monogamous  
>parents (Whiting 1995). Whiting (1995) and Martin (1994) have suggested  
>that women bear more daughters when they experience less frequent sexual  
>intercourse, as appears to be the case in polygynous relationships.<sup>1</sup> Low  
>African sex ratios may thus reflect the "generalized" polygyny (>20% of all  
>sexual unions) that prevails in 85% of sub-Saharan societies (Goody  
>1973:177-178).  
>  
>Why would lower sex ratios be adaptive in a polygynous population? It may  
>be that more daughters are born to offset the "wife shortage" created by  
>polygyny. No such compensatory effect, however, has been found in  
>non-human  
>polygynous species. Although the subordinate females in such species  
>usually  
>bear more daughters, the dominant females bear more sons, so the overall  
>sex  
>ratio remains more or less equal (Clutton-Brock & Iason 1986). Apparently,  
>the wasted reproductive potential of unmated males is allowed to go  
>underutilized because it is confined mainly to subordinate individuals with  
>limited reproductive value. The benefit of bearing a daughter does not  
>outweigh that of bearing a son-who may become a dominant male with better  
>chances of reproductive success.  
>  
>In sub-Saharan Africa, however, polygynous individuals differ from  
>non-polygynous ones primarily in age and not reproductive quality:  
>  
>Inequality between old and young men was general in African lineage  
>systems.  
>While a young man might often work harder than his father or other  
>elders,  
>access to wives was determined not by current earnings but by access  
>to  
>prestige goods. The young man knew, however, that some day he would  
>inherit  
>his father's wealth, take more wives, and assume authority over his  
>sons in  
>turn.  
>(Curtin et al. 1978:160-161).

>  
>Young men had to put off marriage until they could save up enough to pay  
>the  
>bridewealth (van den Berghe 1979:66). Young warriors were often completely  
>barred from marriage (Gluckman 1940:26; Whiting 1995:440). It was thus age,  
>and not lifetime reproductive value, that distinguished single males from  
>their married counterparts. In fact, because single males were younger and  
>could expect to live longer, they may actually have been worth more to a  
>prospective mate  
>  
>Because polygyny leads to fewer available women and celibate young males,  
>natural selection would tend to compensate by lowering the sex ratio (i.e.,  
>more daughters, fewer sons). The actual mechanism seems to be a maternal  
>effect mediated by the frequency of sexual relations experienced by the  
>mother.  
>  
>  
>African Americans  
>  
>How do we account, then, for low sex ratios in the African diaspora,  
>notably  
>in the U.S.? Young African American males are not barred from sexual  
>relations, at least not as they are in traditional African societies.  
>Moreover, the evidence does not point to a maternal effect. A study of  
>mixed-race couples found that when the mother was white and the father  
>black, the sex ratio at birth was the same as for children born to two  
>black  
>parents (Khoury et al 1984). This would seem to indicate a paternal  
>effect,  
>possibly mediated by the proportion of Y-bearing sperm in the father's  
>semen.  
>  
>Conceivably, the same selection pressures that produced one mechanism could  
>have produced another. Hence, the sex ratio may have initially compensated  
>for the effects of polygyny through a flexible mechanism; in this case, a  
>maternal effect mediated by coital frequency. If the polygyny rate  
>remained  
>consistently high, natural selection would, over time, have also favored  
>heritable traits that lower the sex ratio.  
>  
>Although it is notoriously difficult to raise or lower the sex ratio by  
>selective breeding, small but significant heritable differences have been  
>achieved in bulls, pigs, and albino rats (Clutton-Brock & Iason  
>1986:345-346; Watson 1992). Sustained selection, in the order of 25  
>generations, appears to be required (Watson 1992).  
>  
>  
>Evidence for Antiquity of Generalized Polygyny  
>  
>For such selection to have taken place, generalized polygyny must have  
>prevailed among sub-Saharan Africans for a long time. Several lines of  
>evidence seem to bear this out.  
>  
>Genetics. Sub-Saharan Africans display much lower Y-chromosome/X-chromosome  
>variability than do other populations, apparently because proportionately  
>fewer men have contributed to the sub-Saharan gene pool (Torroni et al.  
>1990; Spurdle et al. 1994; Scozzari et al. 1997).  
>  
>Linguistics. Reconstruction of proto-Bantu, spoken approximately 3,000  
>years ago, has uncovered a specific term for "taking a second wife" (Polome  
>1977).  
>  
>Physical anthropology. Over time, too many men competing for too few women  
>should favor the evolution of physical robustness. Such male-male  
>competition may be reflected in the increased sexual dimorphism of African  
>Americans for weight, chest size, arm girth, and leg girth (Todd & Lindala  
>1928; Wolff & Steggerda 1943). In contrast, a small, gracile, and almost  
>childlike body form characterizes Khoisans and Pygmies, the only  
>sub-Saharan  
>populations to have a low incidence of polygyny.  
>  
>  
>Origins of Generalized polygyny in Sub-Saharan Africa  
>  
>According to mtDNA and Y-chromosome dendrograms, Khoisans are the oldest  
>living population in sub-Saharan Africa, followed by Pygmies (Holden 1999;  
>Penny et al. 1995; Spurdle et al 1994; Watson et al. 1996). Only 6% of  
>males in one Khoisan people, the !Kung, practice polygyny (Howell  
>1979:234-235). The sex ratio at birth, 105 males per 100 females, is  
>comparable to that of non-African populations (Howell 1979:247). Thus,  
>Africa's high polygyny rates and low sex ratios are probably not an  
>ancestral condition.  
>  
>"True" Black Africans appear as a recent adaptive radiation in the above  
>dendrograms, apparently branching off from an ancestral Pygmy population-a  
>line of ancestry also indicated by osteological data (Coon 1962:651-656;  
>Watson et al. 1996). This radiation seems to have occurred somewhere in  
>West Africa. Before the Bantu expansion about 3,000 years ago, true Black  
>Africans were absent from the continent's central, eastern, and southern  
>regions (Cavalli-Sforza 1986:361-362; Oliver 1966). They were also absent  
>from the middle Nile until about 4,000 years ago, at which time they begin  
>to appear in paintings from Pharaonic Egypt and in skeletal remains from  
>Nubia (Junker 1921).  
>

>Murdock (1959:44, 64-68) attributes this expansion out of West Africa to  
 >development of the Sudanic food complex some 6,000-7,000 years ago, near  
 >the  
 >Niger's headwaters. There, a wide range of cultivated plants (sorghum,  
 >pearl millet, cow pea, etc.) were developed independently of the Southwest  
 >Asian food complex. Other authors, like Shaw (1980), postulate a larger  
 >area of origin in West Africa. Full development of this complex seems to  
 >have followed a long period of "proto-agriculture" during which  
 >hunter-gatherers protected fields of wild grains and created clearings for  
 >wild yams and oil palms (Davies 1968; Shaw 1980:111-114). Tending of wild  
 >edible species is suggested by unusually abundant *Canarium* (pili nut) leaf  
 >impressions from a southern Ghanaian site dated to 8000-9000 B.P.  
 >(Posnansky  
 >1984:149). Some form of agriculture is also apparent in reconstructed  
 >words  
 >of proto-Niger-Congo, probably spoken ca. 10,000 B.P. (Ehret 1984).  
 >  
 >At first glance, a West African origin seems inconsistent with genetic  
 >evidence for Black Africans and Pygmies sharing a common ancestor, since  
 >the  
 >latter now live only in central Africa. It is likely, however, that they  
 >once inhabited the entire rain forest zone, including the Guinea coast of  
 >West Africa, as indicated by finds of Sangoan artifacts-widely considered  
 >to  
 >be produced by ancestral Pygmies (Murdock 1959:48-49). Since Sangoan  
 >sites  
 >are confined to the rain forest zone and attest to a hunting and gathering  
 >lifestyle much like that of present-day Pygmies, the lineage from the  
 >Guinea  
 >coast Sangoans to present-day Black Africans must have involved a number of  
 >major physical and cultural changes.  
 >  
 >>From the outset, this ancestral Guinea coast population may have tended  
 >towards some reproductive isolation, and hence genetic differentiation,  
 >because of the Dahomey Gap-a mosaic of savanna and woodland separating the  
 >rain forest on the Guinea coast from that of central Africa. The thinning  
 >of Africa's rain forests during the dry conditions of the last ice age may  
 >have increased this partial isolation and, more importantly, made it easier  
 >to manage food production from wild yams and oil palms (Maley 1995:45-46;  
 >Posnansky 1984:150). Indicative of a shift in subsistence is the appearance  
 >of hoe-like implements at Guinea coast sites as early as 12,000 B.P. (Stahl  
 >1995:262). With the end of the ice age, the return of a less open forest  
 >environment by 9000 B.P. may have compelled these proto-agriculturalists to  
 >move out into mosaic environments to the north and east (Maley 1995:46;  
 >Posnansky 1984:150). Such a migration may correspond to the breakup of  
 >proto-Niger-Congo, estimated at 10,000 B.P. (Ehret 1984). The first to  
 >branch off was proto-Mande (Blench 1984:128-129); its descendent languages  
 >occupy an area centered on the Niger's headwaters-the same area that  
 >Murdock  
 >sees as the cradle of Sudanic food crops.  
 >  
 >The Sudanic food complex developed primarily out of female gathering and  
 >only secondarily out of male hunting.<sup>2</sup> It thus greatly enhanced women's  
 >contribution to food provisioning, the corollary being a reduction in the  
 >costs of polygyny to men (van den Berghe 1979:65). As polygyny became more  
 >frequent, male-male competition would have increased for the shrinking pool  
 >of potential mates, the result being an intensification of sexual selection  
 >for larger, stronger, and more muscular males, as is the case in non-human  
 >polygynous species.<sup>3</sup>  
 >  
 >Such a scenario leaves surprisingly little time for the morphogenesis of  
 >>true Black Africans. The beginnings of proto-agriculture cannot be pushed  
 >back much further than 12,000 B.P. A tall, clearly Negroid skeleton  
 >(Asselar Man) has been dated to 6500 B.P. (Camp 1974:241; Coon  
 >1962:649-650). This leaves a window of not much more than six thousand  
 >years for the changes that differentiate Black Africans from Pygmies, i.e.,  
 >a shift from a gracile, almost childlike body to a much more robust one,  
 >with attendant increases in stature, weight, and muscle mass.  
 >  
 >As development of the Sudanic food complex allowed these agriculturalists  
 >to  
 >expand out of the mosaic environments and into the savanna, the ratio of  
 >female to male participation in food provisioning should have declined.  
 >The  
 >savanna is more demanding on women's time, particularly for collection of  
 >water and firewood, so successful penetration of this environment would  
 >have  
 >required greater male involvement in agriculture (Goody 1973:185-186). In  
 >the savanna regions of Ghana, "women planted grain and helped with the  
 >harvest, but they were not concerned with yam cultivation, and did not  
 >carry  
 >out the many hoeing activities that were connected with cereal  
 >agriculture"-  
 >yet surprisingly polygyny rates were as high as in the mosaic and rain  
 >forest environments further south, a fact leading Goody (1973:185) to  
 >conclude: "While hoe agriculture, female farming and polygyny are clearly  
 >associated in a general way, there seems little evidence directly to  
 >connect  
 >variations in rates of polygyny with differences in the role of women in  
 >farming or in trade."  
 >  
 >High rates of polygyny in Africa may thus reflect not so much existing  
 >conditions as pre-existing ones whose adaptations have been maintained  
 >through culture lag, notably the retention of a large sex difference in the

>age of first marriage (Goody 1973:184-185). In addition, natural selection  
>may have favored an increased predisposition to polygyny that persists even  
>when the adaptive landscape has changed.  
>--- End forwarded message ---

>  
>  
>  
>

| 16623|2005-04-11 16:07:25|no name is worthy|Re: Man, know thyself. Anuk Ausar|

i dont want to get to deep in this, but even an otter can control his breath and breath automatically, ants can live 3 days underwater. You speak against Eurocentric thought, but what you say is reflective of that, and based on the disagreement of, so it has a control ver your thinking. You have no free will, you are not free, you are bound by order. You are not above life here, by thinking that you have Eurocentricized yourself, and set yourself apart, and hence made yourself God over them, which you are not, and cannot be except only in your mind. The phrase means exactly what it says. Man know thyself, not what you think you are or others think you are or what ever you may call yourself. Know that who you really are in your own heart. For example a brother who spews all this black stuff, but deep down inside likes white women. Know who you are as a person, not as a group, cause we are all individuals and have our ways and our inter desires, regardless if our dress, personality, name, culture etc might project otherwise. The only way to roghteousness is if you know who you are as a person and acknowledge that, you must do that before you can attempt to go any further in degrees. Or else you just be a phoney, and have prohibited your own growth by committing the worst sin of all, "lying to yourself", so you cannot walk in truth, this is where you obtain 'balance'. Lying to yourself is the justification of all evil deeds, you always seems to convince yourself that what you are doing is right. Who are we really?

Is your heart as bigger than your head, or at least your mouth?  
(taken from the BOOKS OF THE 7 OWLS)

Amen Ra Neter wrote:

Mankind is the only living being on earth that is able to breathe both automatically and also able to control it's own breath. As you know breath is the key to life and to consciousness. It is because we can control our breathing that we are able to rise above the animal kingdom and exercise free will. Free will is the essential attribute of the Supreme being that has been share with us by the creator due to the way we have been created. The reason we were/are created in this way by the Supreme Being is so that the Supreme Being can have a physical vehicle in which to live within and experience its on own creation. We are the representation of the Supreme Being in this world. The supreme being is equally capable of creating other life forms that share in our ability to control our breath and thus transcend our animal instinctive nature. However, on this planet we are the only one.

Peace  
Amen Ra Neter

no name is worthy wrote:

Disagree, to reminiscent of the NOI blackman is god theme. For the basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God, and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far to low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

Amen Ra Neter wrote:

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that your consciousness and the conciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you share in the attributes of the supreme being. Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition as well as the many offshoots of the African sprituality around the world.

The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the true self. Anuk Ausar is a better way of saying it as it expresses your true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are Ausar.

Respect  
Amen Ra Neter

Imrrnre wrote:

Htp Ta Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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| 16624|2005-04-11 19:09:30|ulagankmy|Re: Essence-ing Appar on the Metaphysics of Colors-2|  
Dear Ken

We have to keep clear the difference between the METAPHYSICS of colors and PHYSICS of colors. The Sumerians were blacks and they describe themselves as so - sag-gig-ga. But they are also the people who talked of Siva (sipa, sib etc) and in the sense of the fire colored. They also talked about the primordial DARK stuff, the Pandu Mi(, bad-da gi) as the stuff that causes the ABSENCE of everything and against which BEING as FIRE has to battle to let there be light, i.e. the presence of the cosmos as whole. This BLACK stuff, the creates the Primeval Night, is continued to be called Malam ( mal, maal: black) . The death bringing power is called kaalan also the Black Power ( kaal . kaar: black)

Now the same people also called Dumuzi the divine child as mai-tuGka ( mi du-ga) and which I translated as Majestic Black. In all these we can see that they were clear about the distinction between the metaphysics of colors and which pertains to the soul rather than to the skin. The Western cultures do not recognize the soul as a distinct substance and which can be of different colors. The soul of a white man can be of Destructive Black when he is tyrannical murderous and so forth.

I am preparing for the next posts on this theme and where I will explain further. By the way Appar as a Tamil was probably black but as a rule he did not worry about it. The color of the skin and hence racialism in the Western sense was not a social construct of any significance among Tamils at least. What pained Appar was caste and such other social constructs and which are not racial.

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>  
> Greetings, Loganathan,  
>  
> Your discourse on Indian-Dravidian-Sumerian metaphysics is  
> interesting.  
>  
> Hmmm...However, I am watching what you writing, relative to the  
> color 'black,' herein, in order to see where this is leading. I am  
> interested in seeing if this is really a case of a "sheep in wolf's  
> clothing" or "trojan horse" styled infiltration, as many of the so-  
> called deeper aspects of the "color black," which you have noted, do  
> not appear too flattering and appear to hold within them a general  
> similarity with Eurocentric concepts of "blackness."  
>  
> So, again, interesting, but, to me, alarming at some points.  
>  
> Regards,  
>  
> Ken  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"  
> wrote:  
> > Essence-ing Appar on the Metaphysics of Colors-2  
> >  
> >  
> >

| 16625|2005-04-11 20:45:05|Asar Imhotep|Re: Follies Of Eurocentric Thought, an Example: African Art|  
The reply is in no ways directed to either one of you. The reply deals with this comment made by Saidis:

?◆>>> This is why we need Africans scholars reserching

>>>> and studying  
>>>> African things.

This, in part, prompted Dr. Winters to say:

?◆>>> Just being African is not enough. To truely understand

>>>> African history one has to learn various languages so  
>>>> they can read on their own the primary and secondary  
>>>> evidence relating to African.  
>>>> Ideology and training is also important. If you  
>>>> look at African scholars trained in the English/  
>>>> American education system from West Africa, you find  
>>>> these Africans to be "Eurocentric", while many  
>>>> Africans trained in the African-French tradition, due  
>>>> to the work of Diop are more Nationalistic, in the  
>>>> sense they recognize that African people do have an  
>>>> ancient history before the medieval period and Islam

This prompted Bro. Ken to state:

? >

- > > Agreed, Dr. Winters. This is why I always push Africans in the
- > > direction of becoming saturated with African culture. To empower
- > us,
- > > we need the African "toolkit." That "toolkit" is our culture, in
- > its
- > > many, splendid variations.

My response deals with an amalgamation of the above post, especially the last one. The post wasn't directed at anyone per se. I was adding to the conversation but making the distinction of coming from an African perspective with sound information vs. just saturating the market with information on Africa, because we run into the problem of romanticizing the culture.

As Dr. Winters stated, being African is not enough. Saturating the people with African culture isn't enough. The information we gather must serve a purpose beyond some fanciful information to refute Eurocentrism. We must be multi-disciplinary so the information that we gather, can be used for many other purposes other than data acquisition. Diop was a prime example of this methodology. He used his linguistic and historical knowledge to make a case for a basis to build an African Federation of States. The information served something beyond saying, "hey we are Africans, look what we did." Or, "We need to go back to African spirituality and culture because it's African," as some lecturers infer.

Once again, I am simply adding that if we are to saturate the public with information, let's put it to use beyond information gathering. One thing I know of African people is that the information gathered must serve a practical purpose. The information we gather should be sound and founded on the foundation of a scientific method. That way, it would be harder to refute the claims we make. But you have some people out there who teach certain things that they have little knowledge on and don't see it fit to learn several different languages or take up another field of study such as physics, linguistics, mathematics or engineering.

When you are well versed in various subjects and we mean masters at these subjects, then you come at a particular subject from many different angles that the normal scholar wouldn't have seen because they don't have that background. In simple terms, I am talking about a holistic approach to the study of the African continent.

Asar Imhotep

<http://www.mochasuute.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

- >
- > Greetings,
- >
- > I am not sure to whom you are referring when you note the process of
- > romanticizing Africa and, therefore, I am not sure about your reply
- > relative to my post and subsequent reply to Dr. Winters.
- >
- > Wherein is "romanticizing" Africa taking place? I am INVOLVED in
- > several African COMBATIVE and SPIRITUAL traditions. I am not,
- > therefore, an armchair speculator on things African. Dr. Winters
- > seems well versed in his area of expertise, and I have found
- > nothing
- > about which he has spoken that conflicts with my experiences within
- > the context of the cultures I have been able to apprentice myself.
- >
- > Therefore, to whom are you addressing your comment, and to the
- > content of which post are you doing so?
- >
- > As to the "because it is African" commentary, as well as
- > the "viable"
- > comment, please elaborate on these. I would ask: "Viable" relative to
- > what...? I am able to utilize every aspect of the cultural practices
- > of which I have been privileged to learn. There is not a "non-
- > viable," antiquated practice in the bunch. From the combative to
- > health concerns, I have applied them all maximally, exceeding my
- > expectations. I have used the combative technologies to resist an
- > assault in my community. I have used the health, longevity regimens
- > to help with muscle definition, proper breathing and body elasticity.
- >
- > Herein is the real problem: being ignorant of African traditions,
- > which result both from Eurocentric hatred of things African and,
- > mostly due to the former, the secrecy surrounding these

technologies

> (stemming from Elders not seeing candidates respectful of the  
> traditions who they deem "worthy" of being taught these ancient  
> sciences).

>

> I am not offended with your commentary so much as perplexed as to  
how

> it came about (given the content of the posts you seem to be  
> addressing)...

>

> Thanks,

>

> Ken

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>>

>> One thing I try to emphasize in lectures and in conversations is  
> the

>> importance to not romanticize African culture. I try not to  
> emphasize

>> the adoption of African culture because it's "African." I want  
them

>> to adopt certain customs, as expressed through African culture,  
>> because it works and when applied in a 2005 context, it proves  
more

>> beneficial than the other alternatives as expressed by other  
ethnic

>> groups.

>>

>> I think we have to keep that in mind. The only way we can tell if  
> it

>> works or not, on the scale that's ideal, is through  
> experimentation.

>> If we can present African culture in a viable way that is  
> applicable

>> to our current condition, then I think more people would be  
willing

>> to accept it.

>>

>> I think we have too many professors who don't have a tie to an  
> actual

>> African community. You can tell someone who is working purely on  
>> theory as compared to someone who has studied first hand amongst

>> African people. Some have gone as far as to be initiated into  
certain

>> African priesthoods. I don't know how feasible that is for all

>> professors, but it adds an authenticity that Eurocentric  
scholars

>> cannot boast.

>>

>> I think that the French speaking African historians are more on  
> point

>> because they have actual ties to the continent. Their experience  
is

>> more authentic. Not saying the ones in the United States are not,  
> but

>> let's take Diop for instance. He had the advantage of being in  
> Africa

>> and seeing first hand the cultures, so it was "easy" in a sense  
to

> do

>> comparative analysis on ancient Ta-Merrian culture with that of  
>> modern west Africa.

>>

>> It is one thing to observe from a distance and take notes, but it  
> is

>> a totally different experience when one is actually a part of the  
>> culture. What we read means something totally different.

>>

>> But like I have stated previously, it takes more than just being  
>> African and doing things because it's African. What ever we

adopt,

> it

>> must be PROVEN to work in the cultural context of the year 2005  
and

>> beyond.

>>

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

>>

>>

>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>>>

>>> Agreed, Dr, Winters. This is why I always push Africans in the  
>>> direction of becoming saturated with African culture. To

empower

>> us,

>>> we need the African "toolkit." That "toolkit" is our culture,  
in

>> its

>>> many, splendid variations.

>>>

>>> Regards,

| 16626|2005-04-11 21:23:31|[Asar Imhotep]|Re: Man, know thyself. Anuk Ausar|  
I think too much is being put into the statement. The statement, IMO,  
deals with these fundamental aspects of human existence:

1. Who you are in relation to the environment around you
2. Who you are in relation to the entity that created you
3. What physical characteristics make up the human body and its functions
4. How the human body's individual characteristics respond to external stimuli
5. Where did one come from
6. What is your purpose
7. What can one do to accomplish these goals
8. And ultimately, how can that knowledge help provide food, clothing, shelter in a fashion that benefits the environment around you.

*The saying is more so a reminder of why you are going to school. This is an ultimate goal for an initiate. This is why the actual construction and naming of temples and cities reflect an aspect of the human experience. What we think we know about the theoretical science behind the naming convention, we know not. A lot of the events, names of key people, and cities have to do with body parts and their functioning, as one of the many meanings behind the names.*

*But to keep the topic along the lines of its original intent, I think we must trace who first said this saying was on "every" temple wall and to see if it was an eye witness account and if that person documented it anywhere so it can be seen today.*

*Asar Imhotep*  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> i dont want to get to deep in this, but even an otter can control

*his breath and breath automatically, ants can live 3 days underwater. You speak against Eurocentric thought, but what you say is reflective of that, and based on the disagreement of, so it has a control ver your thinking. You have no free will, you are not free, you are bound by order. You are not above life here, by thinking that you have Eurocentricized yourself, and set yourself apart, and hence made yourself God over them, which you are not, and cannot be except only in your mind. The phrase means exactly what it says. Man know thyself, not what you think you are or others think you are or what ever you may call yourself. Know that who you really are in your own heart. For example a brother who spews all this black stuff, but deep down inside likes white women. Know who you are as a person, not as a group, cause we are all individuals and have our ways and our inter desires, regardless if our dress, personality,*

> name, culture etc might project otherwise. The only way to

*righteousness is if you know who you are as a person and acknowledge that, you must do that before you can attempt to go any further in degrees. Or else you just be a phoney, and have prohibited your own growth by committing the worst sin of all, "lying to yourself", so you cannot walk in truth, this is where you obtain 'balance'. Lying to yourself is the justification of all evil deeds, you always seems to convince yourself that what you are doing is right. Who are we really?*

>  
> *Is your heart as bigger than your head, or at least your mouth?*  
> *(taken from the BOOKS OF THE 7 OWLS)*

- >
- >
- > *Amen Ra Neter wrote:*
- > *Mankind is the only living being on earth that is able to breathe*

*both automatically and also able to control it's own breath. As you know breath is the key to life and to consciousness. It is because we can control our breathing that we are able to rise above the animal kingdom and exercise free will. Free will is the essential attribute of the Supreme being that has been share with us by the creator due to the way we have been created. The reason we were/are created in this way by the Supreme Being is so that the Supreme Being can have a physical vehicle in which to live within and experience its on own creation. We are the representation of the Supreme Being in this world. The supreme being is equally capable of creating other life forms that share in our ability to control our breath and thus transcend our animal instinctive nature. However, on this planet we are the only one.*

>  
> Peace  
> Amen Ra Neter  
>  
>  
>  
>  
>  
>  
> no name is worthy wrote:

> Disagree, to reminiscent of the NOI blackman is god theme. For the

basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God, and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far to low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

>  
>  
>

> Amen Ra Neter wrote:

> The quote is not the key. The key is the reason for the quote. Why

should man know himself. What it is really saying is, know your true self. Know that you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that your consciousness and the consciousness that is The Supreme Being (Neter) are on and the same. So to know yourself is to know that you share in the attributes of the supreme being. Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition as well as the many offshoots of the African spirituality around the world.

>

> The Kamau would more like say. Amuk Ausar. I am Ausar. Ausar being

their name for the true self. Amuk Ausar is a better way of saying it as it expresses your true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Amuk Ausar. Know That You Are Ausar.

>

> Respect

> Amen Ra Neter

>

> Imnrmre wrote:

> Htp Ta \_Seti,

>

> For some time now I have been curious as to

> the origin of the oft-quoted aphorism "Man

> know thyself." The closest I've come is the

> following from Socrates who in speaking of

> allegories is alleged to have said:

>

> "I have no leisure for such enquiries; shall

> I tell you why? I must first know myself,

> as the Delphian inscription says; to be

> curious about that which is not my concern,

> while I am still in ignorance of my own

> self, would be ridiculous." (Phaedrus 230,

> The Dialogues of Plato: The Seventh Letter,

> in Great Books . . . . Vol. 7, p. 116.)

>

> I have not yet been able to trace a version

> of the operative phrase to a specific Kmtc source

> and would be grateful for any leads anyone would

> care to share.

>

> Regards,

> Raymond Davis

>

>

> -----

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>

> To unsubscribe from this group, send an email to:

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more.

| 16627|2005-04-11 21:47:47|k2lk8|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|  
The above garbage is reposted from Stormfront/Dienekes' and other  
notorious sources.

It's been refuted multiple times as well:

"That same information on Dienekes' blog as well as on racial  
relaity's weblog. They both attempted to use that information as  
proof that 'true Negroes' are recent and therefore E3b could not have  
been spread by black 'True Negro' Africans into Europe and the Middle  
East.

The author of the site mixes up and misreads data from Cavalli-Sforza  
and others. No physical remains of Pygmies have been found in the  
rainforest, so its essentially meaningless to argue that 'True  
Negroes' split off from Pygmies.

It then makes a refernce to remains at Asselar as the earliest  
Negroid remains. The Asselar remains were people of a gracile build  
(Hiernaux 1975:131) in contrast to Pygmies who are more robust.

Basically that article is seeking to pin down the origin of 'True  
Negroes' but the problem remains that 'True Negroes' do not exist". -  
C\_Bass

"Quoting Carleton Coon on a genetics forum is like quoting the story  
of Noah's Ark on an Evolution forum.

Coon is a joke, and outdated racist who believed the human speciefies  
evolved 5 separate times among other howlers crucial to his racist  
theories.

He is only quoted today because his racist ideas offer supremacists  
something to grasp on to, even if what they are grasping on to is old  
and rotten.

As for your comments, you seem to be mixing tidbits from various  
genetic studies with your own personal racial rhetoric and then  
adding a disingenuous disclaimer to the effect that you don't believe  
your own propaganda.

I can't say I blame you for not believing it, since most of it is  
flagrantly false, such as the idea that Black Africans "appear" in  
the Middle Nile in 2000 BC:

SOY Keita on predynastic Egyptian remains: "The Badarian crania have  
a modal metric phenotype that is clearly 'southern'; most classify  
into the Kerma (Nubian), Gaboon, and Kenyan groups NO Badarian  
cranium in any analysis classified into the European series..."

Black Africans are the indigenous population of North Africa, and  
directly ancestral to modern Africans. Soy Keita calls them supra-  
saharans.

All Black Africans are true Black Africans, by definition, and the  
diminutive types [pygme is a racist term], elongated types, broad  
types and khoisanoid are ALL related to one another, and genetically  
tend to share predominant E haplotype and L mtDNA.

Good luck finding evidentiary basis and consistency for  
simplistic 'theories' to the effect that 7 foot tall Batutsi are  
specifically 'evolved from' the 4 1/2 foot Twa.

Of course one of Coon's bizarre views was that diminutive types have  
a genetic propensity to shrink. By this logic, perhaps their  
Tutsi 'descendants' have a propensity to 'stretch'.

The tautological processes of the racist mind at work never cease to  
amaze."

[http://www.aimoo.com/forum/categories.cfm?](http://www.aimoo.com/forum/categories.cfm?id=645026&startcat=11&NoCookie=Yes&CategoryID=417993)

id=645026&startcat=11&NoCookie=Yes&CategoryID=417993  
| 16628|2005-04-11 21:47:51|biblical12|West Africa Questions|  
Merci Beaucoup Amadou,

You have confirmed the ideas on slavery.

Since, we have your attention, I want to ask you some questions  
because of your superior knowledge as an expert. I often use your  
posts as a reference going back and seeing something new.

1. The Wolof and Fula languages are very different from Mande ones,  
but they seem to all be part Bantoid. Do you think these three  
languages are part Berber?

2. Since the Peul seem to be more mixed than other groups interior to Africa, could the people who mixed with the Peuls come around Africa and have landed on the western tip of Africa? and did the Hebrews/Canaanites/Phoenicians reach West Africa by landing in some distant time on the Western tip?

3. Did most of the people in West Africa worship snakes?

4. Have you heard of Queen Mabete? Was West Africa full of Queens that we do not know of generally in America?

5. If you are in America, do the African Americans look like the people in West Africa? Can you distinguish tribal affiliation just by looking at somebody?

Thanks for your time and wisdom,

Charles

| 16629|2005-04-11 21:49:47|biblical12|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons| illai - No Dr. Loga,

The most common West African Y chromosome is E3a. It is the thanthai(brother) Y chromosome to E3b which is originally from East Africa. The mtDNAs of the karoupou(black) makkal(people) are L0 - L4 found dispersed in all directions. The pygmy and Khoisan manithan (man) has Y chromosome A and B. Coon does not want to attribute a West African inflence on Ancient Egypt and Nubia far into the past.

Naane(I) appreciate this study however. I now know why when I grew up there were so many more girls in certain neighborhoods than boys. Although, up to 1/3 of African American men have non-West African Y chromosomes ?!?!?

Satri-good

Nannri(thanks),

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"

> wrote:

> \doc\web\99\17\sexratio.txt

> From: Peter Frost

> To: genetics@...>, <[h-bd@egroups.com](mailto:h-bd@egroups.com)>

> Date sent: Thu, 2 Dec 1999 09:30:46 -0500

>

>

> The following is the first half of an article on the interrelationships in

> sub-Saharan Africa between low sex ratios, generalized polygyny, and

> agriculture. This is still a preliminary version, so I would certainly

> welcome criticism and comments.

>

> Peter Frost

> -----

-----

>

>

> Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to Generalized

> Polygyny?

>

> Peter Frost

>

> Sex ratios at birth are low throughout sub-Saharan Africa (Romaniuk

> 1968:278-281, 334; van de Walle 1968:38-43). They are also low in African

> diaspora populations from the West Indies (Visaria 1967), Britain (James

> 1984), Latin America (Feitosa & Krieger 1993), and the U.S.

> (Ciocco 1938;

> Erickson 1976; Strandkov 1945; Teitelbaum 1970; Teitelbaum 1972). Between

> Black and White Americans, the sex ratio difference remains significant even

> when birth order, socioeconomic status, paternal age, and paternal education

> are taken into account (Erickson 1976; Teitelbaum 1972).

>

> Recent attempts to explain this phenomenon have focused on polygyny. A

> study of seven different Kenyan ethnic groups has found significantly lower

> sex ratios in the children of polygynous parents than in those of monogamous

> parents (Whiting 1995). Whiting (1995) and Martin (1994) have suggested

> that women bear more daughters when they experience less frequent sexual



> intercourse, as appears to be the case in polygynous relationships. <sup>1</sup> Low  
 > African sex ratios may thus reflect the "generalized" polygyny (>20% of all  
 > sexual unions) that prevails in 85% of sub-Saharan societies (Goody > 1973:177-178).  
 >  
 > Why would lower sex ratios be adaptive in a polygynous population? It may  
 > be that more daughters are born to offset the "wife shortage" created by  
 > polygyny. No such compensatory effect, however, has been found in non-human  
 > polygynous species. Although the subordinate females in such species usually  
 > bear more daughters, the dominant females bear more sons, so the overall sex  
 > ratio remains more or less equal (Clutton-Brock & Iason 1986). Apparently,  
 > the wasted reproductive potential of unmated males is allowed to go  
 > underutilized because it is confined mainly to subordinate individuals with  
 > limited reproductive value. The benefit of bearing a daughter does not  
 > outweigh that of bearing a son-who may become a dominant male with better  
 > chances of reproductive success.  
 >  
 > In sub-Saharan Africa, however, polygynous individuals differ from  
 > non-polygynous ones primarily in age and not reproductive quality:  
 >  
 > Inequality between old and young men was general in African lineage  
 > systems.  
 > While a young man might often work harder than his father or other  
 > elders,  
 > access to wives was determined not by current earnings but by access to  
 > prestige goods. The young man knew, however, that some day he would  
 > inherit  
 > his father's wealth, take more wives, and assume authority over his  
 > sons in  
 > turn.  
 > (Curtin et al. 1978:160-161).  
 >  
 > Young men had to put off marriage until they could save up enough to pay the  
 > bridewealth (van den Berghe 1979:66). Young warriors were often completely  
 > barred from marriage (Gluckman 1940:26; Whiting 1995:440). It was thus age,  
 > and not lifetime reproductive value, that distinguished single males from  
 > their married counterparts. In fact, because single males were younger and  
 > could expect to live longer, they may actually have been worth more to a  
 > prospective mate  
 >  
 > Because polygyny leads to fewer available women and celibate young males,  
 > natural selection would tend to compensate by lowering the sex ratio (i.e.,  
 > more daughters, fewer sons). The actual mechanism seems to be a maternal  
 > effect mediated by the frequency of sexual relations experienced by the  
 > mother.  
 >  
 >  
 > African Americans  
 >  
 > How do we account, then, for low sex ratios in the African diaspora, notably  
 > in the U.S.? Young African American males are not barred from sexual  
 > relations, at least not as they are in traditional African societies.  
 > Moreover, the evidence does not point to a maternal effect. A study of  
 > mixed-race couples found that when the mother was white and the father  
 > black, the sex ratio at birth was the same as for children born to two black  
 > parents (Khoury et al 1984). This would seem to indicate a paternal effect,  
 > possibly mediated by the proportion of Y-bearing sperm in the father's  
 > semen.  
 >  
 > Conceivably, the same selection pressures that produced one

mechanism could

> have produced another. Hence, the sex ratio may have initially compensated

> for the effects of polygyny through a flexible mechanism; in this case, a

> maternal effect mediated by coital frequency. If the polygyny rate remained

> consistently high, natural selection would, over time, have also favored

> heritable traits that lower the sex ratio.

>

> Although it is notoriously difficult to raise or lower the sex ratio by

> selective breeding, small but significant heritable differences have been

> achieved in bulls, pigs, and albino rats (Clutton-Brock & Iason

> 1986:345-346; Watson 1992). Sustained selection, in the order of 25

> generations, appears to be required (Watson 1992).

>

>

> Evidence for Antiquity of Generalized Polygyny

>

> For such selection to have taken place, generalized polygyny must have

> prevailed among sub-Saharan Africans for a long time. Several lines of

> evidence seem to bear this out.

>

> Genetics. Sub-Saharan Africans display much lower Y-chromosome/X-chromosome

> variability than do other populations, apparently because proportionately

> fewer men have contributed to the sub-Saharan gene pool (Torroni et al.

> 1990; Spurdle et al. 1994; Scozzari et al. 1997).

>

> Linguistics. Reconstruction of proto-Bantu, spoken approximately 3,000

> years ago, has uncovered a specific term for "taking a second wife" (Polome

> 1977).

>

> Physical anthropology. Over time, too many men competing for too few women

> should favor the evolution of physical robustness. Such male-male > competition may be reflected in the increased sexual dimorphism of African

> Americans for weight, chest size, arm girth, and leg girth (Todd & Lindala

> 1928; Wolff & Steggerda 1943). In contrast, a small, gracile, and almost

> childlike body form characterizes Khoisans and Pygmies, the only sub-Saharan

> populations to have a low incidence of polygyny.

>

>

> Origins of Generalized polygyny in Sub-Saharan Africa

>

> According to mtDNA and Y-chromosome dendrograms, Khoisans are the oldest

> living population in sub-Saharan Africa, followed by Pygmies (Holden 1999;

> Penny et al. 1995; Spurdle et al. 1994; Watson et al. 1996). Only 6% of

> males in one Khoisan people, the !Kung, practice polygyny (Howell

> 1979:234-235). The sex ratio at birth, 105 males per 100 females, is

> comparable to that of non-African populations (Howell 1979:247).

Thus,

> Africa's high polygyny rates and low sex ratios are probably not an

> ancestral condition.

>

> "True" Black Africans appear as a recent adaptive radiation in the above

> dendrograms, apparently branching off from an ancestral Pygmy population-a

> line of ancestry also indicated by osteological data (Coon 1962:651-656;

> Watson et al. 1996). This radiation seems to have occurred somewhere in

> West Africa. Before the Bantu expansion about 3,000 years ago, true Black

> Africans were absent from the continent's central, eastern, and southern

> regions (Cavalli-Sforza 1986:361-362; Oliver 1966). They were also absent

> from the middle Nile until about 4,000 years ago, at which time they begin

> to appear in paintings from Pharaonic Egypt and in skeletal remains from

> Nubia (Junker 1921).

>

> Murdock (1959:44, 64-68) attributes this expansion out of West Africa to

> development of the Sudanic food complex some 6,000-7,000 years ago, near the  
 > Niger's headwaters. There, a wide range of cultivated plants (sorghum, pearl millet, cow pea, etc.) were developed independently of the Southwest  
 > Asian food complex. Other authors, like Shaw (1980), postulate a larger  
 > area of origin in West Africa. Full development of this complex seems to  
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 > edible species is suggested by unusually abundant *Canarium* (pili nut) leaf  
 > impressions from a southern Ghanaian site dated to 8000-9000 B.P. (Posnansky  
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 > are confined to the rain forest zone and attest to a hunting and gathering  
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 > towards some reproductive isolation, and hence genetic differentiation,  
 > because of the Dahomey Gap-a mosaic of savanna and woodland separating the  
 > rain forest on the Guinea coast from that of central Africa. The thinning  
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 > have increased this partial isolation and, more importantly, made it easier  
 > to manage food production from wild yams and oil palms (Maley 1995:45-46;  
 > Posnansky 1984:150). Indicative of a shift in subsistence is the appearance  
 > of hoe-like implements at Guinea coast sites as early as 12,000 B.P. (Stahl  
 > 1995:262). With the end of the ice age, the return of a less open forest  
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 > move out into mosaic environments to the north and east (Maley 1995:46;  
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 > sees as the cradle of Sudanic food crops.  
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 > The Sudanic food complex developed primarily out of female gathering and  
 > only secondarily out of male hunting.<sup>2</sup> It thus greatly enhanced women's  
 > contribution to food provisioning, the corollary being a reduction in the  
 > costs of polygyny to men (van den Berghe 1979:65). As polygyny became more  
 > frequent, male-male competition would have increased for the shrinking pool  
 > of potential mates, the result being an intensification of sexual selection  
 > for larger, stronger, and more muscular males, as is the case in non-human  
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*morphogenesis of*

> true Black Africans. The beginnings of proto-agriculture cannot be pushed  
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declined. The  
> savanna is more demanding on women's time, particularly for  
collection of  
> water and firewood, so successful penetration of this environment  
would have  
> required greater male involvement in agriculture (Goody 1973:185-  
186). In  
> the savanna regions of Ghana, "women planted grain and helped with  
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not carry  
> out the many hoeing activities that were connected with cereal  
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> yet surprisingly polygyny rates were as high as in the mosaic and  
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> forest environments further south, a fact leading Goody (1973:185)  
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> variations in rates of polygyny with differences in the role of  
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> High rates of polygyny in Africa may thus reflect not so much  
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maintained  
> through culture lag, notably the retention of a large sex  
difference in the  
> age of first marriage (Goody 1973:184-185). In addition, natural  
selection  
> may have favored an increased predisposition to polygyny that  
persists even  
> when the adaptive landscape has changed.  
> --- End forwarded message ---

| 16630|2005-04-11 23:57:06|ulagankmy|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|  
Dear Charles

Nice to hear Tamil words from your mouth. By the way Thantai means 'father'. Any way I am NOT responsible for this article - I just forwarded this as I thought it is quite interesting. Also I do not take well to Gene Thinking and believe should be replaced with Genie Thinking - intelligent celestial powers that are also in the body.

Moire of this later

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>  
>  
> illai - No Dr. Loga,  
>  
> The most common West African Y chromosome is E3a. It is the  
> thanthai(brother) Y chromosome to E3b which is originally from East  
> Africa. The mtDNAs of the karoupou(black) makkal(people) are L0 - L4  
> found dispersed in all directions. The pygmy and Khoisan manithan  
> (man) has Y chromosome A and B. Coon does not want to attribute a  
> West African influence on Ancient Egypt and Nubia far into the past.  
>  
> Naane(I) appreciate this study however. I now know why when I grew up  
> there were so many more girls in certain neighborhoods than boys.  
> Although, up to 1/3 of African American men have non-West African Y  
> chromosomes ?!?!?  
>  
> Satri-good  
>  
> Namri(thanks),  
> Charles  
>  
>

>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:  
>  
> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"  
>  
> wrote:  
> > \doc\web\99\17\sexratio.txt  
> > From: Peter Frost  
> > To: genetics@d...>, <[h-bd@egroups.com](mailto:h-bd@egroups.com)>  
> > Date sent: Thu, 2 Dec 1999 09:30:46 -0500  
>  
>  
> > The following is the first half of an article on the  
> interrelationships in  
> > sub-Saharan Africa between low sex ratios, generalized polygyny, and  
> > agriculture. This is still a preliminary version, so I would  
> certainly  
> > welcome criticism and comments.  
>  
>  
> > Peter Frost  
> > -----  
> -----  
>  
>  
> > Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to  
> Generalized  
> > Polygyny?  
>  
>  
> > Peter Frost  
>  
>  
> > Sex ratios at birth are low throughout sub-Saharan Africa (Romaniuk  
> > 1968:278-281, 334; van de Walle 1968:38-43). They are also low in  
> African  
> > diaspora populations from the West Indies (Visaria 1967), Britain  
> (James  
> > 1984), Latin America (Feitosa & Krieger 1993), and the U.S.  
> (Ciocco 1938;  
> > Erickson 1976; Strandkov 1945; Teitelbaum 1970; Teitelbaum 1972).  
> Between  
> > Black and White Americans, the sex ratio difference remains  
> significant even  
> > when birth order, socioeconomic status, paternal age, and paternal  
> education  
> > are taken into account (Erickson 1976; Teitelbaum 1972).  
>  
>  
> > Recent attempts to explain this phenomenon have focused on  
> polygyny. A  
> > study of seven different Kenyan ethnic groups has found  
> significantly lower  
> > sex ratios in the children of polygynous parents than in those of  
> monogamous  
> > parents (Whiting 1995). Whiting (1995) and Martin (1994) have  
> suggested  
> > that women bear more daughters when they experience less frequent  
> sexual  
> > intercourse, as appears to be the case in polygynous  
> relationships. 1 Low  
> > African sex ratios may thus reflect the "generalized" polygyny  
> (>20% of all  
> > sexual unions) that prevails in 85% of sub-Saharan societies (Goody  
> > 1973:177-178).  
>  
>  
> > Why would lower sex ratios be adaptive in a polygynous population?  
> It may  
> > be that more daughters are born to offset the "wife shortage"  
> created by  
> > polygyny. No such compensatory effect, however, has been found in  
> non-human  
> > polygynous species. Although the subordinate females in such  
> species usually  
> > bear more daughters, the dominant females bear more sons, so the  
> overall sex  
> > ratio remains more or less equal (Clutton-Brock & Iason 1986).  
> Apparently,  
> > the wasted reproductive potential of unmated males is allowed to go  
> > underutilized because it is confined mainly to subordinate  
> individuals with  
> > limited reproductive value. The benefit of bearing a daughter does  
> not  
> > outweigh that of bearing a son-who may become a dominant male with  
> better  
> > chances of reproductive success.  
>  
>  
> > In sub-Saharan Africa, however, polygynous individuals differ from  
> > non-polygynous ones primarily in age and not reproductive quality:  
>  
>  
> > Inequality between old and young men was general in African  
> lineage  
> > systems.  
> > While a young man might often work harder than his father or  
> other  
> > elders,  
> > access to wives was determined not by current earnings but by

> access to  
 > > prestige goods. The young man knew, however, that some day he  
 > would  
 > > inherit  
 > > his father's wealth, take more wives, and assume authority over  
 > his  
 > > sons in  
 > > turn.  
 > > (Curtin et al. 1978:160-161).  
 > >  
 > > Young men had to put off marriage until they could save up enough  
 > to pay the  
 > > bridewealth (van den Berghe 1979:66). Young warriors were often  
 > completely  
 > > barred from marriage (Gluckman 1940:26; Whiting 1995:440). It was  
 > thus age,  
 > > and not lifetime reproductive value, that distinguished single  
 > males from  
 > > their married counterparts. In fact, because single males were  
 > younger and  
 > > could expect to live longer, they may actually have been worth more  
 > to a  
 > > prospective mate  
 > >  
 > > Because polygyny leads to fewer available women and celibate young  
 > males,  
 > > natural selection would tend to compensate by lowering the sex  
 > ratio (i.e.,  
 > > more daughters, fewer sons). The actual mechanism seems to be a  
 > maternal  
 > > effect mediated by the frequency of sexual relations experienced by  
 > the  
 > > mother.  
 > >  
 > >  
 > > African Americans  
 > >  
 > > How do we account, then, for low sex ratios in the African  
 > diaspora, notably  
 > > in the U.S.? Young African American males are not barred from  
 > sexual  
 > > relations, at least not as they are in traditional African  
 > societies.  
 > > Moreover, the evidence does not point to a maternal effect. A  
 > study of  
 > > mixed-race couples found that when the mother was white and the  
 > father  
 > > black, the sex ratio at birth was the same as for children born to  
 > two black  
 > > parents (Khoury et al 1984). This would seem to indicate a  
 > paternal effect,  
 > > possibly mediated by the proportion of Y-bearing sperm in the  
 > father's  
 > > semen.  
 > >  
 > > Conceivably, the same selection pressures that produced one  
 > mechanism could  
 > > have produced another. Hence, the sex ratio may have initially  
 > compensated  
 > > for the effects of polygyny through a flexible mechanism; in this  
 > case, a  
 > > maternal effect mediated by coital frequency. If the polygyny rate  
 > remained  
 > > consistently high, natural selection would, over time, have also  
 > favored  
 > > heritable traits that lower the sex ratio.  
 > >  
 > > Although it is notoriously difficult to raise or lower the sex  
 > ratio by  
 > > selective breeding, small but significant heritable differences  
 > have been  
 > > achieved in bulls, pigs, and albino rats (Clutton-Brock & Iason  
 > > 1986:345-346; Watson 1992). Sustained selection, in the order of 25  
 > > generations, appears to be required (Watson 1992).  
 > >  
 > >  
 > > Evidence for Antiquity of Generalized Polygyny  
 > >  
 > > For such selection to have taken place, generalized polygyny must  
 > have  
 > > prevailed among sub-Saharan Africans for a long time. Several  
 > lines of  
 > > evidence seem to bear this out.  
 > >  
 > > Genetics. Sub-Saharan Africans display much lower Y chromosome/X  
 > chromosome  
 > > variability than do other populations, apparently because  
 > proportionately  
 > > fewer men have contributed to the sub-Saharan gene pool (Torroni et  
 > al.  
 > > 1990; Spurdle et al. 1994; Scozzari et al. 1997).  
 > >  
 > >  
 > > Linguistics. Reconstruction of proto-Bantu, spoken approximately  
 > 3,000

> > years ago, has uncovered a specific term for "taking a second wife"  
 > (Polome  
 > > 1977).  
 > >  
 > > Physical anthropology. Over time, too many men competing for too  
 > > few women  
 > > should favor the evolution of physical robustness. Such male-male  
 > > competition may be reflected in the increased sexual dimorphism of  
 > African  
 > > Americans for weight, chest size, arm girth, and leg girth (Todd &  
 > Lindala  
 > > 1928; Wolff & Steggerda 1943). In contrast, a small, gracile, and  
 > > almost  
 > > childlike body form characterizes Khoisans and Pygmies, the only  
 > sub-Saharan  
 > > populations to have a low incidence of polygyny.  
 > >  
 > >  
 > > Origins of Generalized polygyny in Sub-Saharan Africa  
 > >  
 > > According to mtDNA and Y-chromosome dendrograms, Khoisans are the  
 > oldest  
 > > living population in sub-Saharan Africa, followed by Pygmies  
 > (Holden 1999;  
 > > Penny et al. 1995; Spurdle et al 1994; Watson et al. 1996). Only  
 > > 6% of  
 > > males in one Khoisan people, the !Kung, practice polygyny (Howell  
 > > 1979:234-235). The sex ratio at birth, 105 males per 100 females,  
 > is  
 > > comparable to that of non-African populations (Howell 1979:247).  
 > Thus,  
 > > Africa's high polygyny rates and low sex ratios are probably not an  
 > > ancestral condition.  
 > >  
 > > "True" Black Africans appear as a recent adaptive radiation in the  
 > > above  
 > > dendrograms, apparently branching off from an ancestral Pygmy  
 > > population-a  
 > > line of ancestry also indicated by osteological data (Coon 1962:651-  
 > > 656;  
 > > Watson et al. 1996). This radiation seems to have occurred  
 > > somewhere in  
 > > West Africa. Before the Bantu expansion about 3,000 years ago,  
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 > > Africans were absent from the continent's central, eastern, and  
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> persists even  
> > when the adaptive landscape has changed.  
> > --- End forwarded message ---

| 16631|2005-04-12 03:32:34|Amen Ra Neter|Re: Man, know thyself. Anuk Ausar|

You are correct in saying that ♦ assuming man is ♦ not bound by order is a ♦ mistake and also an aspect of many ♦ modes of Eurocentric ♦ thought. But you are incorrect in assuming that to assert that man is made in the likeness of god is the same as saying that ♦ man is setting himself apart from creation and making himself god over creating. ♦ In fact not even god is not separate from creation as in African ♦ cosmology ♦ as Neter (God) is ♦ an integral part of all ♦ things as is man.

♦  
As I said in another email, we have to clear away many European misconceptions before we can even have a clear debate with each other. Controlling the breath is not the same as holding the breathe. A high level of mastery of ones breathing mechanism is the key to many spiritual traditions that seek to bring for the divinity in mankind by controlling the electric impulses of the animal spirit. Hence Yoga Chi Kung etc. Animals are unable to do this. This is what separates mankind from the animals but it does not separate mankind from creation.

♦  
Man's divinity ♦ does not ♦ put him above life or order (Maat). In fact it is the ultimate proof that we are one with all life. To ♦ know your true self is to know that you are one with the creator and all it's creations just as the creator is, because the same conscious ♦ creates and dwells in all things. ♦ This is the essence of all African teachings. Failure to see this is ♦ often the result of a confusion over African ♦ spirituality due ♦ to contamination by western materialism and so on. Even in the minds of those who attempt to criticise from an Afrocentric perspective this type of confusion often remains.

♦  
Peace  
Amen Ra Neter

♦  
**no name is worthy** wrote:

i dont want to get too deep in this, but even an otter can control his breath and breath automatically, ants can live 3 days underwater. You speak against Eurocentric thought, but what you say is reflective of that, and based on the disagreement of, so it has a control over your thinking. You have no free will, you are not free, you are bound by order. You are not above life here, by thinking that you have Eurocentricized yourself, and set yourself apart, and hence made yourself God over them, which you are not, and cannot be except only in your mind. The phrase means exactly what it says. Man know thyself, not what you think you are or others think you are or what ever you may call yourself. Know that who you really are in your own heart. For example a brother who spews all this black stuff, but deep down inside likes white women. Know who you are as a person, not as a group, cause we are all individuals and have our ways and our inter desires, regardless if our dress, personality, name, culture etc might project otherwise. The only way to righteousness is if you know who you are as a person and acknowledge that, you must do that before you can attempt to go any further in degrees. Or else you just be a phoney, and have prohibited your own growth by ♦ committing the worst sin of all, "lying to yourself", so you cannot walk in truth, this is where you obtain 'balance'. Lying to yourself is the justification of all evil deeds, you always seems to convince yourself that what you are doing is right. Who are we really?

♦  
Is your heart as bigger than your ♦ head, or at least ♦ your mouth?  
(taken from the BOOKS OF THE 7 OWLS)

♦

**Amen Ra Neter** wrote:

Mankind is the only living being on earth that is able to breathe both automatically and also able to control it's own breath. ♦ As you know breath is the key to life and to consciousness. It is because we can control our breathing that ♦ we are able to rise above the animal ♦ kingdom and exercise free will. ♦ Free will is the essential attribute of the Supreme being that has been shared with us by the creator due to the way ♦ we have been created. The reason we ♦ were/are created in this way by the ♦ Supreme Being is so that the Supreme Being can ♦ have a physical vehicle in which to live within and experience its own creation. We are the representation of the Supreme Being in this world. ♦ The supreme being is equally capable of creating other life forms that share in our ability to control our breath and ♦ thus transcend our animal instinctive nature. ♦ However, on this planet we are the only one.

♦  
Peace  
Amen Ra Neter

♦  
♦  
♦  
♦

**no name is worthy** wrote:

Disagree, to be reminiscent of the NOI blackman is god theme. For the basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God, ♦ and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far too low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

♦

**Amen Ra Neter** wrote:

The quote is not the key. The key is the reason for the quote. Why should man know himself. What it is really saying is, know your true self. Know that ♦ you are not the collection of likes, dislikes, emotions, habits and beliefs that make up our personality. All of these can change. But beyond that is a true self based on the fact that ♦ your consciousness and the consciousness that is The Supreme Being (Neter) are one and the same. So to know yourself is to know that you ♦ share in the attributes of the supreme being. ♦ Omnipresence. Omniscience and Omnipotence. To know yourself is to know that in essence you are the very likeness of God. This is the foundation of Kamitic and all other African spiritual tradition ♦ as well as the many offshoots of the African spirituality ♦ around the world.

♦  
The Kamau would more like say. Anuk Ausar. I am Ausar. Ausar being their name for the ♦ true self. Anuk Ausar ♦ is a better way of saying it as it expresses your ♦ true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Anuk Ausar. Know That You Are ♦ Ausar.

♦  
Respect  
Amen Ra Neter

**Immrnnre** wrote:

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

---

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| 16632|2005-04-12 12:52:16|Alex van Deelen|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|  
Message: 11

Date: Mon, 11 Apr 2005 14:27:13 -0000

From: "k2lk8" <[k2lk8@yahoo.com](mailto:k2lk8@yahoo.com)>

Subject: Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An  
Adaptive Response to Generalized Polygyny?

> The above garbage is reposted from Stormfront/Dienkekes' and other  
> notorious sources.

I thought as much.

Alex

| 16633|2005-04-12 13:41:21|noirfist|Re: Essence-ing Appar on the Metaphysics of Colors-2|  
Hi, Loga,

Thanks for your reply. I understand your breakdown on the subject as  
laid out in this reply.

Understand that, as a person of African descent, I tend to view, very  
keenly, the dynamics of ideology, as applied from Eurocentrism, as  
it occurs within Western ideological circles in influencing world  
thought.

As you are probably aware, westerners view metaphysical "whiteness,"  
and their physical approximation to it (given that they are not  
white, it is all the more telling) as one in the same. That they have  
chosen to link the two shows the degree to which they have attempted,  
quite successfully until now, to manipulate world concepts,  
concerning "race," and the classifications/filations which they  
developed as a result (in order to monopolize the empowerment of the  
planet's populations).

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

> Dear Ken

>

> We have to keep clear the difference between the METAPHYSICS of  
colors and

> PHYSICS of colors. The Sumerians were blacks and they describe  
themselves

> as so - sag-gig-ga. But they are also the people who talked of Siva  
(sipa,

> sib etc) and in the sense of the fire colored. They also talked  
about the

> primordial DARK stuff, the Pandu Mi ( , bad-da gi) as the stuff that causes  
> the ABSENCE of everything and against which BEING as FIRE has to battle to  
> let there be light, i.e. the presence of the cosmos as whole. This BLACK  
> stuff, the creates the Primeval Night, is continued to be called Malam (   
> mal, maal: black) . The death bringing power is called kaalam also the  
> Black Power ( kaal . kaar: black)  
>  
> Now the same people also called Dumuzi the divine child as mai-tuGka ( mi  
> du-ga) and which I translated as Majestic Black. In all these we can see  
> that they were clear about the distinction between the metaphysics of  
> colors and which pertains to the soul rather than to the skin. The Western  
> cultures do not recognize the soul as a distinct substance and which can be  
> of different colors. The soul of a white man can be of Destructive Black  
> when he is tyrannical murderous and so forth.  
>  
> I am preparing for the next posts on this theme and where I will explain  
> further. By the way Appar as a Tamil was probably black but as a rule he  
> did not worry about it. The color of the skin and hence racialism in the  
> Western sense was not a social construct of any significance among Tamils  
> at least. What pained Appar was caste and such other social constructs and  
> which are not racial.  
>  
> Loga  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>  
>> Greetings, Loganathan,  
>  
>> Your discourse on Indian-Dravidian-Sumerian metaphysics is  
>> interesting.  
>  
>> Hmmm...However, I am watching what you writing, relative to the  
>> color 'black,' herein, in order to see where this is leading. I am  
>> interested in seeing if this is really a case of a "sheep in wolf's  
>> clothing" or "trojan horse" styled infiltration, as many of the so-  
>> called deeper aspects of the "color black," which you have noted, do  
>> not appear too flattering and appear to hold within them a general  
>> similarity with Eurocentric concepts of "blackness."  
>  
>> So, again, interesting, but, to me, alarming at some points.  
>  
>> Regards,  
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>> Ken  
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>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan"  
>> wrote:  
>>> Essence-ing Appar on the Metaphysics of Colors-2  
>>>  
>>>

| 16634|2005-04-12 16:11:03|Raymond|Re: Man, know thyself|  
In Ta-Seti, Asar Imhotep <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

we must trace who first said this saying was on "every" temple wall  
and to see if it was an eye witness account and if that person  
documented it anywhere so it can be seen today.>

Just an update: The maxim "Know Thyself" has been thus far  
traced to Thales of Miletus (7th c. B.C.), Greece. It is said  
to have appeared above the doorway of the Temple of Apollo  
at Delphi. The edifice was destroyed and rebuilt several times  
and the present ruins date only to the 4th c. B.C.  
No one has thus far produced an artifact bearing the original  
inscription which means it too may have been destroyed, if  
it ever existed.

The aphorism is alluded to in various Greek "classics."  
For example, Plato's Protagoras refers to Thales  
as among seven "wise men" who:

"met together and dedicated in the temple of Apollo at Delphi, as the first-fruits of their wisdom, the far-famed inscriptions, which are in all men's mouths -- "Know thyself," and "Nothing too much." (Protagoras, 343)

As I pointed out initially, similar references can be found in the writings of Socrates [Phaedrus 230, as well as in Pausanias and Plutarch's Morals.] Perhaps, a more accessible quote appears in Isha Schwaller de Lubicz, Her-Bak: The Living Face of Egypt. (p. 189)

This is another example why it is important to document claims about Kmt before sharing them with audiences as if they were truths. Kmt has such a rich tradition of wise instruction from which to draw that this sort of error is really unnecessary.

And to those who say this kind of work misses the point, the same thing goes for \_any\_ important claim about Kmt. If you make it up as you go, or make wild unsubstantiated claims, you'll only sow confusion among the people.

Regards,  
Raymond Davis  
| 16635|2005-04-12 17:48:19|no name is worthy|Re: Man, know thyself|  
That was very well said.

Raymond wrote:

In Ta-Seti, Asar Imhotep wrote: ♦♦♦♦♦

we must trace who first said this saying was on "every" temple wall and to see if it was an eye witness account and if that person documented it anywhere so it can be seen today.>

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Regards,  
Raymond Davis

---

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| 16636|2005-04-12 17:54:11|no name is worthy|Re: Man, know thyself. Anuk Ausar|  
Your Amen, so I guess you no better than I. It is very hard to interpret the meanings of initiate scribes and so forth when ones common knowledge of it is due to interpretation. The Egyptian Neter if understood is not a reflection of who created the universe, or how.

♦  
♦  
♦  
♦  
♦  
♦  
♦  
♦

Amen Ra Neter wrote:

You are correct in saying that ♦assuming man is ♦not bound by order is a ♦mistake and also an aspect of many ♦modes of Eurocentric ♦thought. But you are incorrect in assuming that to assert that man is made in the likeness of god is the same as saying that ♦man is setting himself apart from creation and making himself god over creating. ♦In fact not even god is not separate from creation as in African ♦cosmology ♦as Neter (God) is ♦an integral part of all ♦things as is man.

♦

As I said in another email, we have to clear away many European misconceptions before we can even have a clear debate with each other. Controlling the breath is not the same as holding the breathe. A high level of mastery of ones breathing mechanism is the key to many spiritual traditions that seek to bring for the divinity in mankind by controlling the electric impulses of the animal spirit. Hence Yoga Chi Kung etc. Animals are unable to do this. This is what separates mankind from the animals but it does not separate mankind from creation.

♦

Man's divinity ♦ does not ♦ put him above life or order (Maat). Infact it is the ultimate proof that we are one with all life. To ♦ know your true self is to know that you are one with the creator and all it's creations just as the creator is, because the same conscious ♦ creates and dwells in all things. ♦ This is the essence of all African teachings. Failure to see this is ♦ often the result of a confusion over African ♦ spirituality due ♦ to contamination by western materialism and so on. Even in the minds of those who attempt to criticise from and Afrocentric perspective this type of confusion often remains.

♦

Peace

Amen Ra Neter

no name is worthy wrote:

i dont want to get to deep in this, but even an otter can control his breath and breath automatically, ants can live 3 days underwater. You speak against Eurocentric thought, but what you say is reflective of that, and based on the disagreement of, so it has a control ver your thinking. You have no free will, you are not free, you are bound by order. You are not above life here, by thinking that you have Eurocentricized yourself, and set yourself apart, and hence made yourself God over them, which you are not, and cannot be except only in your mind. The phrase means exactly what it says. Man know thyself, not what you think you are or others think you are or what ever you may call yourself. Know that who you really are in your own heart. For example a brother who spews all this black stuff, but deep down inside likes white women. Know who you are as a person, not as a group, cause we are all individuals and have our ways and our inter desires, regardless if our dress, personality, name, culture etc might project otherwise. The only way to roghteousness is if you know who you are as a person and acknowledge that, you must do that before you can attempt to go any further in degrees. Or else you just be a phoney, and have prohibited your own growth by ♦ committing the worst sin of all, "lying to yourself", so you cannot walk in truth, this is where you obtain 'balance'. Lying to yourself is the justification of all evil deeds, you allways seems to convince yourself that what you are doing is right. Who are we really?

♦

Is your heart as bigger than your ♦ head, or at least ♦ your mouth?  
(taken from the BOOKS OF THE 7 OWLS)

♦

Amen Ra Neter wrote:

Mankind is the only living being on earth that is able to breathe both automatically and also able to control it's own breath. ♦ As you know breath is the key to life and to consciousness. It is because we can control our breathing that ♦ we are able to rise above the animal ♦ kingdom and exercise free will. ♦ Free will is the essential attribute of the Supreme being that has been share with us by the creator due to the way ♦ we have been created. The reason we ♦ were/are created in this way by the ♦ Supreme Being is so that the Supreme Being can ♦ have a physical vehicle in which to live within and experience its on own creation. We are the representation of the Supreme Being in this world. ♦ The supreme being is equally capable of creating other life forms that share in our ability to control our breath and ♦ thus transcend our animal instinctive nature. ♦ However, on this planet we are the only one.

♦

Peace

Amen Ra Neter

♦

♦

♦

♦

no name is worthy wrote:

Disagree, to reminiscent of the NOI blackman is god theme. For the basis of God is Creator, so ours is creation, whatever attributes we have are needed for our continuance. One must know the Creator before he/she can know whether or not that they are anything like thee. There are millions of other lifeforms on this planet, many have been here far longer than we. So they would also share in the same attributes, who put man at the top, he did himself, he made himself ruler, he made himself God. ♦ and/or Created Gods like him, and gave to them 'his attributes' in every culture and society. The order of man is far to low to try and put any comparisons with the Creator, who is evident, but you still cannot fathom anything that is non tangible, nor make a comparison to. Just my opinion though of course.

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♦

Respect

Amen Ra Neter

Innnrrnre wrote:

Htp Ta\_Seti,

For some time now I have been curious as to the origin of the oft-quoted aphorism "Man know thyself." The closest I've come is the following from Socrates who in speaking of allegories is alleged to have said:

"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
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| 16637|2005-04-12 17:57:23|ulagankmy|Re: Essence-ing Appar on the Metaphysics of Colors-2|  
Dear Ken

The color 'white'the color of the Lotus on which Saraswathy sits is NOT the highest color. By the way this Saraswathy is Sumerian Nishaba or Nidaba , the KalaivaNi of modern Tamils and other Hindu's. Also known as Saras bati in Sumerian and where the word 'saras' is related to 'sar'-reading and writing as in 'dub-sar'(> Ta. tubbu saaRRu?)

The highest 'color' is Golden and which is certainly not a skin color at all. Siva is Pon aar Meenian- golden and Sivai, His consort is Ponni < golden). I believe this is related to the habit of the pharaoh's body being wrapped out in gold after mummification

We have also diamond body (vajra teekam) and which has become central in Vajrayana, a Buddhist version of Mantrayana.

Tirumular talks 'cembu pon aakum ' (the copper can become gold) in the metaphysical sense of becoming PURE and CLEAN and in that ceasing to have copper-like body with dirt and assuming a gold-like body.

Such metallurgical notions pertaing to the body CAN NEVER be the biological body colors. They cannot also be GENETIC = can only be celestial or metaphysical

As I have said the the dominant ethos of the West is physicalism and NOT metaphysicalism and hence the racialism

I shall be attending to these issues soon in greater details

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

>  
> Hi, Loga,  
>  
> Thanks for your reply. I understand your breakdown on the subject as  
> laid out in this reply.  
>  
> Understand that, as a person of African descent, I tend to view, very  
> keenly, the dynamics of ideology, as applied form Eurocentrism, as  
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 > > > >  
 > > > >

| 16638|2005-04-12 22:11:35|Paul Kekai Manansala|Finding the roots of modern humans|  
<http://www.cnn.com/2005/TECH/science/04/12/genographic/index.html>

Finding the roots of modern humans  
 DNA study may reveal who we are, where we came from  
 By Marsha Walton  
 CNN

Wednesday, April 13, 2005 Posted: 12:06 AM EDT (0406 GMT)

Spencer Wells meets with residents of Pate Island, off Kenya's  
 coast, to explain the project.

(CNN) — "Genographic" is not showing up in many dictionaries yet.  
 But two global institutions, IBM and the National Geographic  
 Society, hope the idea it conveys becomes well known in every corner  
 of the planet.

The Genographic Project, launching Wednesday, is a five-year genetic  
 anthropology study designed to chart the migratory history of  
 humans, and help fill in the blanks of how and where people moved to

*populate the planet.*

*Population geneticist Dr. Spencer Wells, an explorer-in-residence at the National Geographic Society, is director of the project.*

*"Genetics, I think, resoundingly has answered the question of where we ultimately came from, we came out of Africa. And we came out quite recently, within the last 50 or 60 thousand years," Wells said.*

*"But the question of how we migrated around the planet, how we populated the world, in effect, is still an open one."*

*Wells has spent the past 15 years studying population migration, gathering about 10,000 samples from around the world.*

*But he says people today move faster and farther from their roots than ever before, complicating the job of scientists and in effect "blurring the family tree."*

*"And the goal is to sample DNA from people all over the world, both indigenous populations and the general public," Wells said.*

*"We want everybody to have a chance to participate in this, because it is really the story of all of us, that's what we are trying to figure out."*

*IBM is involved in processing the massive amounts of data that will be generated when scientists around the world begin gathering DNA cheek swabs and blood samples.*

*Dr. Ajay Royyuru, senior manager for the Computational Biology Center at IBM's Watson Research Center in New York, explains the pairing of "genome" and "geography."*

*"The genome we all carry is the best record. It actually carries the information of each of our ancestors. And as we uncover the markers in the genome, we are able to tell, who your ancestors were and where they possibly come from," he said.*

*Critical to the study will be DNA samples from indigenous people, distinctive and unique populations who have long inhabited certain geographic areas.*

*Royyuru says it is important that scientists from the beginning approach these people, many in remote areas, with care.*

*"The participation of individuals, in any exercise, requires that you respect who they are, what they are, and the reason why you want them to participate. And you make sure that what you give them back is of value to them, which is exactly what we are trying to do with the indigenous populations and the public at large," Royyuru said.*

*The study is also counting on people around the world who have a keen interest in their own ancestors to take part.*

*Millions of people are using the Internet to connect with relatives around the world, using a variety of genealogy programs.*

*The Genographic Project could take that a step farther, adding DNA details to the available information.*

*Those interested will have to make a serious investment, \$99.95 plus shipping and handling, for a "participation kit." It includes a DVD and brochures detailing the five-year global study, plus a cheek swab kit that individuals send back to the study with their own DNA.*

*Project officials say these tests will be stored anonymously, but individuals will be able to track details about themselves using a number assigned to each kit.*

*The DNA samples will be gathered from cheek swabs collected from participants around the world.*

*"You will be able to see, for example, right off the bat if you are in a particular genotypic group, and where is the population of that particular genotypic group in the world today, and what we think are the ways in which this population ended up in this location in the world. And as this data grows, we will be able to make this map, and this journey and this detail richer in content," Royyuru said.*

*Wells says the project has assembled a "dream team" of scientists, from Moscow to Johannesburg to Adelaide to Paris and Beirut.*

*Besides the population experts, scientists from many other disciplines will be adding context to the DNA information. One researcher will focus on ancient DNA, studying skeletons hundreds, even thousands of years old.*

*"So what we can answer [as geneticists] is questions about biology, about biological ancestry. But to make any sense of that historically we have to contextualize it -- the archaeology, the linguistic pattern, even the climatology," Wells said.*

*"So it really is a synthetic effort to understand our common past."*



<http://www.times.co.zm/news/viewnews.cgi?category=7&id=1113333916>

*Time to honour the real discoverers*

*By Readith Muliunda*

*It has been years since most African countries got independence from Europe, breaking away from colonialism and slavery periods that shamed the continent.*

*These activities left Africa scarred to date as the continent's history got twisted, erased or stolen by colonisers and the so called explorers.*

*When it finally came, Africa's long awaited victory against colonialism presented an opportunity for the continent to find its lost and true history -the history of our ancestors that could provide the population with the real education about themselves, their spirituality and their surroundings.*

*It was also an opportunity to do away with some of the Eurocentric education that has for a long time alienated us from our environments by teaching us more about Europe and its people and less and less about ourselves.*

*This is the education that stole away our history and brainwashed us into believing that everything good (ironically even on our mother land) was either created or first seen by the European before the African that had always lived there had actually seen it- however possible that is.*

*This has been a huge burden that Africa is still struggling to offload.*

*Years of raping Africa off its resources and honour is reflected in the reality we see on the continent today-a slice of it being the fact that there are more monuments and places named after Europeans than Africa's own indigenous people or heroes.*

*Many years of learning about Europe and almost nothing about ourselves has left most of us feeling unworthy or lacking a history to look up to.*

*But while many African countries are on the path to address these issues in order to move forward and instill a sense of pride and self-confidence, it seems others like Zambia are still lurking in the dark as we blindly cling to the lies and burdens of colonialism.*

*In this day and age Zambia, in all its glory, is proud to announce to the whole world the celebration of 150 years of European David Livingstone's discovery of the Mosi-O-Tunya (Victoria Falls).*

*In case somebody did not know, Zambia has become a laughing stock outside where the discovery concept of history's explorers has not only diminished, but also lost its credibility, especially as nations go about putting their indigenous history in order.*

*First of all, this obsessive Eurocentric concept of discovery beats all logic and even by mere common sense, it raises questions as to where the Africans that lived and died in Livingstone and around the falls long before Livingstone apparently discovered it were? Don't we know that Mosi-O-Tunya, which means, the smoke that thunders, was the name given to the falls by the old time people of that area because of the thundering noise it produced.*

*The indigenous people were not blind to the presence of the falls-they saw it and they marveled at its wonder and thundering waters, hence describing it as a Smoke that thunders.*

*Then a European guy, from somewhere in Scotland who was among several others that went about pacifying people, comes to this corner of the world and sees the falls.*

*And suddenly, the indigenous people are taken out of the picture and ignored and this foreigner gets all the honour and glory of having suddenly discovered the falls.*

*According to a book written by Mrs J.H Worchestra, Livingstone also discovered Lakes Ngami, Shirwa, Nyassa (which he named lake Victoria), Morero, the upper Zambezi and Bangweulu. Shamefully, Africans in Zambia have bought into this discovery lie and we are repeating it to our children today and those to come, at a modern time like this when the whole world has come to realise the idea of discovery, as a big joke-even in the Americas where famous Christopher Columbus slaughtered the Amerindians while discovering their land, taking away their ownership to date.*

*I am sure some of you are saying but Livingstone was a good man and a missionary on top of that. Livingstone and other European heroes may have been called anything as we have been taught by Europe, but the truth remains just that.*

*And actually, it appears there were no good people in Africa. just the other day, a big international ceremony was held in Europe to celebrate the naming of a street (in Europe) after some of our brilliant Africans.*

*The street is now called Misonnda Chilufya. Really? And if Livingstone was really a good man, which I do not doubt he was, he would not have at least been so selfish as to go around changing names of places and things wherever he strayed, and naming them after himself or his relatives. He would have respected the people that he found there by maintaining their names.*

*I recently bumped into Charles Randon, a Canadian here in Montreal who had just returned from Zambia and this is what he said to me when I told him I was Zambian; "I was in Livingstone and came across this teacher who had brought little kids to the falls.*

*The teacher throughout the time kept teaching the kids about this hero Livingstone who discovered the Victoria Falls and everything else about the glory of Europe.*

*Wondered*

*"It shocked me as I wondered throughout the process; don't Zambians have their own history, about Zambian heroes that the kids should know about other than foreign people?"*

*I was expecting to find a free Africa. Tell me- you guys don't we have indigenous history to celebrate and teach children about? How can Africa claim to be free when its people have not even freed their minds."*

*This was so embarrassing. Indeed! Africa is still shackled mentally. But I still managed to find words to respond to Randon.*

*I simply explained to him the deep-rooted European structured education in our schools, that Zambia was trying hard and was gradually getting rid off it. "Look we are even overhauling the whole constitution to usher in one that is based on our own ideas," I said.*

*Little did I know that Zambia was preparing to go global about our deep-rooted ignorance by not only portraying that the whole bunch of educated Zambians believed that Livingstone was the first one to see our own beloved Falls, but actually toasting to this ♦discovery which without any reservations I call a big lie and an utter shame to ourselves and to our ancestors that lived in those times.*

*Just try going on the Internet and pick up brochures that are using the discovery world with Livingstone's picture everywhere, as if we were still living in the colonial days. Surely can't we find something local that we can use to woo tourists to the Falls, unless we attach it to some European guy?*

*Baffour Ankomah, editor of the New African Magazine asks if we as Africans can really call ourselves educated or merely eternally brainwashed by European education.*

*Mr Ankomah says: No wonder somebody says PHD stands for "Permanent Head Damage." If our heads are not permanently damaged by Western education, who in Zambia in their right senses - today, two thousand years after the death of Christ - will celebrate the 150th anniversary of the discovery of Victoria Falls by David Livingstone?*

*And you bet if you ask these Zambians celebrating Livingstone's discovery of the Victoria Falls whether they are educated, yes will be the chorus that will pour forth from their throats.*

*The question is how are we as Zambians, for God's sake, going to be able to successfully deal with much more complicated issues of sovereignty such as the on-going amendment of the constitution whose reasons for change is because it is modeled on the British concept if we cannot even get over the simple, straightforward and common sense concept of discoveries?*

*Livingstone did not discover the Most-O-Tunya (we would even rather bury our beautiful original name and uplift the name of Victoria Falls), he just happened to be the first of the nosy (you can argue this) Europeans to see the Falls. But it still does not provide an excuse to celebrate him. Come on Zambia you can do better than that!*

*Zambia would do well to get some lessons from our neighbours in the Democratic Republic of Congo who after years of lies that King Leopold, their Belgian coloniser was a hero, the stark truth of his horrendous reign, of murders and raping of Congolese people were unearthed.*

*The Congolese people today are furiously up-rooting his monuments which stood majestically in the country's capital Kinshasa- expensive monuments for which Leopold diverted the country's gold and other mineral wealth.*

*Belgium, which had also benefited from this wealth that drove millions*

of Congolese to their graves during Leopold's reign had to confront its dark past by getting rid of the (King Leopold's) monuments, which were dotted around its cities.

This is why South African President Thabo Mbeki has joined several voices calling on Africa to de-learn some of these concepts that have remained chained to their brains.

At the Association of African Universities Conference held in Cape Town recently, Mr Mbeki observed that there was need for all educational curricula in Africa to have Africa as their focus, and as a result, be indigenous grounded and oriented.

"As we know, the centuries-old subjugation of Africa to foreign exploitation, ranging from slavery to colonial system, which was singularly designed to achieve maximum extraction and exploitation raw materials, wreaked serious damage that continues to impact contemporary Africa.

This was accomplished through a whole range of arrangements including educational philosophies, curricula and practices whose context corresponds with that of the respective colonial powers," Mr Mbeki stressed.

We have learned enough about Europe (remember Africa learns about Europe), but the rest of the world including Europe itself has learnt absolutely nothing about us.

Their ignorance (about Africa) is shocking and makes some of them come across as almost stupid.

But at the same time, it makes you feel sad to see how governments (Western) that have for years, spent their time exploiting Africa, have kept their people ignorant and blind to the reality of how some of their acts and activities are directly intertwined with Africa's perpetual struggles against wars, unfair trade to poverty issues.

However, there can never be anything much more stupid than being ignorant about your own self and surrounding.

Africans should wake up from slumber to be able to restore our history and take charge of our destiny.

As long as our history remains uncorrected, and our minds remain chained, all efforts for our present and future endeavors will be futile because we are technically still living in the past.

[ 16640|2005-04-12 23:49:26|Amen Ra Neter|Re: Man, know thyself. Amuk Ausar]

The universe is being of numerous unified components. That being is the manifest aspect of Neter (being itself). So being and beings together make up Neter. The name Neter does tell us who created the universe, but it does not tell us how. For that we have to go into the aspects of Neter called the Neteru, which together form and unified system of energy and consciousness through which the universe was/is made. In the kamitic tradition one of the main names given to the Supreme Being in the process of creation is Nebercher. Another advanced conceptualisation recognises that The Creator, the process of creation and the creations themselves are all different aspects of who and the same thing. This insight was represented by using the names Khepera, Kheper and Kheperu respectively to show the unity of the creator, creating and the creations.

◆

Hope this helps

no name is worthy wrote:

Your Amen, so I guess you no better than I. It is very hard to interpret the meanings of initiate scirbes and so forth when ones common knowledge of it is due to interpretation. The Egyptian Neter if understood is not a reflection of who created the universe, or how.

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Amen Ra Neter wrote:

You are correct in saying that assuming man is not bound by order is a mistake and also an aspect of many modes of Eurocentric thought. But you are incorrect in assuming that to assert that man is made in the likeness of god is the same as saying that man is setting himself apart from creation and making himself god over creating. In fact not even god is not separate from creation as in African cosmology as Neter (God) is an integral part of all things as is man.

◆

As I said in another email, we have to clear away many European misconceptions before we can even have a clear debate with each other. Controlling the breath is not the same as holding the breathe. A high level of mastery of ones breathing mechanism is the key to many spiritual traditions that seek to bring for the divinity in mankind by controlling the electric impulses of the animal spirit. Hence Yoga Chi Kung etc. Animals are unable to do this. This is what separates mankind from the animals but it does not separate mankind from creation.

◆

Man's divinity does not put him above life or order (Maat). In fact it is the ultimate proof that we are one with all life. To know your true self is to know that you are one with the creator and all it's creations just as the creator is, because the same conscious creates and dwells in all things. This is the essence of all African teachings. Failure to see this is often the result of a confusion over African spirituality due to contamination by western materialism and so on. Even in the minds of those who attempt to criticise from and Afrocentric perspective this type of confusion often remains.

◆

Peace

Amen Ra Neter

no name is worthy wrote:

i dont want to get to deep in this, but even an otter can control his breath and breath automatically, ants can live 3 days underwater. You speak against Eurocentric thought, but what you say is reflective of that, and based on the disagreement of, so it has a control ver your thinking. You have no free will, you are not free, you are bound by order. You are not above life here, by thinking that you have Eurocentricized yourself, and set yourself apart, and hence made yourself God over them, which you are not, and cannot be except only in your mind. The phrase means exactly what it says. Man know thyself, not what you think you are or others think you are or what ever you may call yourself. Know that who you really are in your own heart. For example a brother who spews all this black stuff, but deep down inside likes white women. Know who you are as a person, not as a group, cause we are all individuals and have our ways and our inter desires,

regardless of our dress, personality, name, culture etc might project otherwise. The only way to righteousness is if you know who you are as a person and acknowledge that, you must do that before you can attempt to go any further in degrees. Or else you just be a phoney, and have prohibited your own growth by committing the worst sin of all, "lying to yourself", so you cannot walk in truth, this is where you obtain 'balance'. Lying to yourself is the justification of all evil deeds, you always seems to convince yourself that what you are doing is right. Who are we really?

Is your heart as bigger than your head, or at least your mouth?  
(taken from the BOOKS OF THE 7 OWLS)

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Mankind is the only living being on earth that is able to breathe both automatically and also able to control it's own breath. As you know breath is the key to life and to consciousness. It is because we can control our breathing that we are able to rise above the animal kingdom and exercise free will. Free will is the essential attribute of the Supreme being that has been share with us by the creator due to the way we have been created. The reason we were/are created in this way by the Supreme Being is so that the Supreme Being can have a physical vehicle in which to live within and experience its on own creation. We are the representation of the Supreme Being in this world. The supreme being is equally capable of creating other life forms that share in our ability to control our breath and thus transcend our animal instinctive nature. However, on this planet we are the only one.

Peace  
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The Kamau would more like say. Amuk Ausar. I am Ausar. Ausar being their name for the true self. Amuk Ausar is a better way of saying it as it expresses your true identity as a truism rather than as an instruction (as in man know thy self). As an instruction the lesson man know thyself is incomplete. Man know thyself. Amuk Ausar. Know That You Are Ausar.

Respect  
Amen Ra Neter

Imnrrnre wrote:

Htp Ta\_Seti,

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"I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Phaedrus 230, The Dialogues of Plato: The Seventh Letter, in Great Books . . . . Vol. 7, p. 116.)

I have not yet been able to trace a version of the operative phrase to a specific Kmtc source and would be grateful for any leads anyone would care to share.

Regards,  
Raymond Davis

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| 16641|2005-04-13 01:18:50|Alex van Deelen|Genographic Project|  
<http://www3.nationalgeographic.com/genographic/>

For \$100,- you can participate and learn more about  
your own genes.

<http://www3.nationalgeographic.com/genographic/participate.html>

I think this is interesting stuff. If anyone wants to contribute  
about Spencer Wells, please feel free.

Alex

| 16642|2005-04-13 07:05:28|Everett Prewitt|Re: Bambara History|  
Greetings,

◆ I've just completed writing a book about a black family from the south that has a vague recollection of their African ancestry.◆ Although it is not directly referenced in this book, the next book will go into more detail.◆ I am therefore asking any members of the group for the name of books, articles etc., referencing the history of the Bambara tribe of West Africa during the pre-colonial and colonial periods. I am especially interested in their original religion, customs, and rituals.

◆ I've read Maryse Condé's SGOU, and am looking for additional information either fictional or non-fictional.

◆ Any help you might provide would be most appreciated.

◆ J. Everett Prewitt, Author  
Snake Walkers  
[www.eprewitt.com](http://www.eprewitt.com)

| 16643|2005-04-13 08:40:30|Paul Kekai Manansala|Re: Man, know thyself|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta-Seti, Asar Imhotep wrote:

>

> As I pointed out initially, similar references can be found  
> in the writings of Socrates [Phaedrus 230, as well as in  
> Pausanias and Plutarch's Morals.] Perhaps, a more  
> accessible quote appears in Isha Schwaller de Lubicz,  
> Her-Bak: The Living Face of Egypt. (p. 189)  
>

Did an internet search and found a quote that seems to match part of  
what de Lubicz wrote, but the source is again a bit iffy. Comes  
from a "new age" type book supposedly translating an inscription  
from  
the "Temple of Amon":

"The Temple is the House of God. The Body of Man is the House of  
God, therefore the Temple is the Body of Man"

<http://www.sacred-texts.com/bos/bos446.htm>

And from yet another iffy source:

"The concept of Know Thyself, Know Thy Soul, Know Thy Heart, and  
Know Thy Purpose as was written on the Temple walls in ancient Egypt  
is most important."

<http://www.templeofisis.org/docs/practice.htm>

I think this might deserve more research. It is true that AEs  
believed in "knowing" the heart, thought and tongue.

The Shabaka Stone has some gnostic principles in the story of  
creation by Ptah. The deity creates all existence first through in  
the heart, which in Egypt was the center of thought (the mind), and  
then declared through the tongue.

Regards,  
Paul Kekai Manansala  
| 16644|2005-04-13 08:42:30|Ronald Small|Re: Man, know thyself. Anuk Ausar|  
Hotepu,  
The point that is made by Amen Ra Neter must be taken from the spiritual perspective. Keeping this in mind we must note that all things are created on the spiritual realm.◆ In order to get the understanding of◆ how we◆ and the creator are one we must learn of the differences between the African world view and the◆ Western◆ train of thought from which we've◆ been taught for generations. The ancient African cosmology consist of person, divinity and nature. Once we realize that we are indeed◆ one energy, we are then on the right tract for much more learning and truth that is becoming more and more available to us everyday. ◆ Although the very foundation of civilization as we know was created by the Ancient Egyptians(Africans), we must also realize that there was and still is, a conscious effort to dilute and destroy any evidence of the Afrikan being the progenitors of civilization. So Socrates, Plato and countless others studied under black educators who live by, believed in and taught◆ from an◆ African world view. And once we study the commonalities of the many different African religions, we notice a◆ basic foundation that lead to all the cultures and religions of Africa and the world.◆◆◆

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| 16645|2005-04-13 10:01:48|Myra Wysinger|Re: Finding the roots of modern humans|

Thanks Paul:

◆  
This is the◆Genographic◆Project web site for this◆for those  
who are interested:

◆  
<http://www5.nationalgeographic.com/genographic/>

◆  
◆  
Myra

◆  
Paul Kekai Manansala wrote:

<http://www.cnn.com/2005/TECH/science/04/12/genographic/index.html>

Finding the roots of modern humans

DNA study may reveal who we are, where we came from

By Marsha Walton

CNN

Wednesday, April 13, 2005 Posted: 12:06 AM EDT (0406 GMT)

Spencer Wells meets with residents of Pate Island, off Kenya's coast, to explain the project.

◆◆◆◆◆

(CNN) -- "Genographic" is not showing up in many dictionaries yet. But two global institutions, IBM and the National Geographic Society, hope the idea it conveys becomes well known in every corner of the planet.

The Genographic Project, launching Wednesday, is a five-year genetic anthropology study designed to chart the migratory history of humans, and help fill in the blanks of how and where people moved to populate the planet.

Population geneticist Dr. Spencer Wells, an explorer-in-residence at the National Geographic Society, is director of the project.

"Genetics, I think, resoundingly has answered the question of where we ultimately came from, we came out of Africa. And we came out quite recently, within the last 50 or 60 thousand years," Wells said.

"But the question of how we migrated around the planet, how we populated the world, in effect, is still an open one."

Wells has spent the past 15 years studying population migration, gathering about 10,000 samples from around the world.

But he says people today move faster and farther from their roots than ever before, complicating the job of scientists and in effect "blurring the family tree."

"And the goal is to sample DNA from people all over the world, both indigenous populations and the general public," Wells said.

"We want everybody to have a chance to participate in this, because it is really the story of all of us, that's what we are trying to figure out."

IBM is involved in processing the massive amounts of data that will be generated when scientists around the world begin gathering DNA cheek swabs and blood samples.

Dr. Ajay Royyuru, senior manager for the Computational Biology Center at IBM's Watson Research Center in New York, explains the pairing of "genome" and "geography."

"The genome we all carry is the best record. It actually carries the information of each of our ancestors. And as we uncover the markers in the genome, we are able to tell, who your ancestors were and where they possibly come from," he said.

Critical to the study will be DNA samples from indigenous people, distinctive and unique populations who have long inhabited certain geographic areas.

Royyuru says it is important that scientists from the beginning approach these people, many in remote areas, with care.

"The participation of individuals, in any exercise, requires that you respect who they are, what they are, and the reason why you want them to participate. And you make sure that what you give them back



is of value to them, which is exactly what we are trying to do with the indigenous populations and the public at large," Royyuru said.

The study is also counting on people around the world who have a keen interest in their own ancestors to take part.

Millions of people are using the Internet to connect with relatives around the world, using a variety of genealogy programs.

The Genographic Project could take that a step farther, adding DNA details to the available information.

Those interested will have to make a serious investment, \$99.95 plus shipping and handling, for a "participation kit." It includes a DVD and brochures detailing the five-year global study, plus a cheek swab kit that individuals send back to the study with their own DNA.

Project officials say these tests will be stored anonymously, but individuals will be able to track details about themselves using a number assigned to each kit.

The DNA samples will be gathered from cheek swabs collected from participants around the world.◆

"You will be able to see, for example, right off the bat if you are in a particular genotypic group, and where is the population of that particular genotypic group in the world today, and what we think are the ways in which this population ended up in this location in the world. And as this data grows, we will be able to make this map, and this journey and this detail richer in content," Royyuru said.

Wells says the project has assembled a "dream team" of scientists, from Moscow to Johannesburg to Adelaide to Paris and Beirut.

Besides the population experts, scientists from many other disciplines will be adding context to the DNA information. One researcher will focus on ancient DNA, studying skeletons hundreds, even thousands of years old.

"So what we can answer [as geneticists] is questions about biology, about biological ancestry. But to make any sense of that historically we have to contextualize it -- the archaeology, the linguistic pattern, even the climatology," Wells said.

"So it really is a synthetic effort to understand our common past."

---

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| 16646|2005-04-13 11:39:09|cristofori whitakara|Re: OT / African History In Africa|

it seems that we Africans with all our different European nationalities need to wash our brains of the brainwashed educations we receive.◆ Water is good for the soul.

Alex van Deelen wrote:

From The Times of Zambia

<http://www.times.co.zm/news/viewnews.cgi?category=7&id=1113333916>

Time to honour the real discoverers

By Readith Muliyunda

IT has been years since most African countries got independence from Europe, breaking away from colonialism and slavery periods that shamed the continent.

These activities left Africa scarred to date as the continent's history got twisted, erased or stolen by colonisers and the so called explorers.

When it finally came, Africa's long awaited victory against colonialism presented an opportunity for the continent to find its lost and true history -the history of our ancestors that could provide the population with the real education about themselves, their spirituality and their surroundings.

It was also an opportunity to do away with some of the Eurocentric education that has for a long time alienated us from our environments by teaching us more about Europe and its people and less and less about ourselves.

This is the education that stole away our history and brainwashed us into believing that everything good (ironically even on our mother land) was either created or first seen by the European before the African that had always lived there had actually seen it- however possible that is.

This has been a huge burden that Africa is still struggling to offload.

Years of raping Africa off its resources and honour is reflected in the reality we see on the continent today-a slice of it being the fact that there are more monuments and places named after Europeans than Africa's own indigenous people or heroes.

Many years of learning about Europe and almost nothing about ourselves has left most of us feeling unworthy or lacking a history to look up to.

But while many African countries are on the path to address these issues in order to move forward and instill a sense of pride and self-confidence, it seems others like Zambia are still lurking in the dark as we blindly cling to the lies and burdens of colonialism.

In this day and age Zambia, in all its glory, is proud to announce to



the whole world the celebration of 150 years of European David Livingstone's discovery of the Mosi-O-Tunya (Victoria Falls).

In case somebody did not know, Zambia has become a laughing stock outside where the discovery concept of history's explorers has not only diminished, but also lost its credibility, especially as nations go about putting their indigenous history in order.

First of all, this obsessive Eurocentric concept of discovery beats all logic and even by mere common sense, it raises questions as to where the Africans that lived and died in Livingstone and around the falls long before Livingstone apparently discovered it were? Don't we know that Mosi-O-Tunya, which means, the smoke that thunders, was the name given to the falls by the old time people of that area because of the thundering noise it produced.

The indigenous people were not blind to the presence of the falls-they saw it and they marveled at its wonder and thundering waters, hence describing it as a Smoke that thunders.

Then a European guy, from somewhere in Scotland who was among several others that went about pacifying people, comes to this corner of the world and sees the falls.

And suddenly, the indigenous people are taken out of the picture and ignored and this foreigner gets all the honour and glory of having suddenly discovered the falls.

According to a book written by Mrs J.H Worchestra, Livingstone also discovered Lakes Ngami, Shirwa, Nyassa (which he named lake Victoria), Morero, the upper Zambezi and Bangweulu. Shamefully, Africans in Zambia have bought into this discovery lie and we are repeating it to our children today and those to come, at a modern time like this when the whole world has come to realise the idea of discovery, as a big joke-even in the Americas where famous Christopher Columbus slaughtered the Amerindians while discovering their land, taking away their ownership to date.

I am sure some of you are saying but Livingstone was a good man and a missionary on top of that. Livingstone and other European heroes may have been called anything as we have been taught by Europe, but the truth remains just that.

And actually, it appears there were no good people in Africa. just the other day, a big international ceremony was held in Europe to celebrate the naming of a street (in Europe) after some of our brilliant Africans.

The street is now called Musonda Chilufya. Really? And if Livingstone was really a good man, which I do not doubt he was, he would not have at least been so selfish as to go around changing names of places and things wherever he strayed, and naming them after himself or his relatives. He would have respected the people that he found there by maintaining their names.

I recently bumped into Charles Randon, a Canadian here in Montreal who had just returned from Zambia and this is what he said to me when I told him I was Zambian; 'I was in Livingstone and came across this teacher who had brought little kids to the falls.

The teacher throughout the time kept teaching the kids about this hero Livingstone who discovered the Victoria Falls and everything else about the glory of Europe.

Wondered

'It shocked me as I wondered throughout the process; don't Zambians have their own history, about Zambian heroes that the kids should know about other than foreign people?

I was expecting to find a free Africa. Tell me- you guys don't we have indigenous history to celebrate and teach children about? How can Africa claim to be free when its people have not even freed their minds.'

This was so embarrassing. Indeed! Africa is still shackled mentally. But I still managed to find words to respond to Randon.

I simply explained to him the deep-rooted European structured education in our schools, that Zambia was trying hard and was gradually getting rid off it. 'Look we are even overhauling the whole constitution to usher in one that is based on our own ideas,' I said.

Little did I know that Zambia was preparing to go global about our deep-rooted ignorance by not only portraying that the whole bunch of educated Zambians believed that Livingstone was the first one to see our own beloved Falls, but actually toasting to this ?discovery which without any reservations I call a big lie and an utter shame to ourselves and to our ancestors that lived in those times.

Just try going on the Internet and pick up brochures that are using the discovery world with Livingstone's picture everywhere, as if we were still living in the colonial days. Surely can't we find something local that we can use to woo tourists to the Falls, unless we attach it to some European guy?

Baffour Ankomah, editor of the New African Magazine asks if we as Africans can really call ourselves educated or merely eternally brainwashed by European education.

Mr Ankomah says: No wonder somebody says PHD stands for 'Permanent Head Damage.' 'If our heads are not permanently damaged by Western education, who in Zambia in their right senses - today, two thousand years after the death of Christ - will celebrate the 150th anniversary of the discovery of Victoria Falls by David Livingstone?

And you bet if you ask these Zambians celebrating Livingstone's discovery of the Victoria Falls whether they are educated, yes will be the chorus that will pour forth from their throats.

The question is how are we as Zambians, for God's sake, going to be able to successfully deal with much more complicated issues of sovereignty such as the on-going amendment of the constitution whose reasons for change is because it is modeled on the British concept if we cannot even get over the simple, straightforward and common sense concept of discoveries?

Livingstone did not discover the Mosi-O-Tunya (we would even rather bury our beautiful original name and uplift the name of Victoria Falls), he just happened to be the first of the nosy (you can argue this) Europeans to see the Falls. But it still does not provide an excuse to celebrate him. Come on Zambia you can do better than that!

Zambia would do well to get some lessons from our neighbours in the Democratic Republic of Congo who after years of lies that King Leopold, their Belgian coloniser was a hero, the stark truth of his horrendous reign, of murders and raping of Congolese people were unearthed.

The Congolese people today are furiously up-rooting his monuments which stood majestically in the country's capital Kinshasa- expensive monuments for which Leopold diverted the country's gold and other mineral wealth.

Belgium, which had also benefited from this wealth that drove millions of Congolese to their graves during Leopold's reign had to confront its dark past by getting rid of the (King Leopold's) monuments, which were dotted around its cities.

This is why South African President Thabo Mkebi has joined several voices calling on Africa to de-learn some of these concepts that have remained chained to their brains.

At the Association of African Universities Conference held in Cape Town recently, Mr Mbeki observed that there was need for all educational curricula in Africa to have Africa as their focus, and as a result, be indigenous grounded and oriented.

"As we know, the centuries-old subjugation of Africa to foreign exploitation, ranging from slavery to colonial system, which was singularly designed to achieve maximum extraction and exploitation raw materials, wreaked serious damage that continues to impact contemporary Africa.

This was accomplished through a whole range of arrangements including educational philosophies, curricula and practices whose context corresponds with that of the respective colonial powers," Mr Mbeki stressed.

We have learned enough about Europe (remember Africa learns about Europe), but the rest of the world including Europe itself has learnt absolutely nothing about us.

Their ignorance (about Africa) is shocking and makes some of them come across as almost stupid.

But at the same time, it makes you feel sad to see how governments (Western) that have for years, spent their time exploiting Africa, have kept their people ignorant and blind to the reality of how some of their acts and activities are directly intertwined with Africa's perpetual struggles against wars, unfair trade to poverty issues.

However, there can never be anything much more stupid than being ignorant about your own self and surrounding.

Africans should wake up from slumber to be able to restore our history and take charge of our destiny.

As long as our history remains uncorrected, and our minds remain chained, all efforts for our present and future endeavors will be futile because we are technically still living in the past.

---

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| 16647|2005-04-13 12:14:43|barac1998@aol.com|Re: Bambara History|

Hi,

◆

Try this book:

◆

The development of Afro-Creole Culture in Colonial Louisiana by Gwendolyn Midlo Hall

◆

I will send more◆as they come to mind.

◆

Sincerely,

Peter

| 16648|2005-04-13 13:41:56|noirfist|Re: Essence-ing Appar on the Metaphysics of Colors-2|

Dear Loga,

I await your exposition on the subject as I believe it will address this issue in a very thought provoking, detailed manner.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

>

> Dear Ken

>

> The color 'white'the color of the Lotus on which Saraswathy sits is NOT the

> higest color. By the way this Saraswathy is Sumerian Nishaba or Nidaba ,

> the KalaivaNi of modern Tamils and other Hindu's. Also known as  
 Saras bati  
 > in Sumerian and where the word 'saras' is related to 'sar'-reading  
 and  
 > writing as in 'dub-sar'(> Ta. tubbu saaRRu?)  
 >  
 > The highest 'color' is Golden and which is certainly not a skin  
 color at  
 > all. Siva is Pon aar Meenian- golden and Sivai, His consort is  
 Pomi <  
 > golden). I believe this is related to the habit of the pharaoh's  
 body  
 > being wrapped out in gold after mummification  
 >  
 >  
 > We have also diamond body (vajra teekam) and which has become  
 central in  
 > Vajrayana, a Buddhist version of Mantrayana.  
 >  
 > Tirumular talks 'cembu pon aakum ' (the copper can become gold) in  
 the  
 > metaphysical sense of becoming PURE and CLEAN and in that ceasing  
 to have  
 > copper-like body with dirt and assuming a gold-like body.  
 >  
 > Such metallurgical notions pertaining to the body CAN NEVER be the  
 biological  
 > body colors. They cannot also be GENETIC = can only be celestial or  
 > metaphysical  
 >  
 > As I have said the dominant ethos of the West is physicalism  
 and NOT  
 > metaphysicalism and hence the racialism  
 >  
 > I shall be attending to these issues soon in greater details  
 >  
 >  
 > Loga  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
 >  
 >  
 > > Hi, Loga,  
 >  
 >  
 > > Thanks for your reply. I understand your breakdown on the subject  
 as  
 > > laid out in this reply.  
 >  
 >  
 > > Understand that, as a person of African descent, I tend to view,  
 very  
 > > keenly, the dynamics of ideology, as applied from Eurocentrism,  
 as  
 > > it occurs within Western ideological circles in influencing world  
 > > thought.  
 >  
 >  
 > > As you are probably aware, westerners view  
 metaphysical "whiteness,"  
 > > and their physical approximation to it (given that they are not  
 > > white, it is all the more telling) as one in the same. That they  
 have  
 > > chosen to link the two shows the degree to which they have  
 attempted,  
 > > quite successfully until now, to manipulate world concepts,  
 > > concerning "race," and the classifications/filations which they  
 > > developed as a result (in order to monopolize the empowerment of  
 the  
 > > planet's populations).  
 >  
 >  
 > > Regards,  
 >  
 > > Ken  
 >  
 >  
 > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy"  
 wrote:  
 >  
 >  
 > > > Dear Ken  
 >  
 >  
 > > > We have to keep clear the difference between the METAPHYSICS of  
 > > colors and  
 > > > PHYSICS of colors. The Sumerians were blacks and they describe  
 > > themselves  
 > > > as so - sag-gig-ga. But they are also the people who talked of  
 Siva  
 > > (sipa,  
 > > > sib etc) and in the sense of the fire colored. They also talked  
 > > about the  
 > > > primordial DARK stuff, the Pandu Mi( , bad-da gi) as the stuff  
 that  
 > > causes  
 > > > the ABSENCE of everything and against which BEING as FIRE has  
 to  
 > > battle to  
 > > > let there be light, i.e. the presence of the cosmos as whole.  
 This

>> BLACK  
>>> stuff, the creates the Primeval Night, is continued to be called  
>> Malam (  
>>> mal, maal: black) . The death bringing power is called kaalan also  
>> the  
>>> Black Power ( kaal . kaar: black)  
>>>  
>>> Now the same people also called Dumuzi the divine child as mai-  
>> tuGka ( mi  
>>> du-ga) and which I translated as Majestic Black. In all these we  
>> can see  
>>> that they were clear about the distinction between the metaphysics  
>> of  
>>> colors and which pertains to the soul rather than to the skin. The  
>> Western  
>>> cultures do not recognize the soul as a distinct substance and  
>> which can be  
>>> of different colors. The soul of a white man can be of Destructive  
>> Black  
>>> when he is tyrannical murderous and so forth.  
>>>  
>>> I am preparing for the next posts on this theme and where I will  
>> explain  
>>> further. By the way Appar as a Tamil was probably black but as a  
>> rule he  
>>> did not worry about it. The color of the skin and hence racialism  
>> in the  
>>> Western sense was not a social construct of any significance among  
>> Tamils  
>>> at least. What pained Appar was caste and such other social  
>> constructs and  
>>> which are not racial.  
>>>  
>>> Loga  
>>>  
>>>  
>>>  
>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>>>>  
>>>> Greetings, Loganathan,  
>>>>  
>>>> Your discourse on Indian-Dravidian-Sumerian metaphysics is  
>>>> interesting.  
>>>>  
>>>> Hmmm....However, I am watching what you writing, relative to the  
>>>> color 'black,' herein, in order to see where this is leading. I  
>> am  
>>>> interested in seeing if this is really a case of a "sheep in  
>> wolf's  
>>>> clothing" or "trojan horse" styled infiltration, as many of the  
>> so-  
>>>> called deeper aspects of the "color black," which you have noted,  
>> do  
>>>> not appear too flattering and appear to hold within them a  
>> general  
>>>> similarity with Eurocentric concepts of "blackness."  
>>>>  
>>>> So, again, interesting, but, to me, alarming at some points.  
>>>>  
>>>> Regards,  
>>>>  
>>>> Ken  
>>>>  
>>>>  
>>>> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:  
>>>> wrote:  
>>>>> Essence-ing Appar on the Metaphysics of Colors-2  
>>>>>  
>>>>>

[ 16649]2005-04-13 14:04:01[Raymond]Re: Man, know thyself  
Paul Kekai Manansala <[pmanansala@sbglobal.net](mailto:pmanansala@sbglobal.net)>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> In Ta-Seti, Asar Imhotep wrote:  
>  
> As I pointed out initially, similar references can be found

> in the writings of Socrates [Phaedrus 230, as well as in  
> Pausanias and Plutarch's Morals.] Perhaps, a more  
> accessible quote appears in Isha Schwaller de Lubicz,  
> Her-Bak: The Living Face of Egypt. (p. 189)

< what de Lubicz wrote, but the source is again a bit iffy. Comes  
from a "new age" type book supposedly translating an inscription  
from the "Temple of Amon":

"The Temple is the House of God. The Body of Man is the House of  
God, therefore the Temple is the Body of Man">>

Paul, how many temple inscriptions have you run across  
having the form: If  $A=B$  and  $C=B$ , then  $A=C$  (?) Not many  
I bet. Further down (section 2059) Poe quotes another  
inscription which he claims is from "the Temple of Horus at Edfu."  
The problem is it has the same syllogistic form. What's  
the odds of that happening? "a bit iffy" is putting it mildly.  
Again, no real footnotes.

<  
"The concept of Know Thyself, Know Thy Soul, Know Thy Heart, and  
Know Thy Purpose as was written on the Temple walls in ancient Egypt  
is most important.">>

They could have just left out all that stuff in the middle, gone  
right to the end and save us the trouble of asking, now who  
put that in there? Again, no citations!

< believed in "knowing" the heart, thought and tongue.>>

I agree.  
It's a question of what did the kheri heb (for instance) mean  
when they wrote x, y and z? When should we take them literally,  
figuratively or perhaps both? Such a discussion could open  
some windows on the "hidden word" in which the heriseshta  
was particularly skilled.

< creation by Ptah. The deity creates all existence first through in  
the heart, which in Egypt was the center of thought (the mind), and  
then declared through the tongue.>>

Yes, but I'm not sure I would call them "gnostic." See the  
problem? The Greek background throws us off. Even the tend-  
ency to prove them plagiarists throws us off, because it precondi-  
tions how we approach the kmtc expression. It's hard enough just  
letting the mdu ntr speak for themselves. Nevertheless, I agree  
we should try.

From the maxims of /pth http/:

"The wise is known by his wisdom  
The great by his good actions;  
His heart [matches] his tongue  
His lips are straight when he speaks;  
He has eyes that see."

(Lichtheim, Ancient . . . Vol. I, p. 73)

Regards,  
Raymond

| 16650|2005-04-13 14:26:43|noirfist|Re: OT / African History In Africa|  
Greetings, Alex,

Allow me to give you a funny example that occurred to me before my  
epiphany into the wonders of African culture, etc.:

I had an associate of mine who practiced Savate, and was wondering  
what forms of martial arts Africa/the African Diaspora had. I took  
him to a presentation on the African "Brazilian" martial art  
Capoeira. Now, because this person was seeking Savate techniques in  
an African art, this martial art, and all its content, sophistication  
and glory went right over his head. He couldn't see the forest thru  
the trees.

The brainwashing of our people is the worst the planet has ever  
known. I watched, for example, with disgust, the film "The Fighting  
Temptations," in which one of the characters, in describing the  
beauty of southern African "American" women comments: "...And from  
the INDIAN [Native "American"] contribution we get our BEAUTIFUL  
complexions..." Pure insult-African complexions need no non-AFRICAN  
genes in our gene pool to "beautify" or empower/enrich us!  
We are that already.

This is why Africans, in today's media, are not accepted unless he/she  
looks like a European (Beyonce), and why our culture has changed  
from "black" (when despised, while, nevertheless being secretly  
practiced) to "urban contemporary/urban hip hop," et al (when overtly  
sought for co-optation).

As more data is brought forth on the wonders of our indigenous  
spiritual practices, etc., we will kill the brainwashing effects of  
this horrible experience (the AFRICAN HOLOCAUST)!

regards,

Ken

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

- > From The Times of Zambia
- >
- > <http://www.times.co.zm/news/viewnews.cgi?category=7&id=1113333916>
- >
- > Time to honour the real discoverers
- >
- > By Readith Mulyunda
- >
- > IT has been years since most African countries got independence
- > from Europe, breaking away from colonialism and slavery periods
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- >
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colonialism

- > presented an opportunity for the continent to find its lost and true
- > history -the history of our ancestors that could provide the
- > population with the real education about themselves, their

spirituality

- > and their surroundings.
- >
- > It was also an opportunity to do away with some of the Eurocentric
- > education that has for a long time alienated us from our
- > environments by teaching us more about Europe and its people and
- > less and less about ourselves.
- >
- > This is the education that stole away our history and brainwashed us
- > into believing that everything good (ironically even on our mother
- > land) was either created or first seen by the European before the
- > African that had always lived there had actually seen it- however
- > possible that is.
- >
- > This has been a huge burden that Africa is still struggling to

offload.

- >
- > Years of raping Africa off its resources and honour is reflected in

the

- > reality we see on the continent today-a slice of it being the fact
- > that there are more monuments and places named after Europeans
- > than Africa's own indigenous people or heroes.
- >
- > Many years of learning about Europe and almost nothing about
- > ourselves has left most of us feeling unworthy or lacking a history

to

- > look up to.
- >
- > But while many African countries are on the path to address these
- > issues in order to move forward and instill a sense of pride and
- > self-confidence, it seems others like Zambia are still lurking in

the

- > dark as we blindly cling to the lies and burdens of colonialism.
- >
- > In this day and age Zambia, in all its glory, is proud to announce

to

- > the whole world the celebration of 150 years of European David
- > Livingstone's discovery of the Mosi-O-Tunya (Victoria Falls).
- >
- > In case somebody did not know, Zambia has become a laughing
- > stock outside where the discovery concept of history's explorers has
- > not only diminished, but also lost its credibility, especially as

nations

- > go about putting their indigenous history in order.
- >
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all

- > logic and even by mere common sense, it raises questions as to
- > where the Africans that lived and died in Livingstone and around the
- > falls long before Livingstone apparently discovered it were? Don't

we

> know that Mosi-O-Tunya, which means, the smoke that thunders,  
> was the name given to the falls by the old time people of that area  
> because of the thundering noise it produced.  
>  
> The indigenous people were not blind to the presence of the  
> falls-they saw it and they marveled at its wonder and thundering  
> waters, hence describing it as a Smoke that thunders.  
>  
> Then a European guy, from somewhere in Scotland who was among  
> several others that went about pacifying people, comes to this  
> corner of the world and sees the falls.  
>  
> And suddenly, the indigenous people are taken out of the picture and  
> ignored and this foreigner gets all the honour and glory of having  
> suddenly discovered the falls.  
>  
> According to a book written by Mrs J.H Worchestra, Livingstone also  
> discovered Lakes Ngami, Shirwa, Nyassa (which he named lake  
> Victoria), Morero, the upper Zambezi and Bangweulu.  
> Shamefully, Africans in Zambia have bought into this discovery lie  
> and we are repeating it to our children today and those to come, at  
> a modern time like this when the whole world has come to realise the  
> idea of discovery, as a big joke-even in the Americas where famous  
> Christopher Columbus slaughtered the Amerindians while discovering  
> their land, taking away their ownership to date.  
>  
> I am sure some of you are saying but Livingstone was a good man  
> and a missionary on top of that. Livingstone and other European  
> heroes may have been called anything as we have been taught by  
> Europe, but the truth remains just that.  
>  
> And actually, it appears there were no good people in Africa. just

the

> other day, a big international ceremony was held in Europe to  
> celebrate the naming of a street (in Europe) after some of our  
> brilliant Africans.  
>  
> The street is now called Misonoda Chilufya. Really? And if Livingstone  
> was really a good man, which I do not doubt he was, he would not  
> have at least been so selfish as to go around changing names of  
> places and things wherever he strayed, and naming them after  
> himself or his relatives. He would have respected the people that he  
> found there by maintaining their names.  
>  
> I recently bumped into Charles Randon, a Canadian here in Montreal  
> who had just returned from Zambia and this is what he said to me  
> when I told him I was Zambian; "I was in Livingstone and came  
> across this teacher who had brought little kids to the falls.  
>  
> The teacher throughout the time kept teaching the kids about this  
> hero Livingstone who discovered the Victoria Falls and everything  
> else about the glory of Europe.  
>  
> Wondered  
>  
> "It shocked me as I wondered throughout the process; don't  
> Zambians have their own history, about Zambian heroes that the kids  
> should know about other than foreign people?  
>  
> I was expecting to find a free Africa. Tell me- you guys don't we  
> have indigenous history to celebrate and teach children about? How  
> can Africa claim to be free when its people have not even freed

their

> minds."  
>  
> This was so embarrassing. Indeed! Africa is still shackled mentally.  
> But I still managed to find words to respond to Randon.  
>  
> I simply explained to him the deep-rooted European structured  
> education in our schools, that Zambia was trying hard and was  
> gradually getting rid off it. "Look we are even overhauling the

whole

> constitution to usher in one that is based on our own ideas," I

said.

>  
> Little did I know that Zambia was preparing to go global about our  
> deep-rooted ignorance by not only portraying that the whole bunch  
> of educated Zambians believed that Livingstone was the first one to  
> see our own beloved Falls, but actually toasting to this ♦discovery  
> which without any reservations I call a big lie and an utter shame

to

> ourselves and to our ancestors that lived in those times.  
>  
> Just try going on the Internet and pick up brochures that are using  
> the discovery world with Livingstone's picture everywhere, as if we

> were still living in the colonial days. Surely can't we find

something

> local that we can use to woo tourists to the Falls, unless we attach  
> it to some European guy?  
>  
> Baffour Ankamah, editor of the New African Magazine asks if  
> we as Africans can really call ourselves educated or merely

eternally

> brainwashed by European education.  
>  
> Mr Ankamah says: No wonder somebody says PHD stands for  
> "Permanent Head Damage." If our heads are not permanently  
> damaged by Western education, who in Zambia in their right senses -  
> today, two thousand years after the death of Christ - will celebrate  
> the 150th anniversary of the discovery of Victoria Falls by David  
> Livingstone?  
>  
> And you bet if you ask these Zambians celebrating Livingstone's  
> discovery of the Victoria Falls whether they are educated, yes will

be

> the chorus that will pour forth from their throats.  
>  
> The question is how are we as Zambians, for God's sake, going to be  
> able to successfully deal with much more complicated issues of  
> sovereignty such as the on-going amendment of the constitution  
> whose reasons for change is because it is modeled on the British  
> concept if we cannot even get over the simple, straightforward and  
> common sense concept of discoveries?  
>  
> Livingstone did not discover the Mosi-O-Tunya (we would even  
> rather bury our beautiful original name and uplift the name of

Victoria

> Falls), he just happened to be the first of the nosy (you can argue  
> this) Europeans to see the Falls. But it still does not provide an  
> excuse to celebrate him. Come on Zambia you can do better than  
> that!  
>  
> Zambia would do well to get some lessons from our neighbours in the  
> Democratic Republic of Congo who after years of lies that King  
> Leopold, their Belgian coloniser was a hero, the stark truth of his  
> horrendous reign, of murders and raping of Congolese people were  
> unearthed.  
>  
> The Congolese people today are furiously up-rooting his monuments  
> which stood majestically in the country's capital Kinshasa-

expensive

> monuments for which Leopold diverted the country's gold and other  
> mineral wealth.  
>  
> Belgium, which had also benefited from this wealth that drove

millions

> of Congolese to their graves during Leopold's reign had to confront  
> its dark past by getting rid of the (King Leopold's) monuments,

which

> were dotted around its cities.  
>  
> This is why South African President Thabo Mbeki has joined several  
> voices calling on Africa to de-learn some of these concepts that  
> have remained chained to their brains.  
>  
> At the Association of African Universities Conference held in Cape  
> Town recently, Mr Mbeki observed that there was need for all  
> educational curricula in Africa to have Africa as their focus, and

as a

> result, be indigenous grounded and oriented.  
>  
> "As we know, the centuries-old subjugation of Africa to foreign  
> exploitation, ranging from slavery to colonial system, which was  
> singularly designed to achieve maximum extraction and exploitation  
> raw materials, wreaked serious damage that continues to impact  
> contemporary Africa.  
>  
> This was accomplished through a whole range of arrangements  
> including educational philosophies, curricula and practices whose  
> context corresponds with that of the respective colonial powers,"

Mr

> Mbeki stressed.  
>  
> We have learned enough about Europe (remember Africa learns about  
> Europe), but the rest of the world including Europe itself has



learned

- > absolutely nothing about us.
- >
- > Their ignorance (about Africa) is shocking and makes some of them
- > come across as almost stupid.
- >
- > But at the same time, it makes you feel sad to see how governments
- > (Western) that have for years, spent their time exploiting Africa,
- > have kept their people ignorant and blind to the reality of how some
- > of their acts and activities are directly intertwined with Africa's
- > perpetual struggles against wars, unfair trade to poverty issues.
- >
- > However, there can never be anything much more stupid than being
- > ignorant about your own self and surrounding.
- >
- > Africans should wake up from slumber to be able to restore our
- > history and take charge of our destiny.
- >
- > As long as our history remains uncorrected, and our minds remain
- > chained, all efforts for our present and future endeavors will be

futile

- > because we are technically still living in the past.

| 16651|2005-04-13 14:49:01|noirfist|Re: Follies Of Eurocentric Thought, an Example: African Art| Greetings,

Asar:

*I think the confusion is in your post relative to mine. Reread my post please. Allow me to express the post once more-I referred to culture, not to gathering info. merely to refute Eurocentrism. As I have posted previously, I am a practitioner of several African cultures traditions. I am not an armchair speculator. I have noted that to practice African culture, as opposed to merely speaking on it, is EMPOWERMENT and would act as its own REFUTATION of the power of Eurocentric thought in shaping an AFRICAN destiny.*

*I still do not understand the misinterpretation, given that I mentioned African culture as the "toolkit" as the means for securing our empowerment. One is not empowered by spending time merely refuting a diametrically opposed form of ideology.*

*I also do not know where "romanticization" comes in to play. Who is "romanticizing" Africa relative to this thread? I do not see the relevance of that comment, unless you are suggesting that my comment, and Saidis' would create an environment of "the romanticization of Africa?"*

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

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- > The reply is in no ways directed to either one of you. The reply
- > deals with this comment made by Saidis:
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- > ? ♦ > > This is why we need Africans scholars reserching
- > > > > and studying
- > > > > African things.
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- > This, in part, prompted Dr. Winters to say:
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- > ? ♦ > > Just being African is not enough. To truely understand
- > > > > African history one has to learn various languages so
- > > > > they can read on their own the primary and secondary
- > > > > evidence relating to African.
- > > > > Ideology and training is also important. If you
- > > > > look at African scholars trained in the English/
- > > > > American education system from West Africa, you find
- > > > > these Africans to be "Eurocentric", while many
- > > > > Africans trained in the African-French tradition, due
- > > > > to the work of Diop are more Nationalistic, in the
- > > > > sense they recognize that African people do have an
- > > > > ancient history before the medieval period and Islam
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- > This prompted Bro. Ken to state:
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- > ? ♦ >
- > > > Agreed, Dr. Winters. This is why I always push Africans in the
- > > > direction of becoming saturated with African culture. To empower
- > > us,
- > > > we need the African "toolkit." That "toolkit" is our culture, in
- > > its
- > > > many, splendid variations.
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- > the last one. The post wash ♦ ♦ directed at anyone per se. I was
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- > to the conversation but making the distinction of coming from an

> African perspective with sound information vs. just saturating  
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 > people with African culture isn't enough. The information we  
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 > his linguistic and historical knowledge to make a case for a basis  
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 > should be sound and founded on the foundation of a scientific  
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 > That way, it would be harder to refute the claims we make. But you  
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 > little knowledge on and don't see it fit to learn several  
 different  
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 > linguistics, mathematics or engineering.  
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 > these subjects, then you come at a particular subject from many  
 > different angles that the normal scholar wouldn't have seen  
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 reply  
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 > > Wherein is "romanticizing" Africa taking place? I am INVOLVED in  
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 > > which result both from Eurocentric hatred of things African and,  
 > > mostly due to the former, the secrecy surrounding these  
 > technologies  
 > > (stemming from Elders not seeing candidates respectful of the

> > traditions who they deem "worthy" of being taught these ancient  
> > sciences).

> >

> > I am not offended with your commentary so much as perplexed as to  
> how

> > it came about (given the content of the posts you seem to be  
> > addressing)...

> >

> > Thanks,

> >

> > Ken

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"  
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> > >

> > > One thing I try to emphasize in lectures and in conversations  
is

> > the

> > > importance to not romanticize African culture. I try not to  
> > emphasize

> > > the adoption of African culture because it's "African." I want  
> > them

> > > to adopt certain customs, as expressed through African culture,  
> > > because it works and when applied in a 2005 context, it proves  
> > more

> > > beneficial than the other alternatives as expressed by other  
> ethnic

> > > groups.

> > >

> > > I think we have to keep that in mind. The only way we can tell  
if

> > it

> > > works or not, on the scale that's ideal, is through  
> > experimentation.

> > > If we can present African culture in a viable way that is  
> > applicable

> > > to our current condition, then I think more people would be  
> willing

> > > to accept it.

> > >

> > > I think we have too many professors who don't have a tie to an  
> > actual

> > > African community. You can tell someone who is working purely  
on

> > > theory as compared to someone who has studied first hand  
amongst

> > > African people. Some have gone as far to be initiated into  
> > certain

> > > African priesthoods. I don't know how feasible that is for all  
> > > professors, but it adds an authenticity that Eurocentric  
> scholars

> > > cannot boast.

> > >

> > > I think that the French speaking African historians are more on  
> > point

> > > because they have actual ties to the continent. Their  
experience

> > is

> > > more authentic. Not saying the ones in the United States are  
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> > > let's take Diop for instance. He had the advantage of being in  
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> > > and seeing first hand the cultures, so it was "easy" in a sense  
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> > do

> > > comparative analysis on ancient Ta-Merrian culture with that of  
> > > modern west Africa.

> > >

> > > It is one thing to observe from a distance and take notes, but  
it

> > is

> > > a totally different experience when one is actually a part of  
the

> > > culture. What we read means something totally different.

> > >

> > > But like I have stated previously, it takes more than just  
being

> > > African and doing things because it's African. What ever we  
> adopt,

> > it

> > > must be PROVEN to work in the cultural context of the year 2005  
> > and

> > > beyond.

> > >

> > >

> > > Asar Imhotep

> > > <http://www.mochasuite.com>

> > >

> > >

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[illegible]

>>>>  
>>>>  
>>>>  
>>>>  
>>>> Yahoo! Messenger  
>>>> Show us what our next emoticon should look like. Join the  
> fun.  
>>>> <http://www.advision.webevents.yahoo.com/emoticoncontest>

| 16652|2005-04-13 15:32:14|Asar Imhotep|Re: Follies Of Eurocentric Thought, an Example: African Art|  
Once again, the comment wasn't addressed to anyone in particular. It was a general statement on people who teach African history. It is a general statement, not one against you.

Asar Imhotep  
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>>> is  
>>>> a totally different experience when one is actually a part of  
> the  
>>>> culture. What we read means something totally different.  
>>>>  
>>>> But like I have stated previously, it takes more than just  
> being  
>>>> African and doing things because it's African. What ever we  
>> adopt,  
>>> it  
>>>> must be PROVEN to work in the cultural context of the year  
2005  
>> and  
>>>> beyond.  
>>>>  
>>>>  
>>>> Asar Imhotep  
>>>> <http://www.mochasuite.com>  
>>>>  
>>>>  
>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist"  
> wrote:  
>>>>>  
>>>>> Agreed, Dr, Winters. This is why I always push Africans in  
> the  
>>>>> direction of becoming saturated with African culture. To  
>> empower  
>>>>> us,  
>>>>> we need the African "toolkit." That "toolkit" is our  
culture,  
>> in  
>>>>> its  
>>>>> many, splendid variations.  
>>>>>  
>>>>> Regards,  
>>>>>  
>>>>> Ken  
>>>>>  
>>>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
>>  
>>>>> wrote:  
>>>>>> Hi  
>>>>>> Just being African is not enough. To truly understand  
>>>>>> African history one has to learn various languages so  
>>>>>> they can read on their own the primary and secondary  
>>>>>> evidence relating to African.  
>>>>>> Ideology and training is also important. If you  
>>>>>> look at African scholars trained in the English/  
>>>>>> American education system from West Africa, you find  
>>>>>> these Africans to be "Eurocentric", while many  
>>>>>> Africans trained in the African-French tradition, due  
>>>>>> to the work of Diop are more Nationalistic, in the  
>>>>>> sense they recognize that African people do have an  
>>>>>> ancient history before the medieval period and Islam.  
>>>>>>  
>>>>>> Moreover, most of the Afro-French scholars do not  
>>>>>> allow European French speakers to define their  
>>>>>> history. Most English speaking Africans on the other  
>>>>>> hand, lack confidence in their own skills, and are  
>>>>>> ghettoized into thinking that West African history  
>>>>>> begins with e.g., Nok culture, Medieval Kingdoms and  
>>>>>> Muslim West Africans.  
>>>>>> These are my opinions. I would appreciate it very  
>>>>>> much if any one can post information by English  
>>>>>> speaking West Africans, that is concerned with the  
>>>>>> ancient West African experience.  
>>>>>>  
>>>>>> Clyde  
>>>>>>  
>>>>>> --- alberto34482 wrote:  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>>  
>>>>>>> This is why we need Africans scholars researching  
>>>>>>> and studying  
>>>>>>> African things. Most of the history of Africa has  
>>>>>>> been mangled by  
>>>>>>> many biased European researchers. You will always  
>>>>>>> get such results as  
>>>>>>> long as you lock people out of studying their own  
>>>>>>> history. History is  
>>>>>>> a means to control and rule over people that the  
>>>>>>> colonial learned very  
>>>>>>> quickly. You control the past then you control the  
>>>>>>> destiny of others.  
>>>>>>>  
>>>>>>> When people research Africa they must research  
>>>>>>> the whole  
>>>>>>> continent. Believe me its more than ancient Kmt that  
>>>>>>> has been



[illegible][illegible][illegible]

> > > > > Show us what our next emoticon should look like. Join the  
> > fun.  
> > > > > <http://www.advision.webevents.yahoo.com/emoticoncontest>

*Sorry for all those AAAAAA's in that last message. Seems to happen when I move earlier text around on the page. Please scroll down to my response if what precedes that proves hard on your eyes.*

*Greetings all,*

?

?

— Amadou Cisse <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)> wrote:

- > *Greetings all,*
- > *Yes serious overhaul needed. The article is right*
- > *about re-writing own*
- > *history and africanize our european lives. This*
- > *though may instill pride*
- > *all right but nothing much more in the ways of*
- > *organizing our material*
- > *existence to fulfill our needs thus contribute*
- > *universally. It provides*
- > *all right a hustling avenue for a few of us to sell*
- > *"nationalism" mostly*
- > *in the black way to be white. But defeating*
- > *eurocentrism is not only*
- > *about feeling good or hustling "scientific" light,*
- > *it is even more in*
- > *the practical struggle to regain hold of organizing*
- > *the material*
- > *conditions of our lives. Reasserting one's own*
- > *history goes beyond*
- > *rewriting the past, but also rewriting the present*
- > *so that a future of*
- > *our own exists. Then we have to re-assert own*
- > *values, taste our own*
- > *food, clothe own garment, speak our languages, our*
- > *own culture and*
- > *education, and participate in our ways in global*
- > *civilization.*
- >
- > *Regards,*
- > *Amadou Cisse*

>  
>

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<http://smallbusiness.yahoo.com/resources/>

| 16656|2005-04-13 21:58:00|Raymond|Re: OT / African History In Africa|

I'm in on that.

Raymond

--

Aman.

Clyde

-- Amadou Cisse <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)> wrote:

> Greetings all,  
> Yes serious overhaul needed. The article is right  
> about re-writing own  
> history and africanize our european lives. This  
> though may instill pride  
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> values, taste our own  
> food, clothe own garment, speak our languages, our  
> own culture and  
> education, and participate in our ways in global  
> civilization.  
>  
> Regards,  
> Amadou Cisse

| 16657|2005-04-13 22:26:47|Amadou Cisse|Re: West Africa Questions|

Charles, I am catching up tonight. I hope you do not mind my noticing the change in a continuing theme from shango to biblical<sup>12</sup> still out of Africa!

◆

> Since, we have your attention, I want to ask you some questions  
> because of your superior knowledge as an expert. I often use your  
> posts as a reference going back and seeing something new.

◆

I come humbly to share and from exchange learn. Let's hope no silence or posture on list would stand in the way of exchange.

◆

> 1. The Wolof and Fula languages are very different from Mande ones,  
> but they seem to all be part Bantoid. Do you think these three  
> languages are part Berber?

◆

Yes Wolof, Fula, Serer, Songhai are different from Mande languages, but all have Bantu roots. Difference between these languages is relative to timeline of population shifts. Category ◆Berber◆ is roman appellation for several Saharan and Sahelian tribes around settlements (Hoggar, Iforas, Tassili, Tibesti, Air) mixed with Soninke, Songhai, Fula, Mande, Wolof, Serer, etc. They speak speak Tamashaq, while Fula and Songhai and Wolof languages are more intermediary than Mande. All loan from each other. Some major migrations helped them: from Congo basin to Sahara basin (negro-saharan civilization), 50 centuries later to Nile basin (pyramid civilization) with other migrations from around and south to the Nile, and back to Niger/Senegal basins (antique Ghana, medieval Mali and Songhai).

◆

> 2. Since the Peul seem to be more mixed than other groups interior to  
> Africa, could the people who mixed with the Peuls come around Africa  
> and have landed on the western tip of Africa? and did the  
> Hebrews/Canaanites/Phoenicians reach West Africa by landing in some  
> distant time on the Western tip?

◆

You know the Fula has been credited with fantastic origins including Hebraic or vedic, but they really are of Bantu stock but being nomadic herders means a lot of admixtures. Most informed origin is East Africa ◆ today Masai, Tutsi, Ethiopians very related - from where they migrated to the Sahara at time of negro-african civilization referred above. Fulani and Bambara cohabitated again since Surjata, thus sharing more than not symbolism, myths, and social organization with the Mande. To avoid imprecision about Hebrews/Canaanites/Phoenicians, let me use the median term Jews. Most ancient sources mention arrival in Africa in first millennium BCE in wake of Phoenicians, but got largely absorbed into ◆Berbers◆ and other black tribes (again, berbers are both black and white these African tribes were just culture conscious). Let me mention prominently the Soninke and the Songhai, with the current most visible traces in the latter. But then, Soninke and Songhai are close relatives...

◆

> 3. Did most of the people in West Africa worship snakes?

◆

To my knowledge, the snake has high symbolism in all of them (I think we discussed before the particular mande case). But this is also a worldwide phenomenon.



> 4. Have you heard of Queen Mabete? Was West Africa full of Queens  
> that we do not know of generally in America?



No. But Mabete is a common person or town name in many parts of Africa. Yes antique to early medieval Africa was full of queens. In fact, you must know that all of the mounds have queens underneath. Even modern history is dominated by queens in the coastal and forest countries (I looked for a real nice representative in my files but could not locate it and it ♦s getting late, another time ♦).



> 5. If you are in America, do the African Americans look like the  
> people in West Africa? Can you distinguish tribal affiliation just by  
> looking at somebody?



Yes they really do. Yes indeed roughly you could guess the types, sahelian/sudanese or west african type and coastal or central african (forest) type. Note also back in Africa, besides the obvious external markers, there is a whole body of knowledge to figure out affiliation by eyeing body proportions. But this is rather silent science as it is anathema to look people in the eye or stare. I hope this is useful.



Regards,  
Amadou Cisse



— In Ta\_Seti@yahoogroups.com, "biblical12" wrote:

>  
>  
> Merci Beaucoup Amadou,  
>  
> You have confirmed the ideas on slavery.  
>  
> Since, we have your attention, I want to ask you some questions  
> because of your superior knowledge as an expert. I often use your  
> posts as a reference going back and seeing something new.  
>  
> 1. The Wolof and Fula languages are very different from Mande ones,  
> but they seem to all be part Bantoid. Do you think these three  
> languages are part Berber?  
>  
> 2. Since the Peul seem to be more mixed than other groups interior to  
> Africa, could the people who mixed with the Peuls come around Africa  
> and have landed on the western tip of Africa? and did the  
> Hebrews/Canaanites/Phoenicians reach West Africa by landing in some  
> distant time on the Western tip?  
>  
> 3. Did most of the people in West Africa worship snakes?  
>  
> 4. Have you heard of Queen Mabete? Was West Africa full of Queens  
> that we do not know of generally in America?  
>  
> 5. If you are in America, do the African Americans look like the  
> people in West Africa? Can you distinguish tribal affiliation just by  
> looking at somebody?  
>  
> Thanks for your time and wisdom,  
> Charles

| 16658|2005-04-13 22:56:58|Amadou Cisse|Garamantes - Mande|

Clyde, while writing to Charles tonight about I got reminded of wish of us talking Garamantes - Mande. I think to take it piecemeal and ask you for now if you came across like I did that the Garamantes had converted briefly to christianism? Have you thought of the chariots as wooden made instead of iron?



Regards,  
Amadou Cisse



— In Ta\_Seti@yahoogroups.com, clyde winters wrote:

> Aman.  
> Clyde  
> — Amadou Cisse <Abcisse@e...> wrote:  
> > Greetings all,

> > Yes serious overhaul needed. The article is right  
> > about re-writing own  
> > history and africanize our european lives. This  
> > though may instill pride  
> > all right but nothing much more in the ways of  
> > organizing our material  
> > existence to fulfill our needs thus contribute  
> > universally. It provides  
> > all right a hustling avenue for a few of us to sell  
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> > in the black way to be white. But defeating  
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> > about feeling good or hustling "scientific" light,  
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> > our own exists. Then we have to re-assert own  
> > values, taste our own  
> > food, clothe own garment, speak our languages, our  
> > own culture and  
> > education, and participate in our ways in global  
> > civilization.  
> > ♦  
> > Regards,  
> > Amadou Cisse  
> > ♦  
> >

| 16659|2005-04-13 23:02:32|Amadou Cisse|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|

"k2k8" wrote:

♦

Appreciate this; in fact the post looked too reactive to be of value. Two points about items you mentioned. The Asselar man is in Songhai country near Gao one of the most ancient Saharan cities (the Romans visited it), in present-day Mali. And, thanks for your statements below.

> Black Africans are the indigenous population of North Africa, and  
> directly ancestral to modern Africans. Soy Keita calls them supra-  
> saharans.

♦

Regards,

Amadou Cisse

♦

♦

— In Ta\_Seti@yahoogroups.com, "k2k8" wrote:

>  
>  
> The above garbage is reposted from Stormfront/Dienkekes' and other  
> notorious sources.  
>  
> It's been refuted multiple times as well:  
>  
> "That same information on Dienekes' blog as well as on racial  
> relaiy's weblog. They both attempted to use that information as  
> proof that 'true Negroes' are recent and therefore E3b could not have  
> been spread by black 'True Negro' Africans into Europe and the Middle  
> East.  
>  
>  
> The author of the site mixes up and misreads data from Cavalli-Sforza

> and others. No physical remains of Pygmies have been found in the  
> rainforest, so its essentially meaningless to argue that 'True  
> Negroes' split off from Pygmies.

>

> It then makes a reference to remains at Asselar as the earliest  
> Negroid remains. The Asselar remains were people of a gracile build  
> (Hiernaux 1975:131) in contrast to Pygmies who are more robust.

>

> Basically that article is seeking to pin down the origin of 'True  
> Negroes' but the problem remains that 'True Negroes' do not exist". -

> C\_Bass

>

> "Quoting Carleton Coon on a genetics forum is like quoting the story  
> of Noah's Ark on an Evolution forum.

>

> Coon is a joke, and outdated racist who believed the human species  
> evolved 5 separate times among other howlers crucial to his racist  
> theories.

>

> He is only quoted today because his racist ideas offer supremacists  
> something to grasp on to, even if what they are grasping on to is old  
> and rotten.

>

> As for your comments, you seem to be mixing tidbits from various  
> genetic studies with your own personal racial rhetoric and then  
> adding a disingenuous disclaimer to the effect that you don't believe  
> your own propaganda.

>

> I can't say I blame you for not believing it, since most of it is  
> flagrantly false, such as the idea that Black Africans "appear" in  
> the Middle Nile in 2000 BC:

>

> SOY Keita on predynastic Egyptian remains: "The Badarian crania have  
> a modal metric phenotype that is clearly 'southern'; most classify  
> into the Kerma (Nubian), Gaboon, and Kenyan groups NO Badarian  
> cranium in any analysis classified into the European series..."

>

>

> Black Africans are the indigenous population of North Africa, and  
> directly ancestral to modern Africans. Soy Keita calls them supra-  
> saharans.

>

> All Black Africans are true Black Africans, by definition, and the  
> diminutive types [pygmy is a racist term], elongated types, broad  
> types and khoisanoid are ALL related to one another, and genetically  
> tend to share predominant E haplotype and L mtDNA.

>

> Good luck finding evidentiary basis and consistency for  
> simplistic 'theories' to the effect that 7 foot tall Batusi are  
> specifically 'evolved from' the 4 1/2 foot Twa.

>

> Of course one of Coon's bizarre views was that diminutive types have  
> a genetic propensity to shrink. By this logic, perhaps their  
> Tutsi 'descendants' have a propensity to 'stretch'.

>

> The tautological processes of the racist mind at work never cease to  
> amaze."

>

> <http://www.aimoo.com/forum/categories.cfm?>

> id=645026&startcat=11&NoCookie=Yes&CategoryID=417993

| 16660|2005-04-14 04:59:18|clyde winters|Re: Garamantes - Mande|  
Hi Amadou

yes I have thought about this, this is why some time ago I was wondering what name they could have given these vehicles. This is also why I was trying to discover if the various groups in Senegambia/Guinea (West Atlantic and Mande/Dogon speakers) had cognate terms of ancient origin for wagon, cart, wheel and etc. It is obvious from the West African and North African rock art that the chariot was a very popular form of transportation for Black Africans.

Clyde

-- Amadou Cisse <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)> wrote:

> Clyde, while writing to Charles tonight about I got  
> reminded of wish of  
> us talking Garamantes - Mande. I think to take it  
> piecemeal and ask you  
> for now if you came across like I did that the  
> Garamantes had converted  
> briefly to christianism? Have you thought of the  
> chariots as wooden made  
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> Regards,  
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> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
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>> Aman.  
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>> -- Amadou Cisse wrote:  
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>>> own culture and  
>>> education, and participate in our ways in global  
>>> civilization.  
>>>  
>>> Regards,  
>>> Amadou Cisse  
>>>  
>>>  
>

---

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<http://smallbusiness.yahoo.com/resources/>

| 16661|2005-04-14 13:40:16|noirfist|Re: OT / African History In Africa|  
Greetings,

From my experience, living ones culture is the only means by which to achieve real empowerment. This is why Eurocentrists have fought so desperately to control culture internationally (to push the idea of Western culture being embraced the world over). Culture shapes/dictates a people's destiny. Neither "Black History Month" celebrations nor Million Man/Child/Women/Cyclops..." marches will empower a people; only living ones culture. And any modifications of

*the culture in terms of "contemporary" issues should come from the ideas exclusive to that cultural paradigm, and from councils of Elders/Learned Elders well versed therein.*

*Sites such as this (historical interests as means of empowerment) are but a branch of a greater whole (cultural reclamation).*

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

> Greetings all,

> Yes serious overhaul needed. The article is right about re-writing own

> history and africanize our european lives. This though may instill pride

> all right but nothing much more in the ways of organizing our material

> existence to fulfill our needs thus contribute universally. It provides

> all right a hustling avenue for a few of us to sell "nationalism" mostly

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> about feeling good or hustling "scientific" light, it is even more in

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> rewriting the past, but also rewriting the present so that a future of

> our own exists. Then we have to re-assert own values, taste our own

> food, clothe own garment, speak our languages, our own culture and

> education, and participate in our ways in global civilization.

> Regards,

> Amadou Cisse

| 16662|2005-04-14 13:55:11|noirfist|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|  
Greetings, Amadou,

Wow...! This post kick so much tale, I started to shed a tear for  
Coon's academic "descendants." Indeed, my own "booty" feels spanked,  
and I'm a Pan-Africanist!

African scholarship sure has come a long way!

Impressive: you, Prof. Ampim, Dr. Winters...! Their is hope in the  
area of those seeking to correct a disfunctionally devised approach  
to thisfield of inquiry after all!

Fraternal,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

> "k2lk8" wrote:

>

> Appreciate this; in fact the post looked too reactive to be of value.

> Two points about items you mentioned. The Asselar man is in Songhai

> country near Gao one of the most ancient Saharan cities (the Romans

> visited it), in present-day Mali. And, thanks for your statements below.

> > Black Africans are the indigenous population of North Africa, and

> > directly ancestral to modern Africans. Soy Keita calls them supra-

> > saharans.

>

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> Amadou Cisse

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> > relaty's weblog. They both attempted to use that information as

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> > the Middle Nile in 2000 BC:  
> >  
> > SOY Keita on predynastic Egyptian remains: "The Badarian crania  
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> > a modal metric phenotype that is clearly 'southern'; most  
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> > Good luck finding evidentiary basis and consistency for  
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> > <http://www.aimoo.com/forum/categories.cfm?>  
> > id=645026&startcat=11&NoCookie=Yes&CategoryID=417993

| 16663|2005-04-14 14:41:11|Emeagwali, Gloria (History)|Re: West Africa Questions|  
The concept of the reincarnated ancestor is largely behind the  
reverence shown to snakes etc.

There is also the great Egyptian snake called Sata along with many others  
that were not viewed favorably. That the crown of the Egyptian and Nubian rulers  
like that of monarchs of Ife, Nigeria were adorned with snakes, highlights  
their symbolic / spiritual role.

Diodorus Siculus makes interesting comments about this practice in his discussion  
of Nubian culture and politics.

Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)



**From:** Amadou Cisse [mailto:Abcisse@earthlink.net]  
**Sent:** Thursday, April 14, 2005 1:26 AM  
**To:** Ta\_Seti@yahooogroups.com  
**Subject:** [Ta\_Seti] Re: West Africa Questions

Charles, I am catching up tonight. I hope you do not mind my noticing the change in a continuing theme from shango to biblical12 still out of Africa!

> Since, we have your attention, I want to ask you some questions  
> because of your superior knowledge as an expert. I often use your  
> posts as a reference going back and seeing something new.

I come humbly to share and from exchange learn. Let's hope no silence or posture on list would stand in the way of exchange.

> 1. The Wolof and Fula languages are very different from Mande ones,  
> but they seem to all be part Bantoid. Do you think these three  
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Yes Wolof, Fula, Serer, Songhai are different from Mande languages, but all have Bantu roots. Difference between these languages is relative to timeline of population shifts. Category Berber is roman appellation for several Saharan and Sahelian tribes around settlements (Hoggar, Iforas, Tassili, Tibesti, Air) mixed with Soninke, Songhai, Fula, Mande, Wolof, Serer, etc. They speak Tamashaq, while Fula and Songhai and Wolof languages are more intermediary than Mande. All loan from each other. Some major migrations helped them: from Congo basin to Sahara basin (negro-saharan civilization), 50 centuries later to Nile basin (pyramid civilization) with other migrations from around and south to the Nile, and back to Niger/Senegal basins (antique Ghana, medieval Mali and Songhai).

> 2. Since the Peul seem to be more mixed than other groups interior to  
> Africa, could the people who mixed with the Peuls come around Africa  
> and have landed on the western tip of Africa? and did the  
> Hebrews/Canaanites/Phoenicians reach West Africa by landing in some  
> distant time on the Western tip?

You know the Fula has been credited with fantastic origins including Hebraic or vedic, but they really are of Bantu stock but being nomadic herders means a lot of admixtures. Most informed origin is East Africa today Masai, Tutsi, Ethiopians very related - from where they migrated to the Sahara at time of negro-african civilization referred above. Fulani and Bambara cohabitated again since Suriata, thus sharing more than not symbolism, myths, and social organization with the Mande. To avoid imprecision about Hebrews/Canaanites/Phoenicians, let me use the median term Jews. Most ancient sources mention arrival in Africa in first millennium BCE in wake of Phoenicians, but got largely absorbed into Berbers and other black tribes (again, berbers are both black and white these African tribes were just culture conscious). Let me mention prominently the Soninke and the Songhai, with the current most visible traces in the latter. But then, Soninke and Songhai are close relatives...

> 3. Did most of the people in West Africa worship snakes?

To my knowledge, the snake has high symbolism in all of them (I think we discussed before the particular mande case). But this is also a worldwide phenomenon.

> 4. Have you heard of Queen Mabete? Was West Africa full of Queens  
> that we do not know of generally in America?

No. But Mabete is a common person or town name in many parts of Africa. Yes antique to early medieval Africa was full of queens. In fact, you must know that all of the mounds have queens underneath. Even modern history is dominated by queens in the coastal and forest countries (I looked for a real nice representative in my files but could not locate it and it's getting late, another time).

> 5. If you are in America, do the African Americans look like the  
> people in West Africa? Can you distinguish tribal affiliation just by  
> looking at somebody?

Yes they really do. Yes indeed roughly you could guess the types, sahelian/sudanese or west african type and coastal or central african (forest) type. Note also back in Africa, besides the obvious external markers, there is a whole body of knowledge to figure out affiliation by eyeing body proportions. But this is rather silent science as it is anathema to look people in the eye or stare. I hope this is useful.

Regards,  
Amadou Cisse

--- In Ta\_Seti@yahooogroups.com, "biblical12" wrote:

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> Merci Beaucoup Amadou,  
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> You have confirmed the ideas on slavery.

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> people in West Africa? Can you distinguish tribal affiliation just by  
> looking at somebody?

> Thanks for your time and wisdom,  
> Charles

| 16664|2005-04-14 17:39:16|no name is worthy|Re: Man, know thyself|  
That was good research.

Paul Kekai Manansala wrote:

--- In Ta\_Seti@yahooogroups.com, Raymond wrote:  
> In Ta-Seti, Asar Imhotep wrote:   
>  
> As I pointed out initially, similar references can be found  
> in the writings of Socrates [Phaedrus 230, as well as in  
> Pausanias and Plutarch's Morals.] Perhaps, a more  
> accessible quote appears in Isha Schwaller de Lubicz,  
> Her-Bak: The Living Face of Egypt. (p. 189)  
>

Did an internet search and found a quote that seems to match part of what de Lubicz wrote, but the source is again a bit iffy. Comes from a "new age" type book supposedly translating an inscription from the "Temple of Amon":

"The Temple is the House of God. The Body of Man is the House of  
God, therefore the Temple is the Body of Man"

<http://www.sacred-texts.com/bos/bos446.htm>

And from yet another iffy source:

"The concept of Know Thyself, Know Thy Soul, Know Thy Heart, and Know Thy Purpose as was written on the Temple walls in ancient Egypt is most important."

<http://www.templeofisis.org/docs/practice.htm>

I think this might deserve more research. ♦ It is true that AEs believed in "knowing" the heart, thought and tongue.

The Shabaka Stone has some gnostic principles in the story of creation by Ptah. ♦ The deity creates all existence first through in the heart, which in Egypt was the center of thought (the mind), and then declared through the tongue.

Regards,  
Paul Kekai Manansala

---

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| 16665|2005-04-14 20:46:43|Amadou Cisse|Re: West Africa Questions|

"Emeagwali, Gloria \(\History\)" <emeagwali@m...> wrote:

♦

> The concept of the reincarnated ancestor is largely behind the

> reverence shown to snakes etc.

♦

Such as for the blacksmiths of Mande. Reincarnated ancestor and totems make a fundamental trait of the psyche (common with Asians). Essentially enigmatic and ambivalent, the symbolism of the snake can be positive or negative.

♦

> There is also the great Egyptian snake called Sata

♦

The great Mande snake is called Saa ♦ There is the well known great snake around Wagadu (Ghana empire), the Bida (a snake monster, see Charles post). Fulani equivalent is Tiamaba, the famous kid python twin of a boy. This is the Tamb of the Wolofs. And on and on ♦ There ♦s definitely a reptile cult all over (West) Africa.

♦

Thanks for the information. Enjoyed the website ♦

♦

Regards,

Amadou Cisse

♦

♦

— In Ta\_Seti@yahoogroups.com, "Emeagwali, Gloria \(\History\)" <emeagwali@m...> wrote:

> The concept of the reincarnated ancestor is largely behind the

> reverence shown to snakes etc.

> ♦

> There is also the great Egyptian snake called Sata along with many others

> that were not viewed favorably. That the crown of the Egyptian ♦ and Nubian rulers

> ♦ like that of monarchs of Ife, Nigeria- were adorned with snakes, highlights

> ♦ their symbolic / spiritual role.

> ♦

> ♦

> Diodorus Siculus makes interesting comments about this practice in his discussion

> of Nubian culture and politics.

> ♦

> ♦

> ♦

> ♦ Gloria Emeagwali

> [www.africahistory.net](http://www.africahistory.net)

> ♦

> ♦

> ♦

> —Original Message—

> From: Amadou Cisse [mailto:Abcisse@e...]

> Sent: Thursday, April 14, 2005 1:26 AM

> To: Ta\_Seti@yahoogroups.com

> Subject: [Ta\_Seti] Re: West Africa Questions

>  
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> > looking at somebody?

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> > Thanks for your time and wisdom,

> > Charles

>

| 16666|2005-04-14 21:24:05|Amadou Cisse|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Respons|

Greetings, br. Ken. Bad science and narratives have too long served to justify destruction of peoples and plunder of global resources for a way of life that is plain and simple inimical to human development. Crisis everywhere ♦ e.g. waging wars to get growth ♦ needs the redemptive powers of the historical truth to inspire the builders of a sustainable humanity.

♦

Regards,

Amadou Cisse

♦♦♦

— In Ta\_Seti@yahoogroups.com, "noirfist" <noirfist@y...> wrote:

>

> Greetings, Amadou,

>

> Wow...! This post kick so much tale, I started to shed a tear for

> Coon's academic "descendants." Indeed, my own "booty" feels spanked,

> and I'm a Pan-Africanist!

>

> African scholarship sure has come a long way!

>

> Impressive: you, Prof. Ampim, Dr. Winters...! Their is hope in the

> area of those seeking to correct a dysfunctionally devised approach

> to thisfield of inquiry after all!

>

> Fraternal,

>

> Ken

>

> — In Ta\_Seti@yahoogroups.com, "Amadou Cisse" <Abcisse@e...> wrote:

> > "k2lk8" wrote:

> > ♦

> > Appreciate this; in fact the post looked too reactive to be of

> value.

> > Two points about items you mentioned. The Asselar man is in Songhai

> > country near Gao one of the most ancient Saharan cities (the Romans

> > visited it), in present-day Mali. And, thanks for your statements

> below.

> > > Black Africans are the indigenous population of North Africa, and


> > > directly ancestral to modern Africans. Soy Keita calls them supra-


> > > saharans.

> > ♦

> > Regards,

> > Amadou Cisse

> > 

> > 

> > — In Ta\_Seti@yahoogroups.com, "k2lk8" wrote:

> > >

> > >

> > > The above garbage is reposted from Stormfront/Dienekes' and

> other

> > > notorious sources.

> > >

> > > It's been refuted multiple times as well:

> > >

> > > "That same information on Dienekes' blog as well as on racial

> > > relaty's weblog. They both attempted to use that information as

> > > proof that 'true Negroes' are recent and therefore E3b could not

> have

> > > been spread by black 'True Negro' Africans into Europe and the

> Middle

> > > East.

> > >

> > >

> > > The author of the site mixes up and misreads data from Cavalli-

> Sforza

> > > and others. No physical remains of Pygmies have been found in the

> > > rainforest, so its essentially meaningless to argue that 'True

> > > Negroes' split off from Pygmies.

> > >

> > > It then makes a refernce to remains at Asselar as the earliest

> > > Negroid remains. The Asselar remains were people of a gracile

> build

> > > (Hlemaux 1975:131) in contrast to Pygmies who are more robust.

> > >

> > > Basically that article is seeking to pin down the origin of 'True

> > > Negroes' but the problem remains that 'True Negroes' do not

> exist". -

> > > C\_Bass

> > >

> > > "Quoting Carleton Coon on a genetics forum is like quoting the

> story

> > > of Noah's Ark on an Evolution forum.

> > >

> > > Coon is a joke, and outdated racist who believed the human

> specfies

> > > evolved 5 separate times among other howlers crucial to his

> racist

> > > theories.

> > >

> > > He is only quoted today because his racist ideas offer

> supremacists

> > > something to grasp on to, even if what they are grasping on to is

> old

> > > and rotten.

> > >

> > > As for your comments, you seem to be mixing tidbits from various

> > > genetic studies with your own personal racial rhetoric and then

> > > adding a disingenuous disclaimer to the effect that you don't

> believe

> > > your own propaganda.

> > >

> > > I can't say I blame you for not believing it, since most of it is

> > > flagrantly false, such as the idea that Black Africans "appear"

> in

> > > the Middle Nile in 2000 BC:

> > >

> > > SOY Keita on predynastic Egyptian remains: "The Badarian crania

> have

> > > a modal metric phenotype that is clearly 'southern'; most

> classify

> > > into the Kerma (Nubian), Gaboon, and Kenyan groups NO Badarian

> > > cranium in any analysis classified into the European series..."

> > >

> > >

> > > Black Africans are the indigenous population of North Africa, and

> > > directly ancestral to modern Africans. Soy Keita calls them supra-

> > > saharans.

> > >

> > > All Black Africans are true Black Africans, by definition, and

> the

> > > diminutive types [pygme is a racist term], elongated types,

> broad

> > > types and khoisanoid are ALL related to one another, and

> genetically

> > > tend to share predominant E haplotype and L mtDNA.

> > >

> > > Good luck finding evidentiary basis and consistency for

> > > simplistic 'theories' to the effect that 7 foot tall Batusi are

> > > specifically 'evolved from' the 4 1/2 foot Twa.

> > >

> > > Of course one of Coon's bizarre views was that diminutive types

> have

> > > a genetic propensity to shrink. By this logic, perhaps their

> > > Tutsi 'descendants' have a propensity to 'stretch'.

> > >

> > > The tautological processes of the racist mind at work never cease

> to

> > > amaze."

> > >

> > > <http://www.aimoo.com/forum/categories.cfm?>

> > > id=645026&startcat=11&NoCookie=Yes&CategoryID=417993

| 16667|2005-04-14 21:38:02|K. Loganathan|Essence-ing Appar on the Metaphysics of Colors-3|  
**Essence-ing Appar on the Metaphysics of Colors-3**

One of the most important concepts that thrived in Sumerian culture ( perhaps also in Nubian and Kemetic) is that of METATHEISM and which involves the AVOIDANCE of MONOTHEISM that has been at the roots of evangelical ♦ religions and continue ♦ to be so even now causing the many religious strives throughout the world. ♦ The Metatheism of Appar that he clearly formulates here and elsewhere, avoids not only this Monotheism but also the Vedantic Idealism where ?atman? is taken to be as the same as Brahman (=God?) a view that has been ♦ very repellant not only for the Saivites but also the Tamil VaishNavites who have battled with this Advaita Vedanta in their own way. Metatheism is the understanding that the ONE and SAME BEING shows Himself in so many different iconic forms and all only to illuminate the understanding of the creatures so that eventually and in stages they are brought to enjoy the Njanaan, the Absolute Understanding so that the very hermeneutic impulse to investigate and search is undermined and subliminated

### **The Sources ♦ Monotheism**

But what is source of Monotheism and how was it avoided by the Sumero-Dravidians at least?

With this question in mind, let us look at the following verse again

>>>>>>>>

3.

**cintai vaNNamum tiyyatoor vaNNamum**  
**antip pootu azakaakiya vaNNamum**  
**pantik kaalanmaip paayntatoot vaNNamum**  
**anti vaNNamum aavar aiyyaRaree**

Meaning:

The BEING who pervades this Temple of AiyaaRu takes also forms whereby He stimulates metaphysical thinking where He takes the Form of Pure Fire ( tiyyatoor vaNNam) in order to PURIFY the consciousness by burning off the dirt within. Now when one has come to end of life and fears death He also assumes various kinds of the Beautiful Forms ♦ and showing that there is BEAUTY even at old age He dispels the unwanted fears. ♦ On ♦ the way when fear of premature death grips the soul, He discloses Himself as the One who can terminate the whole of embodied existence by transporting the soul to the timeless metaphysical realms that allows them to enjoy the Nittiyam, the absoluteness( the Anti VaNNan)

>>>>>>>

BEING here is the Rudra Siva, the Agni Ille, the Intense Fire and in which form he sings to ashes the Kaalan, the Black One, the demon of DEATH. Metaphysical BEING-as-Rudra is the Fire that violates the DARK FORCES, the Malam that throws the whole of cosmos into the Primordial NIGHT, a situation where NOTHING is allowed to shine forth as there, enjoy a presence, uL-mai (uNmai) being there as real. The Kaalan that causes the DEATH is this same DARK FORCE but in the soul and which does the same - devour the physical body so that the soul is forced to roam around somewhere but bodiless until BEING blesses with another physical embodiment (Punar uRpatti)

Now we can see that this BEING-as-Rudra is WHOLLY powerful and who cannot have another power above Him to cause its presence or absence, that BEING-as-Rudra is a power unto Himself, the Supreme, the TaRparan, the One ABOVE all.

In this understanding we can see the birth of Monotheism as was probably the case with Zoroastrianism where this Rudra worship was installed and to the EXCLUSION of other icon presentations of BEING. Now we do not have exclusivism in the Vedas reputed to be contemporary to the Avesta of Zoroastrianism and where in addition to Agni we also have the worship of Indra Soma, Purusha, Mithra and so forth and in this quite consistent with the overall cultural openness that we see in SumeroTamil literature. En Hudu Anna as almost all the great Sumerians did NOT worship a single deity to the exclusion of others. En Hudu Anna though certainly very fond of In-Anna also sings the glories of An, En Lil and so many other deities

Now we see this avoidance of Monotheism and continuation of METATHESIS most clearly in the following verse of this Patikam as well

>>>>>>>

4.

**iruLin vaNNamum eezicai vaNNamum  
curuLin vaNNamum coothiyin vaNNamum  
maruLum naamukan maalodu vaNNamum  
aruLum vaNNamum aavar aiyaRaree !**

Meaning;

BEING who pervades the Temple of AiyaRu is the Night colored at the point of the total annihilation of everything into the Empty Nothingness when everything is resolved into the Black Hole and becomes the Forms of the Seven Musical Notes (when he re-issues) the resolved universe. Now He also becomes the One with the Long Curls that He spreads across the whole universes during His Ananta Tandava (that installs sexual desires within all). At the same time becomes the Pure Light to illuminate all creatures (and with that prevent the fall into vulgar sexuality) To help further the creatures in their metaphysical learning He also becomes the Brahma who installs the desires for scriptural learning and production and Tirumaal of Yoga Nidra so that the creatures will also enjoy Deep Dreams and with that access the world beyond the senses.

>>>>>>>>>>>

Here the key description is that eezicai vaNNam - the form of al musical notes and which we can generalize to all colors and forms. It also retains the importance of AESTHEICS, the arts and the spirit of hermeneutic sciences where the sciences are approached THROUGH the arts and not by KILLING the arts as is done in the Western positive sciences.

#### The Avoidance of Monotheism

Now how is the uncountable multiplicity of the forms and colors of BEING is maintained along with the fact BEING is ONE and the Supreme who has NOTHING above and along with Him?

Here emerges the essentials of the Pedagogic Hermeneutic of the Dravidian folks (perhaps common to all the Tantric traditions in India and elsewhere). Whatever taken for analysis is a TEXT with a DUALITY of structure - the Surface Structure(SS) and Deep Structure (DS). When human understanding does not forget or dissolve this DEPTH dimensions as structured by SS-DS elements and where the metaphysical journey can be like into a China Box, entering into a box only to discover another within and so forth, we can see that BEING-as-One-and-Supreme at the Deepest of DS with all other colors and forms as DS's on the way. We can take up the climb upon a mountain to illustrate the point. BEING-as-the One is the Peak experience while BEING as so many deities as the experience of the SAME BEING but at the different steps while climbing up.

When we remain alive to the peak experience of BEING or the possibility of it while enjoying the experiences of BEING at the various steps on the way, we have an understanding that is essentially meta-theistic = the ONE and SAME BEING showing Himself in so many guises - dancing away as said in CaGkam Tamil, assuming and throwing off different guises (palluruvam peyarttu nii aduGkaal)

#### The Avoidance of Advaita Vedanta.

The essence of Advaita Vedanta is the denial of the substantial and separate identity of self, the atman and taking it as the same as Brahman, Paramatman etc and attributing the sense of difference in ordinary life to some kind of inexplicable Maya Sakti etc. Now once we keep firmly to the fact that our understanding is TEXTUAL with SS-DS organization inherent to it, it is clear this kind of understanding pertains to the self, the Atman and it remains as such even at the Peak Experience where it reaches the Absolute Understanding, the Njanam and which also understands from within that experience itself that it is the LIMIT, that it cannot move further for it encounters only Sunyam beyond it, as Meykandar observed (sattu etit suunyam). The self is there as that which enjoys this Njanam and which is the LIMIT only because it has overcome the EGO completely. The Paramatman is not BEING only the ego-less self. The self that has been the dual self, the sat-asat-self become the Sat-Self alone at the point of this peak experience and it is this Sat\_Self that is the Paramatman

(to continue)

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| 16668|2005-04-14 22:00:16|Amadou Cisse|Re: Garamantes - Mande|

Thanks Clyde. To complement the linguistic route, maybe some indirect route such as how they organize production could help. Such as, they are great farmers that kept the daba (hoe) rather than ready conversion of chariot into plough. Also, they are expert iron smelters, though probably after 500 BCE as Herodotus reports Ethiopians in Xerxes army had strong weapons. But a few centuries BCE the city of Jenne (present-day Mali) and north in early Ghana, had iron metallurgy. Well, the indices abound...

Regards,

Amadou Cisse

— In Ta\_Seti@yahooogroups.com, clyde winters wrote:

> Hi Amadou

> yes I have thought about this, this is why some time

> ago I was wondering what name they could have given

> these vehicles. This is also why I was trying to

> discover if the various groups in Senegambia/Guinea

> (West Atlantic and Mande/Dogon speakers) had cognate

> terms of ancient origin for wagon, cart, wheel and

> etc. It is obvious from the West African and North

> African rock art that the chariot was a very popular

> form of transportation for Black Africans.

>

> Clyde

>

>

>

> — Amadou Cisse <Abcisse@e...> wrote:

>> Clyde, while writing to Charles tonight about I got

>> reminded of wish of

>> us talking Garamantes - Mande. I think to take it

>> piecemeal and ask you

>> for now if you came across like I did that the

>> Garamantes had converted

>> briefly to christianism? Have you thought of the

>> chariots as wooden made

>> instead of iron?

>> ♦

>> Regards,

>> Amadou Cisse

>> ♦

>> — In Ta\_Seti@yahoogroups.com, clyde winters

>> wrote:

>>> Aman.

>>> Clyde

>>> — Amadou Cisse <Abcisse@e...> wrote:

>>>> Greetings all,

>>>> Yes serious overhaul needed. The article is

>> right

>>>> about re-writing own

>>>> history and africanize our european lives. This

>>>> though may instill pride

>>>> all right but nothing much more in the ways of

>>>> organizing our material

>>>> existence to fulfill our needs thus contribute

>>>> universally. It provides

>>>> all right a hustling avenue for a few of us to

>> sell

>>>> "nationalism" mostly

>>>> in the black way to be white. But defeating

>>>> eurocentrism is not only

>>>> about feeling good or hustling "scientific"

>> light,

>>>> it is even more in

>>>> the practical struggle to regain hold of

>> organizing

>>>> the material

>>>> conditions of our lives. Reasserting one's own

>>>> history goes beyond

>>>> rewriting the past, but also rewriting the

>> present

>>>> so that a future of

>>>> our own exists. Then we have to re-assert own

>>>> values, taste our own

>>>> food, clothe own garment, speak our languages,

>> our

>>>> own culture and

>>>> education, and participate in our ways in global

>>>> civilization.

>>>> ♦



> > > > Regards,

> > > > Amadou Cisse

> > > > ♦

> > > >

> >

>

| 16669|2005-04-14 22:42:02|Myra Wysinger|Ancient African Kingdom May Anchor Cross-Border Conservation Area|  
Mapungubwe, which opened in September, takes its name from a flat-topped hill that anchored Africa's largest and most powerful kingdom between A.D. 900 and A.D. 1,300.

The archaeological site contains evidence of a culture with social classes and extensive trading ties that extended into Arabia and India.

National Geographic News

[http://news.nationalgeographic.com/news/2005/04/0411\\_050411\\_southafrica.html](http://news.nationalgeographic.com/news/2005/04/0411_050411_southafrica.html)

| 16670|2005-04-15 08:28:30|Myra Wysinger|Mapungubwe: SA's lost city of gold|  
One thousand years ago, Mapungubwe in Limpopo province was the centre of the largest kingdom in the sub-continent, where a highly sophisticated people traded gold and ivory with China, India and Egypt.

The Iron-Age site, discovered in 1932 but hidden from public attention until only recently, has been declared a World Heritage Site by the United Nations Educational, Scientific and Cultural Organisation (Unesco).

[http://www.southafrica.info/ess\\_info/sa\\_glance/history/mapungubwe.htm](http://www.southafrica.info/ess_info/sa_glance/history/mapungubwe.htm)  
| 16671|2005-04-15 08:29:33|Paul Kekai Manansala|Re: Man, know thyself|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Paul Kekai Manansala  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
>  
> > In Ta-Seti, Asar Imhotep wrote:  
> >  
> > As I pointed out initially, similar references can be found  
> > in the writings of Socrates [Phaedrus 230, as well as in  
> > Pausanias and Plutarch's Morals.] Perhaps, a more  
> > accessible quote appears in Isha Schwaller de Lubicz,  
> > Her-Bak: The Living Face of Egypt. (p. 189)  
>  
> <

part of

> what de Lubicz wrote, but the source is again a bit iffy. Comes  
> from a "new age" type book supposedly translating an inscription  
> from the "Temple of Amon":  
>  
> "The Temple is the House of God. The Body of Man is the House of  
> God, therefore the Temple is the Body of Man">>  
>  
> Paul, how many temple inscriptions have you run across  
> having the form: If A=B and C=B, then A=C (?) Not many  
> I bet. Further down (section 2059) Poe quotes another  
> inscription which he claims is from "the Temple of Horus at Edfu."  
> The problem is it has the same syllogistic form. What's  
> the odds of that happening?

It could be more of an interpretation than a direct translation.

The first de Lubicz book was unclear and lacked footnotes, but Asar mentioned two other references:

(1)Gerald Massey, Ancient Egypt the Light of the World, Volume I, page 438.

(3)Isha Schwaller de Lubicz, Her-Bak: Egyptian Initiate.

Do these offer any more detailed information? Haven't been able to check yet.

The Greeks themselves credited Egypt with the "Hermetic" sciences and many of the early Christian Gnostics were from Egypt like Basilides and Valentinus as were the Nag Hammadi codices.

It's interesting that in Egyptian magic, one gains power over malignant spirits by knowledge of their names. The incantation "I know you and I know your names," was used.

Likewise in the Memphite theology of Ptah-hotep, he brings things including other gods into being by speaking the name (logos?) of each, which first manifest in his mind (heart/Ib).

Also Ptah himself is described as the heart and tongue of the Ennead, and consequently of all other creation?

"The gods who came into being in Ptah:  
Ptah-on-the-great-throne \_\_\_\_\_,  
Ptah-Nun, the father who made Atum.  
Ptah-Naunet, the mother who bore Atum.

Ptah-the-Great is heart and tongue of the Nine Gods."

– The Shabaka Stone (translated by Lichtheim and Pritchard)

So by extension could we say that to know one's own heart and tongue  
is to know God?

Regards,  
Paul Kekai Manansala  
| 16672|2005-04-15 15:33:59|biblical12|Re: West Africa Questions|  
Thanks Amadou,

I'm speechless for now.

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:  
> Charles, I am catching up tonight. I hope you do not mind my  
noticing  
> the change in a continuing theme from shango to biblical12. still  
out of  
> Africa!  
>  
> > Since, we have your attention, I want to ask you some questions  
> > because of your superior knowledge as an expert. I often use your  
> > posts as a reference going back and seeing something new.  
>  
> I come humbly to share and from exchange learn. Let's hope no  
silence or  
> posture on list would stand in the way of exchange.  
>  
> > 1. The Wolof and Fula languages are very different from Mande  
ones,  
> > but they seem to all be part Bantoid. Do you think these three  
> > languages are part Berber?  
>  
> Yes Wolof, Fula, Serer, Songhai are different from Mande  
languages, but  
> all have Bantu roots. Difference between these languages is  
relative to  
> timeline of population shifts. Category "Berber" is roman  
appellation  
> for several Saharan and Sahelian tribes around settlements (Hoggar,  
> Iforas, Tassili, Tibesti, Air) mixed with Soninke, Songhai, Fula,  
Mande,  
> Wolof, Serer, etc. They speak Tamashaq, while Fula and  
Songhai  
> and Wolof languages are more intermediary than Mande. All loan from  
> each other. Some major migrations helped them: from Congo basin to  
> Sahara basin (negro-saharan civilization), 50 centuries later to  
Nile  
> basin (pyramid civilization) with other migrations from around and  
south  
> to the Nile, and back to Niger/Senegal basins (antique Ghana,  
medieval  
> Mali and Songhai).  
>  
> > 2. Since the Peul seem to be more mixed than other groups  
interior to  
> > Africa, could the people who mixed with the Peuls come around  
Africa  
> > and have landed on the western tip of Africa? and did the  
> > Hebrews/Canaanites/Phoenicians reach West Africa by landing in  
some  
> > distant time on the Western tip?  
>  
> You know the Fula has been credited with fantastic origins including  
> Hebraic or vedic, but they really are of Bantu stock but being  
nomadic  
> herders means a lot of admixtures. Most informed origin is East  
Africa -  
> today Masai, Tutsi, Ethiopians very related - from where they  
migrated  
> to the Sahara at time of negro-african civilization referred above.  
> Fulani and Bambara cohabitated again since Sunjata, thus sharing  
more  
> than not symbolism, myths, and social organization with the Mande.  
To  
> avoid imprecision about Hebrews/Canaanites/Phoenicians, let me use  
the  
> median term Jews. Most ancient sources mention arrival in Africa in  
> first millennium BCE in wake of Phoenicians, but got largely  
absorbed  
> into "Berbers" and other black tribes (again, berbers are both  
black and  
> white these African tribes were just culture conscious). Let me

mention

> prominently the Soninke and the Songhai, with the current most visible

> traces in the latter. But then, Soninke and Songhai are close

> relatives...

>

> > 3. Did most of the people in West Africa worship snakes?

>

> To my knowledge, the snake has high symbolism in all of them (I think we

> discussed before the particular mande case). But this is also a

> worldwide phenomenon.

>

> > 4. Have you heard of Queen Mabete? Was West Africa full of Queens

> > that we do not know of generally in America?

>

> No. But Mabete is a common person or town name in many parts of Africa.

> Yes antique to early medieval Africa was full of queens. In fact,

you

> must know that all of the mounds have queens underneath. Even modern

> history is dominated by queens in the coastal and forest countries

(I

> looked for a real nice representative in my files but could not

locate

> it and it's getting late, another time.).

>

> > 5. If you are in America, do the African Americans look like the

> > people in West Africa? Can you distinguish tribal affiliation

just by

> > looking at somebody?

>

> Yes they really do. Yes indeed roughly you could guess the types,

> sahelian/sudanese or west african type and coastal or central

african

> (forest) type. Note also back in Africa, besides the obvious

external

> markers, there is a whole body of knowledge to figure out

affiliation by

> eyeing body proportions. But this is rather silent science as it is

> anathema to look people in the eye or stare. I hope this is useful.

>

> Regards,

> Amadou Cisse

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>>

>>

> > Merci Beaucoup Amadou,

>>

> > You have confirmed the ideas on slavery.

>>

> > Since, we have your attention, I want to ask you some questions

> > because of your superior knowledge as an expert. I often use your

> > posts as a reference going back and seeing something new.

>>

> > 1. The Wolof and Fula languages are very different from Mande ones,

> > but they seem to all be part Bantoid. Do you think these three

> > languages are part Berber?

>>

> > 2. Since the Peul seem to be more mixed than other groups

interior to

> > Africa, could the people who mixed with the Peuls come around Africa

> > and have landed on the western tip of Africa? and did the

> > Hebrews/Canaanites/Phoenicians reach West Africa by landing in some

> > distant time on the Western tip?

>>

> > 3. Did most of the people in West Africa worship snakes?

>>

> > 4. Have you heard of Queen Mabete? Was West Africa full of Queens

> > that we do not know of generally in America?

>>

> > 5. If you are in America, do the African Americans look like the

> > people in West Africa? Can you distinguish tribal affiliation

just by

> > looking at somebody?

>>

> > Thanks for your time and wisdom,

> > Charles

[ 16673|2005-04-15 17:07:10|no name is worthy|Re: Man, know thyself|

**Paul Kekai Manansala** wrote:

....So by extension could we say that to know one's own heart and tongue is to know God?

That was a good post, best I have read on the topic, well besides my own of course. Very good interpretation. Indeed.

◆

1 of 7

◆

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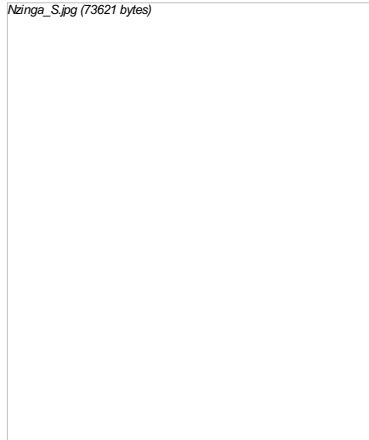
| 16674|2005-04-15 17:11:45|nonameisworthy|Re: Garamantes - Mande|  
Who are the Garamantes? How do you pronounce that, (Gar-aman-tes)?  
| 16675|2005-04-15 19:19:16|Amadou Cisse|As promised - Queen Nzinga|

Attachments :

Queen Nzinga  
(1582-1663)



Nzinga\_S.jpg (73621 bytes)



Angola is a large country in southwestern Africa made up of beautiful cities, towns, and rolling countryside. It was a peaceful country before the invasions of Europeans in the sixteenth century. In 1582, Nzinga was born into the royal family and became queen in 1623.

Queen Nzinga led her people into heroic battles against the invading Portuguese.

In 1624, she declared all territory in Angola a free country. This meant that all captives reaching Angola would be forever free. Ruthlessly, she punished leaders who were allies with white people.

She then selected groups of her soldiers to infiltrate the Portuguese armies. This effective strategy of placing agents among the Black troops under Portuguese domination was one of the most glorious, yet unsung pages in African history. Whole companies rebelled and deserted to the colors of the beautiful queen. There was much unity, patriotism and fanatical devotion under a Black woman's leadership. Black unity was seen as Black power.

The Portuguese army leadership decided that Queen Nzinga had to be destroyed. She fled Angola. The Portuguese leadership thought that her power was over. But any child in the city would tell you that the queen was just away on business. In 1629, she returned to west Angola back from the Portuguese and put Phillip I to flight. The Portuguese regrouped and attacked, but Queen Nzinga defeated them again.

Queen Nzinga led her people in resisting the European psychological technique of converting to Christianity and giving up their African name. She showed the way by renouncing her Christian name, Ann Nzinga, by which she had been baptized in the Catholic Church. She had discovered that being baptized into Christianity was surrendering your soul and body, not to Christ, but to the white man. To her, prisoners-of-war and the church were one and the same. She felt that every white man in Africa was an enemy of Blacks. Even the holy robes of priests covered their real mission. Their robes covered their lust for helpless African girls.

In 1662, at a conference with a governor of Portugal, he deliberately failed to provide a chair for her. Her loyal subjects knelt down before her and she sat upon their backs.

Queen Nzinga never surrendered to any one. She became one with the real "I Am" as thousands stood in tears in 1663.



| 16676|2005-04-15 20:01:44|Raymond|Re: Man, know thyself|  
In Ta-Seti, Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>The first de Lubicz book was unclear and lacked footnotes, but Asar

mentioned two other references:

(1)Gerald Massey, Ancient Egypt the Light of the World, Volume I,  
page 438.

(3)Ihsa Schwaller de Lubicz, Her-Bak: Egyptian Initiate.

Do these offer any more detailed information? Haven't been able to  
check yet.<

You may have missed my earlier comments on these.  
Massey was referring to Christ's words: "The kingdom of  
heaven is within you; and whosoever shall know himself  
shall find it." That is actually paraphrases a section from  
The Gospel of Thomas which I won't bother to repeat here.

Neither Her Bak I or II are useful sources \_for this purpose\_  
in that they do not document where the quote originated.  
For that we must go to R. Schwaller the Lubicz' The Temple  
in Man where it is ascribed to the Temple of Apollo at Delphi.

>The Greeks themselves credited Egypt with the "Hermetic" sciences

and many of the early Christian Gnostics were from Egypt like  
Basilides and Valentinus as were the Nag Hammadi codices.<

Yes, yes, yes. The question I was working on is whether there  
is specific evidence tracing the maxim "Know thyself" to the  
facade of one or more Kmtc temples as is so often claimed.  
Thus far the answer is no. I am aware that the founders of  
Greek "philosophy" traveled to Kmt and studied there.

>It's interesting that in Egyptian magic, one gains power over

malignant spirits by knowledge of their names. The incantation "I know you and I know your names," was used.<

Yes, that is from the Book of Coming Forth by Day, the section on the seven "arits." It is part of the system of verbal HkAw in which to call an entity's name is to know its attributes, and therefore, to be able to exert control over it. In the case with which we are concerned, there is no name to call. Only the injunction to "know" the "self."

>Likewise in the Memphite theology of Ptah-hotep, he brings things

including other gods into being by speaking the name (logos?) of each, which first manifest in his mind (heart/Ib).

Also Ptah himself is described as the heart and tongue of the Ennead, and consequently of all other creation?<

Yes, Ptah, the deity of /mn nfr/; here the "heart and tongue" are instruments of creation, even of the other deities themselves. Hence, the heart and tongue of Ptah are in all living things, ruling and commanding them as he wishes. Therefore, you say to know one's heart and tongue is to Ptah, one's maker.

The aphorism does not say, Know thyself and you will know "God." It says nothing about consubstantiation. It is actually quite un-Kmtc in its phrasing and ontological perspective. To be kind one could say it is either too cryptic or too open ended to be Kmtc. Take your choice.

Note that I am not arguing that Kmt had no tradition of self-knowledge. The entire system of Maat required it as attested through the Declarations of Innocence. And not just self-knowledge, but self-control and a commitment to doing no harm to the environment and all beings living in it. This was of course the ideal and wasn't faithfully followed by everyone and under every circumstance. The drive towards human, perfectibility, nevertheless, pervaded every level of the society.

As you are aware, what this maxim refers to as the "self" was not monolithic in Kmt. Rather, it was a multifaceted complex consisting of at least 8 components, among them: X(a)t, bA, kA, sXm, Xw, AX, Swt/ and /rn/. All of these were aspects of what constituted a human being. So one is immediately confronted with the question, what does the maxim Know thyself actually mean? What aspect of the self?

In the Book of Coming Forth by Day it is said that humans come into being to do the will of their kAw (whether "Memphite" or not). At birth we are actually dual, a physical vehicle with an emerging human personality and a spiritual being whose essence is divine. Since the heart was considered the seat of the kA, it was believed that knowing one's "heart" was to know one's divine intelligence, thus the phrase "intelligence of the heart" used so frequently in I. Schwaller de Lubicz.

In the Book of Coming Forth we have:

"My heart, of my mother (twice)  
My heart of my coming into being . . .  
You are my ka with my body [which  
forms] and strengthens my limbs.  
May you come forth to that happy place into which I go."  
(BCFD, p. 11)

And from "Ptah Hotep" we have:

"Follow your heart as long as you live,  
Do no more than is required  
Do not shorten the time of 'follow-the-heart'  
Trimming its moment offends the Ka."  
(M. Lichtheim, Ancient . . . Vol. p. 60)

Note that in the Kmtc formulations we have examined, parts of the human anatomy are vested with consciousness. We find none of this in the two aphorisms associated with the Temple of Apollo at Delphi, neither in "Know thyself" or the other, "Nothing in excess." If these ideas were transmitted to them originally, something very important got lost in the translation.

Regards,  
Raymond Davis  
| 16677|2005-04-15 20:11:44|Asar Imhotep|Re: Man, know thyself|  
I think the interpretation can be made a lot simpler. I think that they understood and attempted all throughout their existence to help mankind recognize the addage, "As is above, so is below." That this world is a reflection of the consciousness of the spirit world.

Their belief was that creation of the physical world was a microcosm of the macrouniverse. This is why certain temples were aligned to certain stars and were created with certain number ratios equal to

some fitting of man's existence. This is why every town was named after a deity or a residence of a deity. One of the things I have found out, just talking with African priest, is that some of the deities in various spiritual systems, are actually code for certain body parts. I know the same for ancient Kmt.

If we want to know God, then we must study his/her/its art. All art is the materialization of the artist's thought process, concepts and values. This is why they studied the Neters (nature), so they can get a better understanding of the creator since they were absent of "revealed text." And since man is an even smaller microcosm of the macrouniverse, if we understand ourselves and our innate nature, then we can in turn understand God.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> > Paul Kekai Manansala  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> >  
> > > In Ta-Seti, Asar Imhotep wrote:  
> > >  
> > > > As I pointed out initially, similar references can be found  
> > > > in the writings of Socrates [Phaedrus 230, as well as in  
> > > > Pausanias and Plutarch's Morals.] Perhaps, a more  
> > > > accessible quote appears in Isha Schwaller de Lubicz,  
> > > > Her-Bak: The Living Face of Egypt. (p. 189)  
> > >  
> > > > part of  
> > > > what de Lubicz wrote, but the source is again a bit iffy. Comes  
> > > > from a "new age" type book supposedly translating an inscription  
> > > > from the "Temple of Amon":  
> > >  
> > > "The Temple is the House of God. The Body of Man is the House of  
> > > God, therefore the Temple is the Body of Man">>  
> > >  
> > > Paul, how many temple inscriptions have you run across  
> > > having the form: If A=B and C=B, then A=C (?) Not many  
> > > I bet. Further down (section 2059) Poe quotes another  
> > > inscription which he claims is from "the Temple of Horus at Edfu."  
> > > The problem is it has the same syllogistic form. What's  
> > > the odds of that happening?  
> >  
> > It could be more of an interpretation than a direct translation.  
> >  
> > The first de Lubicz book was unclear and lacked footnotes, but Asar  
> > mentioned two other references:  
> >  
> > (1)Gerald Massey, Ancient Egypt the Light of the World, Volume I,  
> > page 438.  
> >  
> > (3)Isha Schwaller de Lubicz, Her-Bak: Egyptian Initiate.  
> >  
> > Do these offer any more detailed information? Haven't been able to  
> > check yet.  
> >  
> > The Greeks themselves credited Egypt with the "Hermetic" sciences  
> > and many of the early Christian Gnostics were from Egypt like  
> > Basilides and Valentinus as were the Nag Hammadi codices.  
> >  
> > It's interesting that in Egyptian magic, one gains power over  
> > malignant spirits by knowledge of their names. The incantation "I  
> > know you and I know your names," was used.  
> >  
> > Likewise in the Memphite theology of Ptah-hotep, he brings things  
> > including other gods into being by speaking the name (logos?) of  
> > each, which first manifest in his mind (heart/Ib).  
> >  
> > Also Ptah himself is described as the heart and tongue of the  
> > Ennead, and consequently of all other creation?  
> >  
> > "The gods who came into being in Ptah:  
> > Ptah-on-the-great-throne \_\_\_\_\_,  
> > Ptah-Num, the father who made Atum.  
> > Ptah-Naunet, the mother who bore Atum.  
> >  
> > Ptah-the-Great is heart and tongue of the Nine Gods."  
> >  
> > -- The Shabaka Stone (translated by Lichtheim and Pritchard)  
> >  
> > So by extension could we say that to know one's own heart and

tongue

> is to know God?  
>

> Regards,  
> Paul Kekai Manansala

| 16678|2005-04-15 20:20:46|James St. Clair|Re: Man, know thyself|  
From an artist's perspective...AMEN to that. Peace, James E.St. Clair

Please visit me at <http://www.paintsaint.com>

---

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| 16679|2005-04-15 20:43:02|Raymond|Re: Man, know thyself|  
Greetings Asar,

*A friend once wrote: you don't know what you've communicated until someone responds. I thought I was dealing with a different issue, but I have no problem with broadening the discussion to include "as above, so below." I actually agree with what you have written.*

*I was trying to focus on the possible diffusion of the idea of "self" from Kmt into Greece. As you point out, the macrocosm-microcosm includes everything. What would you use as evidence that Kmt "was made in the image of heaven." (Pardon the Christianization of the word for \*sky.\* "Heaven" is often the way it is put in English language texts.)*

Regards,  
Raymond  
| 16680|2005-04-15 21:12:29|Paul Kekai Manansala|Re: Man, know thyself|  
--- In [Ta-Seti@yahoogroups.com](mailto:Ta-Seti@yahoogroups.com), Raymond wrote:

> In Ta-Seti, Paul Kekai Manansala wrote:  
>

> Yes, yes, yes. The question I was working on is whether there  
> is specific evidence tracing the maxim "Know thyself" to the  
> facade of one or more Kmtc temples as is so often claimed.  
> Thus far the answer is no.

*If you mean a literal equivalent to "gnoti se auton" maybe not, but the practical equivalent may be another matter.*

*From what I've seen it is not that there is no evidence, but that you do not accept the claims of others that such evidence exists because of inadequate documentation.*

*The internet is a superb tool for research as without going to the library I was able to find another relevant page.*

[http://www.hopelansa.org/Page3\\_ink3.8.pdf#search='rekh'](http://www.hopelansa.org/Page3_ink3.8.pdf#search='rekh')

*In this one, the claim is made that the phrase "REKH ANALU NIETA KHATU" translated by Budge as "he knew his reins i.e. understood his nature." I was able to confirm this from Budge Vol. 1, pg. 430.*

*Asar mentioned another phrase \_Rekh Ib\_ "know thy heart," I wonder if he could give his reference on this. There is also a phrase "to reach the heart," meaning to become self-aware.*

*I tend to think that many in Afrocentric circles use George G.M. James as their reference and James gives Eduard Zeller and R. Swinburne Clymer as his sources for the origin of the maxim (James, pp. 3, 88, 92).*

Regards,  
Paul Kekai Manansala  
| 16681|2005-04-15 21:15:06|Paul Kekai Manansala|Re: Man, know thyself|  
--- In [Ta-Seti@yahoogroups.com](mailto:Ta-Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

*One of the things I have*

> found out, just talking with African priest, is that some of the  
> deities in various spiritual systems, are actually code for certain  
> body parts.

*Absolutely. The body is the universe in microcosm.*

Regards,  
Paul Kekai Manansala  
| 16682|2005-04-15 23:28:56|Raymond|Re: Man, know thyself|  
In Ta-Seti, Paul Kekai Manansala wrote:

>If you mean a literal equivalent to "gnoti se auton" maybe not,<

*Look, this is not that big a deal. I'm just trying to document something if it can be done. What's wrong with pursuing truth at Ta-Seti?*

*Asar himself innocently wrote that the literal phrase appeared on the temples where instruction occurred. I don't blame him for that; that belief is now widespread. That's why I decided to look into it.*

*Furthermore, if folks had been saying, "The practical equivalent of 'Know thyself' appears above the door of every sacred center of learning in Kmt," it would still be fair to ask where, in what form and how do you know that? I mean if you're a thinking person who is inclined towards finding out whether things have a basis in fact, you'd want to do that.*

*Like Asar and you, I have offered my own quotes from Kmt-based texts containing "practical equivalents" including "follow your heart." When Asar suggested rekh ib, I agreed with him. I am familiar with the expression to "to be of the same kidney," in referring to people of like nature or mind. The phrase "know one's kidney" (reins) does not surprise me. Why does it need to be confirmed through Budge?*

*>From what I've seen it is not that there is no evidence, but that you do not accept the claims of others that such evidence exists because of inadequate documentation.<*

*I'm surprised. Why should claims said to be important to a position be accepted in the absence of documentation? Anyway, you have misrepresented my position. I have said, \_thus far\_ evidence has not been found. Obviously that implies that it could appear in the future. There's nothing wrong with that.*

*>I tend to think that many in Afrocentric circles use George G.M.*

*James as their reference and James gives Eduard Zeller and R. Swinburne Clymer as his sources for the origin of the maxim (James, pp. 3, 88, 92).<*

*Well then, let me quote James' Stolen Legacy to which you refer:*

*"Every school boy believes that when he hears or reads the command 'know thyself' he is hearing or reading words which were uttered by Socrates. But the truth is that the Egyptian temples carried inscriptions on the outside addressed to Neophytes and \_among them was the injunction 'know thyself.'\_" (p.3)*

*"The Egyptians consequently wrote on their temples: 'Man know thyself.'"*

*"The doctrine of self-knowledge, for centuries attributed to Socrates is now definitely known to have originated from the Egyptian Temples, on the outside of which the words 'Man, know thyself' were written. (p. 92)*

*He does cite Zeller's History of Philosophy and S. R. Clymer's Fire Philosophy. We should look them up and see what they relied on for their conclusions. That's what it's all about.*

*Regards,  
Raymond Davis  
| 16683|2005-04-16 00:08:37|K. Loganathan|The Sacred Seven and Cosmic Ecology|*

*Note: special posts to Ta\_seti and bcn\_2004 in view of the fact the metaphysical notion of Seven Celestial Bodies is common to Sumerian Kemetian and many other ancient cultures.*

◆

*Loga*

◆

*Tirumular on the Dance-17*

◆*The Darsana of Sacred Dance*

*The Sacred Seven and Cosmic Ecology*

*In the verse above (16( 2737) Tirumular talked about the numbers 5 and 8 and elsewhere the numbers 6 and 9 by way of making sense of the metaphysical elements. In this verse we have the 7 being applied extensively again to describe the elements of metaphysical ecology and here it seems to be a clear continuation of something very ancient indeed for it occurs also in SumeroTamil literature and possibly also the Kemetian (the seven fire-spitting snakes etc) and Nubian.*

*Let me recall the pertinent lines from SumeroTamil literature as it has important bearings on the meaning of this verse. In Sumerian Temple hymn 10, we have the ?seven great ones? (ab-gal imin-e) as below:*

*>>>>>>*

*5(139)*

*abgal imin-e sig-nim-ta su mu-ra-ni-in-mu-us ( The Seven Wise Ones have enlarged it for you everywhere)*

*Ta. avkaL ai-minee sikka nimmata suu muri-anin mauus ( The Seven great ones, the beautiful ones from above have radiated with brilliant light)*



???? ???? ???? ???? ? ? ? ? ? ? ? ?

>>>>>>>>

But more specifically who are these seven great ones? The following line from Temple Hymn 30 answers it quite well.

>>>>>>>>>>

12(390)

nu-bar-ra ubur-imin-e si-sa-sa-e (Who allows the nubur pour from the vessel with the seven teats)

Ta. mul par?i upper ai-minee siir saal-saal-lee ( The seven (imin) very high (ni-u) suns (pari) abover in the sky (upper) shed light splendidly ( siir saalsaal-lee)

?? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?

>>>>>>

The ?ab-gal imin-e? are the ?mul parai upper aimin-e? the seven heavenly bright stars or suns. What is amazing is that this same notion is rendered below as he ?seven siva baskararan? the seven divine bright starry forms. It appears that taking off from the primordial mapping of the metaphysical world, the ancients worked out an ecology of the Metaphysical Space but in terms of the earthy just as it was the case with even Tolkaappiyar where the notion of TiNai is both physical and metaphysical. It appears to be a hermeneutic strategy to map the heavenly world in the more familiar and experiential geographical to make it easier to UNDERSTAND the hidden and concealed metaphysical realms

I have interpreted this verse in terms of the Six Atara Cakras and which becomes SEVEN if we also include the Brahma Rantiram the realm of Pure Light where all kinds of icons dissolve and there is only the Logos spilling out Pure Light . Thus this BEING as the Pure Radiance appears as different types of Illuminating deities, the archetypes, and each shape consistent with the Atara Caakras. Thus we have Vinayakan at the Mulataara, Brahma at the Swaatistanam, VishNu at Manipurkam, Rudra at Anakatam, Makesvara at Vicutti and Cataciva at Aknja and so forth and each of these male deities also with their consorts.

Now as these ILLUMINATE the mind and clarify understanding , these must the Darkness of Ignorance pervading and which is conceptualized in term of the SEVEN dark clouds in the sky. Now since each Atara Talam, or ecology remains a region lighted up and hence present there , they are compared to the seven ISLANDS surrounded by the SEA of the Grace of BEING. Now since understanding furnishes the soul with distinctive cognitive tools and organs, we have also SEVEN different kinds BODIES corresponding to these and which are certainly evolutionary with the higher bodies having more of the hermeneutic tools and facilities.

Now we have in all these an evolutionary dynamics and hence DESIRES , hierarchically organized so that on the satisfaction of the lower the higher emerges and hence also seven kinds of desires - here as thirsts (taakam) . There will also be seven different types satisfactions , saanti, each arising when a particular thirst or desire is quenched.

Now comes a special contribution of Tirumular - the odysseys of a soul in this metaphysical realms with such an ecology of darkness , illuminations, thirst and satisfactions and so forth and all as the blessings of the various celestial deities is in the end the DANCE of BEING where He plays with the Bindu with His Right Leg and Natam with His Left Leg !

Now while the notion of DANCE is as ancient as the Paradise Hymn of the SumeruTamils where we have Enki dancing the Dance of Bliss with Nin-Sikl-Ia (the Pure Woman) in Til-mun ( > Ta. Tillai Manru), what we have is the INTEGRATION of this notion of DANCE with that of the various kinds movements of the individual soul in the Metaphysical Realms

17( 2738)

meekaGkaL eezum virikadal tiivu eezum  
teekaGkaL eezum civapaaR karan eezum  
taakaGkaL eezum saantikaL eezum  
aakinRa nanti adikiiz adaGkumee

Meaning:

There are the six Atara Cakras and which become SEVEN if the final realm of Pure Radiance Brahma Rantiram is included. In the journey in the Metaphysical Space one will encounter SEVEN dark clouds of ignorance which when dispelled, will light up seven islands surrounded by the wide seas of Divine Grace, Each Darkness create a distinct THIRST and which number also SEVEN, Since these thirsts are quenched there will also be SEVEN satisfactions or pacifications (saanti) Now corresponding to all these there will be seven illuminating forms of BEING, each form assumed for dispelling each one of the dark Cloud of ignorance. Now since each destruction of Ignorance frees the soul and allows evolutionary ascendance, there will also be seven different of bodies these souls assume in their existence. And all these are there at the feet of BEING i.e. as results of His magnificent Cosmic Dance

Comments:

What we have in this verse is a mapping of the difficult and deeply mystical journey of the soul in the Heavenly Space, as if geographical by way of making it easier for understanding it. . We can consider this as a kind of mnemonic strategy to understand the abstract and distant in terms of the concrete and familiar.

---

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[ 16684|2005-04-16 07:39:41|Asar Imhotep|Re: Man, know thyself|

I will give an example using the Her-m-Akhet. There are many theories as to the construction date of the Great "Sphinx." The debate with the Her-em-Akhet and its earlier construction lies in the hypothesis that it was constructed during the "Nabtian Pluvial (10,000-3000 BCE)" period of heavy rainfall. The evidence lies in the fact that the vertical fissuring is unique to the Her-em-akhet. All of the other complexes around it, which were built from the same limestone, does not show the rain weathering, only wind according to Robert M Schoch of Boston University ("One Geologist's Review," Conde Nast Traveler, February 1993, p.103). The other complexes only show large amounts of wind weathering.

Schoch has proposed a date range of 7000 to 5000 BCE for the construction of the Her-em-Akhet stone monument ("Redating the Great Sphinx?" op cit. p.57) He considers this range to be conservative.

The famous Leo Constellation Hypothesis states basically that the Her-m-Akhet aligns perfectly with the star constellation Leo between 10,800 & 10, 500 BCE. This is the beginning of the "Great Year" based on the precession of the equinoxes. The precession is a slow revolution of the Earth's axis of rotation (wobbling) about the poles of the ecliptic. It is caused by lunar and solar perturbations (Variations in a designated orbit, as of a planet, resulting from the influence of one or more external bodies) acting on the Earth's equatorial bulge and it causes a westward motion of the stars that takes 25, 800 years to complete. In 10, 800, the constellation of Leo rose up along the line of the ecliptic. It is kind of hard to explain without a visual. I will try and find one.

*The Kmtjw constructed the Her-m-Akhet to be a counterpart to the Leo Constellation already in the Pet (sky, heaven). If you look at the star system, it looks like a lion at rest, just like the physical "Sphinx." It is supposed to be a large construction of the Akher-Akhet symbol, instead of the lions looking away at each other, the Leo Constellation and the Her-m-Akhet are facing each other, facing the sun at around 10, 800 ? 10, 500 BCE. John Mitchell sums it best when we are talking about temples or what not. John Mitchell points out in "The Dimensions of Paradise" pg 16 that,*

*"Like all products of the canon, the temple was also a world-image, synthesizing in its proportions the measurements of the human frame with those of the cosmos. It was designed on the principle that "like attracts like," on the understanding....that if one wishes to attract any aspect of the universal spirit, one must create a receptacle in its image."*

*We see this all over Ta-Merry. Also in the dialogue of Hermes Trismegistus with Asclepius in the Hermetica, he goes on to state: "Trismegistus:*

*Do you not know, Asclepius, that Egypt is an image of heaven, or, to speak more exactly, in Egypt all the operations of the powers which rule and work in heaven have been transferred to earth below?"*

<http://www.michaelmandeville.com/library/egypt/thothpro.htm>

*Everything is based of the myth of Ausar. You had the 42 halls of Amenta, to represent the 42 Admonitions of MAAT, which turned into 42 sepats or districts which could also be seen in the 42 steps leading into the temple of Seti I in Abydos. It has been said that the grand lodge of Waset is also fashioned after the human body. We can also look at tools in the opening of the mouth ceremony. The Chepesh is part of the Htp offering table in the Prt-m-Hrw text #30B and the temple of Dendarah inscriptions. It is also representative and in the shape of Urser Major (Great Bear or Big Dipper) known to the people of Kmt as "Meskhetiu." This is the leg of Set that was torn out and thrown into the heavens.*

*Every temple and city was consciously constructed to represent the heavens and the spirit world here on Earth. I don't have all of my notes so I can post all of my references, but as soon as I get to the house, I can go more into depth as to why I think they tried to make celestial bodies, incorporated with their myths, to be constructed on Earth to go with their adage, "As above, so below."*

*Asar Imhotep*

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Greetings Asar,

>

> A friend once wrote: you don't know

> what you've communicated until someone

> responds. I thought I was dealing with a

> different issue, but I have no problem with

> broadening the discussion to include "as

> above, so below." I actually agree with what

> you have written.

>

> I was trying to focus on the possible diffusion

> of the idea of "self" from Kmt into Greece. As

> you point out, the macrocosm-microcosm

> includes everything. What would you use as

> evidence that Kmt "was made in the image of

> heaven." (Pardon the Christianization of the

> word for \*sky.\* "Heaven" is often the way it is

> put in English language texts.)

>

> Regards,

> Raymond

| 16685|2005-04-16 07:44:08|Djehuti Sundaka|Re: Man, know thyself|  
Although I know you must've already mentioned this in a previous post, could you post again who it was who is first documented to have mentioned the phrases "Know yourself" and "Nothing in excess"? I'm currently wondering what that person's understanding of it was and in what context it was mentioned.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta-Seti, Paul Kekai Manansala wrote:

>

> >The first de Lubicz book was unclear and lacked footnotes, but Asar

> mentioned two other references:

>  
> (1)Gerald Massey, *Ancient Egypt the Light of the World, Volume I*,  
> page 438.  
>  
> (3)Ihsa Schwaller de Lubicz, *Her-Bak: Egyptian Initiate*.  
>  
> Do these offer any more detailed information? Haven't been able to  
> check yet.<  
>  
> You may have missed my earlier comments on these.  
> Massey was referring to Christ's words: "The kingdom of  
> heaven is within you; and whosoever shall know himself  
> shall find it." That is actually paraphrases a section from  
> The Gospel of Thomas which I won't bother to repeat here.  
>  
> Neither Her Bak I or II are useful sources \_for this purpose\_  
> in that they do not document where the quote originated.  
> For that we must go to R. Schwaller the Lubicz' *The Temple*  
> in Man where it is ascribed to the Temple of Apollo at Delphi.  
>  
> >The Greeks themselves credited Egypt with the "Hermetic" sciences  
> and many of the early Christian Gnostics were from Egypt like  
> Basilides and Valentinus as were the Nag Hammadi codices.<  
>  
> Yes, yes, yes. The question I was working on is whether there  
> is specific evidence tracing the maxim "Know thyself" to the  
> facade of one or more Kmtc temples as is so often claimed.  
> Thus far the answer is no. I am aware that the founders of  
> Greek "philosophy" traveled to Kmt and studied there.  
>  
> >It's interesting that in Egyptian magic, one gains power over  
> malignant spirits by knowledge of their names. ♦ The incantation  
> "I know you and I know your names," was used.<  
>  
> Yes, that is from the *Book of Coming Forth by Day*, the section  
> on the seven "arits." It is part of the system of verbal HkAw  
> in which to call an entity's name is to know its attributes, and  
> therefore, to be able to exert control over it. In the case with  
> which we are concerned, there is no name to call. Only the  
> injunction to "know" the "self."  
>  
> >Likewise in the Memphite theology of Ptah-hotep, he brings things  
> including other gods into being by speaking the name (logos?) of  
> each, which first manifest in his mind (heart/lb).  
>  
> Also Ptah himself is described as the heart and tongue of the  
> Ennead, and consequently of all other creation?<  
>  
> Yes, Ptah, the deity of /mn nfr/; here the "heart and tongue" are  
> instruments of creation, even of the other deities themselves.  
> Hence, the heart and tongue of Ptah are in all living things,  
> ruling and commanding them as he wishes. Therefore, you say  
> to know one's heart and tongue is to Ptah, one's maker.  
>  
> The aphorism does not say, Know thyself and you will know  
> "God." It says nothing about consubstantiation. It is actually  
> quite un-Kmtc in its phrasing and ontological perspective.  
> To be kind one could say it is either too cryptic or too open  
> ended to be Kmtc. Take your choice.  
>  
> Note that I am not arguing that Kmt had no tradition of self-  
> knowledge. The entire system of Maat required it as attested  
> through the *Declarations of Innocence*. And not just self-  
> knowledge, but self-control and a commitment to doing no  
> harm to the environment and all beings living in it. This was  
> of course the ideal and wasn't faithfully followed by everyone  
> and under every circumstance. The drive towards human,  
> perfectibility, nevertheless, pervaded every level of the  
> society.  
>  
> As you are aware, what this maxim refers to as the "self" was  
> not monolithic in Kmt. Rather, it was a multifaceted complex  
> consisting of at least 8 components, among them: X(a)t, bA, kA,  
> sXm, Xw, AX, Swt/ and /rn/. All of these were aspects of what  
> constituted a human being. So one is immediately confronted  
> with the question, what does the maxim Know thyself actually  
> mean? What aspect of the self?  
>  
> In the *Book of Coming Forth by*  
> Day it is said that humans come into being to do the will of  
> their kAw (whether "Memphite" or not). At birth we are actually  
> dual, a physical vehicle with an emerging human personality and a  
> spiritual being whose essence is divine. Since the heart was  
> considered the seat of the kA, it was believed that knowing  
> one's "heart" was to know one's divine intelligence, thus the  
> phrase "intelligence of the heart" used so frequently in I.  
> Schwaller de Lubicz.  
>  
> In the *Book of Coming Forth* we have:  
>  
> "My heart, of my mother (twice)  
> My heart of my coming into being . . .  
> You are my ka with my body [which  
> forms] and strengthens my limbs.

> *May you come forth to that happy place into which I go."*  
 > (BCFD, p. 11)  
 >  
 > And from "Ptah Hotep" we have:  
 >  
 > "Follow your heart as long as you live,  
 > Do no more than is required  
 > Do not shorten the time of 'follow-the-heart'  
 > Trimming its moment offends the Ka."  
 > (M. Lichtheim, *Ancient . . .* Vol. p. 60)  
 >  
 > Note that in the Kmtc formulations we have examined,  
 > parts of the human anatomy are vested with conscious-  
 > ness. We find none of this in the two aphorisms associated  
 > with the Temple of Apollo at Delphi, neither in "Know  
 > thyself" or the other, "Nothing in excess." If these  
 > ideas were transmitted to them originally, something  
 > very important got lost in the translation.  
 >  
 > Regards,  
 > Raymond Davis

| 16686|2005-04-16 08:04:36|Paul Kekai Manansala|Re: Man, know thyself|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta-Seti, Paul Kekai Manansala wrote:  
 >  
 > > If you mean a literal equivalent to "gnoti se auton" maybe not, <  
 >  
 > Look, this is not that big a deal. I'm just trying to document  
 > something if it can be done. What's wrong with pursuing truth  
 > at Ta-Seti?  
 >

*I don't think anybody was suggesting anything wrong with pursuing truth. I'm also interested in finding the "truth."*

> Like Asar and you, I have offered my own quotes from  
 > Kmt-based texts containing "practical equivalents" including  
 > "follow your heart." When Asar suggested *rekh ib*, I agreed  
 > with him. I am familiar with the expression to  
 > "to be of the same kidney," in referring to people of like  
 > nature or mind. The phrase "know one's kidney" (*reins*)  
 > does not surprise me. Why does it need to be confirmed  
 > through Budge?  
 >

*Well, the phrase "know your heart" (the seat of the ba) is practically the same as "know thyself" in my view.*

*Same with "know one's reins" but people outside of Ancient Egypt might not understand the phrase correctly. Therefore, I see nothing wrong with interpreting it.*

*For example, you could translate the English phrase "follow your gut" by "use your intuition" depending on the cultural orientation of your audience.*

*But let's look practically at the matter. Let's say "Rekh Ib" or "Rekh analu nieta Khatu" was written near at least some temple entrances. The meaning, it could be argued is essentially the same as "Gnoti s'auton." The question becomes is the latter borrowed from the former?*

*I post a short article at the end of this message on the oracle of Delphi, where the phrase was said to be inscribed near the entrance, comparing it to Egyptian architecture.*

>  
 > He does cite Zeller's *History of Philosophy* and S. R. Clymer's  
 > *Fire Philosophy*. We should look them up and see what  
 > they relied on for their conclusions. That's what it's all about.  
 >

*I believe James was citing specific chapters in the book. The full titles are:*

*Zeller, Outlines of the history of Greek philosophy .*

*Clymer, Philosophy of Living Fire: arcanum of the spiritual light .*

*The following article raises questions of the "temple of Amon" mentioned earlier.*

<http://www.metrum.org/gyges/delhomert.htm>

DELPHOI AND HOMER

*THE evidence connecting the oracle of Delphoi with the oracle of Ammon at Thebes and at Napata is so clear and unequivocal, that the only question that could be debated is why classical scholars did not consider it. But this second question can be forgotten and left to future historians of classical studies. I will leave to them to decide whether it is the horror of contemporary classicists for all that is factual and exact or their prejudice against any linking of the Greek world with the Oriental world.*

*The similarities between Ammon and Apollo have been noted by the Egyptologist Wainwright in his study of the meaning of the cult of Ammon in Egypt. Wainwright notes that although the god Ammon in the Oasis of Siwah was at times identified with Apollo, the identification with Zeus prevailed. He remarks that even though the Greeks identified Ammon of Thebes with Zeus, as a divinity of the sky, Apollo would have been a better identification. My explanation of this phenomenon is that Apollo is nothing but Ammon himself as exported from Egypt to Delphoi, so that when the Greeks had first to find a Greek counterpart to Apollo they could not but turn to Zeus.*

*The very idea of a national oracle is strange in a country as divided as Greece and it is an import from Egypt. In classical times there were two national oracles in Greece: that of Apollo at Delphoi, connected with Sparta and oligarchic politics, and that of Zeus at Dodona, connected with Athens and democratic politics. Greek authors clearly derive these oracles from the oracle of Ammon, but they always include the oracle of the Oasis of Siwah in the process of derivation, indicating that the channel of derivation was a trade route going from Thebes in Upper Egypt to the Oasis of Siwah, to the Greek colony of Kyrene on the coast and from there to Greece. There were two possible sea routes from Greece to Egypt: one from the island of Rhodes across the Mediterranean to Naucratis, and the other, the safer one, from Greece to the island of Crete and from there to Cyrenaica.*

*In my study of the Odyssey I shall show that the Homeric poems reflect with specific details the politics of those Greeks who were opposed to the policy of King Gyges of Lydia and his ally King Psammetichos I of Egypt. For this reason Homer presents Apollo as a foreign god hostile to the Greeks. The oracle of Delphoi is barely mentioned in the Homeric poems, whereas the oracle of Dodona plays an important role. Dodona is in Epiros and is reached through a trade route that goes from Korinthos (Odysseos is Korinthian) to the islands of Leukas (the Ithaka of Homer) and Corfu (the island of the Phaiakians), settled by a member of the Bakchiad clan of Korinthos. Emile Mireaux, who in brief sketch has already stated most of what I will demonstrate about the Homeric poems, notes the importance of the control of trade routes in Homeric politics. He has roughly perceived that this issue is connected with the trade of metals; I will show that the political struggles had an economic basis which was the introduction of wrought iron. The Homeric poems represent the views of those who had used iron only as cast iron which cannot be used for the manufacture of weapons; the new technology was a threat to those whose fortunes were connected with copper and bronze. Sparta tried to remain faithful as far as it was possible to cast iron and condemned herself to economic decline. The new metallurgy and the new economy expressed itself in the dedication of iron obols at the Heraion and at Delphoi. Wrought iron meant a social revolution, because it allowed the adoption of Assyrian phalanx tactics by the use of hoplite armor. The Greeks always connected hoplite armor with oligarchy. Both Gyges and Psammetichos came to power with the help of Assyria, but, having discovered the power of Greek and Karian mercenaries, provided with hoplite armor, operated jointly in revolting against Assyria. The Homeric poems are the swansong of the feudal aristocrats armed with bronze weapons.*  
| 16687|2005-04-16 09:11:34|Paul Kekai Manansala|Re: Man, know thyself|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sumdaka"  
wrote:

>  
> Although I know you must've already mentioned this in a previous

post,

> could you post again who it was who is first documented to have  
> mentioned the phrases "Know yourself" and "Nothing in excess"? I'm  
> currently wondering what that person's understanding of it was and in  
> what context it was mentioned.  
>  
>

*The saying is variously attributed to Solon, Thales, Chilon and other sages.*

*I'm unclear on the original meaning, but in the Hermetic tradition it basically was of the same form "As above, so below [or in the body]," or 'to know thyself, is to know the Universe.'*

Regards,  
Paul Kekai Manansala  
| 16688|2005-04-16 09:54:08|Paul Kekai Manansala|First to attribute "Know thyself" to Egypt|  
Ethan Allan Hitchcock, an Army general in the time of Lincoln and an avid Rosicrucian, wrote a book in 1857 entitled *Remarks upon Alchemy*

and the Alchemists\_.

In the book he claimed the maxim: "Know Thyself; in thee is hid the Treasure of Treasures" was used by the ancient Egyptians.

Strangely in 1877, Madame Blavatsky in *Isis Unveiled* claims the same quote comes from the Arab alchemist Abipipi or Alipipi.

So far, this is the earliest reference I've found although I haven't checked Zeller or Clymer yet.

Regards,  
Paul Kekai Manansala  
| 16689|2005-04-16 12:06:51|Raymond|Re: Man, know thyself|  
In Ta-Seti, Djehuti Sumdaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

>Although I know you must've already mentioned this in a previous post,

could you post again who it was who is first documented to have mentioned the phrases "Know yourself" and "Nothing in excess"?<

The Greeks claim that these maxims appeared as inscriptions above the entrance to the Temple of Apollo in the 7th c. B.C. They have been associated with "seven sages" variously listed as Thales, Solon, Periander, Cleobulus, Chilon, Bias and Pittacus. Among these, Thales of Miletus has most often been given credit for "Know thyself." As far as I know, the original inscriptions have not survived, so we don't have an artifact (or a copy) to examine.

was and in what context it was mentioned.<

That's an excellent point since none of Thales' writings have survived we have to guess at what was actually meant or go by the interpretations of people who came later. We only know of Thales through other Greek writers such as Socrates, Plutarch and others.

Socrates (469-399 BC) wrote "I have no leisure for [allegories]. Shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous." (Ref. given earlier) This seems to imply a preference for literal interpretation. But we can only guess what was meant by the original maxim or whether it was simply intended to stimulate thought about the question — as aphorisms often do.

Ideas attributed to Thales are believed to have helped move the Greeks away from viewing nature as the work of deities and towards that of explaining natural phenomena based on principles of secular science.

My impression is that the transition was gradual and that even he imbued natural forces with something akin to volition or personality, though I cannot think of a citation at this moment.

Regards,  
Raymond Davis

Regards,  
Raymond Davis  
| 16690|2005-04-16 13:01:13|Amadou Cisse|Re: Garamantes - Mande|

— In Ta\_Seti@yahoogroups.com, "nonameisworthy" <[street\\_messiah@y...](mailto:street_messiah@y...)> wrote:

>

> Who are the Garamantes? How do you pronounce that, (Gar-aman-tes)?

◆

One of the antique people of the Sahara, in the Fezzan (present-day southern Libya). Whittened like most by default by standard scholarship. Alternative hypotheses and tests needed for more historical truth. One of us here ◆ Clyde - has concluded on a hypothesis on the Mande. About pronunciation, any reason for above proposal or simple guess?

◆

Regards,  
Amadou Cisse

| 16691|2005-04-16 13:18:30|Raymond|Re: Man, know thyself|  
In Ta-Seti, Paul Kekai Manansala wrote:

>Well, the phrase "know your heart" (the seat of the ba) is

practically the same as "know thyself" in my view.<

I wonder if a /rmt/ would agree with you. "Know your heart" does not mean what it appears to say. It associates the heart with the ka, as the quote I shared earlier indicates. The mdw ntr is quite capable of saying "Know thyself" [probably something like rXDs (rekh djes)] but we agree this is probably not the way it would have been expressed as a maxim. "Know thyself" is typically Greek and not "AE," and this is not just a matter of semantics. Rekh ib is what we would call an example of figurative

speech (to be exact, metonymy). "Know thyself" is not.

>For example, you could translate the English phrase "follow your

gut" by "use your intuition" depending on the cultural orientation of your audience.<

Exactly. And "Know thyself" was written, I think, for a different cultural audience. This is why, you are unlikely to find it inscribed on a Kmtc temple – which has been the claim, no matter how you try to reshape the debate.

Thank you for the article linking the Oracle at Delphi with that of Amun at Waset and Napata. I have argued elsewhere that Kmtc stone architecture had a significant influence on that of the entire temple complex at Delphi and am presently investigating whether the so-called omphalos (navel of the world) was based on the Kmtc primeval mound. No need to convert the converted.

What I've come to believe concerning the maxim is that, IF it was originally based on a Kmtc expression, the original was so altered to fit the Greek cultural context that its fundamental spiritual underpinnings may have been lost. The original expression, is just not likely to have been written that way; so finding it on a Kmtc temple entrance, as has been claimed, now seem unlikely.

You've referred several times to Hermetic literature. Are you speaking of the Greek mysteries in the period under discussion or of the Corpus Hermeticum, or do you see these as essentially the same?

I will be interested in what you find, Paul. I began this discussion as an inquiry and that is what it remains for me. My present impressions could be reversed in the light of evidence to the contrary.

Regards,

Raymond

| 16692|2005-04-16 13:57:49|Asar Imhotep|The demotic magical papyrus of london and Leiden|  
www.cwru.edu/univlib/preserve/Etana/demotic\_papyrus\_v1/plates9.pdf

Asar Imhotep

<http://www.mochasuite.com>

| 16693|2005-04-16 14:03:17|no name is worthy|Re: Man, know thyself|

Uhmph, why did you ask a question if "you" all ready have all the answers?

◆

**Raymond** wrote:

In Ta-Seti, Paul Kekai Manansala wrote:

>The first de Lubicz book was unclear and lacked footnotes, but Asar mentioned two other references:

(1)Gerald Massey, Ancient Egypt the Light of the World, Volume I, page 438.

(3)Ihsa Schwaller de Lubicz, Her-Bak: Egyptian Initiate.

Do these offer any more detailed information? Haven't been able to check yet.<

You may have missed my earlier comments on these. Massey was referring to Christ's words: "The kingdom of heaven is within you; and whosoever shall know himself shall find it." That is actually paraphrases a section from The Gospel of Thomas which I won't bother to repeat here.

Neither Her Bak I or II are useful sources \_for this purpose\_ in that they do not document where the quote originated. For that we must go to R. Schwaller the Lubicz' The Temple in Man where it is ascribed to the Temple of Apollo at Delphi.

>The Greeks themselves credited Egypt with the "Hermetic" sciences and many of the early Christian Gnostics were from Egypt like Basilides and Valentinus as were the Nag Hammadi codices.<

Yes, yes, yes. The question I was working on is whether there is specific evidence tracing the maxim "Know thyself" to the facade of one or more Kmtc temples as is so often claimed. Thus far the answer is no. I am aware that the founders of Greek "philosophy" traveled to Kmt and studied there.

>It's interesting that in Egyptian magic, one gains power over malignant spirits by knowledge of their names.?◆ The incantation "I know you and I know your names," was used.<

Yes, that is from the Book of Coming Forth by Day, the section on the seven "arits." It is part of the system of verbal HkAw in which to call an entity's name is to know its attributes, and therefore, to be able to exert control over it. In the case with which we are concerned, there is no name to call. Only the injunction to "know" the "self."

>Likewise in the Memphite theology of Ptah-hotep, he brings things including other gods into being by speaking the name (logos?) of each, which first manifest in his mind (heart/Ib).

Also Ptah himself is described as the heart and tongue of the



Ennead, and consequently of all other creation?<

Yes, Ptah, the deity of /mn nfr/; here the "heart and tongue" are instruments of creation, even of the other deities themselves. Hence, the heart and tongue of Ptah are in all living things, ruling and commanding them as he wishes. Therefore, you say to know one's heart and tongue is to Ptah, one's maker.

The aphorism does not say, Know thyself and you will know "God." It says nothing about consubstantiation. It is actually quite un-Kmtc in its phrasing and ontological perspective. To be kind one could say it is either too cryptic or too open ended to be Kmtc. Take your choice.

Note that I am not arguing that Kmt had no tradition of self-knowledge. The entire system of Maat required it as attested through the Declarations of Innocence. And not just self-knowledge, but self-control and a commitment to doing no harm to the environment and all beings living in it. This was of course the ideal and wasn't faithfully followed by everyone and under every circumstance. The drive towards human, perfectibility, nevertheless, pervaded every level of the society.

As you are aware, what this maxim refers to as the "self" was not monolithic in Kmt. Rather, it was a multifaceted complex consisting of at least 8 components, among them: X(a)t, bA, kA, sXm, Xw, AX, Swt/ and /rn/. All of these were aspects of what constituted a human being. So one is immediately confronted with the question, what does the maxim Know thyself actually mean? What aspect of the self?

In the Book of Coming Forth by Day it is said that humans come into being to do the will of their kAw (whether "Memphite" or not). At birth we are actually dual, a physical vehicle with an emerging human personality and a spiritual being whose essence is divine. Since the heart was considered the seat of the kA, it was believed that knowing one's "heart" was to know one's divine intelligence, thus the phrase "intelligence of the heart" used so frequently in I. Schwaller de Lubicz.

In the Book of Coming Forth we have:

"My heart, of my mother (twice)  
My heart of my coming into being . . .  
You are my ka with my body [which  
forms] and strengthens my limbs.  
May you come forth to that happy place into which I go."  
(BCFD, p. 11)

And from "Ptah Hotep" we have:

"Follow your heart as long as you live,  
Do no more than is required  
Do not shorten the time of 'follow-the-heart'  
Trimming its moment offends the Ka."  
(M. Lichtheim, Ancient . . . Vol. p. 60)

Note that in the Kmtc formulations we have examined, parts of the human anatomy are vested with consciousness. We find none of this in the two aphorisms associated with the Temple of Apollo at Delphi, neither in "Know thyself" or the other, "Nothing in excess." If these ideas were transmitted to them originally, something very important got lost in the translation.

Regards,  
Raymond Davis

---

Do You Yahoo!?

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<http://mail.yahoo.com>

| 16694|2005-04-16 14:25:48|no name is worthy|Re: Garamantes - Mande|  
Simple guess, wondering whether or not I have heard that name before, dat all. Thanks for your response.

◆  
1 of 7

Amadou Cisse wrote:

— In Ta\_Seti@yahoogroups.com, "nonameisworthy" <street\_messiah@y...> wrote:

>  
> Who are the Garamantes? How do you pronounce that, (Gar-aman-tes)?

◆

One of the antique people of the Sahara, in the Fezzan (present-day southern Libya). Whittened like most by default by standard scholarship. Alternative hypotheses and tests needed for more historical truth. One of us here? Clyde - has concluded on a hypothesis on the Mande. About pronunciation, any reason for above proposal or simple guess?





Regards,

Amadou Cisse

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| 16695|2005-04-16 14:37:44|Asar Imhotep|Re: Man, know thyself|  
Here is my definition of the term Rech Ib. To me it means to know one's intent. There is another proverb from that same list of proverbs I have posted before that states, 'Judge by cause, not effect.'

To know one's intent, to me, means the same as to know one's self. It is the intent behind an action that is judged in most cases. You can't control the effects of your or anyone else's actions.

Just as Ptah created the universe with his words and the desires of his own heart, so can man create his or her world with the desire (intent) of their heart. This is why it was important for the initiate and man himself to know his own heart, because he creates either a harmonious environment or a hellish environment based on his actions and the reasons behind them.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta-Seti, Paul Kekai Manansala wrote:

>  
> >Well, the phrase "know your heart" (the seat of the ba) is  
> practically the same as "know thyself" in my view.<

>  
> I wonder if a /rmt/ would agree with you. "Know your heart"  
> does not mean what it appears to say. It associates the  
> heart with the ka, as the quote I shared earlier indicates.  
> The mdw ntr is quite capable of saying "Know thyself"  
> [probably something like rX Ds (rekh djes)] but we  
> agree this is probably not the way it would have been  
> expressed as a maxim. "Know thyself" is typically Greek  
> and not "AE," and this is not just a matter of semantics.  
> Rekh ib is what we would call an example of figurative  
> speech (to be exact, metonymy). "Know thyself" is not.

>  
> >For example, you could translate the English phrase "follow your  
> gut" by "use your intuition" depending on the cultural orientation  
> of your audience.<

>  
> Exactly. And "Know thyself" was written, I think, for a  
> different cultural audience. This is why, you are unlikely  
> to find it inscribed on a Kmtc temple -- which has been  
> the claim, no matter how you try to reshape the debate.

>  
> Thank you for the article linking the Oracle at Delphi  
> with that of Amun at Waset and Napata. I have argued  
> elsewhere that Kmtc stone architecture had a significant  
> influence on that of the entire temple complex at Delphi  
> and am presently investigating whether the so-called  
> omphalos (navel of the world) was based on the Kmtc  
> primeval mound. No need to convert the converted.

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> What I've come to believe concerning the maxim is that, IF it  
> was originally based on a Kmtc expression, the original  
> was so altered to fit the Greek cultural context that its  
> fundamental spiritual underpinnings may have been  
> lost. The original expression, is just not likely to have  
> been written that way; so finding it on a Kmtc temple  
> entrance, as has been claimed, now seem unlikely.

>  
> You've referred several times to Hermetic literature.  
> Are you speaking of the Greek mysteries in the period  
> under discussion or of the Corpus Hermeticum, or do  
> you see these as essentially the same?

>  
> I will be interested in what you find, Paul. I began this  
> discussion as an inquiry and that is what it remains for  
> me. My present impressions could be reversed in the  
> light of evidence to the contrary.

>  
> Regards,  
> Raymond

| 16696|2005-04-16 15:32:18|Raymond|Re: Man, know thyself|  
no name is worthy

>Uhmpf, why did you ask a question if "you"

all ready have all the answers?<

I still don't know that there were Kmtc temples  
with "Know thyself" on the front of them. That's  
what I'm trying to find out. Important to keep

*your eyes on the rabbit or the trees will cause  
you to go blind.*




Regards,  
Raymond Davis  
| 16697|2005-04-16 15:47:19|Raymond|Re: Man, know thyself|  
Htp Asar,

*Would you mind identifying the list of proverbs you  
mentioned?*

Thanks,  
Raymond  
| 16698|2005-04-16 16:16:54|Amadou Cisse|Re: Garamantes - Mande|

— In Ta\_Seti@yahoogroups.com, no name is worthy <street\_messiah@y...> wrote:

> Simple guess, wondering whether or not I have heard that name before, dat all. Thanks for your response.


In your decomposition, aman means water in language of Berbers; thus my prodding to see if you had more of it to tell us. Thanks. 

>

> Amadou Cisse <Abcisse@e...> wrote:

> — In Ta\_Seti@yahoogroups.com, "nonameisworthy" <street\_messiah@y...> wrote:

> > Who are the Garamantes? How do you pronounce that, (Gar-aman-tes)?

> One of the antique people of the Sahara, in the Fezzan (present-day southern Libya). Whiteness like most by default by standard scholarship. Alternative hypotheses and tests needed for more historical truth. One of us here  Clyde - has concluded on a hypothesis on the Mande. About pronunciation, any reason for above proposal or simple guess?

>

> Regards,

> Amadou Cisse

| 16699|2005-04-16 17:23:08|Raymond|Re: Man, know thyself|  
Paul, Asar, Everyone,

*Here is a link to the Introduction of Edward Zeller's Outlines  
of the History of Greek Philosophy, one of the two sources  
used by George G. M. James to support his assertion that  
"Know thyself" was taken from a Kmtc temple.*

*Some highlights:*

*"Even in the time of Herodotus the Egyptians tried to represent  
themselves to the Greeks as the fathers of the Greek religion."*

*"Greek philosophy . . . bears an altogether national stamp.  
Even in its most ancient representatives it displays none of  
the phenomena which elsewhere universally appear when a  
nation derives its sciences from without."*

*"The real origins of Greek philosophy is to be found in the  
happy endowments of the Greek nation . . . ."*

*"The story of the Wise Men (which we first meet with, as then  
universally recognised in Plato, 'Protagoras' 343A), is for the  
rest entirely unhistorical, not merely as to the statements  
concerning the tripod, their maxims, their meetings and letters,  
but also as to the theory that seven men were acknowledged  
by their contemporaries to be the wisest."*

<http://www.wright.edu/cola/Dept/PHL/Class/PS/ZI.html>

*It pays to follow a footnote to its source.*

Regards,  
Raymond Davis  
| 16700|2005-04-16 18:37:05|Paul Kekai Manansala|Re: Man, know thyself|  
— In Ta\_Seti@yahoogroups.com, Raymond wrote:

> In Ta-Seti, Paul Kekai Manansala wrote:

>

> Rekh ib is what we would call an example of figurative  
> speech (to be exact, metonymy). "Know thyself" is not.

>

*Would it make any difference if the latter were still borrowed from  
the former. I think that is the point that people were trying to  
make.*

*I also think that this is exactly how AEs would express themselves.  
Not matter of factly but in figurative speech.*

*Now the Greeks might have translated it differently. If they  
translated "know thy reins" as "know thyself" it would not be  
anything unusual. The idea is essentially the same -- to become self-  
aware.*

- > You've referred several times to Hermetic literature.
- > Are you speaking of the Greek mysteries in the period
- > under discussion or of the Corpus Hermeticum, or do
- > you see these as essentially the same?
- >

*Of the Corpus Hermeticum.*

Regards,

Paul Kekai Manansala

| 16701|2005-04-16 19:27:33|Djehuti Sundaka|Re: Man, know thyself|

Thank you very much for this. Where does the quote come from? It's been my understanding that Socrates hadn't written anything so any words attributed to him can only be known through secondary sources. If this is so, the source I'm seeking to identify would be the person attributing these words to him.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

- > > was and in what context it was mentioned.<
- >
- > That's an excellent point since none of Thales' writings have
- > survived we have to guess at what was actually meant or
- > go by the interpretations of people who came later.
- > We only know of Thales through other Greek writers such as
- > Socrates, Plutarch and others.
- >
- > Socrates (469-399 BC) wrote "I have no leisure for [allegories].
- > Shall I tell you why? I must first know myself, as the Delphian
- > inscription says; to be curious about that which is not my
- > concern, while I am still in ignorance of my own self, would
- > be ridiculous." (Ref. given earlier) This seems to imply a
- > preference for literal interpretation. But we can only guess
- > what was meant by the original maxim or whether it was
- > simply intended to stimulate thought about the question
- > -- as aphorisms often do.
- >
- > Ideas attributed to Thales are believed to have
- > helped move the Greeks away from viewing nature as the
- > work of deities and towards that of explaining natural
- > phenomena based on principles of secular science.
- >
- > My impression is that the transition was gradual and that
- > even he imbued natural forces with something akin to
- > volition or personality, though I cannot think of a citation
- > at this moment.
- >
- > Regards,
- > Raymond Davis
- >
- > Regards,
- > Raymond Davis

| 16702|2005-04-16 21:39:58|Raymond|Re: Man, know thyself|

Htp Djehuti,

You wrote:

- >It's been my understanding that Socrates hadn't written anything so any

words attributed to him can only be known through secondary sources. If this is so, the source I'm seeking to identify would be the person attributing these words to him.<

Then you are looking for Plato (Phaedrus 230).

Regards,

Raymond Davis

| 16703|2005-04-16 23:23:13|Raymond|Re: Man, know thyself|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

- > Rekhi is what we would call an example of figurative
- > speech (to be exact, metonymy). "Know thyself" is not.

- > In Ta-Seti, Paul Kekai Manansala wrote:

>Would it make any difference if the latter were still borrowed from the former.<

Yes! How many times do I have to say it? Yes!

You see, I take George G. M. James at his word. I wish you would. I've already quoted three times from his book which you brought to our attention. Thank you.

I'm glad you said, "if it was borrowed." That's really the point, isn't it? It's impossible to demonstrate that it was without citing a Kmtc temple text. Thus far what I have from you (plus the above) is New Age-isms you introduced as "if;"

two citations by James -- one of which totally misrepresents the other author's views -- and an article equating the Temple of Amun with that of Apollo at Delphi along with the deities involved. I appreciate that, but it sure would be nice if there was a Kmtc architrave (temple entrance inscription) in the bunch. Have you seen one?

>I think that is the point that people were trying to make.<

You aren't going to try to set this up as my unwillingness to understand what the "people" are saying, are you Paul? Come on! Please show me an inscription that supports James' assertion that "THE EGYPTIANS WROTE ON THEIR TEMPLES: "MAN, KNOW THYSELF" (Stolen, p. 88

Have you found anything relevant from S. Clymer's Fire Philosophy? I'll let you (and others) know, if I do.

Regards,  
Raymond Davis  
| 16704|2005-04-17 00:57:52|alberto34482|New Egyptology site|  
<http://www.glyphdoctors.com/>

\_\_\_Check out this website and also the forum area where you can ask questions and discuss Egyptology.  
| 16705|2005-04-17 08:49:12|Paul Kekai Manansala|Re: Man, know thyself|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

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> > Would it make any difference if the latter were still borrowed  
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> Yes! How many times do I have to say it? Yes!

I have to disagree then. Of course, James or others did not mean "Know thyself" or "Gnoti s'auton" was written on Egyptian temples but an equivalent in the Egyptian languages. They don't specify what that was, but the main point is that one was borrowed from the other.

>  
> I'm glad you said, "if it was borrowed." That's really the  
> point, isn't it? It's impossible to demonstrate that it was  
> without citing a Kmtc temple text. Thus far what I have from  
> you (plus the above) is New Age-isms you introduced as "if,"  
> two citations by James -- one of which totally misrepresents  
> the other author's views --

Has it? James uses Zeller as a source specifically for the saying "Know thyself." You apparently read the introduction but did you read the chapter he cited?

As to the references for the origin of the saying, we have the following:

Ethan Allan Hitchcock -- a Rosicrucian in 1857

R.S. Clymer -- a Mason Supreme Grand Master

Eduard Zeller

Isha Schwaller de Lubicz -- Here there seems to be some disagreement over who theosophist de Lubicz is attributing the saying to.

George Singleton -- who claims the phrase "rekh analu nieta khatu" referenced in Budge's dictionary is the source of "gnoti s'auton"

Two internet sources, one of which claims the saying comes from the "temple of Amon." The latter assertion in itself is interesting because the oracle of Egypt was also at the temple of Amun, from which may have been derived the Oracle at Delphi.

Gerald Massey -- who claims the saying is of Egyptian origin but more through a borrowed philosophy than a specific maxim.

and an article equating the Temple

> of Amun with that of Apollo at Delphi along with the deities  
> involved. I appreciate that, but it sure would be nice if there  
> was a Kmtc architrave (temple entrance inscription) in the  
> bunch. Have you seen one?

>

*No I haven't claimed to have seen one. Still that doesn't mean I then dismiss the whole thing altogether. I haven't even seen all the references yet.*

*The logical temple would be a temple of Amun, such as the oracle at Siwa or the great temple at Karnak, since these could have been models for the Delphi oracle.*

*Also, it would be nice to locate Budge's "rekḥ anālu nieta khatu" but unfortunately he doesn't provide a concordance. The nearest sources for me are a few hours drive away so I don't know when I'll be able to get to them.*

*But the thing that strikes me, is why are the sayings "know thyself" and "nothing in excess" written specifically on an oracle of Apollo (or Amun).*

*Here I am reminded that Ancient Egyptians cautioned against steering oneself with one's own tongue. It was through the divine that one piloted the course.*

*"Be strong in your heart, make your mind firm,  
Do not steer with your tongue;  
The tongue of a man is the steering oar of a boat,  
And the Lord of All is its pilot."*

— Instruction of Amenemope

*Here is what Plutarch says regarding the saying at the entrance of Delphi's oracle:*

*"The God, as it were, addresses each of us, as he enters, with his "Know Thyself", which is at least as good as "Hail". We answer the God back with "Ei" (Thou Art), rendering to him the designation which is true and has no lie in it, and alone belongs to him, and to no other, that of Being."*

Regards,  
Paul Kekai Manansala  
[ 16706]2005-04-17 13:19:11\Asar Imhotep\Re: Man, know thyself  
We have to keep in mind who Dr. George G.M. James was also. He was a high priest in the Craft of Amun Ra. There are things he hints at that are not to be seen by the eyes of layman.

*When we look at the Akher Akhet lions in front of the temples in Tibet (the lion dogs), you notice that the lion on the left has his mouth open and the one on the right doesn't. The one on the left is making the vocal sound of "i", or "a." The one on the right is making the sound "mn" or "mun" (as you don't need your mouth open to say this). When you look at them together, they are saying "Amn" or Amun. It was to remind the initiates of what they were entering and their purpose for entering into the temples. It was telling them you are entering a place to study the "Amun," the hidden knowledge. This is an example of African influence in China. I am pretty sure that the works of Ronoko Rashidi and Dr. Winters can vouch for this.*

*What I am trying to say is that it could be written on the temples, just not in the fashion in which you expect: a literal saying. Everything is codified and all symbols have dual or more meanings. There are things hidden in the Mdw Ntr that may not be obvious, but everything is done for a reason.*

Asar Imhotep  
<http://www.mochasuute.com>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
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> temples but an equivalent in the Egyptian languages. They don't  
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> from the other.  
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> > I'm glad you said, "if it was borrowed." That's really the  
 > > point, isn't it? It's impossible to demonstrate that it was  
 > > without citing a Kmtc temple text. Thus far what I have from  
 > > you (plus the above) is New Age-isms you introduced as "ify,"  
 > > two citations by James -- one of which totally misrepresents  
 > > the other author's views --  
 >  
 > Has it? James uses Zeller as a source specifically for the  
 > saying "Know thyself." You apparently read the introduction but

did

> you read the chapter he cited?  
 >  
 > As to the references for the origin of the saying, we have the  
 > following:  
 >  
 > Ethan Allan Hitchcock -- a Rosicrucian in 1857  
 >  
 > R.S. Clymer -- a Mason Supreme Grand Master  
 >  
 > Eduard Zeller  
 >  
 > Isha Schwaller de Lubicz -- Here there seems to be some

disagreement

> over who theosophist de Lubicz is attributing the saying to.  
 >  
 > George Singleton -- who claims the phrase "rekh analu nieta khatu"  
 > referenced in Budge's dictionary is the source of "gnoti s'auton"  
 >  
 > Two internet sources, one of which claims the saying comes from  
 > the "temple of Amon." The latter assertion in itself is

interesting

> because the oracle of Egypt was also at the temple of Amun, from  
 > which may have been derived the Oracle at Delphi.  
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 > Gerald Massey -- who claims the saying is of Egyptian origin but  
 > more through a borrowed philosophy than a specific maxim.  
 >  
 >  
 > and an article equating the Temple  
 > > of Amun with that of Apollo at Delphi along with the deities  
 > > involved. I appreciate that, but it sure would be nice if there  
 > > was a Kmtc architrave (temple entrance inscription) in the  
 > > bunch. Have you seen one?  
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 > No I haven't claimed to have seen one. Still that doesn't mean I  
 > then dismiss the whole thing altogether. I haven't even seen all

the

> references yet.  
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 > The logical temple would be a temple of Amun, such as the oracle at  
 > Siwa or the great temple at Karnak, since these could have been  
 > models for the Delphi oracle.  
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 > Also, it would be nice to locate Budge's "rekh analu nieta khatu"  
 > but unfortunately he doesn't provide a concordance. The nearest  
 > sources for me are a few hours drive away so I don't know when I'll  
 > be able to get to them.  
 >  
 > But the thing that strikes me, is why are the sayings "know

thyself"

> and "nothing in excess" written specifically on an oracle of Apollo  
 > (or Amun).  
 >  
 > Here I am reminded that Ancient Egyptians cautioned against

steering

> oneself with one's own tongue. It was through the divine that one  
 > piloted the course.  
 >  
 > "Be strong in your heart, make your mind firm,  
 > Do not steer with your tongue;  
 > The tongue of a man is the steering oar of a boat,  
 > And the Lord of All is its pilot."  
 >  
 > -- Instruction of Amenemope  
 >  
 > Here is what Plutarch says regarding the saying at the entrance of  
 > Delphi's oracle:  
 >  
 > "The God, as it were, addresses each of us, as he enters, with  
 > his "Know Thyself", which is at least as good as "Hail". We answer  
 > the God back with "Ei" (Thou Art), rendering to him the designation  
 > which is true and has no lie in it, and alone belongs to him, and

to

> no other, that of Being."  
>  
> Regards,  
> Paul Kekai Manansala

| 16707|2005-04-17 13:22:28|Asar Imhotep|Re: Man, know thyself - Link to proverbs|  
A copy can be found on my messageboard here:

[http://www.mochasuite.com/forum/forum\\_posts.asp?TID=216&KW=egypt](http://www.mochasuite.com/forum/forum_posts.asp?TID=216&KW=egypt)

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> Htp Asar,  
>  
> Would you mind identifying the list of proverbs you  
> mentioned?  
>  
> Thanks,  
> Raymond

| 16708|2005-04-17 14:25:02|Paul Kekai Manansala|Re: Man, know thyself|  
Thanks Asar.

*With regard to Hitchcock, I'm not sure but judging from a secondary source he may be following the tradition in the Hermetic corpus that attributes "know thyself" to a dialogue between Pymander (Ptah?, Amun?) and Hermes Trismegistus (probably Tehuti/Thoth).*

*From the Divine Pymander of Hermes Trismegistus*

*2-38. And straightway God said to the Holy Word,. Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, KNOW HIMSELF to be Immortal; and that the cause of Death is the Love of the Body, and let Him Learn all Things that are.*

*And also (Hermes speaking with his son Tat):*

*7-94. O God, Thou art the Father, Thou art the Lord, Thou art the Mind, accept these reasonable Sacrifices which Thou requirest of Me.*

*7-95. For all things are done as the Mind willeth.*

*7-96. Thou, O Son, send this acceptable Sacrifice to God, the Father of all things; but propound it also, O Son, by Word.*

*7-97. Tat. I thank thee, Father, thou hast advised and instructed me thus to give praise and thanks.*

*7-98. Hermes. I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal branches.*

*7-99. And learn this of me: Above all other virtues entertain Silence, and impart unto no man, O Son, the tradition of Regeneration, lest we be reputed Calumniators; For we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually KNOW THYSELF and our Father.*

---

*The text of this dialogue was said to have been deposited into Egyptian sanctuaries and translated into Greek at least partly by the priest Bitys of Sais. Some think the texts were preserved by a second Hermes the son of Agathos Daimon.*

*According to Iamblichus "the very quality of the sounds and the [intonation] of the Egyptian words contain in itself the force of the things said" making it difficult for a non-Egyptian to translate the texts.*

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
>  
> We have to keep in mind who Dr. George G.M. James was also. He was a  
> high priest in the Craft of Amun Ra. There are things he hints at  
> that are not to be seen by the eyes of layman.  
>  
> When we look at the Akher Akhet lions in front of the temples in  
> Tibet (the lion dogs), you notice that the lion on the left has  
his  
> mouth open and the one on the right doesn't. The one on the left  
is  
> making the vocal sound of "i", or "a." The one on the right is  
making  
> the sound "mn" or "mun" (as you don't need your mouth open to say  
> this). When you look at them together, they are saying "Amn" or  
Amun.  
> It was to remind the initiates of what they were entering and

their  
 > purpose for entering into the temples. It was telling them you are  
 > entering a place to study the "Amun," the hidden knowledge. This  
 is  
 > an example of African influence in China. I am pretty sure that  
 the  
 > works of Ronoko Rashidi and Dr. Winters can vouch for this.  
 >  
 > What I am trying to say is that it could be written on the  
 temples,  
 > just not in the fashion in which you expect: a literal saying.  
 > Everything is codified and all symbols have dual or more meanings.  
 > There are things hidden in the Mdw Ntr that may not be obvious,  
 but  
 > everything is done for a reason.  
 >  
 > Asar Imhotep  
 > <http://www.mochasuite.com>  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 > wrote:  
 >>  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
 >>>>  
 >>>> Rekh ib is what we would call an example of figurative  
 >>>> speech (to be exact, metonymy). "Know thyself" is not.  
 >>>>  
 >>>> In Ta-Seti, Paul Kekai Manansala wrote:  
 >>>>  
 >>>> Would it make any difference if the latter were still  
 borrowed  
 >>>> from the former.<  
 >>>>  
 >>>> Yes! How many times do I have to say it? Yes!  
 >>>>  
 >>>> I have to disagree then. Of course, James or others did not  
 >>>> mean "Know thyself" or "Gnoti s'auton" was written on Egyptian  
 >>>> temples but an equivalent in the Egyptian languages. They don't  
 >>>> specify what that was, but the main point is that one was  
 borrowed  
 >>>> from the other.  
 >>>>  
 >>>>  
 >>>> I'm glad you said, "if it was borrowed." That's really the  
 >>>> point, isn't it? It's impossible to demonstrate that it was  
 >>>> without citing a Kmtc temple text. Thus far what I have from  
 >>>> you (plus the above) is New Age-isms you introduced as "ify,"  
 >>>> two citations by James -- one of which totally misrepresents  
 >>>> the other author's views --  
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 >>>> Has it? James uses Zeller as a source specifically for the  
 >>>> saying "Know thyself." You apparently read the introduction but  
 >>>> did  
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 >>>> following:  
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 >>>> disagreement  
 >>>> over who theosophist de Lubicz is attributing the saying to.  
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 khatu"  
 >>>> referenced in Budge's dictionary is the source of "gnoti s'auton"  
 >>>>  
 >>>> Two internet sources, one of which claims the saying comes from  
 >>>> the "temple of Amon." The latter assertion in itself is  
 >>>> interesting  
 >>>> because the oracle of Egypt was also at the temple of Amun, from  
 >>>> which may have been derived the Oracle at Delphi.  
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 >>>> more through a borrowed philosophy than a specific maxim.  
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 >>>>  
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 >>>> of Amun with that of Apollo at Delphi along with the deities  
 >>>> involved. I appreciate that, but it sure would be nice if there  
 >>>> was a Kmtc architrave (temple entrance inscription) in the  
 >>>> bunch. Have you seen one?  
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 >>>>  
 >>>>  
 >> No I haven't claimed to have seen one. Still that doesn't mean I



> > then dismiss the whole thing altogether. I haven't even seen all  
> the  
> > references yet.  
> >  
> > The logical temple would be a temple of Amun, such as the oracle  
at  
> > Siwa or the great temple at Karnak, since these could have been  
> > models for the Delphi oracle.  
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> > Also, it would be nice to locate Budge's "rekh analu nieta  
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> > but unfortunately he doesn't provide a concordance. The nearest  
> > sources for me are a few hours drive away so I don't know when  
I'll  
> > be able to get to them.  
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> > But the thing that strikes me, is why are the sayings "know  
> thyself"  
> > and "nothing in excess" written specifically on an oracle of  
Apollo  
> > (or Amun).  
> >  
> > Here I am reminded that Ancient Egyptians cautioned against  
> steering  
> > oneself with one's own tongue. It was through the divine that  
one  
> > piloted the course.  
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> > "Be strong in your heart, make your mind firm,  
> > Do not steer with your tongue;  
> > The tongue of a man is the steering oar of a boat,  
> > And the Lord of All is its pilot."  
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> > Delphi's oracle:  
> >  
> > "The God, as it were, addresses each of us, as he enters, with  
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answer  
> > the God back with "EI" (Thou Art), rendering to him the  
designation  
> > which is true and has no lie in it, and alone belongs to him,  
and  
> to  
> > no other, that of Being."  
> >  
> > Regards,  
> > Paul Kekai Manansala

| 16709|2005-04-17 14:45:10|Raymond|Re: Man, know thyself - Link to proverbs|  
Htp Asar,

Thanks for the link to the list of proverbs.  
Reminds me of insights from Her Bak, but  
expanded to include other sources. It helps  
me to know what you are drawing from  
when you post an utterance. I noticed  
they are numbered for easy reference.

It would be good to know which ones are  
translations of original texts and which  
more distant interpretations. Of course  
one cannot always tell which is which.

Regards,  
Raymond Davis  
| 16710|2005-04-17 16:07:32|Raymond|Re: Man, know thyself|  
Htp Paul,

I appreciate the spirit in which you responded  
and the time taken to clarify your stance.

>I have to disagree then. Of course, James or others did not  
mean "Know thyself" or "Gnoti s'auton" was written on Egyptian  
temples but an equivalent in the Egyptian languages. They don't  
specify what that was, but the main point is that one was borrowed  
from the other: <

I cannot really know what was in George James' mind  
when he wrote, only what he put on paper and that is  
pretty clear. Furthermore, his citations indicate that he  
was drawing from the work of "modern" writers and not  
from a Kmtc text. Thank you for taking the time to track  
them down. We may never find the exact pages cited by  
James unless we purchase the books. I've reach the end  
of my internet search. Perhaps, yours will prove more  
successful.

>Here is what Plutarch says regarding the saying at the

entrance of Delphi's oracle:

"The God, as it were, addresses each of us, as he enters, with his "Know Thyself", which is at least as good as "Hail". We answer the God back with "EI" (Thou Art), rendering to him the designation which is true and has no lie in it, and alone belongs to him, and to no other, that of Being."<

I was very interested in the above quote which seems to describe a ritual (enactment) in which initiates affirm that to "Know themselves" is to know "God" insofar as the latter is true "Being," an essence in which they too participate. It reminded me of utterances from the *Prt m Hrw* in which the "deceased" declares, for instance, "I am Tem in rising up . . . . I am Ra in his rising (p. 28). There is another in which virtually every limb and main region of the anatomy is equated with a deity. Then there is, "I am Asar dwelling in Amenta" (p.119) and so on.

The circumstances only appear to be different in that death and rebirth are used as models for initiation in many traditional systems. And of course there is the African tradition of being "ridden" by or merging with deities, except here the subject is in ecstatic trance and does intellectualize the process by declaring what is happening.

Would you mind giving the full citation?

Regards,  
Raymond  
| 16711|2005-04-17 18:09:05|Paul Kekai Manansala|Re: Man, know thyself|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Htp Paul,  
>  
  
> >Here is what Plutarch says regarding the saying at the  
> entrance of Delphi's oracle:  
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> "The God, as it were, addresses each of us, as he enters, with  
> his "Know Thyself", which is at least as good as "Hail". We answer  
> the God back with "EI" (Thou Art), rendering to him the

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> no other, that of Being."<  
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> . . . . I am Ra in his rising (p. 28). There is another in  
> which virtually every limb and main region of the anatomy  
> is equated with a deity. Then there is, "I am Asar dwelling  
> in Amenta" (p.119) and so on.  
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> The circumstances only appear to be different in that death  
> and rebirth are used as models for initiation in many  
> traditional systems. And of course there is the African  
> tradition of being "ridden" by or merging with deities, except  
> here the subject is in ecstatic trance and does intellectualize  
> the process by declaring what is happening.  
>  
> Would you mind giving the full citation?  
>

Plutarch, *Moralia*, 391, also quoted by Eusebius of Caesarea:

Eusebius of Caesarea: *Praeparatio Evangelica*  
[http://www.ccei.org/p/pearse/morefathers/eusebius\\_pe\\_11\\_book11.htm](http://www.ccei.org/p/pearse/morefathers/eusebius_pe_11_book11.htm)

Regards,  
Paul Kekai Manansala  
| 16712|2005-04-17 18:10:19|Paul Kekai Manansala|USM professor deemed African royalty|  
<http://www.hattiesburgamerican.com/apps/pbcs.dll/article?AID=/20050417/NEWS01/504170317/1002>

USM professor deemed royalty

University of Southern Mississippi assistant history professor Douglas Chambers says he doesn't expect his colleagues to treat him differently since he was made royalty by descendants of the king of an ancient African civilization.

But he admits he would have no qualms with fellow faculty referring to him as "Chief Chambers."

After years of conducting extensive research on the still living ancient civilization of the Igbo peoples of Nri (👑👑) in eastern

Nigeria, a traditional chieftainship was bestowed on Chambers in March by the descendants of the first unified king of the Nri civilization, the Umu Nri B<sup>o</sup>kefe, or Umunri of Obeagu.

The Igbo (Ibo) are one of the three principal ethnic groups of the most populous country in sub-Saharan Africa, and Nri is the "Jerusalem" of the Igbo, founded about one thousand years ago.

"This is quite an honor, and came about because of the relationships I formed through my research in Nigeria," Chambers said. "I was originally inspired to study this ancient civilization because of the historical connection between Nigeria and the slave-trade to North America. The Nri civilization was based on pacifism and village-democracy, and today the Igbo have a useful story to tell the world."

Chambers' official title is Chief <sup>o</sup>kwul<sup>o</sup>Nri <sup>o</sup>ka' <sup>o</sup>m<sup>o</sup>fe, If<sup>o</sup> Um<sup>o</sup>nn<sup>o</sup> of Umunri<sup>o</sup> ('Speaks for Nri' 'Said/done', Light of the Kindred of Umunri). As a titled chief of Umunri, Obeagu, Chambers is the first white person adopted by the royal lineage in its history and the first lineage-titled white person in Nri.

During the same visit to Nigeria for his honor by the Igbo, Chambers presented two public lectures on the history of Igbo in the African Diaspora. He has presented professional scholarly papers at numerous universities including Harvard, UCLA, and NYU and institutions in Jamaica, Cuba, the United Kingdom and Canada.

His next book is a study of the transatlantic slave trade from the Bight of Biafra in present-day eastern Nigeria. The focus will be on the Igbo hinterland of this major region in the larger forced migration that was the slave trade. He plans to return to Nigeria in 2006.

"The fact that Dr. Chambers was made an honorary chief during his recent visit to Nigeria demonstrates his standing as an important scholar of the Igbo people of that nation," said Chuck Bolton, chair of the history department at Southern Miss.

Originally published April 17, 2005

Douglas Chambers' new book, "Murder at Montpelier: Igbo Africans in Virginia" (University Press of Mississippi, 2005), explores the importance of Igbo peoples in the historical development of early slave culture and society in Virginia through the prism of the poisoning of the grandfather of President James Madison, the patriarch of Montpelier, by his African slaves in 1732.  
[ 16713|2005-04-17 19:27:23|Raymond|Re: Man, know thyself|  
I wrote:

>The circumstances only appear to be different in that death  
> and rebirth are used as models for initiation in many  
> traditional systems. And of course there is the African  
> tradition of being "ridden" by or merging with deities, except  
> here the subject is in ecstatic trance and does intellectualize  
> the process by declaring what is happening.

Sorry, that was meant to read "the subject is in ecstatic trance and does NOT intellectualize the process . . ."

Regards,  
Raymond Davis  
[ 16714|2005-04-18 05:54:16|Peter Gray|Re: As promised - Queen Nzinga|

Amadou,

I'm curious about the provenance of this image of Nzinga. Is it a painting by a contemporary Portuguese invader? Thanks.

Peter Gray

>From: "Amadou Cisse"  
>Reply-To: Ta\_Seti@yahoogroups.com  
>To: ,  
>Subject: [Ta\_Seti] As promised - Queen Nzinga  
>Date: Fri, 15 Apr 2005 22:18:14 -0400  
>  
>Queen Nzinga  
>(1582-1663)  
>  
>Nzinga\_S.jpg (73621 bytes)  
>  
>Angola is a large country in southwestern Africa made up of beautiful  
>cities, towns, and rolling countrysides. It was a peaceful country  
>before the invasions of Europeans in the sixteenth century. In 1582,  
>Nzinga was born into the royal family and became queen in 1623.  
>Queen Nzinga led her people into heroic battles against the invading  
>Portuguese.  
>In 1624, she declared all territory in Angola a free country. This meant  
>that all captives reaching Angola would be forever free. Ruthlessly, she  
>punished leaders who were allies with white people.  
>She then selected groups of her soldiers to infiltrate the Portuguese  
>armies. This effective strategy of placing agents among the Black troops  
>under Portuguese domination was one of the most glorious, yet unsung

>pages in African history. Whole companies rebelled and deserted to the  
 >colors of the beautiful queen. There was much unity, patriotism, and  
 >fanatical devotion under a Black woman's leadership. Black unity was  
 >seen as Black power.  
 >The Portuguese army leadership decided that Queen Nzinga had to be  
 >destroyed. She fled Angola. The Portuguese leadership thought that her  
 >power was over. But any child in the city would tell you that the queen  
 >was just away on business. In 1629, she returned to wrest Angola back  
 >from the Portuguese and put Phillip I to flight. The Portuguese  
 >regrouped and attacked, but Queen Nzinga defeated them again.  
 >Queen Nzinga led her people in resisting the European psychological  
 >technique of converting to Christianity and giving up their African  
 >name. She showed the way by renouncing her Christian name, Ann Nzinga,  
 >by which she had been baptized in the Catholic Church. She had  
 >discovered that being baptized into Christianity was surrendering your  
 >soul and body, not to Christ, but to the white man. To her,  
 >prisoners-of-war and the church were one and the same. She felt that  
 >every white man in Africa was an enemy of Blacks. Even the holy robes of  
 >priests covered their real mission. Their robes covered their lust for  
 >helpless African girls  
 >In 1662, at a conference with a governor of Portugal, he deliberately  
 >failed to provide a chair for her. Her loyal subjects knelt down before  
 >her and she sat upon their backs.  
 >Queen Nzinga never surrendered to any one. She became one with the real  
 >"I Am," as thousands stood in tears in 1663.  
 >

| 16715|2005-04-18 07:15:30|Djehuti Sundaka|Re: Man, know thyself|  
 Ah,

Again, thank you very much. This is most significant.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
 > Htp Djehuti,  
 >  
 > You wrote:  
 >  
 > >It's been my understanding that Socrates hadn't written anything so any  
 > words attributed to him can only be known through secondary sources.  
 > If this is so, the source I'm seeking to identify would be the person  
 > attributing these words to him.<  
 >  
 > Then you are looking for Plato (Phaedrus 230).  
 >  
 > Regards,  
 > Raymond Davis

| 16716|2005-04-18 08:12:16|clyde winters|Re: People of the Sea;Revisionism|  
 Hi  
 Below is an interesting post I read in ANE. Some of  
 you may find it interesting.  
 Clyde

Jon Smyth <[driver40386@yahoo.ca](mailto:driver40386@yahoo.ca)> wrote:  
 Dear Members.  
 Periodically, we are presented with re-assessments  
 concerning events related, in whole or in part, to the  
 "Sea Peoples hypothesis" and the "Crisis Years" in the  
 12th century BC.

Some rather creative and colorful suggestions have  
 been offered over the years in an attempt to either  
 maintain an existing scheme or repair a faltering  
 perspective.  
 Interestingly, from my point of view, I notice that  
 although some scholars appear to venture rather close  
 to discarding some singular aspect of the hypothesis,  
 none to my knowledge have ever taken the bull by the  
 horns and dared to question the whole hypothesis in  
 its entirety.

Just as a sideline to the next 5 years of Near Eastern  
 research may I respectfully suggest that one  
 particular  
 point be kept in mind. That is to say, ?let us assume  
 for one minute that there never were any Sea Peoples,  
 how would I then interpret this latest finding??.

The very idea of a Sea Peoples invasion of the near  
 East was born in the creative minds of Maspero,  
 Chabas & DeRouge in the latter half of the 19th  
 century, that is to say, in the Old Empire days of  
 European political history.

In this period there was a distinct recognition that  
 the near East was the ancient center of civilization.  
 And in consequence, Europe was seen as a backwater  
 to the power brokers of the ancient world. Hence, the  
 desire to see, or find, a role for Europeans in the  
 ancient theater of operations had a distinct appeal  
 all

of its own.

*This is neither the time nor place to list all the contradictions that years of archaeological research have enumerated against Maspero's original concept, but suffice to say, we are precious little nearer to identifying the participants of this great upheaval than we are to identifying any cause. And, one unfortunate consequence of this repeated failure is that culpability has in some cases been laid squarely at the door of Ramesses III.*

*One of the clearest phrases attributed to Ramesses III, yet perhaps least understood, is the claim that Khatti, Kode, Carchemish, Yereth & Yeres were destroyed by an onslaught of 'Northerners' who apparently swept across Anatolia reaping death and destruction everywhere they went. Archaeology paints a different picture.*

*Khatti appears to have fallen victim to another foe not at all connected with Aegeans, in fact the only significant sites betraying any noticeable devastation are very much in the vicinity of Hattushas itself, by and large Anatolia is left unmarked by this swath of destruction. Carchemish, at the strata related to this period betrays no signs of destruction that we might associate with any Sea Peoples event. The Hittite royal house, while no longer extant at Hattushas certainly survived for some time after, perhaps even a couple of generations ? the length of time is hard to establish.*

*The pottery appearing in the Levant, typically associated with an arrival of foreigners from the Aegean, now appears to be nothing more than an evolutionary phase of a long established style of pottery not at all intrusive to the Levant, certainly not in the sense of 'suddenly appearing' as the hypothesis requires. And then we have a team of well able and distinguished archaeologists who set out specifically to find 'proof' of an invasion in the Levant from the Aegean, only to admit failure, not only of a personal nature but also for academia in general, in a singularly gracious manner by summarizing the situation in print in a chapter entitled 'An Elusive Invasion' (Dothan, 1992).*

*So, as far as evidence on the home front goes, we are in a wheel-spinning mode as far as establishing anything tangible with which to support the ailing Sea Peoples hypothesis. How then is the picture in the Aegean itself?, quite predictably the same, no real evidence of any mass departures, or mass arrivals in Sardinia, in Sicily, neither on the Greek mainland, in fact in recent years the suggestion that another encroachment of distinctly different 'Northerners' had swept through northern Greece to give impetus to an equal southerly movement into the Aegean, has also come under fire as no longer supportable.*

*Seeing as how archeology repeatedly comes up short, with respect to anything with which to support the hypothesis, what about any literary support by ancient historians?*

*What does Thucydides have to say about this Aegean coalition?, he does inform the reader that the action against Troy was the first time an Aegean coalition was assembled.*

*This remark in itself might suggest he was familiar with ancient records enough to make that claim in writing. Therefore, if we are correct in assuming Troy happened before the time of Ramesses III then Thucydides must have been cognizant of records for this period. Why then does he make no mention of this singularly Aegean-wide enterprise?*

*Taking a look at Manetho, through Josephus, and again at Diodorus, Herodotus, etc. All the ancient historians*

*of any repute, all caveats duly noted, why is it that none of these personages, as well versed as they were make no mention of anything like an Aegean-wide coalition moving en-mass to the eastern end, to invade Egypt, not to mention the numerous nations and city-states which appeared to have fallen to their mindless onslaught?*

*This entire hypothesis was born out of a particular interpretation of the Medinet-Habu texts, an interpretation I may add which is not only questionable but also is far too 'grand' and exotic to have any practical support in the real world.*

*?Based in large measure on the Medinet-Habu reliefs and inscriptions, it was generally believed that, whatever their specific Aegean origin, the Philistines had indeed brought ruin and upheaval to Canaan at the end of the Late Bronze Age." (Dothans, p. 82).*

*"We knew from the Medinet-Habu reliefs that the Philistines had been a maritime people. My own attempts to find significant evidence of Early Iron Age maritime commerce farther up the coast had failed." (Dothans, p. 121).*

*"Up to the time of our excavations, most scholars dated the beginning of the Philistine invasion to the early twelfth century B.C., using the Medinet Habu reliefs as their main source." (Dothans, p. 152).*

*The problem, lies not with Maspero, et al, though his interpretation was extremely incorrect and has caused a plethora of well intended studies to have been in vain. Neither does the problem lay with archeology, after all, evidence is evidence. Archeology cannot be wrong, though interpretations of archaeological findings can be flawed. The problem lies with the current interpretation of the texts at Medinet-Habu. Ramesses III makes no mention of Aegeans, no Ioni, no Iamani. The enemies of Ramesses III, as depicted at Medinet-Habu, were entirely Libyan and Asiatic. The Peleset, Tjekker and perhaps Denyen are all described collectively as 'sbiru' = rebels. Not a term used for foreign armies but a term used by a Pharaoh who understands his enemies are among his own subjects ? the Asiatic lands adjacent to his beloved Egypt.*

*The depiction of Egyptian forces charging the Peleset in ox-carts with women and children is aptly described on the monument itself. Ramesses has put the rebels to flight in Djahy, he has scattered the hill-countries, they are ?as ashes? (blowing in the wind), they simply fled before the power of his majesty.*

*The sea-borne invasion in relief at Medinet-habu is nothing of the sort. An equal event to this relief is described in a similar action 600 years later when Piankhi ventured north to put down a 'Northern' rebellion, once again we read of 'Northerners in the isles', that is the 'Lower Egyptians' (Northerners) who live on the geziras (mounds) in the Delta. Tafnekht ventured south up the Nile with a fleet of ships from the Delta to attack Memphis where a river battle ensued between Piankhi and the rebel forces under Tafnekht, the relief of which, had one survived, must surely have been almost identical to that portrayed at Medinet-Habu which Maspero mistook for an invasion from across the sea.*

*Ramesses informed us that they infest the harbor-mouths, Diodorus makes it clear that between Canopus in the west and Pelusium in the east the Egyptian coast was devoid of harbors. This was wholly due to the fact that there was no coast per-se, the land adjacent to the sea was marsh and shallow sea completely unfavorable for settlement, and treacherous for shipping. The harbors which did exist were adjacent to the inland cities, well within, that is to say, ?in the midst? of the Delta.*

*Medinet-Habu records a very local rebellion among neighboring Asiatic dependencies along the Levantine coast, involving members within the Egyptian Delta and, I believe, instigated by the Hittites themselves, as they had under Merneptah, Ramesses II and previously as recorded in the Amarna tablets inciting Pharaoh's Asiatic subjects to turn against Egypt.*

Ramesses actually lists his enemies in his Asiatic war in the typical 'south to north' sequence we are accustomed to when they address the four cardinal points, they start with South, whereas we start with North.

Ramesses writes, ?Their confederation was the Peleset, Tjekker, Sheklesh, Denyen and Weshesh. We know from an inscription at Dier el-Bahari that the Tursha were also involved, though they do not receive a mention at Medinet-Habu, nor on the p.Harris.

We also know from other sources that the coastal communities started at the southern end with the Peleset (Philistines), and around Dor we meet the Tjekker. The Sheklesh are also portrayed with the same fluted headgear and listed here as north of the Tjekker. We are now at the Asiatic northern limit of the Egyptian sphere of influence. Crossing the Orontes we move into the Hittite sphere in influence.

The Amarna tablets mention Danuna which may well be the Denyen of Ramesses inscriptions. This Danuna in the Amarna tablets was equated with the Cilician city state of Adana.

Taking a lesson from the well known Ilion = Wilion = Wilusa (I = W), suggested for Troy, we might see in the

Hittite satellite city-state of Issus on the bay (of Iskanderun), near modern Dyrkol, the identity of the long elusive Weshesh of the Sea.

Looking west from Adana, another Hittite satellite city-state may be the home of the Tursha, - Tarsus. These communities then are all coastal peoples, which is what Ramesses III said, ?As for the foreign countries, they made a conspiracy in their isles/coasts.?

As in the Semitic, ?iw? not only means 'isle' but also 'coast/shore' or as proposed by Prof. Drews, Sealand. Our mistake is to have settled on the limited interpretation of ?isles?.

So what role did the Hittites play in this massive uprising?, they are depicted at Medinet-Habu as defending Tunip, ?Tunip of Hatti? it is called.

Another relief depicts a Chief of Hatti as prisoner along with a chief of Kode. Although we have traditionally passed off any association between Ramesses III and the Hittites as plagiarizing, perhaps we have been too hasty. The Hittites were still in power at Carchemish & at Milatya (Milidia), but we did not know this in the time of Maspero. In fact we were under the distinct impression that Ramesses had already told us that Khatti had been destroyed by Sea Peoples. But as we now see, this has been an incorrect interpretation all along.

So what does that highly illustrative phrase mean? ?No land could stand before their arms, from Khatti, Kode, Carchemish, Yereth & Yeres?

I suggest this is not a list of states who fell victim to any elusive Sea People invasion, this is a list of a Hittite alliance. The ?their arms? does not refer to the foreign countries in the first line, but to the Hittite alliance of Khatti, Kode, Carchemish, Yereth & Yeres, described above.

Part of the folly of pursuing a Sea Peoples hypothesis for the past 150+ years is due to our lack of understanding the intricate trading practices of the Aegeans with many coastal communities in the eastern Mediterranean. These Aegeans and their influences appear everywhere, not in any hostile sense, more like assimilation and integration with their Levantine trading partners. The Peleset/Philistines were not Aegeans, they were no different than their coastal neighbors to the north, the Phoenicians. We somehow have failed to see the Peleset as aegeanized Canaanites, and yet we have no problem seeing the Phoenicians as precisely this.

The above is a summary of what will eventually be the focus of web-site, under construction, which will cover the entire scenario in far greater detail.

With all due respect and very best regards, Jon Smyth  
Independent Researcher.

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[ 16717|2005-04-18 09:49:58|Djehuti Sundaka|Phaedrus by Plato ["Know Yourself" Quote]]

Based upon the lead provided to me by Raymond, the following below is what I've found. Based upon the context, it would seem that to know oneself is a general inquiry into human nature. As this earliest attestation is from a dialog of Plato (c. 360 BCE) that merely portrays Socrates, it should be understood from Plato's perspective and not as an actual statement from Socrates.

Djehuti Sundaka

-----

Phaedrus

I have never noticed it; but I beseech you to tell me, Socrates, do you believe this tale?

Socrates

The wise are doubtful, and I should not be singular if, like them, I too doubted. I might have a rational explanation that Orithyia was playing with Pharmacia, when a northern gust carried her over the neighbouring rocks; and this being the manner of her death, she was said to have been carried away by Boreas. There is a discrepancy, however, about the locality; according to another version of the story she was taken from Areopagus, and not from this place. Now I quite acknowledge that these allegories are very nice, but he is not to be envied who has to invent them; much labour and ingenuity will be required of him; and when he has once begun, he must go on and rehabilitate Hippocentaurs and chimeras dire. Gorgons and winged steeds flow in apace, and numberless other inconceivable and portentous natures. And if he is sceptical about them, and would fain reduce them one after another to the rules of probability, this sort of crude philosophy will take up a great deal of time. Now I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous. And therefore I bid farewell to all this; the common opinion is enough for me. For, as I was saying, I want to know not about this, but about myself: am I a monster more complicated and swollen with passion than the serpent Typho, or a creature of a gentler and simpler sort, to whom Nature has given a diviner and lowlier destiny?

<http://classics.mit.edu/Plato/phaedrus.html>

[ 16718|2005-04-18 10:55:59|Raymond|Re: Man, know thyself]

In Ta-Seti, Paul Kekai Manansala wrote:

>Here is what Plutarch says regarding the saying at the  
entrance of Delphi's oracle:

"The God, as it were, addresses each of us, as he enters, with his "Know Thyself", which is at least as good as "Hail". We answer the God back with "Ei" (Thou Art), rendering to him the designation which is true and has no lie in it, and alone belongs to him, and to no other, that of Being."<

In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

>I was very interested in the above quote which seems  
to describe a ritual (enactment) in which initiates affirm that to  
"Know themselves" is to know "God" . . . <

Thanks for the posting E.H. Gifford's translation of Plutarch's thesis (as reported by Eusebius of Caesarea). I've concluded that it was not at all what I had hoped. Instead of declaring the unity of humans and the divine essence, it denies that very possibility. Let me raise Gifford's version of the above quote since it proceeds somewhat differently:

'For the god, welcoming as it were each of us who approach him here, addresses to us the words "Know thyself" which is nothing less than "Hail": and we answering the god again say "Thou art" (Ei), rendering to him the appellation of "being" as his true and unerring and solely appropriate name.'

Importantly, it then continues:

'For we have in reality no share in "being," but every mortal nature is set in the midst between becoming and perishing, and presents a phantom and a faint and uncertain seeming of itself.'

In other words, as "god" is insubstantial, immovable and unchanging while humans are constantly in the process of



becoming, changing and perishing, they are of completely separate and distinct from the divine. Here writ large is the classical Greek deviation from belief in the sacred mystery residing at the core of all creation and which pure reason, they would have it, denies.

Please note that Plutarch again places "Know thyself" at Delphi, and his sense of the maxim is almost devoid of Kmtc sensibilities. It is of course possible that a Kmtc version, now lost, was essentially vitiated and cut off from its spiritual impulse upon arrival in 7th Century Greece. I do not know whether that is so, but it would seem good reason (no pun intended) to see if we can recover the original.

Regards,  
Raymond  
| 16719|2005-04-18 11:36:39|Raymond|Phaedrus by Plato ["Know Yourself" Quote]  
In Ta-Seti, Djehuti Sundaka wrote:

>Based upon the lead provided to me by Raymond, the following below is

what I've found. Based upon the context, it would seem that to know oneself is a general inquiry into human nature. As this earliest attestation is from a dialog of Plato (c. 360 BCE) that merely portrays Socrates, it should be understood from Plato's perspective and not as an actual statement from Socrates.<

Djehuti,

I hope you won't mind if I use this moment to provide a summary since you may be catching up:

Thanks for posting the entire quote. It does provide more context in which to decipher the maxim. My original question was whether "Know thyself" had an earlier source, perhaps a Kmtc one, as is routinely claimed by so many of us. Thus far it has been "traced" to Thales (et al) and the Temple of Apollo at Delphi circa the 7th c. B.C., which obviously precedes Socrates and Plato. Paul thinks there may be a connection with the temple of Amun at Waset. This is a fresh and welcomed lead to a possible inscription in mdwntr.

Our discussions have touched on whether the form taken by the maxim has a Kmtc syntax and meaning. However, finding a Kmtc original would solve many problems at once. We could then cite that (and perhaps others) and not continue to use one of possibly dubious origin. This of course is my view of where we are, and I may have omitted nuances.

Regards,  
Raymond  
| 16720|2005-04-18 12:54:40|no name is worthy|Re: Man, know thyself|  
Your question in the beginning was not that unless I am mistaken, if I am, my bad. But every answer you get as far as meaning you should already know, for I know you can read. I don't know where it came from, never said I did, just elaborated on its meaning with the little knowledge of the rites that I have, I know that with all the terms and meaning used by others who have posted, that when dealing with rites its "always the heart first", ♦who you are at heart, all the rest is secondary and so on. It is the pureness of heart, or what do you really love, that is the key to spirituality whether it be evil spirits or good spirits, it is where the heart lay in either one.

♦  
Next  
♦

Raymond wrote:

```
no name is worthy
>Umph, why did you ask a question if "you"
all ready have all the answers?<

I still don't know that there were Kmtc temples
with "Know thyself" on the front of them. That's
what I'm trying to find out. Important to keep
your eyes on the rabbit or the trees will cause
you to go blind.♦

Regards,
Raymond Davis
```

---

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| 16721|2005-04-18 13:08:23|no name is worthy|Re: Man, know thyself|  
Who and where are the Craft of Amun Ra Lodge's? Is this one of those rogue orders with no lineage, just made up?

Asar Imhotep wrote:

```
We have to keep in mind who Dr. George GM James was also. He was a
high priest in the Craft of Amun Ra. There are things he hints at
that are not to be seen by the eyes of layman.

When we look at the Akher Akhet lions in front of the temples in
Tibet (the lion dogs), you notice that the lion on the left has his
mouth open and the one on the right doesn't. The one on the left is
making the vocal sound of "i", or "a." The one on the right is making
the sound "mn" or "mun" (as you don't need your mouth open to say
this). When you look at them together, they are saying "Amn" or Amun.
It was to remind the initiates of what they were entering and their
purpose for entering into the temples. It was telling them you are
```

entering a place to study the "Amun," the hidden knowledge. This is an example of African influence in China. I am pretty sure that the works of Ronoko Rashidi and Dr. Winters can vouch for this.

What I am trying to say is that it could be written on the temples, just not in the fashion in which you expect: a literal saying. Everything is codified and all symbols have dual or more meanings. There are things hidden in the Mdw Ntr that may not be obvious, but everything is done for a reason.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

>  
> --- In Ta\_Seti@yahoogroups.com, Raymond wrote:  
> > --- In Ta\_Seti@yahoogroups.com, Raymond wrote:  
> >  
> > > Rekh ib is what we would call an example of figurative  
> > > speech (to be exact, metonymy). "Know thyself" is not.  
> > >  
> > > In Ta-Seti, Paul Kekai Manansala wrote:  
> > >  
> > > > Would it make any difference if the latter were still borrowed  
> > > > from the former.<  
> > > >  
> > > > Yes! How many times do I have to say it? Yes!  
> > > >  
> > > > I have to disagree then. Of course, James or others did not  
> > > > mean "Know thyself" or "Gnoti s'auton" was written on Egyptian  
> > > > temples but an equivalent in the Egyptian languages. ♦ They don't  
> > > > specify what that was, but the main point is that one was borrowed  
> > > > from the other.  
> > > >  
> > > >  
> > > > I'm glad you said, "if it was borrowed." That's really the  
> > > > point, isn't it? It's impossible to demonstrate that it was  
> > > > without citing a Kmtc temple text. Thus far what I have from  
> > > > you (plus the above) is New Age-isms you introduced as "ify,"  
> > > > two citations by James -- one of which totally misrepresents  
> > > > the other author's views --  
> > > >  
> > > > Has it? James uses Zeller as a source specifically for the  
> > > > saying "Know thyself." ♦ You apparently read the introduction but  
> > > > did  
> > > > you read the chapter he cited?  
> > > >  
> > > > As to the references for the origin of the saying, we have the  
> > > > following:  
> > > >  
> > > > Ethan Allan Hitchcock -- a Rosicrucian in 1857  
> > > >  
> > > > R.S. Clymer -- a Mason Supreme Grand Master  
> > > >  
> > > > Eduard Zeller  
> > > >  
> > > > Isha Schwaller de Lubicz -- Here there seems to be some  
> > > > disagreement  
> > > > over who theosophist de Lubicz is attributing the saying to.  
> > > >  
> > > > George Singleton -- who claims the phrase "rekh analu nieta khatu"  
> > > > referenced in Budge's dictionary is the source of "gnoti s'auton"  
> > > >  
> > > > Two internet sources, one of which claims the saying comes from  
> > > > the "temple of Amon." ♦ The latter assertion in itself is  
> > > > interesting  
> > > > because the oracle of Egypt was also at the temple of Amun, from  
> > > > which may have been derived the Oracle at Delphi.  
> > > >  
> > > > Gerald Massey -- who claims the saying is of Egyptian origin but  
> > > > more through a borrowed philosophy than a specific maxim.  
> > > >  
> > > >  
> > > > and an article equating the Temple  
> > > > of Amun with that of Apollo at Delphi along with the deities  
> > > > involved. I appreciate that, but it sure would be nice if there  
> > > > was a Kmtc architrave (temple entrance inscription) in the  
> > > > bunch. Have you seen one?  
> > > >  
> > > >  
> > > > No I haven't claimed to have seen one. Still that doesn't mean I  
> > > > then dismiss the whole thing altogether. I haven't even seen all  
> > > > the  
> > > > references yet.  
> > > >  
> > > > The logical temple would be a temple of Amun, such as the oracle at  
> > > > Siwa or the great temple at Karnak, since these could have been  
> > > > models for the Delphi oracle.  
> > > >  
> > > > Also, it would be nice to locate Budge's "rekh analu nieta khatu"  
> > > > but unfortunately he doesn't provide a concordance. The nearest  
> > > > sources for me are a few hours drive away so I don't know when I'll  
> > > > be able to get to them.  
> > > >  
> > > > But the thing that strikes me, is why are the sayings "know  
> > > > thyself"  
> > > > and "nothing in excess" written specifically on an oracle of Apollo  
> > > > (or Amun).  
> > > >  
> > > > Here I am reminded that Ancient Egyptians cautioned against  
> > > > steering  
> > > > oneself with one's own tongue. ♦ It was through the divine that one  
> > > > piloted the course.  
> > > >  
> > > > "Be strong in your heart, make your mind firm,  
> > > > ♦♦♦♦♦ Do not steer with your tongue;  
> > > > The tongue of a man is the steering oar of a boat,

```
>◆◆◆◆ And the Lord of All is its pilot."
>
> -- Instruction of Amenemope
>
> Here is what Plutarch says regarding the saying at the entrance of
> Delphi's oracle:
>
> "The God, as it were, addresses each of us, as he enters, with
> his "Know Thyself", which is at least as good as "Hail". We answer
> the God back with "EI" (Thou Art), rendering to him the designation
> which is true and has no lie in it, and alone belongs to him, and
to
> no other, that of Being."
>
> Regards,
> Paul Kekai Manansala
```

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| 16722|2005-04-18 13:13:32|no name is worthy|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
Good assumption, and most likely the best one, it means what it says.

**Djehuti Sundaka** wrote:

Based upon the lead provided to me by Raymond, the following below is what I've found.◆ Based upon the context, it would seem that to know oneself is a general inquiry into human nature.◆ As this earliest attestation is from a dialog of Plato (c. 360 BCE) that merely portrays Socrates, it should be understood from Plato's perspective and not as an actual statement from Socrates.

Djehuti Sundaka

Phaedrus  
I have never noticed it; but I beseech you to tell me, Socrates, do you believe this tale?

Socrates  
The wise are doubtful, and I should not be singular if, like them, I too doubted. I might have a rational explanation that Orithyia was playing with Pharmacia, when a northern gust carried her over the neighbouring rocks; and this being the manner of her death, she was said to have been carried away by Boreas. There is a discrepancy, however, about the locality; according to another version of the story she was taken from Areopagus, and not from this place. Now I quite acknowledge that these allegories are very nice, but he is not to be envied who has to invent them; much labour and ingenuity will be required of him; and when he has once begun, he must go on and rehabilitate Hippocentaurs and chimeras dire. Gorgons and winged steeds flow in apace, and numberless other inconceivable and portentous natures. And if he is sceptical about them, and would fain reduce them one after another to the rules of probability, this sort of crude philosophy will take up a great deal of time. Now I have no leisure for such enquiries; shall I tell you why? I must first know myself, as the Delphian inscription says; to be curious about that which is not my concern, while I am still in ignorance of my own self, would be ridiculous. And therefore I bid farewell to all this; the common opinion is enough for me. For, as I was saying, I want to know not about this, but about myself: am I a monster more complicated and swollen with passion than the serpent Typho, or a creature of a gentler and simpler sort, to whom Nature has given a diviner and lowlier destiny?

<http://classics.mit.edu/Plato/phaedrus.html>

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| 16723|2005-04-18 14:02:46|Asar Imhotep|Re: Man, know thyself|  
The "lodges" are everywhere. I don't think it is one of those made up orders like the Asuar Auset society or what not. This is an organization in which you can only be initiated in certain levels actually in Nubia itself, under Nubian priest.

One thing we have to keep in mind here is that just because something has historically gone out of the public eye, doesn't mean they have disappeared altogether. Things go underground and there are societies in Africa whose histories and mysteries go to times unimaginable, according to their history.

If you are looking for priest to wear elaborate robes and head pieces, you are wasting your time. You can go to parts of Africa and it will be the person in a loin cloth that will be the most knowledgeable and high ranking in that society. If you want to see where the mysteries have gone, look in to Ifa and the traditions found in Uganda.

Just some food for thought.

Asar Imhotep

<http://www.mochasuite.com>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> Who and where are the Craft of Amun Ra Lodge's? Is this one of

those rogue orders with no lineage, just made up?

>

> Asar Imhotep wrote:

> We have to keep in mind who Dr. George G.M. James was also. He was a  
 > high priest in the Craft of Amun Ra. There are things he hints at  
 > that are not to be seen by the eyes of layman.  
 >  
 > When we look at the Akher Akhet lions in front of the temples in  
 > Tibet (the lion dogs), you notice that the lion on the left has his  
 > mouth open and the one on the right doesn't. The one on the left is  
 > making the vocal sound of "i", or "a." The one on the right is

making

> the sound "nn" or "mun" (as you don't need your mouth open to say  
 > this). When you look at them together, they are saying "Amn" or

Amun.

> It was to remind the initiates of what they were entering and their  
 > purpose for entering into the temples. It was telling them you are  
 > entering a place to study the "Amun," the hidden knowledge. This is  
 > an example of African influence in China. I am pretty sure that the  
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 > There are things hidden in the Mdw Ntr that may not be obvious, but  
 > everything is done for a reason.  
 >  
 > Asar Imhotep  
 > <http://www.mochasuute.com>  
 >  
 >  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 > wrote:  
 >  
 >> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
 >>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
 >>>  
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> > The tongue of a man is the steering oar of a boat,  
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> > the God back with "EI" (Thou Art), rendering to him the

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> > which is true and has no lie in it, and alone belongs to him, and  
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| 16724|2005-04-18 14:42:19|Amadou Cisse|Re: As promised - Queen Nzinga|

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Peter Gray" wrote:

> Amadou,  
> I'm curious about the provenance of this image of Nzinga. Is it a painting by a contemporary Portuguese >invader? Thanks.  
> Peter Gray

Peter, it looks like a painting but don't know by whom, sorry. Whoever it is, it must have been adapted from the recollection of an admirer as she looks so fine.

Regards,

Amadou Cisse

| 16725|2005-04-18 15:29:04|no name is worthy|Re: Man, know thyself|

Umh, okay. If it were underground you wouldn't know that it was Nubian Priest, or that he or who ever belong to them. Where is Nubia, and from where have they travelled?

Asar Imhotep wrote:

The "lodges" are everywhere. I don't think it is one of those made up orders like the Ausar Auset society or what not. This is an organization in which you can only be initiated in certain levels actually in Nubia itself, under Nubian priest.

One thing we have to keep in mind here is that just because something has historically gone out of the public eye, doesn't mean they have disappeared altogether. Things go underground and there are societies in Africa whose histories and mysteries go to times unimaginable, according to their history.

If you are looking for priest to wear elaborate robes and head pieces, you are wasting your time. You can go to parts of Africa and it will be the person in a loin cloth that will be the most knowledgeable and high ranking in that society. If you want to see where the mysteries have gone, look in to Ifa and the traditions found in Uganda.

Just some food for thought.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

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> Asar Imhotep wrote:

> We have to keep in mind who Dr. George QM James was also. He was a high priest in the Craft of Amun Ra. There are things he hints at that are not to be seen by the eyes of layman.

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> When we look at the Akher Akhet lions in front of the temples in Tibet (the lion dogs), you notice that the lion on the left has his mouth open and the one on the right doesn't. The one on the left is making the vocal sound of "i", or "a." The one on the right is making

> the sound "mn" or "mun" (as you don't need your mouth open to say this). When you look at them together, they are saying "Amn" or Amun.

> It was to remind the initiates of what they were entering and their purpose for entering into the temples. It was telling them you are entering a place to study the "Amun," the hidden knowledge. This is an example of African influence in China. I am pretty sure that the works of Ronoko Rashidi and Dr. Winters can vouch for this.

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> What I am trying to say is that it could be written on the temples, just not in the fashion in which you expect: a literal saying.  
> Everything is codified and all symbols have dual or more meanings.  
> There are things hidden in the Mdw Ntr that may not be obvious, but everything is done for a reason.

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| 16726|2005-04-18 15:52:14|Asar Imhotep|Re: Man, know thyself|

I can tell you this, I know what I know because I have been there.

Underground doesn't necessarily mean in hiding. You just change how it appears. This is why I say you can find the so called "mysteries" education all over Africa. It is not as mysterious as you would think.

When it travels, it takes on different names to fit the times and the ecology. This is why certain things and personalities changed when it went into India. The same when it went into west Africa. Believe it or not the science is still codified in the Bible. The whole Menefer Theology is given in the Book of Judges. The teachings are still the same. Even throughout the history of Ta-Merry, you had many "systems" who all taught the same thing, just different names.

There are certain things you can study in books and you still will never get it. There are some events that even our top scholars are debating that never happened. There are personalities that have never existed but none of this will become apparent because "we" don't think like initiates into an African educational system.

And keep in mind I only use terms that are familiar to those who study. I could say Egypt and mean the same thing. For where is Egypt in times of Antiquity and where would you find Egyptian priest?

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[ 16727]2005-04-18 17:03:30|Djehuti Sundaka|Re: Phaedrus by Plato ["Know Yourself" Quote]

From what I've recently read in an article on Delphi from the 1960s, the temple had been destroyed in 548 BCE and rebuilt by a family of exiled Athenians called the Alcmaeonidae. It was this rebuilt temple that first had the "Know Yourself" and "Nothing in excess" inscriptions. This is just after the death of Thales (c. 545 BCE) so it is indeed possible that he had coined the phrase. However, I'm always skeptical of unverified attributions as it was common practice to ascribe things held to be profound to honored sages. A lot of things ascribed to Pythagoras are also an example of that practice.

As for an earlier derivation from Kamat, I feel finding such to be a lost cause unless a similar inscription is found of an earlier date and of similar manner (i.e. displayed in the same way the Delphi phrase had been displayed). No doubt similar phrases from Kamat could be found but there would be no way to determine such as being the source of the Greek phrase in question. Furthermore, if none of the ancients of Greece had claimed that the phrase had come from Kamat and none of the ancients of Kamat had claimed that the phrase had come from Kamat, there would seem to be no reason to speculate such without the physical evidence to support it.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> In Ta-Seti, Djehuti Sundaka wrote:  
>

> >Based upon the lead provided to me by Raymond, the following below is  
 > what I've found. ♦ Based upon the context, it would seem that to know  
 > oneself is a general inquiry into human nature. ♦ As this earliest  
 > attestation is from a dialog of Plato (c. 360 BCE) that merely portrays  
 > Socrates, it should be understood from Plato's perspective and not as an  
 > actual statement from Socrates.<  
 >  
 > Djehuti,  
 >  
 > I hope you won't mind if I use this moment to provide a summary  
 > since you may be catching up:  
 >  
 > Thanks for posting the entire quote. It does provide more context in  
 > which to decipher the maxim. My original question was whether  
 > "Know thyself" had an earlier source, perhaps a Kmtc one, as is  
 > routinely claimed by so many of us. Thus far it has been "traced"  
 > to Thales (et al) and the Temple of Apollo at Delphi circa the  
 > 7th c. B.C., which obviously precedes Socrates and Plato. Paul  
 > thinks there may be a connection with the temple of Amun at  
 > Waset. This is a fresh and welcomed lead to a possible inscrip-  
 > tion in mdw ntr.  
 >  
 > Our discussions have touched on whether the form taken by  
 > the maxim has a Kmtc syntax and meaning. However, finding  
 > a Kmtc original would solve many problems at once. We could  
 > then cite that (and perhaps others) and not continue to use  
 > one of possibly dubious origin. This of course is my view of  
 > where we are, and I may have omitted nuances.  
 >  
 > Regards,  
 > Raymond

| 16728|2005-04-18 19:01:09|no name is worthy|Re: Man, know thyself|

♦  
 Personally, I think its made up off of knowledge that was scraped together, or more or less reinterpreted by those who think they know because they have no one to disagree with them and a true initiate wouldnt even tell them they were right or wrong. As far as the went into India, that is an assumption, black people are not the founders of all schools of thought in ancient day. Similarities occur because of patterns in human thought and that capacity which is not endless, but does has more potential than most people understand. Men who basically IMO are not really all that into women are the founders of these schools of thought, creation of a new man, who is not physically driven, but mentally, which when all is said and done, is pointless, we are sexual creatures not God Minds, but hey what ever turns you on. But as for the talking in circles, you really dont know anything about initiates do you? I dont know man, I am through with this, dont mean any hurt to you.

Asar Imhotep wrote:

I can tell you this, I know what I know because I have been there. Underground doesn't necessarily mean in hiding. You just change how it appears. This is why I say you can find the so called "mysteries" education all over Africa. It is not as mysterious as you would think.

When it travels, it takes on different names to fit the times and the ecology. This is why certain things and personalities changed when it went into India. The same when it went into west Africa. Believe it or not the science is still codified in the Bible. The whole Menefer Theology is given in the Book of Judges. The teachings are still the same. Even throughout the history of Ta-Merry, you had many "systems" who all taught the same thing, just different names.

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 > has historically gone out of the public eye, doesn't mean they have  
 > disappeared altogether. Things go underground and there are societies  
 > in Africa whose histories and mysteries go to times unimaginable,  
 > according to their history.  
 >  
 > If you are looking for priest to wear elaborate robes and head  
 > pieces, you are wasting your time. You can go to parts of Africa  
 > and  
 > it will be the person in a loin cloth that will be the most  
 > knowledgeable and high ranking in that society. If you want to see  
 > where the mysteries have gone, look in to Ifa and the traditions  
 > found in Uganda.  
 >  
 > Just some food for thought.  
 >

```

> Asar Imhotep
> http://www.mochasuite.com
>
>
> --- In Ta_Seti@yahoogroups.com, no name is worthy
> wrote:
> > Who and where are the Craft of Amun Ra Lodge's? Is this one of
> those rogue orders with no lineage, just made up?
>
> > Asar Imhotep wrote:
> > We have to keep in mind who Dr. George GM James was also. He was
> a
> > high priest in the Craft of Amun Ra. There are things he hints at
> > that are not to be seen by the eyes of layman.
>
> > When we look at the Akher Akhet lions in front of the temples in
> > Tibet (the lion dogs), you notice that the lion on the left has
his
> > mouth open and the one on the right doesn't. The one on the left
is
> > making the vocal sound of "i", or "a." The one on the right is
> making
> > the sound "mn" or "mun" (as you don't need your mouth open to say
> > this). When you look at them together, they are saying "Amn" or
> Amun.
> > It was to remind the initiates of what they were entering and
their
> > purpose for entering into the temples. It was telling them you
are
> > entering a place to study the "Amun," the hidden knowledge. This
is
> > an example of African influence in China. I am pretty sure that
the
> > works of Ronoko Rashidi and Dr. Winters can vouch for this.
>
> > What I am trying to say is that it could be written on the
temples,
> > just not in the fashion in which you expect: a literal saying.
> > Everything is codified and all symbols have dual or more
meanings.
> > There are things hidden in the Mdw Ntr that may not be obvious,
but
> > everything is done for a reason.
>
> >
> > Asar Imhotep
> > http://www.mochasuite.com
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> wrote:
>
> > > --- In Ta_Seti@yahoogroups.com, Raymond wrote:
> > > > --- In Ta_Seti@yahoogroups.com, Raymond
wrote:
> > > >
> > > > > Rekh ib is what we would call an example of figurative
> > > > > speech (to be exact, metonymy). "Know thyself" is not.
> > > >
> > > > > In Ta-Seti, Paul Kekai Manansala wrote:
> > > >
> > > > > Would it make any difference if the latter were still
borrowed
> > > > > from the former.<
> > > >
> > > > Yes! How many times do I have to say it? Yes!
> > > >
> > > > I have to disagree then. Of course, James or others did not
> > > > mean "Know thyself" or "Gnoti s'auton" was written on Egyptian
> > > > temples but an equivalent in the Egyptian languages. ♦ They
don't
> > > > specify what that was, but the main point is that one was
> > > > borrowed
> > > > from the other.
> > > >
> > > >
> > > > I'm glad you said, "if it was borrowed." That's really the
> > > > point, isn't it? It's impossible to demonstrate that it was
> > > > without citing a Kmtc temple text. Thus far what I have from
> > > > you (plus the above) is New Age-isms you introduced as "ify,"
> > > > two citations by James -- one of which totally misrepresents
> > > > the other author's views --
> > > >
> > > > Has it? James uses Zeller as a source specifically for the
> > > > saying "Know thyself." ♦ You apparently read the introduction
but
> > > > did
> > > > you read the chapter he cited?
> > > >
> > > > As to the references for the origin of the saying, we have the
> > > > following:
> > > >
> > > > Ethan Allan Hitchcock -- a Rosicrucian in 1857
> > > >
> > > > R.S. Clymer -- a Mason Supreme Grand Master
> > > >
> > > > Eduard Zeller
> > > >
> > > > Isha Schwaller de Lubicz -- Here there seems to be some
> > > > disagreement
> > > > over who theosophist de Lubicz is attributing the saying to.
> > > >
> > > > George Singleton -- who claims the phrase "rekh analu nieta
> > > > khatu"
> > > > referenced in Budge's dictionary is the source of "gnoti
s'auton"
> > > >
> > > > Two internet sources, one of which claims the saying comes from
> > > > the "temple of Amon." ♦ The latter assertion in itself is
> > > > interesting

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> > > because the oracle of Egypt was also at the temple of Amun,
from
> > > which may have been derived the Oracle at Delphi.
> > >
> > > Gerald Massey -- who claims the saying is of Egyptian origin
but
> > > more through a borrowed philosophy than a specific maxim.
> > >
> > >
> > > and an article equating the Temple
> > > of Amun with that of Apollo at Delphi along with the deities
> > > involved. I appreciate that, but it sure would be nice if
there
> > > was a Kmtc architrave (temple entrance inscription) in the
> > > bunch. Have you seen one?
> > >
> > >
> > > No I haven't claimed to have seen one. Still that doesn't mean
I
> > > then dismiss the whole thing altogether. I haven't even seen
all
> > the
> > > references yet.
> > >
> > > The logical temple would be a temple of Amun, such as the
oracle
> > at
> > > Siwa or the great temple at Karnak, since these could have been
> > > models for the Delphi oracle.
> > >
> > > Also, it would be nice to locate Budge's "rekh analu nieta
khatu"
> > > but unfortunately he doesn't provide a concordance. The nearest
> > > sources for me are a few hours drive away so I don't know when
> > I'll
> > > be able to get to them.
> > >
> > > But the thing that strikes me, is why are the sayings "know
> > > thyself"
> > > and "nothing in excess" written specifically on an oracle of
> > Apollo
> > > (or Amun).
> > >
> > > Here I am reminded that Ancient Egyptians cautioned against
> > > steering
> > > oneself with one's own tongue.♦ It was through the divine that
> > one
> > > piloted the course.
> > >
> > > "Be strong in your heart, make your mind firm,
> > > ♦♦♦♦ Do not steer with your tongue;
> > > The tongue of a man is the steering oar of a boat,
> > > ♦♦♦♦ And the Lord of All is its pilot."
> > >
> > > -- Instruction of Amenemope
> > >
> > > Here is what Plutarch says regarding the saying at the entrance
> > of
> > > Delphi's oracle:
> > >
> > > "The God, as it were, addresses each of us, as he enters, with
> > > his "Know Thyself", which is at least as good as "Hail". We
> > answer
> > > the God back with "EI" (Thou Art), rendering to him the
> > designation
> > > which is true and has no lie in it, and alone belongs to him,
and
> > to
> > > no other, that of Being."
> > >
> > > Regards,
> > > Paul Kekai Manansala
> > >
> > >
> > >
> > >
> > -----
> > Yahoo! Groups Links
> > >
> > ♦♦♦♦ To visit your group on the web, go to:
> > > http://groups.yahoo.com/group/Ta\_Seti/
> > ♦♦♦♦
> > ♦♦♦♦ To unsubscribe from this group, send an email to:
> > > Ta_Seti-unsubscribe@yahooogroups.com
> > ♦♦♦♦
> > ♦♦♦♦ Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> > Service.
> > >
> > >
> > >
> > >
> > ♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦
> > -----
> > Do you Yahoo!?
> > ♦ Plan great trips with Yahoo! Travel: Now over 17,000 guides!
> > >
> > >
> > >
> > >
> > -----
> > Yahoo! Groups Links
> > >
> > ♦♦♦♦ To visit your group on the web, go to:
> > > http://groups.yahoo.com/group/Ta\_Seti/
> > ♦♦♦♦
> > ♦♦♦♦ To unsubscribe from this group, send an email to:
> > > Ta_Seti-unsubscribe@yahooogroups.com
> > ♦♦♦♦
> > ♦♦♦♦ Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> > Service.

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> ◆◆◆◆◆◆ ◆◆◆◆◆◆  
> -----  
> Do you Yahoo!?  
>◆ Yahoo! Small Business - Try our new resources site!

Do you Yahoo!?

[Make Yahoo! your home page](#)

| 16729|2005-04-18 20:25:59|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]  
In Taq-Seti, Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

>As for an earlier derivation from Kamat, I feel finding such to be a

lost cause unless a similar inscription is found of an earlier date  
and of similar manner (i.e. displayed in the same way the Delphi  
phrase had been displayed). No doubt similar phrases from Kamat could  
be found but there would be no way to determine such as being the  
source of the Greek phrase in question. Furthermore, if none of the  
ancients of Greece had claimed that the phrase had come from Kamat and  
none of the ancients of Kamat had claimed that the phrase had come  
from Kamat, there would seem to be no reason to speculate such without  
the physical evidence to support it.<

You've put the difficulties well. What do you propose?

Regards,

Raymond Davis

| 16730|2005-04-18 21:29:54|Asar Imhotep|Great Zulu Shaman And Elder Credo Mutwa|  
<http://www.sabon.org/credo/index2.html>

Great Zulu Shaman And Elder Credo Mutwa  
A Rare, Astonishing Conversation with Rick Martin  
(30th September 1999)

It is a quite a long but informative interview. Check it out.

Asar Imhotep

<http://www.mochasuite.com>

| 16731|2005-04-18 22:53:44|Asar Imhotep|Re: Great Zulu Shaman And Elder Credo Mutwa|  
I should have prefaced with this interview is dealing with ancient  
African beliefs of extra terrestrials and how they were incorporated  
into the stories of various cultures, especially the Zulu. Some of it  
is like, eh, but he reveals a lot about certain culturisms in  
southern Africa.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>  
>  
> <http://www.sabon.org/credo/index2.html>  
>  
> Great Zulu Shaman And Elder Credo Mutwa  
> A Rare, Astonishing Conversation with Rick Martin  
> (30th September 1999)  
>  
> It is a quite a long but informative interview. Check it out.  
>  
>  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>

| 16732|2005-04-19 07:40:28|Djehuti Sundaka|Re: Phaedrus by Plato ["Know Yourself" Quote]  
In essence, I would propose nothing. All current evidence for the  
phrase points to Delphi and no further. The belief in an earlier  
derivation from Kamat seems to be a modern belief thus verification of  
such a belief would not seem to be a subject worth pursuing unless  
someone should happen to discover physical evidence (including ancient  
claims) to support it.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Taq-Seti, Djehuti Sundaka wrote:  
>  
> >As for an earlier derivation from Kamat, I feel finding such to be a  
> lost cause unless a similar inscription is found of an earlier date  
> and of similar manner (i.e. displayed in the same way the Delphi  
> phrase had been displayed).◆ No doubt similar phrases from Kamat could  
> be found but there would be no way to determine such as being the  
> source of the Greek phrase in question.◆ Furthermore, if none of the  
> ancients of Greece had claimed that the phrase had come from Kamat and  
> none of the ancients of Kamat had claimed that the phrase had come  
> from Kamat, there would seem to be no reason to speculate such without  
> the physical evidence to support it.<  
>

- > You've put the difficulties well. What do you propose?
- >
- > Regards,
- > Raymond Davis

| 16733|2005-04-19 08:31:41|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
 wrote:

- >
- >
- > As for an earlier derivation from Kamat, I feel finding such to be

a

- > lost cause unless a similar inscription is found of an earlier date
- > and of similar manner (i.e. displayed in the same way the Delphi
- > phrase had been displayed).

The phrase actually exists nowhere in the form of an artifact. Most of the notices of it in "ancient" texts are actually second-hand.

The main exception to this usually cited in that of Plutarch who, if I remember right, actually was connected with the Delphi oracle in some way, but this was only during the first century AD.

Furthermore, if none of the

- > ancients of Greece had claimed that the phrase had come from Kamat

and

- > none of the ancients of Kamat had claimed that the phrase had come
- > from Kamat, there would seem to be no reason to speculate such

without

- > the physical evidence to support it.
- >

I'm not sure what you mean by "ancient" but the Hermetic texts do claim the phrase originated in Kmt or at least that it was first taught there. However, they suggest it was preserved there in the form of texts/tablets kept in Egyptian temples rather than on doorway inscriptions.

Regards,  
 Paul Kekai Manansala  
 | 16734|2005-04-19 08:41:23|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
 wrote:

- >
- > In essence, I would propose nothing. All current evidence for the
- > phrase points to Delphi and no further. The belief in an earlier
- > derivation from Kamat seems to be a modern belief

The Corpus Hermeticum from around 2nd cent. AD Egypt, shows the phrase was first taught by Pymander to Hermes Trismegistus (Thoth), the founder of Egyptian civilization.

So it's not simply a modern belief.

Also, some Arab alchemists also held this belief possibly borrowing it from Greco-Egyptian hermeticism.

Regards,  
 Paul Kekai Manansala  
 | 16735|2005-04-19 08:55:17|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 Djehuti Sundaka <[ahuguley@ix.netcom.com](mailto:ahuguley@ix.netcom.com)> wrote:

- >In essence, I would propose nothing. All current evidence for the

phrase points to Delphi and no further. The belief in an earlier derivation from Kamat seems to be a modern belief thus verification of such a belief would not seem to be a subject worth pursuing unless someone should happen to discover physical evidence (including ancient claims) to support it.<

What then of Dr. James' assertion that:

Every school boy believes that when he hears or reads the command "know thyself", he is hearing or reading words which were uttered by Socrates. But the truth is that the Egyptian temples carried inscriptions on the outside addressed to Neophytes and among them was the injunction "know thyself". Socrates copied these words from the Egyptian Temples, and was not the author." (Stolen Legacy, p. 3)

Your words imply that he was mistaken. Yet doing nothing



would permit his error to stand, and be repeated by others.  
Would you put nothing in its place?

Regards,  
Raymond Davis  
| 16736|2005-04-19 09:12:51|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]  
Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>I'm not sure what you mean by "ancient" but the Hermetic texts do  
claim the phrase originated in Kmt or at least that it was first  
taught there. However, they suggest it was preserved there in the  
form of texts/tablets kept in Egyptian temples rather than on  
doorway inscriptions.<

Paul, when you say "the Hermetic texts," what writer is this, and  
wouldn't these claims have to be subjected to the same scrutiny  
as any others? Did I miss seeing the evidence for this?

Could be all this does is move the maxim from undisclosed  
temple walls to unidentified texts or tablets. In which case, we  
are right back where we were; without credible evidence.

Is there more?

Regards,  
Raymond Davis  
| 16737|2005-04-19 09:31:16|Djehuti Sundaka|Re: Phaedrus by Plato ["Know Yourself" Quote]  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Djehuti Sundaka wrote:  
>  
> >In essence, I would propose nothing. ♦ All current evidence for the  
> phrase points to Delphi and no further. ♦ The belief in an earlier  
> derivation from Kamat seems to be a modern belief thus verification of  
> such a belief would not seem to be a subject worth pursuing unless  
> someone should happen to discover physical evidence (including ancient  
> claims) to support it.<  
>  
> What then of Dr. James' assertion that:  
>  
> Every school boy believes that when he hears or reads the  
> command "know thyself", he is hearing or reading words  
> which were uttered by Socrates. But the truth is that the  
> Egyptian temples carried inscriptions on the outside addressed  
> to Neophytes and among them was the injunction "know thyself".  
> Socrates copied these words from the Egyptian Temples, and  
> was not the author." (Stolen Legacy, p. 3)  
>  
> Your words imply that he was mistaken. Yet doing nothing  
> would permit his error to stand, and be repeated by others.  
> Would you put nothing in its place?  
>  
> Regards,  
> Raymond Davis

My reply of doing nothing only pertained to pursuing the verification  
of an unsubstantiated belief.

The actual truth of the matter should definitely be promoted.

Djehuti Sundaka  
| 16738|2005-04-19 09:38:48|Djehuti Sundaka|Re: Phaedrus by Plato ["Know Yourself" Quote]  
Thank you for this. So we at least have an ancient example for the  
beginning of the belief that may have led to George James' claim.

Djehuti Sundaka

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

>  
> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
> wrote:  
>  
> > In essence, I would propose nothing. All current evidence for the  
> phrase points to Delphi and no further. The belief in an earlier  
> derivation from Kamat seems to be a modern belief  
>  
> The Corpus Hermeticum from around 2nd cent. AD Egypt, shows the  
> phrase was first taught by Pymander to Hermes Trismegistus (Thoth),  
> the founder of Egyptian civilization.  
>  
> So it's not simply a modern belief.  
>  
> Also, some Arab alchemists also held this belief possibly borrowing  
> it from Greco-Egyptian hermeticism.  
>  
> Regards,  
> Paul Kekai Manansala

| 16739|2005-04-19 09:50:58|Djehuti Sundaka|Looted Obelisk Heading Home To Ethiopia|  
Looted obelisk heading home to Ethiopia  
Italy's Mussolini had it taken to Rome in 1937  
The Associated Press  
Updated: 9:06 a.m. ET April 19, 2005

*AXUM, Ethiopia - With pealing bells and chanting priests, Ethiopians welcomed the return Tuesday of the first piece of a giant, 1,700-year-old granite obelisk that was looted from the African country 68 years ago by Italian troops.*

*A giant Antonov 124 cargo plane brought the middle section of the 80-foot high funeral stone to northern Ethiopia ? a homecoming that follows decades of demands and promises of its return.*

*The 58-ton piece was placed under armed guard at the airport until the two remaining pieces are flown to Axum from Rome later this month. The obelisk was taken in 1937 on the orders of fascist dictator Benito Mussolini.*

*?This is an historic moment for all Ethiopians,? said Minister of Culture Teshome Toga, who received the granite monument that once symbolized one of the most powerful kingdoms on earth, the Axumite Kingdom. ?We have waited so long for this.?*

*Priests from the dome-shaped St. Mariam Cathedral chanted and bells rung*

*for the arrival of the first piece of the monolith, which dates back to the third century, predating the arrival of Christianity in Ethiopia.*

*Queen of Sheba's legacy  
The Axumite kingdom was established between 200 and 100 B.C. The legendary Queen of Sheba reigned in the region eight or nine centuries earlier, and the Old Testament tells the tale of her journey to King Solomon's court in 980 B.C. with 700 camels loaded with gold, ivory and other gifts. Her bathing pool and substantial remains of her palace can still be found in Axum.*

*Axum was the capital of a powerful, pre-Christian Axum Empire that stretched into parts of the Arabian peninsula. Legend has it that Axum was also the final resting palace of the Ark of the Covenant.*

*Massive obelisks are among a few tangible remains of the past glory of Axum, an area lying in the shadow of the Adwa Mountains where Emperor Menelik II defeated the Italians in 1896 ? the greatest modern victory of an African army over a European force.*

*?The obelisk is a symbol of pride, of civilization and part of the Ethiopian identity,? archaeologist Teckle Hargos told The Associated Press.*

*Had been in central Rome  
When it was removed, the obelisk was in fragments, having been toppled during a sixteenth-century Muslim rebellion. The weight of the fragments*

*pushed the limits of military vehicles and makeshift roads and bridges built by the Italians. Once in Rome, it was restored with metal rods embedded in concrete, making it difficult to disassemble.*

*The obelisk was dismantled at the end of 2003 from where it stood near the Circus Maximus in central Rome.*

*Ethiopians hope the return of the obelisk, which is carved on all sides with windows and doors, will highlight the rich historical heritage in the only African nation that European powers failed to colonize. Italy occupied Ethiopia from 1936-1941, but it was never a colony.*

*?People outside of Ethiopia often think of famine, of war, of drought and don't realize the wealth of heritage that this country does have,? Teckle said.*

*At home with other obelisks  
When all the pieces have arrived at the airport, the ancient stele will be transported on three separate trucks to its final resting place, three miles from the airport. It will then be erected alongside six other obelisks, which once dominated the skyline of the Axumite Empire ?*

*now a small, wind-swept town and home to 60,000 people.*

*Bunting and flags adorned tress, flapping in the early morning breeze along the only paved road in Axum, a town that still remains largely cut*

*off from the outside world.*

*Thousands of people lined roads at daybreak chanting and waving banners to celebrate the return.*

*Amese Lema, who fought the Italian occupation and has been campaigning for the return of the obelisk since 1966, wept on its arrival.*

*?This marks a new chapter with Italy,? the 85-year-old said. ?Although I always knew it would be returned I never thought I would live to see the*

day.?

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◆ 2005 MSNBC.com

URL: <http://msnbc.msn.com/id/7556856/>

| 16740|2005-04-19 12:24:20|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Paul Kekai Manansala wrote:

>

> >I'm not sure what you mean by "ancient" but the Hermetic texts do

> claim the phrase originated in Kmt or at least that it was first

> taught there. However, they suggest it was preserved there in the

> form of texts/tablets kept in Egyptian temples rather than on

> doorway inscriptions.<

>

> Paul, when you say "the Hermetic texts," what writer is this, and

> wouldn't these claims have to be subjected to the same scrutiny

> as any others? Did I miss seeing the evidence for this?

>

Raymond, the Divine Pymander is attributed to Hermes Trismegistus himself. It is found in fragments from Egypt.

I posted the dialogue between Pymander and Hermes (Thoth) in an earlier message.

This dialogue takes place at the beginning of Egyptian civilization according to tradition.

Regards,

Paul Kekai Manansala

| 16741|2005-04-19 13:37:52|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>Raymond, the Divine Pymander is attributed to Hermes Trismegistus

himself. It is found in fragments from Egypt.

I posted the dialogue between Pymander and Hermes (Thoth) in an earlier message.

This dialogue takes place at the beginning of Egyptian civilization according to tradition.<

Paul, the Hermetica can be found in a number of publications. I have Everard's The Divine Pymander of Hermes, Maitland's The Virgin of the World and G.R.S. Mead's Thrice Greatest Hermes.

It would greatly help if you would indicate which source you mean and where we can find reference to the maxim having been inscribed and deposited on texts/tablets in Kmtc temples. Author, title and page numbers would really help "cut to the chase."

I have read every post on this subject since initiating the thread.

Regards,

Raymond Davis

| 16742|2005-04-19 16:31:17|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

>

> It would greatly help if you would indicate which

> source you mean and where we can find reference to the

> maxim having been inscribed and deposited on texts/tablets

> in Kmtc temples. Author, title and page numbers would really

> help "cut to the chase."

>

From the Divine Pymander of Hermes Trismegistus:

(Pymander to Hermes/Thoth)

2-38. And straightway God said to the Holy Word,. Increase in Increasing, and Multiply in Multitude all you my Creatures and Workmanships. And let Him that is endued with Mind, KNOW HIMSELF to be Immortal; and that the cause of Death is the Love of the Body, and let Him Learn all Things that are.

And also (Hermes speaking with his son Tat):

7-94. O God, Thou art the Father, Thou art the Lord, Thou art the Mind, accept these reasonable Sacrifices which Thou requirest of Me.

7-95. For all things are done as the Mind willeth.

7-96. *Thou, O Son, send this acceptable Sacrifice to God, the Father of all things; but propound it also, O Son, by Word.*

7-97. *Tat. I thank thee, Father, thou hast advised and instructed me thus to give praise and thanks.*

7-98. *Hermes. I am glad, O Son, to see the Truth bring forth the Fruits of Good things, and such immortal branches.*

7-99. *And learn this of me: Above all other virtues entertain Silence, and impart unto no man, O Son, the tradition of Regeneration, lest we be reputed Calumniators; For we both have now sufficiently meditated, I in speaking, thou in hearing. And now thou dost intellectually KNOW THYSELF and our Father.*

—  
*On the traditions of the Hermetic texts in Egyptian temples I'm afraid it might take me a while to get exact citations. But there are many of them.*

*Iamblichus mentions the priest Bitys and his translations of Egyptian texts at the temples of Sais. Sais is the same location where Solon was supposed to have learned about Atlantis from Egyptian priests according to Plato in Timaeus and Critias.*

*Iamblichus also mentions stelae of Hermes that were read by among others Pythagoras and Plato.*

*Pseudo-Manetho has a similar claim of translations of Hermetic texts into Greek made 'after the Flood' and deposited into Egyptian temples.*

*Firmicus Maternus mentions texts given by Hermes to Asclepius and later commented upon by a pharaoh named Nechepso and high priest Petosiris. Some think Nechepso is Nekauba Irib Re, a 22nd dynasty prince of Sais (8th cent. BCE).*

Regards,  
Paul Kekai Manansala  
| 16743|2005-04-19 17:24:35|James St. Clair|Re: Phaedrus by Plato ["Know Yourself" Quote]  
Thanks Paul. Great information.. Do you have any original information on the Emerald Tablet. Other than what's on Google. Especially any info predating Hermes. ♦ Thanks. James E. St. Clair

Please visit me at <http://www.paintsaint.com>

---

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[Take Yahoo! Mail with you!](#) Check email on your mobile phone.  
| 16744|2005-04-19 18:01:56|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]  
Thanks Paul. Very helpful.

♦  
Regards,  
Raymond Davis  
| 16745|2005-04-19 20:31:07|K. Loganathan|Re: [akandabaratham] Re: It's elementary- Beinmg Civilized|  
Dear Anupama and Paul

*I think you have not only raised an important question but also have answered it in way. But I believe it is not ?elementary? and also does not differ substantially with the notion of ?civilization? as applied to say the ancient Nubian ♦ Kemetian-Sumerian-Dravidian cultural complex ♦ where we see the birth of civilization as we know with massive temples, extensive trade with the mastery of the seas, sophisticated agriculture with taming of the rivers and most importantly ♦ the invention of a script for recording not only the various commercial transactions but also literature and which initiated the birth of even schools for children and Royal Academies for the adults ♦ palace ♦ Libraries ♦ and so forth. So let me state briefly my views on this and which goes along partially with your views.*

### **The Civilized Individuals**

*Let me ♦ begin with a personal note and which is also quite concrete. There are these individuals below whom when I read and understand make it clear that they are more civilized than I am and because of which it becomes a joy to read their texts and understand them where in doing so I feel I also become a bit more civilized. I would chose the great Sumerians first ♦ Suruppak of the famous NeRi, En HuDu Anna of Kes temple Hymn and Exordium on In-Anna, Sulgi of Mutaribiym ( hymn B). Then jumping to the historical period we have Tolkaappiyar TiruVaLLular, Tirumular, Appar, Sambantar, Namazvar, Meykandar and so forth. I say this is personal and another individual may chose another ♦ set of sages or scholars who would constitute for them people more civilized than themselves.*

*The question I want to pose is: Why I feel that these individuals are more civilized than I am and through a pedagogy that involves the study of ♦ their texts, I feel that I become more and more civilized?*

### **Icon Action and Icon Thinking**

*Here let me introduce ♦ the concepts of ?icon Action? and ?Icon Thinking? where all these great civilized individuals are similar. By ?Icon Action? I ♦ mean a stage of development of an individual where the ICONS, the various presentational forms of BEING, also called archetypes, Imago Dei etc ( C.G. Jung) are ♦ an integral part of the soul and make them ACT in various ways but without disclosing the fact of the person being played as such. Thus the icons as such remain hidden and concealed or Unconscious in the non-Freudian sense. Their presence and action can be compared how various suggestions during hypnotism remain in the mind and make the individuals thus hypnotized ♦ act in a way that even that individual may not know of why. Here we have the origins of the sense of ?mystery? or the ?mystical? so common in the religious sphere. Now when an individual progresses ♦ from ♦ this stage into the stage of Icon Thinking ♦ appropriating these icons as Imago Dei and so forth, and REFLECT upon them to wrest out the encrypted meanings there , then we have a higher stage of human development that can be said to be ?more civilized? than the earlier where the individual was acting with more of the UNCONSCIOUS or the mystical configuring his actions.*

*I believe that is the sense in which Tirumular is more civilized than myself ♦ there is MORE of the unconscious or mystical in me than in Tirumular and all others I have mentioned above. ♦ Thus my deep INTEREST in studying their texts is a matter of a spiritual pedagogy of a kind in which I LEARN and with which I become more and more metaphysically illuminated. It is this metaphysical illuminations that I enjoy with the study of their texts that is the civilizing process ♦ a process in which my inherent Darkness of Ignorance is destroyed and with that I am LIFTED UP in my metaphysical understanding*

### **The Temples and the Civilizing Process**

*Now let me come to the issue of the use of the word ?civilization? in connection with the NKSD cultures. Now we can note an intermediate stage between the stages of Icon Action and Icon Thinking there is the ♦ stage of Icon Representation ♦ bringing into concrete and visible ♦ forms ♦ what are the contents of the Unconscious, the hidden and concealed or the mystical. The Nubian Kemetian pyramids and massive temples, ♦ the Sumerian Jiggurats and Mayan Pyramidal temples are not houses and palaces built by man for his worldly existence but rather ♦ a capturing ♦ in concrete media the contents of the mysterious or the mystical so that Icon Thinking as such can proceed more efficiently. Thus the stage of Icon Representation comes along with Icon Thinking and in which individuals like En HuDu Anna Punitavati Tirumular and so forth excelled. ♦ It constitutes one stage HIGHER than that of Icon Action and because of which we can say , here in these cultures we have the BIRTH of Civilization as such. They bring into CONSCIOUSNESS what remained as elements of the Unconscious and with that less ignorant about metaphysical matters.*

So I believe that saying that with the birth of these cultures, human civilization as such began, is not only quite acceptable but also very reasonable.

### **The Textual Representation and Mantrayana**

Now another interesting feature is that these cultures not only made visible the hidden and concealed through erecting such huge temples but also WROTE literature which brought into WORDS the MEANINGS captured concretely through such monuments. ♦ Such masterpieces as En Hudu Anna's enormously moving and metaphysically profound Exordium could not ♦ have been composed if not for the tremendous efforts of En Hudu Anna to bring into WORDS the meanings encrypted into symbolic and figural forms and as part of Temple architecture. For example the Icon of In-Anna with fiery eyes is seen as Her ♦ ANGER that shows itself as the destructive processes in the world and that too to destroy not the good but the evil forces. ♦ Now we also see the beginnings of Mantrayana in the Sumerian and Kemetian cultures and which constitutes a stage ABOVE the Icon Thinking. ♦ We see this so magnificently in Tirumular in his massive Fourth Tantra where he details the mantra-syllables into which even the icons can be resolved. The highest in this is the understanding being formed and informed by the Primordial Logos ?Om? which is the Sumerian ?u. um?, the Pure Radiance.

### **Is Being Civilized Elementary?**

Now with this understanding of being civilized, I don't think it is ?elementary? in any way. In fact it is most difficult and hazardous odyssey that only some gifted individuals have accomplished and with that stand as forever intriguing and challenging. However I realize here that some ♦ simple and uneducated persons like my mother, though similar to these great individuals in ♦ their openness, but are very intuitive and hardly articulate. ♦ My mother could not ♦ answer my question like: why I should respect all the gods and Worship them?. She was not sufficiently civilized as was Tirumular et al where I learned the answers. ♦ My mother was still in the stage of Icon Action as most non-philosophical individuals are. But since the Icons that act in them institute a behavior similar ♦ to those who are highly ?civilized?, I would also call them civilized but perhaps not sophisticated.

Loga

anupama888 wrote:

Dear Shri Paul, Dr Loga and List,

Greetings to you all!

Thank you very much for the response and sharing your perspective, I really appreciate it indeed. I must say, I wholly agree with your contention given the inclination of your perspective.

In the same vein, I must reiterate herein that my usage of the word "civilized" isn't quite the same. In fact, it is diametrically opposite. I acknowledge the understanding that prevails amongst most of us who are well accustomed to history books that speak of civilization, like that of the Egypt, Greek, Roman, Aztec, Incas, etc, etc, etc. And perhaps, this is where you are deriving the meaning of being "civilized"? Perhaps?

But is that what I meant by being civilized? Most certainly not. Now, what is being civilized, the way I understand it...

Civilization represent a movement within Life. Hence, it is a cosmic pressure, and most certainly not an instinctive drive, since it does not affect the animals. In fact, animals and the least evolved men amongst us are contented with habitations. FYKI, the National Geography TV programs are doing a yeoman service in enlightening us in this regard.

Therefore, the civilizing process at all times indeed represents the descent of higher mind into matter and human spirit into the "instinctive brain" of anthropoid. Needless to say, this descent of the higher mind brings along with it the ideas that are responsible for our cultural and material progress, including science and technology. This I am sure all of us are well aware. However, not many amongst us are equally aware that the nucleus of these ideas, and matter of fact the principle supporting and allowing this descent is the Ideal of Man.

Civilization is a continuum and an 'organic art' on the grandest scale. In reality it is a continuous endeavor to express excellence in the form of humanity ? humanity is Man's becoming. Therefore, civilization is the art of putting Man first, and it represents the idea of the human species as a single expression of Life. To have understood this means being civilized and to such a Man all differences are indeed elementary, be it religious or otherwise. Shri Paul, now tell me, how much education religious or otherwise would you require to know that humankind is but a single species?

Here, I am reminded of Shri Walter Lippmann, the influential American writer's quote " When men can no longer be theists, they must, if they are civilized, become humanists".

My sincere apologies for not defining such common coinage for your good-self and for those who are only acquainted with the text book rendering of the same.

Trust now you understand my perspective.

My warmest regards and best wishes to you, Dr Loga and to the List.

Namaste!

Anupama.

Hmm, given the throngs of people, educated and otherwise, who  
> contribute blood, sweat, tears, gold and sometimes life to  
the 'one-  
> and-only' religion, this statement doesn't quite hit the right  
note.  
>  
> Many great thinkers, as generally defined, have been sectarian to  
> the bone, at least on the surface.  
>  
> Religion continues to be a source of great conflict and  
persecution  
> causing misery as it has for ages. ♦ The "civilized man" has been  
> unable to alter this situation much, and one could say they have  
> contributed greatly to the problem and even created it.  
>

> Regards,  
> Paul Kekai Manansala  
> <http://sambali.blogspot.com/>

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| 16746|2005-04-20 08:22:35|Ronald Small|Re: Looted Obelisk Heading Home To Ethiopia|

Thanks for that. It is a very interesting piece

**Djehuti Sundaka** wrote:

Looted obelisk heading home to Ethiopia  
Italy's Mussolini had it taken to Rome in 1937  
The Associated Press  
Updated: 9:06 a.m. ET April 19, 2005

AXUM, Ethiopia - With pealing bells and chanting priests, Ethiopians welcomed the return Tuesday of the first piece of a giant, 1,700-year-old granite obelisk that was looted from the African country 68 years ago by Italian troops.

A giant Antonov 124 cargo plane brought the middle section of the 80-foot high funeral stone to northern Ethiopia ? a homecoming that follows decades of demands and promises of its return.

The 58-ton piece was placed under armed guard at the airport until the two remaining pieces are flown to Axum from Rome later this month. The obelisk was taken in 1937 on the orders of fascist dictator Benito Mussolini.

?This is an historic moment for all Ethiopians,? said Minister of Culture Teshome Toga, who received the granite monument that once symbolized one of the most powerful kingdoms on earth, the Axumite Kingdom. ?We have waited so long for this.?

Priests from the dome-shaped St. Mariam Cathedral chanted and bells rung

for the arrival of the first piece of the monolith, which dates back to the third century, predating the arrival of Christianity in Ethiopia.

Queen of Sheba's legacy

The Axumite kingdom was established between 200 and 100 B.C. The legendary Queen of Sheba reigned in the region eight or nine centuries earlier, and the Old Testament tells the tale of her journey to King Solomon's court in 980 B.C. with 700 camels loaded with gold, ivory and other gifts. Her bathing pool and substantial remains of her palace can still be found in Axum.

Axum was the capital of a powerful, pre-Christian Axum Empire that stretched into parts of the Arabian peninsula. Legend has it that Axum was also the final resting place of the Ark of the Covenant.

Massive obelisks are among a few tangible remains of the past glory of Axum, an area lying in the shadow of the Adwa Mountains where Emperor Menelik II defeated the Italians in 1896 ? the greatest modern victory of an African army over a European force.

?The obelisk is a symbol of pride, of civilization and part of the Ethiopian identity,? archaeologist Teckle Hargos told The Associated Press.

Had been in central Rome

When it was removed, the obelisk was in fragments, having been toppled during a sixteenth-century Muslim rebellion. The weight of the fragments

pushed the limits of military vehicles and makeshift roads and bridges built by the Italians. Once in Rome, it was restored with metal rods embedded in concrete, making it difficult to disassemble.

The obelisk was dismantled at the end of 2003 from where it stood near the Circus Maximus in central Rome.

Ethiopians hope the return of the obelisk, which is carved on all sides with windows and doors, will highlight the rich historical heritage in the only African nation that European powers failed to colonize. Italy occupied Ethiopia from 1936-1941, but it was never a colony.

?People outside of Ethiopia often think of famine, of war, of drought and don't realize the wealth of heritage that this country does have,? Teckle said.

At home with other obelisks

When all the pieces have arrived at the airport, the ancient stele will be transported on three separate trucks to its final resting place, three miles from the airport. It will then be erected alongside six other obelisks, which once dominated the skyline of the Axumite Empire ?

now a small, wind-swept town and home to 60,000 people.

Bunting and flags adorned tress, flapping in the early morning breeze along the only paved road in Axum, a town that still remains largely cut

off from the outside world.

Thousands of people lined roads at daybreak chanting and waving banners to celebrate the return.

Amese Lema, who fought the Italian occupation and has been campaigning for the return of the obelisk since 1966, wept on its arrival.

?This marks a new chapter with Italy,? the 85-year-old said. ?Although I always knew it would be returned I never thought I would live to see the day.?

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be published, broadcast, rewritten or redistributed.

? 2005 MSNBC.com

URL: <http://msnbc.msn.com/id/7556856/>

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| 16747|2005-04-20 08:52:03|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

>

> Thanks Paul. Great information.. Do you have any original

information on the Emerald Tablet. Other than what's on

Google.Especially any info predating Hermes. Thanks. James E. St.Clair

>

>

Not really, James. Like most "Greek" texts, the "tablet" was

preserved not in Greek but in other languages. You probably know that

many ancient Greek texts we have today were actually translated back

into Greek from Arabic during medieval times.

The Emerald Tablet (Tabula Smaragdina) was preserved in Latin by

Fianus and in Arabic by Jabir.

Regards,

Paul Kekai Manansala

| 16748|2005-04-20 08:58:23|James St. Clair|Re: Phaedrus by Plato ["Know Yourself" Quote]|

Paul, Thanks again. Shall continue my research on the Tablet. Peace, James

Please visit me at <http://www.paintsaint.com>

---

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| 16749|2005-04-20 10:07:02|no name is worthy|Re: Phaedrus by Plato ["Know Yourself" Quote]|

Man, where do you get all this, your making my head hurt. I did not know that many of these texts were translated back to Greek, especially from Arabic. How far back does Arabic Philosophy go actually, and is it inherited from the Greeks, and how did they come to claim such pieces/texts/etc? Can you answer these questions for me please...

◆

1 of 7

◆

Paul Kekai Manansala wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

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information on the Emerald Tablet. Other than what's on

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Not really, James.◆ Like most "Greek" texts, the "tablet" was preserved not in Greek but in other languages. You probably know that many ancient Greek texts we have today were actually translated back into Greek from Arabic during medieval times.

The Emerald Tablet (Tabula Smaragdina) was preserved in Latin by Fianus and in Arabic by Jabir.

Regards,

Paul Kekai Manansala

---

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| 16750|2005-04-20 11:18:49|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy

wrote:

> Man, where do you get all this, your making my head hurt. I did

not know that many of these texts were translated back to Greek,

especially from Arabic. How far back does Arabic Philosophy go

actually, and is it inherited from the Greeks, and how did they come

to claim such pieces/texts/etc? Can you answer these questions for

me please...

>

During the "Dark Ages" little was done to preserve classical "pagan"



texts.

*In the 6th century, the last "pagan" school of Greco-Roman thought was closed by the Byzantine emperor. However, the Arabs, after the rise of Islam, made great efforts to preserve Greek and Latin texts by translating them into Arabic.*

*Many of these texts existed in Syria and Iraq among orthodox Christians and various "pagans" including the "Sabaeans."*

*For example, all the works of Aristotle were translated into Arabic. Starting in the 12th century, these Arabic texts were being translated into Latin and Hebrew. Byzantine scholars translated Arabic and Persian works back into the original Greek.*

Regards,  
Paul Kekai Manansala  
| 16751|2005-04-20 11:55:25|no name is worthy|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
That was great, I first had to go find out what a "Byzantine" was and what you meant by "pagan", I follow your timeline and can pretty much fill in the blanks from there. Thanx. When did you come to learn these things, and where, who taught you all this to the point where you have no trouble referencing it with stealth. I have been watching your post, you are pretty quick on your response time. No to be all in between your toes, just curious, there are not many people like that around, even if they are wrong there are few people who can disagree with them because they are usually not that far off track. Where are you getting all this information, did you study at some sort of university these things?

1 of 7

Paul Kekai Manansala wrote:

--- In Ta\_Seti@yahoogroups.com, no name is worthy wrote:  
> Man, where do you get all this, your making my head hurt. I did not know that many of these texts were translated back to Greek, especially from Arabic. How far back does Arabic Philosophy go actually, and is it inherited from the Greeks, and how did they come to claim such pieces/texts/etc? Can you answer these questions for me please...  
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Regards,  
Paul Kekai Manansala

---

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| 16752|2005-04-20 13:08:56|Myra Wysinger|"I could not understand [Plato's] dialogues until I visited Ethiopia"  
Interview between journalist Haimanot Alemu and  
Dr. Lapisso G. Delebo on "face-to-face" programme  
of Ethiopian Television (ETV)... .

Would you make a comparison between ancient Greece,  
Egypt and Ethiopia? How ancient are these countries?

[http://www.ethiopianreporter.com/eng\\_newspaper/Htm/No284/r284int.htm](http://www.ethiopianreporter.com/eng_newspaper/Htm/No284/r284int.htm)  
| 16753|2005-04-20 13:49:27|clyde winters|Re: "I could not understand [Plato's] dialogues until I visited Eth"  
Hi Myra  
Great post.Let's not forget that Rawlinson when he deciphered the cuneiform script used Ethiopia languages to read the script.

Clyde

--- Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)> wrote:

>  
> Interview between journalist Haimanot Alemu and  
> Dr. Lapisso G. Delebo on "face-to-face" programme  
> of Ethiopian Television (ETV)... .  
>  
> Would you make a comparison between ancient Greece,  
> Egypt and Ethiopia? How ancient are these  
> countries?  
>  
>

[http://www.ethiopianreporter.com/eng\\_newspaper/Htm/No284/r284int.htm](http://www.ethiopianreporter.com/eng_newspaper/Htm/No284/r284int.htm)

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>

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| 16754|2005-04-21 08:23:24|Djehuti Sundaka|Ancient Necropolis Found In Egypt|

Ancient necropolis found in Egypt

Archaeologists say they have found the largest funerary complex yet dating from the earliest era of ancient Egypt, more than 5,000 years ago.

The necropolis was discovered by a joint US and Egyptian team in the Kom al-Ahmar region, around 600 km (370 miles) south of the capital, Cairo.

Inside the tombs, the archaeologists found a cow's head carved from flint and the remains of seven people.

They believe four of them were buried alive as human sacrifices.

The remains survived despite the fact that the tombs were plundered in ancient times.

Egypt's chief archaeologist, Zahi Hawass, said the discovery would add greatly to knowledge of the elusive pre-dynastic period, when Egypt was first becoming a nation.

Mummies

The complex is thought to belong to a ruler of the ancient city of Hierakonpolis in around 3600 BC, when it was the largest urban centre on the Nile river.

Egyptologists say the city probably extended its influence northwards defeating rival entities. The unification of Upper and Lower Egypt eventually led to the establishment of rule by the Pharaohs.

Excavations at the site started in 2000 under the leadership of Egyptologist Barbara Adams, who died in 2002.

The site contains some of the earliest examples of mummification found in Egypt.

Story from BBC NEWS:

[http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/middle\\_east/4467253.stm](http://news.bbc.co.uk/go/pr/fr/-/1/hi/world/middle_east/4467253.stm)

Published: 2005/04/21 01:55:25 GMT

◆ BBC MMV

| 16755|2005-04-21 18:53:01|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|

Hpt Ta-Seti,

The following links lead to cited portions of the *Hermetica* for those of you who would like to check them out and don't have their own copies. Portions of G.R.S. Meade's *Thrice Greatest Hermes* (1906) and Everard's *The Divine Pyramider of Hermes* (1650) are reproduced here:

<http://www.gnosis.org/library/hermet.htm>

For references directly related to "know thyself" see Meade, Books I, nos. 19 & 21; XIII, 10, 15 & 22. In Everard, see Books I, 38 & 52; VII, 46, 57, 60 & 99 & X, 131.

Paul has already pointed to some of these, though the numbering may be different in some instances. I'm grateful to him for having brought this material to our attention.

The Hellenistic tradition of Hermes dates at least to the 5th c. B.C. and is linked, as you may know, to the more ancient Djehuti (Tehuti) of Kmt whom the Greeks also called Thoth, Taut, Theuth and so on. Since first mention of the maxim occurs in the 7th c. B.C., it would be good to find its earlier Kmtc counterpart(s). I believe Paul has mentioned a possible 8th century lead.

Regards,

Raymond Davis

| 16756|2005-04-22 06:45:16|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Hpt Ta-Seti,  
>

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> 5th c. B.C. and is linked, as you may know, to the more  
> ancient Djehuti (Tehuti) of Kmt whom the Greeks also  
> called Thoth, Taut, Theuth and so on. Since first mention  
> of the maxim occurs in the 7th c. B.C., it would be good  
> to find its earlier Kmtc counterpart(s). I believe Paul has  
> mentioned a possible 8th century lead.

>

*The texts credit Nechepso and Petosiris with "inventing" the art of astrology.*

*An astrological text attributed to Nechepso and Petosiris is referenced in many later surviving Greek works as is described as the principal Greek source on this science. Scholars believe the book dates at least to the 2nd century BCE and could be a translation of an earlier Egyptian work.*

*Some surmise that Nechepso is instead Nectanebo II (360-343BC) based on the dating of the text.*

*According to David Pingree, Petosiris was a priest of the fourth century BC ["Petosiris," in *Dictionary of Scientific Biography*, ed. Charles Coulson Gillespie (NY: Scribner's, 1970), pp. 547-49], while Manetho lists Nechepso as the second king of the 26th dynasty.*

Regards,  
Paul Kekai Manansala  
| 16757|2005-04-22 06:48:06|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

>

> while Manetho lists Nechepso as the second king of the 26th dynasty.  
>

*According to some sources, Bakenranef was the second king, while Nekauba Irib Re was the third king of the 26th dynasty.*

Regards,  
Paul Kekai Manansala  
| 16758|2005-04-22 07:43:56|Paul Kekai Manansala|The Shabaka Stone and Nechepso|  
*I just had a thought. Shabaka conquered Saïs during the lifetime of Nechepso, according to the latter's ID as a 26th dynasty king. The victory came about two and a half decades before Nechepso would have come into power.*

*According to Plato and other works, Solon and Thales both came to Egypt during the 26th dynasty, with the former coming specifically to Saïs.*

*Could "know thyself" simply be a paraphrase of the theology found on the Shabaka Stone, or possibly a non-literal translation of some phrase?*

*The entire translated text can be found here:*

<http://www.touregypt.net/shabakastone.htm>

*I like the following paragraphs for this purpose:*

QUOTE  
*There took shape in the heart, there took shape on the tongue the form of Atum. For the very great one is Ptah, who gave [life] to all the gods and their kas through this heart and through this tongue, in which Heru had taken shape as Ptah, in which Tehuti had taken shape as Ptah.*

*Thus heart and tongue rule over all the limbs in accordance with the teaching that it (the heart, or: he, Ptah) is in every body and it (the tongue, or: he Ptah) is in every mouth of all gods, all men, all cattle, all creeping things, whatever lives, thinking whatever it (or:he) wishes and commanding whatever it (or:he) wishes.*

*His (Ptah's) Ennead is before him as teeth and lips. They are the semen and the hands of Atum. For the Ennead of Atum came into being through his semen and his fingers. But the Ennead is the teeth and the lips in this mouth which pronounced the name of every thing, from which Shu and Tefnut came forth, and which gave birth to the Ennead.*

*Sight, hearing, breathing—they report to the heart, and it makes every understanding come forth. As to the tongue, it repeats what the heart has devised. Thus all the gods were born and his Ennead was completed. For every word of the god came about through what the heart devised and the tongue commanded.*

UNQUOTE

Regards,  
Paul Kekai Manansala  
| 16759|2005-04-22 08:16:35|Paul Kekai Manansala|Re: The Shabaka Stone and Nechepso|  
*Obviously the Shabaka Stone does not represent the Corpus Hermeticum. If that existed in Egypt, it remains to be found. However, it could be one of the "tablets" discussed by the Greek writers.*

*The following page has good visuals of the Shabaka Stone:*

<http://maat.sofiatopia.org/shabaka.htm>

Regards,  
Paul Kekai Manansala  
| 16760|2005-04-22 18:13:19|Manu Ampim|Re: Looted Obelisk Heading Home To Ethiopia|  
◆The Italians have been lying and giving the Ethiopians false promises of returning the obelisk since 1947.◆ The Italian officials finally made a firm commitment to return the stolen obelisk shortly after lightning damaged the top of the monument in 2002.◆ The Italian◆thieves were smart to get rid of the stolen loot before the obelisk suffered any additional damage while in their possession.  
◆  
The next big Ethiopian struggle is to pressure the British to return the stolen manuscripts from Maqdala which the British raided and took in 1868.  
◆  
Advancing the work,  
◆  
Manu Ampim

---

◆  
◆  
Djehuti Sundaka <ahuguley@ix.netcom.com> wrote:

◆  
Looted obelisk heading home to Ethiopia  
Italy's Mussolini had it taken to Rome in 1937  
The Associated Press  
Updated: 9:06 a.m. ET April 19, 2005

AXUM, Ethiopia - With pealing bells and chanting priests, Ethiopians welcomed the return Tuesday of the first piece of a giant, 1,700-year-old granite obelisk that was looted from the African country 68 years ago by Italian troops.

A giant Antonov 124 cargo plane brought the middle section of the 80-foot high funeral stone to northern Ethiopia - a homecoming that follows decades of demands and promises of its return.

The 58-ton piece was placed under armed guard at the airport until the two remaining pieces are flown to Axum from Rome later this month. The obelisk was taken in 1937 on the orders of fascist dictator Benito Mussolini.

"This is an historic moment for all Ethiopians," said Minister of Culture Teshome Toga, who received the granite monument that once symbolized one of the most powerful kingdoms on earth, the Axumite Kingdom. "We have waited so long for this."

Priests from the dome-shaped St. Mariam Cathedral chanted and bells rung

for the arrival of the first piece of the monolith, which dates back to the third century, predating the arrival of Christianity in Ethiopia.

Queen of Sheba's legacy  
The Axumite kingdom was established between 200 and 100 B.C. The legendary Queen of Sheba reigned in the region eight or nine centuries earlier, and the Old Testament tells the tale of her journey to King Solomon's court in 980 B.C. with 700 camels loaded with gold, ivory and other gifts. Her bathing pool and substantial remains of her palace can still be found in Axum.

Axum was the capital of a powerful, pre-Christian Axum Empire that stretched into parts of the Arabian peninsula. Legend has it that Axum was also the final resting palace of the Ark of the Covenant.

Massive obelisks are among a few tangible remains of the past glory of Axum, an area lying in the shadow of the Adwa Mountains where Emperor Menelik II defeated the Italians in 1896 - the greatest modern victory of an African army over a European force.

"The obelisk is a symbol of pride, of civilization and part of the Ethiopian identity," archaeologist Teckle Hargos told The Associated Press.

Had been in central Rome  
When it was removed, the obelisk was in fragments, having been toppled during a sixteenth-century Muslim rebellion. The weight of the fragments

pushed the limits of military vehicles and makeshift roads and bridges built by the Italians. Once in Rome, it was restored with metal rods embedded in concrete, making it difficult to disassemble.

The obelisk was dismantled at the end of 2003 from where it stood near the Circus Maximus in central Rome.

Ethiopians hope the return of the obelisk, which is carved on all sides with windows and doors, will highlight the rich historical heritage in the only African nation that European powers failed to colonize. Italy occupied Ethiopia from 1936-1941, but it was never a colony.

"People outside of Ethiopia often think of famine, of war, of drought and don't realize the wealth of heritage that this country does have," Teckle said.

At home with other obelisks  
When all the pieces have arrived at the airport, the ancient stele will be transported on three separate trucks to its final resting place, three miles from the airport. It will then be erected alongside six other obelisks, which once dominated the skyline of the Axumite Empire -

now a small, wind-swept town and home to 60,000 people.

*Bunting and flags adorned tress, flapping in the early morning breeze  
along the only paved road in Axum, a town that still remains largely cut*

*off from the outside world.*

*Thousands of people lined roads at daybreak chanting and waving banners  
to celebrate the return.*

*Amese Lema, who fought the Italian occupation and has been campaigning  
for the return of the obelisk since 1966, wept on its arrival.*

*"This marks a new chapter with Italy," the 85-year-old said. "Although I*

*always knew it would be returned I never thought I would live to see the*

*day."*

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◆ 2005 MSNBC.com

URL: <http://msnbc.msn.com/id/7556856/>

| 16761|2005-04-22 22:40:46|clyde winters|Re: [akandabaratham] Re: Tantric Elements in the Vedas-A Brief Note|  
Hi Loga

*I agree . When I was little I would go to church and  
every Sunday, one of the Old women during the sermon,  
would jump up and begin to dance uncontrollably. The  
adults would tell us that these women had been  
possessed by the holy spirit. As a child I thought  
this was phony.*

*As I became older I found that sometimes when I  
thought about the Creator, and what S/He has done for  
me I too felt a super happiness I could not explain.  
This made me believe that maybe these women were not  
play acting.*

*What I am trying to say is that many non-Western  
oriented people don't need drugs to feel the spirit  
of the Creator, as their personal god. As a result, I  
do not believe that ancient Harappans, Egyptians or  
Elamites were Shamanistic.*

*These people had totems or animals that they  
recognized as part of them, as a result they did not  
have to go into a trance to become transformed into  
an animal, since the animal was already part of them.  
They had chose these animals because they had a spirit  
which they felt as humans we should emulate. As a  
result, we find that the feline or big cats of the  
jungle or Savanna have always fascinated  
Dravidian-African- Elamite people because of their  
mastery of what ever environment they live in. As a  
result, the animal became a popular totem for many  
groups, especially royalty, and we find that the  
Egyptian and Kushite royals always made a feline skin  
part of their official attire. Also lets not forget  
god Siva who wears a tiger skin and rides the bullock.*

*Some researchers even talk about a neurobiological  
orientation for Shamanism. This view is wrong headed.  
Neurobiology is concerned with the role of specific  
neuropites and related chemicals in human function,  
and the relationship between interactions between the  
brain and body that produce human behaviors such as  
learning.*

*The main problem with giving a specific human  
behavior a neurobiological genesis, except for the  
raw expressions of a behavior (e.g., a mother speaks a  
particular language to a child and that child soon  
speaks the language of a that specific child care  
giver, as opposed to speaking the language of another  
group living in another country), results from the  
fact that what we learn is molded into being by our  
experiences. This makes the social experience and  
regular practice of a learned behavior the dominant  
determinant behind any human behavior, not our  
neurobiology. Some people learn a new word and then  
use it out of context, to make the novice believe s/he  
is on to something, when in reality they don't know  
what there talking about.*

*Drugs are the lazy man's way of finding  
revelation. To find revelation you must believe in  
some power or force that is greater than you.  
You must believe that there exist some creative  
force that brings to your mind (and your world) order  
and contancy, no matter what name you give this force,  
may it be Aten, Kali, Aman, Amman, God, Jesus, Allah  
or Siva. Acceptance of this reality allows one to use  
a heuristic that is based on the natural order of  
things, and not artificial methods of discovery  
because the true Believer recognizes that order exist  
on this plane instead of disorder.*

*For example, if a non-Western man is interested*

about life on another planet, he will sit in a cave at night and use his own eyes to survey the planet. If he is sophisticated and lacks the availability of a cave, he may build a temple, with its entrance facing the planet he is studying, that shuts out the detraction of the stars so he can continue to survey that planet to understand its mysteries. People who lack this relationship with the natural order of things may make a telescope, as his heuristic for studying the heavens.

This same man wants even more knowledge about a particular planet. To get this knowledge he simply meditates, and astro-travel to the planet to learn what's there. People who lack order based heuristics, will never discover the secrets of a distant planet until they can build a rocket to land on the planet. You may say this is fantasy. But this method of discovery for non-Westerners exist, as proven by the Dogon people of West Africa who know much about Sirius. Things that Europeans did not discover until they invented super telescopes.

In summary, there is no neurobiological orientation for Shamanism, neurobiology relates to the brain-body interactions that produce raw human behaviors (walking, talking, etc.). Cognitive behaviors involve interaction with your environment and the people, flora and fauna that live in that environment. You fine tune what you learn through practice. (If you are interested in the role of the brain in learning you may want to read my book: Clyde A. Winters, Brain Based Learning and Special Education, ANU Books, Shivaji Road, Meerut, India, Ph: (0121) 265-7362)

Western researchers are mixing Dravidian-Elamite -Kushite-Sumerian Totemism, with Shamanism. Due to recognition by these ancient Black folks of the natural order of the Universe they did not need drugs to produce an intense expression of unity with the spirits that live in their world.

Clyde

-- "K. Loganathan" <[ulagankm@yahoo.com](mailto:ulagankm@yahoo.com)> wrote:

- > Dear Paul
- >
- > One of the tasks ahead of us is to delineate clearly
- > the essences of Tantrism with that of magicalism
- > or shamanism in which a person enters into the
- > trance states to the beat of drums and so forth. We
- > also see attempts into entering such trance states
- > through the use of drugs. Many texts by the Tamil
- > Siddhas mention this. also
- >
- > However I believe this is NOT the essence of
- > Tantrism even in Sumerian times. For example the
- > Temple Experience is NOT anything like the drug
- > induced hallucinations and so forth. The Temple by
- > its architecture., music mantra chanting and rituals
- > and so forth TRANSPORTS the mind of the Baktas into
- > the metaphysical world where some even become
- > ecstatic.
- >
- > But the main point is in such transportations- non
- > drug-induced altered state of consciousness- what
- > we have is the Opening Up of the Third Eye and hence
- > witnessing the metaphysical world.
- >
- > The main point is that such experiences are HEALING
- > and hence not to be compared at all with the
- > drug-induced hallucinations and so forth which are
- > NOT healing at all. Drug addiction KILLS - doesn't
- > cure at all, as far as I can see.
- >
- > I think the bulk of Western scholars do not
- > understand it for the simple fact they KILLED the
- > Hermeneutic Sciences long ago and cherish only
- > Physical Sciences.
- >
- > Loga
- >
- >
- >
- >
- > Paul Kekai Manansala <[p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net)>
- > wrote:
- >
- > --- In [akandabaratam@yahoogroups.com](mailto:akandabaratam@yahoogroups.com), "K.
- > Loganathan"
- > wrote:
- > > Tantric Elements in the Vedas-A Brief Note
- > >
- > >

>  
 > Tantrism and shamanism have much in common including  
 > the practice of  
 > visualization which is optimized in the "controlled"  
 > dream state  
 > mentioned in the Farmer post.  
 >  
 > Of course, the tantric and shamanist will believe  
 > that this  
 > visualization and dream state links one with the  
 > supernatural world,  
 > the former for the purpose of enlightenment/moksha  
 > and the latter  
 > usually for more immediate purposes.  
 >  
 > Regards,  
 > Paul Kekai Manansala  
 > <http://sambali.blogspot.com/>  
 >  
 >  
 >  
 >  
 >  
 >  
 >  
 > -----  
 > Yahoo! Groups Links  
 >  
 > To visit your group on the web, go to:  
 > <http://groups.yahoo.com/group/akandabaratam/>  
 >  
 > To unsubscribe from this group, send an email to:  
 > [akandabaratam-unsubscribe@yahoo.com](mailto:akandabaratam-unsubscribe@yahoo.com)  
 >  
 > Your use of Yahoo! Groups is subject to the  
 > Yahoo! Terms of Service.  
 >  
 >  
 >  
 >  
 >  
 > -----  
 > Do You Yahoo!?  
 > Tired of spam? Yahoo! Mail has the best spam  
 > protection around  
 > <http://mail.yahoo.com>

---

Do You Yahoo?!

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 16762|2005-04-23 09:52:44|Raymond|Herodotus: Origins of Grecian Gods|  
 Htp Ta-Seti,

Herodotus (484-425 B.C.) tells us that the Greeks inherited  
 most of their gods from Kmt:

"The Egyptians were also the first to introduce solemn assemblies,  
 processions, and litanies to the gods; of all which the Greeks were  
 taught the use by them. It seems to me a sufficient proof of this  
 that in Egypt these practices have been established from remote  
 antiquity, while in Greece they are only recently known."  
 (The History, 58)

To see evidence of this one only has to look at the staff of Hermes.  
 During the Greek "archaic period" it was topped by the full moon  
 and crescent that in Kmt Djehuti wore as a headdress symbolizing  
 one of his functions as the measurer of time.

<http://www.perseus.tufts.edu/cgi-bin/image?lookup=1992.07.0545>  
<http://www.perseus.tufts.edu/cgi-bin/image?lookup=1990.01.1972>  
<http://www.perseus.tufts.edu/cgi-bin/image?lookup=1991.10.0535>

This influence continued into the Roman period when Hermes was  
 transformed into the god Mercury and his staff surmounted  
 by the well-known caduceus (from Greek karykeion) featuring  
 intertwined serpents and a winged solar disk.

<http://web.uvic.ca/grs/bowman/myth/images/haifa/h163.jpg>

During the Greek period Djehuti's role as Lord of Divine Words  
 (Nb Mdw Ntr) was represented by giving Hermes winged feet  
 and in Roman times by adding to Mercury a winged cap or  
 forehead.

It seems to me impossible for the Greeks to have adopted  
 the /ntrw/, and the rites associated with them, and not also  
 certain proverbs and maxims. In the process, however,  
 some of these adaptations may have retained their original form,  
 others redefined and still others mixed with pre-existing Greek  
 and Roman cultural traditions. The transfer of Djehuti's  
 headdress onto the top of Hermes' staff was a simple retention  
 expressed in a new way. The serpents and the winged disk  
 of Mercury combined symbols associated with Djehuti and  
 Ra (unless, of course, these was an identical staff in Kmt).

Similarly, the transformation of "follow your heart" into

*"know thyself" may have been an adaptation influenced by philosophical debates underway in Greece at the time. I realize I'm speculating here, but it may be the best we can do.*

Regards,  
Raymond Davis  
| 16763|2005-04-23 10:50:09|Paul Kekai Manansala|Re: Herodotus: Origins of Grecian Gods|  
--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), Raymond wrote:

> Htp Ta-Seti,  
>  
>  
> Similarly, the transformation of "follow your heart" into  
> "know thyself" may have been an adaptation influenced by  
> philosophical debates underway in Greece at the time.  
>

*For those unfamiliar with the Egyptian concept of the ab (ib) or "heart" it is quite a bit more complex than figurative word in English.*

*To "follow your heart" or to "reach the heart" means to reach the seat of thought, ego, consciousness, free will, intention, desire, awareness and in the Book of the Dead, the ba or soul. The heart was thus imperishable due to its link with the ba.*

*The heart then is a combination of the European "mind" and "heart" and "will" at the very least.*

*All things owe their existence to the heart:*

*"My heart, my mother; my heart, my mother! My heart whereby I came into being!"*

*— The prayer of Ani*

*"The west [the realm of the dead] seeks to hide from him who follows his heart. The heart is a god, the stomach is its shrine."*

*— The inscription of Nebneteru*

*The shrine of the heart also became the shrine of the inner god in Late New Kingdom theology.*

*The weighing of the heart against the feather of Maat is indeed the judgement of the whole self as seated in the heart.*

Regards,  
Paul Kekai Manansala  
| 16764|2005-04-23 11:23:13|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
Htp Paul,

*When I wrote this morning's post on Herodotus your messages of yesterday had not reached me. In fact they still haven't; I had to check the Website in order to see them. I have no idea why they are delayed.*

*Just thought I'd let you and others know just in case they are having the same problem.*

Regards,  
Raymond Davis  
| 16765|2005-04-23 11:41:53|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
Hi Raymond,

*I checked and your settings are for "individual emails."*

*Do you have a spam filter that might have started diverting messages from Ta\_Seti or myself. Did you receive the recent messages from Manu and Clyde?*

*If anyone else is having the same problems, please let me know. Check the website at [http://groups.yahoo.com/group/ta\\_seti](http://groups.yahoo.com/group/ta_seti) to make sure you've been receiving all the posted messages.*

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), Raymond wrote:  
> Htp Paul,  
>  
> When I wrote this morning's post on Herodotus your  
> messages of yesterday had not reached me. In fact  
> they still haven't; I had to check the Website in order  
> to see them. I have no idea why they are delayed.  
>  
> Just thought I'd let you and others know just in case  
> they are having the same problem.  
>  
> Regards,  
> Raymond Davis

| 16766|2005-04-23 12:30:49|Raymond|Missed e-mails|  
Hi Paul,

>I checked and your settings are for "individual emails."<

Yes, it hasn't changed.

>Do you have a spam filter that might have started diverting messages

from Ta\_Seti or myself.<

Yes, but Ta\_Seti is not on my blocked e-mail list.  
I'll double check in case something weird has happened.

>Did you receive the recent messages from

Manu and Clyde?<

Received something from Manu on the Kmt trip.  
Nothing else since yesterday, including your  
note on the "heart" which I just saw on the Web  
page.

[That was an interesting post by the way. Either the  
/rmt/ knew about the functions of the brain or  
they did not. If they did, references to the heart  
as seat of the mind are figurative. They did, as  
you know, scape the brain out through the nose  
during mummification. That seems to support  
your notion that they believed the heart was the  
organ of intent, ideation and will. What do you say;  
was the brain considered useless?]

Obviously, my e-mails are getting out, but not in.  
Could be the spam filter's decided to run it's own  
shop. Help! The machines are taking over!!!!

I'll check.

Later,  
Raymond

| 16767|2005-04-23 13:12:19|Asar Imhotep|Re: Herodotus: Origins of Grecian Gods|

> It seems to me impossible for the Greeks to have adopted  
> the /ntrw/, and the rites associated with them, and not also  
> certain proverbs and maxims. In the process, however,  
> some of these adaptations may have retained their original form,  
> others redefined and still others mixed with pre-existing Greek  
> and Roman cultural traditions.

I agree. We can look at the word Obelisk

"rectangular stone column, tapering at the top," 1569, from MFr.  
ob~~o~~lisque, from L. obeliscus "obelisk, small spit," from Gk.  
obeliskos, dim. of obelos "a spit, pointed pillar, needle."

Little or small spit is referring to sperm. The original Tekkenu was  
the symbolic representation of the Phallus of Ausar that was eaten by  
the catfish in the Nile River. It generally refers to the masculine  
(expanding) characteristic of creation. It was a play on the  
functionality of the symbol. It retains its original character in  
the Greek. It is just codified.

Asar Imhotep

<http://www.mochasuite.com>

| 16768|2005-04-23 13:38:57|Paul Kekai Manansala|Re: Missed e-mails|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Hi Paul,  
>  
> >I checked and your settings are for "individual emails."<  
>  
> Yes, it hasn't changed.  
>  
> >Do you have a spam filter that might have started diverting messages  
> from Ta\_Seti or myself.<  
>  
> Yes, but Ta\_Seti is not on my blocked e-mail list.  
> I'll double check in case something weird has happened.  
>

My spam filter works on two levels. What I feed to the machine and  
what others claim to be spam.

In other words, the spam filter dumps mail with multiple "complaints"  
from users, even before it checks using your personal block list.

Obviously such a system is vulnerable to mischief.



Regards,  
Paul Kekai Manansala  
| 16769|2005-04-23 17:16:30|no name is worthy|Re: Herodotus: Origins of Grecian Gods|  
*Also the heart is influenced by all emotions, if I am saying this a way people can understand. Sadness, happiness, anger, fear, etc all have a effect on the heart and it will act accordingly, also the stomach/diaphragm. These to organs besides being philosophically explained and such in mysterious terms etc, are really more tangible than we think to grasp, and the meaning of many terms of the past. Your heart and your stomach are probably the 2 most emotionally affected part of the body, although many seek to spiritualize all aspects of ancient thought, it may be more worldly an emotional than spiritual, for you heart and your stomach retains all the emotional beatings of its past and its joys, so it is easy to see why the heart has such value in any system and why it is wieghed, and the reason a man should no their self or their heart. Hope this kinda made sense, I am not the best explainer.*

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahooogroups.com, Raymond wrote:  
> Htp Ta-Seti,  
>  
>  
> Similarly, the transformation of "follow your heart" into  
> "know thyself" may have been an adaptation influenced by  
> philosophical debates underway in Greece at the time.  
>  
  
For those unfamiliar with the Egyptian concept of the ab (ib)  
or "heart" it is quite a bit more complex than figurative word in  
English.  
  
To "follow your heart" or to "reach the heart" means to reach the  
seat of thought, ego, conciousness, free will, intention, desire,  
awareness and in the Book of the Dead, the ba or soul. The heart  
was thus imperisable due to its link with the ba.  
  
The heart then is a combination of the European "mind" and "heart"  
and "will" at the very least.  
  
All things owe their existence to the heart:  
  
"My heart, my mother; my heart, my mother! My heart whereby I came  
into being!"  
  
-- The prayer of Ani  
  
"The west [the realm of the dead] seeks to hide from him who follows  
his heart. The heart is a god, the stomach is its shrine."  
  
-- The inscription of Nebneteru  
  
The shrine of the heart also became the shrine of the inner god in  
Late New Kingdom theology.  
  
The weighing of the heart against the feather of Maat is indeed the  
judgement of the whole self as seated in the heart.  
  
Regards,  
Paul Kekai Manansala
```

---

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<http://mail.yahoo.com>

| 16770|2005-04-23 17:31:44|no name is worthy|Re: Missed e-mails|  
*The heart is the organ of choice. We are emotional beings, not some kind of Talon or that thing on Mission to Mars with Don Cheetle, although we think we are and with the glorification of mans mind over his intent, emotion etc, which is part of our thinking today also, that is why maybe we seem to not understand why Egyptians did not value the brain or something. Mans heart, his collections of all his wants desires etc, are emotional energy that is stored in the heart, this may not seem scientific, but hey, I am not a scientist. Mans heart is the reason all his accoplishments, for many are smart enough to do a whole lot of crap, but lack the heart in that place. The heart is the reason we have come so far and survived, will is an emotion. Comparing aspects of animals to humans of ancient days only futher proves that they are taken apsects or emotions of other things and comparing them to ourselves, I can speak for everybody, but I know us black folk are emotional people, and i know people who know how to control others by the use of certain emotion in different orders who can basically get you to do anything if they wanted. One has o stay away from this, or be around that, why, so that that element will not influence the heart, or become apart of. The heart in the center of our emotion, it is us, not our mind, cause we know not to do a whole lot of things, but actually do what it is in our hearts.*

*"Is your heart bigger than your head, or at least your mouth?"*  
Book of 7 Owls

1 of 7

Raymond wrote:

```
Hi Paul,  
  
>I checked and your settings are for "individual emails."<  
  
Yes, it hasn't changed.  
  
>Do you have a spam filter that might have started diverting messages  
from Ta_Seti or myself.<  
  
Yes, but Ta_Seti is not on my blocked e-mail list.  
I'll double check in case something weird has happened.  
  
>Did you receive the recent messages from  
Manu and Clyde?<  
  
Received something from Manu on the Kmt trip.  
Nothing else since yesterday, including your  
note on the "heart" which I just saw on the Web
```

page.

[That was an interesting post by the way. Either the /rmt/ knew about the functions of the brain or they did not. If they did, references to the heart as seat of the mind are figurative. They did, as you know, scape the brain out through the nose during mummification. That seems to support your notion that they believed the heart was the organ of intent, ideation and will. What do you say; was the brain considered useless?]

Obviously, my e-mails are getting out, but not in. Could be the spam filter's decided to run it's own shop. Help! The machines are taking over!!!!

I'll check.

Later,  
Raymond

---

Do You Yahoo!?

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<http://mail.yahoo.com>

| 16771|2005-04-24 12:13:24|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
In Ta\_Seti Paul Kekai Manansala wrote:

>Iamblichus mentions the priest Bitys and his translations of

Egyptian texts at the temples of Sais. Sais is the same location where Solon was supposed to have learned about Atlantis from Egyptian priests according to Plato in Timaeus and Critias.<

Yes, Solon (638-539 c. B.C.), a contemporary of Thales, and another of the reputed "wise men," is reported to have studied at Heliopolis and Sais. We find this in Plutarch, and Timaeus, as you've said:

"His first voyage was for Egypt and he lived as he himself says ♦?? Near Nilus' mouth, by fair Canopus' shore and spent some time in study with Psenophis of Heliopolis, and Sonchis the Saite, the most learned of all the priests; from whom, as Plato says, getting knowledge of the Atlantic story, he put it into a poem, and proposed to bring it to the knowledge of the Greeks." (Plutarch, "Solon," Grt Bks., Vol. 14, p. 74)

Solon's Saitic journey is corroborated in the Timaeus where Critias explains to Socrates that Solon had been well-received in Sais where he attempted to inform the priests about the antiquity of the Greeks. It was during one of those exchanges that one of his aged listeners famously replied:

"O Solon, Solon, you Hellenes are never anything but children and there is not an old man among you . . . in mind you are all young; there is not old opinion handed down among you by ancient tradition, nor any science which is hoary with age." (Timaeus, 22)

It was also this same priest who introduced the legend of Atlantis to Solon as an example of the repeated creation and destruction that had befallen Greece and left Kmt untouched as the world's oldest archive. (23)

Whether this encounter was also the source of the maxim is hard to say, but these reports do place him in position to have learned of the tradition concerning the heart.

Solon reportedly visited Kmt after having formulated laws in Greece that alleviated rule by a rather ruthless landed aristocracy engaging in debt peonage and slavery.

Regards,

Raymond Davis

| 16772|2005-04-24 12:34:16|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
In Ta\_Seti, Paul Kekai Manansala wrote:

>The Corpus Hermeticum from around 2nd cent. AD Egypt, shows the

phrase was first taught by Pymander to Hermes Trismegistus (Thoth), the founder of Egyptian civilization.

So it's not simply a modern belief.

Also, some Arab alchemists also held this belief possibly borrowing it from Greco-Egyptian hermeticism.<

Paul, there is a whole body of literature concerned with the origins and interpretation of the Corpus Hermeticum. Most of the critiques I've seen conclude that it is a syncretic work blending Kmtc, Greek, Roman and Hebrew influences. The Kmtc origins are no doubt to be found in Djehuti as Hermes and the Heliopolitan ♦??many coming forth from the One. ♦? ♦? disguised as a revised cosmology. However, the creation of humans as evil, inert flesh cut off from deity pending a divine mental infusion strikes me as specifically Gnostic and Greek.

*Phaedrus and the Timaeus are important to understanding the significant Greek influences we find in the Hermetica. Phaedrus recounts a dialog with Socrates in which the god Theuth (a Greek name for Djehuti) and the god Thamus (Amun of Waset) discuss whether writing assists or impairs one's memory and wit. Although the subject is the relative value of Theuth's new invention, the exchange serves as a stage for making the point that far greater power is to be found in "an intelligent word graven in the soul of the learner," than in mere written symbols. (276) Phaedrus goes on to say that wise words should only be planted in "fitting soil." For me this at once recalls "Poemander" (74-80) and Jesus' "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (swelled) or the one about "tares" (seeds) planted on rocky as opposed to fertile ground.*

*In Timaeus, the astronomer describes for Socrates and Critias the "generation of the world" and the creation of humans. This account bears strong resemblances to what we find in the Pyramider, including discourses on "That which always is and has no becoming," and "that which is always becoming and never is." (28) These two themes are expounded upon at length throughout the Corpus Hermeticum. After so many recensions the Kmtc, Greek, Roman and Hebrew threads have so merged as to have become fairly difficult to unravel, resulting in various readers claiming their favorite as exerting an overriding influence.*

*I believe the important thing is to understand what the corpus is trying to communicate to us across the centuries (in so many languages), and to marvel at the fact that it's Kmtc roots have withstood the test of time.*

Regards,  
 Raymond Davis  
 | 16773|2005-04-24 12:50:23|Asar Imhotep|Re: Phaedrus by Plato ["Know Yourself" Quote]  
 I wonder how the term plays out in other African societies? What is its significance and what is the science behind the thought?

MAAT: A Manifestation of African Cultural Unity

*excerpted from: Obenga, T. (1995). A lost tradition: African philosophy in world history. Philadelphia: The Source Editions.*

*Maat is the leading concept in the heart of Classical Egyptian society which was precisely built upon the pursuit of knowledge and happiness. To know was the real foundation and fundamental pursuit of Egyptian civilization. Knowledge and wisdom -- the essence of Classical Egyptian philosophy -- were the utmost ramifications of the wonderful concept of Maat.*

*Since the time of Classical Egypt, the word/concept Maat, "truth," can be found everywhere in Black Africa. It is a key concept throughout the entirety of African culture. The following chart illustrates the fundamental role of Maat as it [sic] manifested in the language of various African ethnic groups:*

*Ancient Egyptian :maat, truth; maa, "true"*

*Coptic (Egypt) :me, mee, mie, mei, meei, "truth" "justice," and also "truthful," righteous"*

*Caffino (Cushitic, Ethiopia) :moyo, "motive," "reason" (truth and reason are inseparable)*

*Kongo (Congo) :moyo, "life," "soul," "mind" (same semantic field)*

*Ngbaka (Central African :ma, magic medicine (in order to know the truth) Republic)*

*Fang (Equatorial Guinea, :mye, mie, "pure" (tabe mye, "to be physically and South Cameroon, Gabon) morally pure")*

*Mpongwe (Gabon) :mya, "to know" the truth (mya re insome, "the self- knowledge," which the Delphic oracle also enjoined: gnothi seauton)*

*Yoruba (Nigeria) :mo, "to know" the truth (knowledge)*

*Hausa (Nigeria) :ma, "in fact," "indeed" (affirmative truth: ni ma na ji, "I in fact heard it")*

*Mada (North Cameroon) :mat, "genie," "goblin" (semantic specialization)*

*Nuer (Nilotic, Sudan) :mat, "total," "sum up"; "forces" (ro mat, "to join*

forces with." Maat is indeed the total of all virtues, all forces as ideals to guide man in his personal and spiritual life).

\*\*\*\*\*

The one that stands out to me is the saying from Mpongwe(Gabon), mya, "to know" the truth (mya re insome, "the self-knowledge,"

When I try to understand the maxims from Ta-merry, I look into the rest of "Black Africa." It would be some nice research.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

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> Also, some Arab alchemists also held this belief possibly borrowing it from Greco-Egyptian hermeticism.<

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> Regards,  
> Raymond Davis

| 16774|2005-04-24 13:50:55|Paul Kekai Manansala|Maori alarm at gene project|  
[http://www.nzherald.co.nz/index.cfm?c\\_id=1&ObjectID=10122157](http://www.nzherald.co.nz/index.cfm?c_id=1&ObjectID=10122157)

Maori alarm at gene project

25.04.05

by Simon Collins

An ambitious project to trace the origins and movements of the human race through blood samples from indigenous peoples is setting off alarm bells among Maori.

The "Genographic Project", launched this month by National Geographic and IBM, aims to tell the human story through 100,000 DNA samples from between 1000 and 2000 ethnic groups around the world.

*It will also provide personalised migratory histories of the ancestors of anyone who sends in a scrape of tissue from inside their mouths for US\$99.95 (\$137) plus postage.*

*But the US-based Indigenous Peoples Council on Biocolonialism has called for an international boycott against the magazine, IBM and Gateway Computers, whose founders are helping fund the project.*

*Wanganui researcher Dr Cheryl Smith, who resigned from the Bioethics Council last year just before it issued a controversial report endorsing putting human genes into other organisms, is quoted on the council's website as saying that indigenous peoples now have extensive networks opposing "biopiracy".*

*Dr Paul Reynolds of Auckland University's Maori research centre, Nga Pae o te Maramatanga, urged Maori to boycott the project because it implied that people's origins could be traced in their genes.*

*"This type of research is colonisation as usual," he said.*

*"Indigenous people will be saying we already have our stories about our origins, so we don't need a scientific rationale to justify our origins.*

*"And of course the collection of DNA through blood samples goes against our view of the body as tapu, or sacred, which also leads on to the misuse of the body and body parts by some researchers."*

*Genographic Project director Dr Spencer Wells, a 36-year-old scientist and film maker from Texas, said the five-year project aimed to fill in gaps in the patchy story of how human beings spread around the globe.*

*Although homo sapiens are believed to have evolved in Africa perhaps 200,000 years ago, recent evidence suggests that the species almost went extinct when a huge volcano erupted in Sumatra in the depths of the last Ice Age about 70,000 years ago, inducing a "nuclear winter" effect.*

*"The population dropped to about 2000 individuals," Dr Wells said.*

*"There was a leap forward in intelligence that we see in the fossil and archaeological record about that time, and we think there was strong selection operating. Those that survived were clever enough to travel and leave Africa."*

*Some time around 60,000 years ago, the first humans ventured out through Suez into Asia. Genetic tests indicate that all living men carry Y chromosomes inherited from one man who lived around that time, and all living women carry mitochondrial DNA inherited through the female line from one woman who lived in the same era.*

*Scientists, naturally, have dubbed the two ancestors "Adam" and "Eve", although they were not necessarily partners and may not even have lived at the same time.*

*Tentative evidence suggests one wave of migrants moved gradually, over many generations, across South Asia and into Australia some time between 60,000 and 40,000 years ago, before moving on to other land areas.*

*Dr Wells, who traced the descendants of Genghis Khan through identifying segments of his Y chromosome to people now living in northern Pakistan, said the genetic differences between the various existing human races were tiny.*

*"We are 99.9 per cent identical. There is only one nucleotide base [DNA fragment] in every 1000 that is different between people who are unrelated. That is a very low level of variation compared with other primates."*

*But Wellington lawyer Moana Jackson said indigenous peoples should question the project's motives.*

*"I'm sure part of it will be to try to strengthen some of the existing theories about the arrival of indigenous peoples in various countries, and that has a sordid history because it has been used to diminish indigenous rights," he said.*

*Ajay Royyuru, IBM's lead scientist on the project, was optimistic on the issue.*

*"We want to attract their participation by being extremely clear about what we do and do not do. For example, we are very clear about not trying to exploit their genetic diversity for medical uses," he told the BBC News website.*

*The Project*

*\* A five-year, \$55 million study will gather DNA samples from more than 100,000 people worldwide to help piece together a picture of how the Earth was colonised.*

*\* Samples gathered from indigenous people and the public will be analysed in laboratories and by computers to collect genetic data and map the history of human migration using DNA.*

*\* The privately funded project involves National Geographic, IBM and the Waitt Family Foundation charity, headed by Gateway computer co-founder Ted Waitt.*

| 16775|2005-04-24 19:06:41|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
In Ta\_Seti, Asar Imhotep <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

>I wonder how the term plays out in other African societies?

What is its significance and what is the science behind the thought?<

>The following chart illustrates the fundamental role of Maat as

it [sic] manifested in the language of various African ethnic groups:<

>When I try to understand the maxims from Ta-merry, I

look into the rest of "Black Africa." It would be some nice research.<

Asar, I respect scholars like Dr. Obenga who is able to interpret Maat from the perspective of so many languages. I would be satisfied to have derived a rounded view of its qualities from only the perspective of the /rmt n kmt/ (Ancient Egyptians) for the time being.

It has been customary for several decades now to define Maat using what has come to be known as "The Seven Principles": truth, justice, righteousness, reciprocity, harmony, balance and order.

There are as well various versions of the 38-42 Declarations of Innocence that could be taken as standards for living in accordance with Maat. Some of us add to this a list of 10 or more virtues taken from the influential book by George G.M. James we discussed earlier.

In the 5th Dynasty Pyramid Texts, Maat seems to be associated with right speaking, right doing, peace, The Maati (sister "goddesses") the process of vindication and The Hall of Judgment itself. It is clearly a multifaceted and broad concept.

Yet, some would say any of the above examples can be related to one or more of The Seven Principles. I believe they would agree with you that important to living Maat are self-knowledge and self-control.

Would you say more about what you mean by the "science" of it?

Regards,  
Raymond Davis  
| 16776|2005-04-25 08:42:17|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
It's hard to think of a culture that can be summed up so well with just one word: maat.

The closest example I can come up with is India but I would use two words here, dharma and karma.

Maat comprises the ways of right living and also the key to immortality.

Regards,  
Paul Kekai Manansala

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 > Regards,  
 > Raymond Davis

| 16777|2005-04-25 11:43:20|Myra Wysinger|Stories of Old Nubia|  
 I have a dream.

<http://www.mafhoum.com/press3/11C34.htm>

and

Book coming soon:

Nights of Musk: Stories from Old Nubia  
 by Haggag Hassan Oddoul

Synopsis:

*This collection of short stories, both poignant and skillfully  
 crafted, bring to life the tragic demise of traditional Nubian life  
 and culture. If the earlier dams that were built across the Nile  
 during the first half of the twentieth century caused increasing  
 numbers of the men to migrate north to Cairo and Alexandria to work  
 as servants, waiters, and doormen, the completion of the High Dam in  
 1964 sounded the death knell. While the temples of Abu Simbel were  
 meticulously relocated at great expense, the drowning of the ancient  
 heartland of the Nubian people along the banks of the Nile went  
 largely unnoticed. Haggag Oddoul's work documents the personal  
 tragedy of individuals caught up in massive social transformation,  
 and casts a nostalgic light on the heritage and way of life of the  
 Nubians: their rhythmic dancing, their beautiful women, the lively  
 humor of their elders, and the enormous centrality of their  
 traditions and the spirits with which they shared the environment.*  
 | 16778|2005-04-25 17:39:30|Raymond|Maat and he Declarations of Innocence|  
 In Ta \_Seti, Paul Kekai Manansala wrote

>It's hard to think of a culture that can be summed up so well with  
 just one word: maat.<

You're a man of few words, Paul. It's an admirable quality.

>The closest example I can come up with is India but I would use two  
 words here, dharma and karma.<

If memory serves me correctly, in Indian philosophy  
 there are four general arenas (and related aims) in life:

1. artha: regarding material possessions
2. kama: concerning pleasure and love
3. dharma: dealing with religious and moral duties
4. moksa: about redemption and spiritual release

Karma concerns the spiritual consequences of our  
 actions in the above arenas. (Paul, Loga or another who  
 knows will correct me if I'm mistaken in any of this.)

>Maat comprises the ways of right living and also the key to  
 immortality.<

Maat, one word does nicely encompass it all. Yet, it too must be  
 applied to practical arenas in life and involves standards against  
 which one's actions are to be assessed. The Declarations of  
 Innocence could also (if we wanted to) be grouped into four  
 areas having related aims:

1. Communal and interpersonal relations (eg., "I have not done harm to humankind.")

2. Relations with nature ("I have not devastated good land.")

3. Relations with the divine ("I have not repelled the Ntr in its manifestations.")

4. Self-mastery ("I have not betrayed my heart.")

On the other hand, there are varying lists of these, leaving me to wonder how fixed they were in practice and if other principles of moral conduct existed that were important to the people but did not appear on the "official" funerary list.

Any ideas?

Regards,  
Raymond Davis  
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Any ideas?

Regards,  
Raymond Davis  
| 16780|2005-04-25 19:22:03|no name is worthy|Re: Stories of Old Nubia|  
I read it. Great story.....



1 of 7

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I have a dream.

<http://www.maafhoum.com/press3/111C34.htm>

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---

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<http://mail.yahoo.com>

| 16781|2005-04-25 20:09:00|Paul Kekai Manansala|Re: Maat and The Declarations of Innocence|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

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- > principles of moral conduct existed that were important to
- > the people but did not appear on the "official" funerary list.
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I believe you're right, Raymond. There probably is still much to be discovered about Kemetic civilization and culture. Thankfully, the environment in the region has been conducive to preservation of ancient artifacts.

Many great discoveries, I believe, will also come from the tropical areas of Africa where things don't survive as well. Eventually though we should be able to piece together and fully reconstruct the development of Nile Valley civilizations.

Regards,

Paul Kekai Manansala

| 16782|2005-04-25 20:13:22|Asar Imhotep|Re: Phaedrus by Plato ["Know Yourself" Quote]|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

- > Would you say more about what you mean by the "science"
- > of it?
- >
- > Regards,
- > Raymond Davis

I just wanted to point out that in other African countries, the concept of "Know Thyself," is an integral part of the spiritual process. In this case it is being expressed in the various sayings equivalent to MAAT in the Ta-Merrian system, throughout the rest of "Black" Africa.

For instance, the term "Kane Bozo" expresses the same sentiments. Kane means "I do it." Bozo means "what is right." So Kane Bozo means "I do what is right." Bozo is the name of the "cousins" of the Dogona of West Africa. It's like the name Burkino Faso which means "Land of the Upright People." We see all across Africa that the fundamentals of MAAT is part of the national identity of some peoples. Obenga mentions that amongst the Nuer that Mat means: "total," "sum up"; And amongst the Mpongwe (Gabon) :mya, "to know" the truth (mya re insome, "the self-knowledge," which the Delphic oracle also enjoined: gnothi seauton).

When I speak on the "science" of terms, we have to remember how spirituality and science are interwoven into the educational systems of Africa. Traditional Africa expresses their science through myth and is codified for initiates. This is taken from personal notes of

Dr. Asa Hilliard III reviewing the *Pale Fox*. He goes on to state:

*Man, in the framework of Dogon belief, is the microcosm. As in many other cosmogonies, his body actually provides the imagery in which the intricate creative processes are expressed. The comparison of the human body as microcosm with the universe as macrocosm is a classical method of teaching, because the human being is held to contain an expression of all the forces and energies of the solar system and the universe. If the Dogon speak more in sexual terms than do most traditions, it is because they regard the reproductive organs and functions as representative of the cosmic generative and creative forces. Pp15-16*

*If we remember that the Dogon are to be derived from the kingdom of Kush, and that Nile Valley's many cosmogonies expressed their science in the form of the sexual process (the Tekkenu, Aunkh, and the Ntr Min for example), we should be able to comfortably look in the direction of science. The term Sma Twi, although commonly associated with the union of the two lands, use the icons of the heart and the lungs. It is actually describing the functioning of breathing. The colors used for upper Egypt (white) is associated with oxygen. Lower Egypt (red) is associated with blood. When we look and study the glyphs carefully we see a unique way of teaching the functions of the body or the formation of the cosmos in relation to the character of man.*

Here are some more personal notes from Dr. Hilliard that explains what I mean (still talking about the *Pale Fox*):

*"The Dogon possess "systems of signs or ideographs including several thousands on astronomy and calendars, on genetics, and systematic pharmacopoeia." This knowledge encompasses the smallest twig and the tiniest animal; the spider, the worm and the dragonfly are considered of the same importance as the lion. All the conditions of life to which man is subject are inscribed therein; refuse and debris have their place in it. Man has, of course, a privileged place in this universe, but the Dogon adopt the words of the Fulani initiate; "Knowledge lies in knowing man, but also all that which is not man, for it has been given to him to know that which is not himself." The world is conceived as a whole, this whole having been thought, realized, and organized by one creator God in a complete system that included disorder. Pp 57-58"*

*"?For the Dogon, as for other societies of West Africa, "the least ordinary object reveals in its forms and designs the conscious expression of a complex cosmology? Thus a checkered Sudanese blanket is a text in which woven designs constitute signs intentionally displayed by its users and understood by the initiates; a basket intended for carrying things represents, when turned upside-down, the ark on which humanity descended from heaven to earth, the square bottom of the object representing space and the cardinal points.*

*It is, of course, the same for religious material per se. The plan and proportions of certain dwellings, family houses, sanctuaries, etc., are symbolic. The form, the distribution of altars in the house, in the village and in the fields, demonstrate, as we shall see, the desire to represent different stages of the myth on the soil, to inscribe it on the very earth where man lives and walks. p 64 "*

Asar Imhotep

<http://www.mochasuite.com>

| 16783|2005-04-25 20:23:14|alberto34482|Re: Stories of Old Nubia| Myra and Ta\_seti

You might want to check out the following:

*Nubian Ceremonial Life: Studies in Islamic Syncretism and Cultural Change*  
by John G. (Editor) Kennedy

ISBN: 0520027485

*Nubian Ethnologies* Robert Fernea

*Both these books deals with the cultures and customs of the modern Nubian people before they were relocated while the building of the Aswan Dam.*

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy

| 16784|2005-04-25 20:56:11|p.manansala@sbcglobal.net|Crowned "blackamoor's" head on Pope's coat-of-arms|

Regards,  
Does anyone know if this is related to St. Maurice, the black patron saint of Germany?

Paul Kekai Manansala

| 16785|2005-04-25 21:11:36|Paul Kekai Manansala|Re: Crowned "blackamoor's" head on Pope's coat-of-arms|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), p.manansala@s... wrote:

>

Actually, I double checked and St. Maurice is the patron of places in Germany but also places in other nations.

Regards,  
Paul Kekai Manansala  
| 16786|2005-04-26 08:28:20|James St. Clair|Re: Phaedrus by Plato ["Know Yourself" Quote]  
Asar,  
Great post..Thanks. James E.St.Clair

Please visit me at <http://www.paintsaint.com>

Do you Yahoo!?  
Yahoo! Small Business - [Try our new resources site!](#)  
| 16787|2005-04-26 09:14:19|Charles Year2005|Re: Crowned "blackamoor's" head on Pope's coat-of-arms|

***Ta\_Seti, found this from a blog. Paul and Raymond, your "Man know thyself" posts were too good.***

Charles

<http://suburbanpriest.blogspot.com/2005/04/will-pope-benedict-xvi-keep-his-coat.html>

**Saturday, April 23, 2005**

**[Will Pope Benedict XVI Keep His Coat of Arms?](#)**



[According to Inside the Vatican:](#)

For a thousand years the arms of the Munich archbishops have displayed a Moor, wearing a crown. No one knows how he got there. Ratzinger regards him as a symbol of the Church's universality, which knows no distinctions of race or class, since "all are one in Christ Jesus" (Gal. 3:28).

Ratzinger added two personal symbols. The first is a scallop shell, the pilgrim's emblem (still given to pilgrims at Compostela), a reminder that "we have here no lasting city" (Heb. 13:14). The shell also reminds Ratzinger of his theological mentor and the subject of his doctoral dissertation, St. Augustine. Walking along the seashore as he reflected on the mystery of the Trinity, Augustine came on a child who had dug a hole in the sand and was trying to pour the sea into it with a shell. Augustine realized that his efforts to understand the mystery of God were as futile as the child's attempt to get the sea into the hole. "The shell reminds me of my great master Augustine, of my theological work, and of the vastness of the mystery which surpasses all our learning." These words place their writer in the Church's central theological tradition, along with such greats as Augustine and Thomas Aquinas. All that we can know of God is always far less than what, in this life, we can never know.

The second symbol, a bear with a pack on his back, is disconnected with a legend about Munich's first bishop, St. Korbinian. Traveling to Rome, Korbinian encountered a bear which attacked the horse which was carrying the saint's luggage. As punishment Korbinian made the bear carry his pack to Rome before releasing him. The bear reminds Ratzinger of Augustine's meditation on Psalm 72 (73).

posted by Father Ethan @ 8:20 PM

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| 16788|2005-04-26 09:14:27|biblical12|Ancient necropolis found in Egypt|  
[http://news.bbc.co.uk/1/hi/world/middle\\_east/4467253.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4467253.stm)

Ancient necropolis found in Egypt

The find pre-dates the pyramids

Archaeologists say they have found the largest funerary complex yet dating from the earliest era of ancient Egypt, more than 5,000 years ago.

The necropolis was discovered by a joint US and Egyptian team in the Kom al-Ahmar region, around 600 km (370 miles) south of the capital, Cairo.

Inside the tombs, the archaeologists found a cow's head carved from flint and the remains of seven people.

They believe four of them were buried alive as human sacrifices.

The remains survived despite the fact that the tombs were plundered in ancient times.

#### EGYPT'S ANCIENT SITES

The necropolis is thought to be located some 600 km (370 miles) south of the capital, Cairo

Egypt's chief archaeologist, Zahi Hawass, said the discovery would add greatly to knowledge of the elusive pre-dynastic period, when Egypt was first becoming a nation.

The complex is thought to belong to a ruler of the ancient city of Hierakonpolis in around 3600 BC, when it was the largest urban centre on the Nile river.

Egyptologists say the city probably extended its influence northwards defeating rival entities. The unification of Upper and Lower Egypt eventually led to the establishment of rule by the Pharaohs.

Excavations at the site started in 2000 under the leadership of Egyptologist Barbara Adams, who died in 2002.

The site contains some of the earliest examples of mummification found in Egypt.

| 16789|2005-04-26 09:19:01|Paul Kekai Manansala|Re: Crowned "blackamoor's" head on Pope's coat-of-arms|  
--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Charles Year2005" wrote:

>

Charles, the image I posted is in fact the new coat-of-arms according to the report I read, having some modifications of his emblem as cardinal.

I was also thinking whether the Moor might be the Ethiopian version of "Prester John," which would explain the crown.

Regards,

Paul Kekai Manansala

| 16790|2005-04-26 09:36:54|Paul Kekai Manansala|Vast royal necropolis found near obelisk site|  
[http://www.iol.co.za/index.php?](http://www.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1114491243581R131)

Network of tombs found near obelisk site

April 26 2005 at 07:37AM

Paris - Experts have discovered a major network of underground funerary chambers and arches near the original site of an ancient obelisk in Ethiopia, the United Nations Educational, Scientific and Cultural Organisation (Unesco) said on Monday.

The discovery was made in the past week during a surveying mission in the east African country in preparation for the return of the final piece of the 1 700-year-old Axum obelisk from Italy, the agency said.

Teams from the Paris-based Unesco found the chambers using high-technology imaging equipment.

"It is likely that some of the tombs identified through underground imaging are intact," said Koichiro Matsuura, Unesco's director-general, in a statement.

'Some of the tombs identified through underground imaging are intact'

The Axum site was classified as a Unesco World Heritage site in 1980. The obelisk - a symbol of African civilisation - was stolen in 1937 under orders from Italy's fascist dictator Benito Mussolini.

The vast chambers, part of a royal necropolis predating the Christian era, are located underneath a parking lot built on the site in 1963, Unesco said.

Italian researchers were examining images and were working to create three-dimensional models of the royal tombs, the agency said. - Sapa-AP

| 16791|2005-04-26 12:32:10|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
In [Ta\\_Seti](mailto:Ta_Seti), Asar Imhotep <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

>I just wanted to point out that in other African countries, the  
concept of "Know Thyself," is an integral part of the spiritual  
process. <

As it was in Kmt, except as you know, it would probably not  
have been expressed in this way -- as I've noted repeatedly.  
Like you, I believe that expressions that were central to the  
teachings were often "coded." I've said "heart" was often  
used figuratively in this regard. It was also used literally  
as with the determinative for "flesh." R.A. Schwaller de  
Lubicz refers to "the symbolique" and says it exceeds  
the idea of symbol or metaphor. He too wrote that humans  
embody and epitomize cosmic functions. I believe we had  
a discussion of this principle several months ago when I  
mentioned his work, Nature Word.

My question was whether "Know thyself" had a Kmtc  
provenance. The trail ended at the Temple of Apollo  
at Delphi with Thales, the reputed author. We traced  
him to Iwnw (Heliopolis) and SaAw (Sais) where he  
studied and could have learned the expression in its  
original form. That's as far as the search has taken us.  
Thales' visit to Kmt and what he may have learned  
there of the science of self knowledge is unclear.  
Hence, his visit is circumstantial; the record is not  
sufficiently complete, as Paul has observed, to give  
up answers to all the questions we may put to it.  
Perhaps, someday we will know and have no need  
for speculation on this score.

I thoroughly appreciate your responses to my question  
and your observation that self knowledge is integral to  
educational traditions throughout the Motherland. I believe  
I said that this was so in Kmt and the mdw ntr are quite  
capable of rendering the expression in a number of ways,  
including /rXDs/ (rekh djies) or "Know thyself." No need  
to look elsewhere to reaffirm that fact.

During this excursion we came upon the claim of George  
G.M. James that Socrates copied the maxim from a temple  
in Kmt. What inspired me to raise the issue in the first place  
was that this assertion has taken on a life of its own, even to  
the point of having become a truism. What we've found does not  
support James' reading of the texts. On the contrary, Socrates  
himself pointed to the Delphic inscription as HIS source.

I'm satisfied that my question has been answered to the  
extent that the record allows, and I appreciate the contribu-  
tions various members have made to this excursion into  
the past.

[Incidentally, I have great respect for Dr. Hilliard personally  
and for his works in the field of education and on Kmt. It was  
he who first introduced me to Her Bak and to Bika Reed's  
Rebel in the Soul.]

Thank you Asar.

Best Regards,  
Raymond Davis  
| 16792|2005-04-26 13:39:55|Raymond|Re: Phaedrus by Plato: Correction|  
Asar, Paul and Everyone:

I wrote we traced Thales to Iwnw (Heliopolis)  
and SaAw (Sais) where he studied . . .

Correction; it was \_Solon\_ based on info from Plato's  
Timaeus. Like Thales, Solon was connected with the  
Temple of Apollo as one of the so-called seven  
"wise men." He too could have been responsible for  
the inscription on the temple's doorway for all we  
know.

Regards,  
Raymond Davis  
| 16793|2005-04-26 14:35:44|noirfist|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
Asar,

This is wonderful. Here is something else: the Dogon, as you know,  
from the works of Griaule ("Pale Fox," etc.) have the "clear"  
and "true" word concepts. This is, obviously, reflective of a concept  
of indigenous African wisdom/science which is rooted in the concept  
of what the ancients of Khemit called "MAAT."

I would also urge people involved in this study to focus more on  
apprenticeship in african wisdom and less on attempting to discern  
this ancient African wisdom through Western approaches to rsearch as  
the primary/most important means of investigating such questions.

Those involved in the traditions can readily see the links, such as  
alluded to here, that may often be missed by those focusing  
on "academic" inquiries solely.

This is just my opinion.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>  
> I wonder how the term plays out in other African societies? What is  
> its significance and what is the science behind the thought?  
>  
> MAAT: A Manifestation of African Cultural Unity  
>  
> excerpted from: Obenga, T. (1995). *A lost tradition: African  
> philosophy in world history. Philadelphia: The Source Editions.*  
>  
> Maat is the leading concept in the heart of Classical Egyptian  
> society which was precisely built upon the pursuit of knowledge and  
> happiness. To know was the real foundation and fundamental pursuit  
> of Egyptian civilization. Knowledge and wisdom -- the essence of  
> Classical Egyptian philosophy -- were the utmost ramifications of  
> the  
> wonderful concept of Maat.  
>  
> Since the time of Classical Egypt, the word/concept  
> Maat, "truth," can be found everywhere in Black Africa. It is a  
key  
> concept throughout the entirety of African culture. The following  
> chart illustrates the fundamental role of Maat as it [sic]  
manifested  
> in the language of various African ethnic groups:  
>  
> Ancient Egyptian :maat, truth; maa, "true"  
>  
> Coptic (Egypt) :me, mee, mee, mie, mei, mei,  
> meei, "truth" "justice," and  
> also "truthful," righteous"  
>  
> Caffino (Cushitic, Ethiopia) :moyo, "motive," "reason"  
> (truth and reason are inseparable)  
>  
> Kongo (Congo) :moyo, "life," "soul," "mind" (same  
> semantic field)  
>  
> Ngbaka (Central African) :ma, magic medicine (in order  
to know  
> the truth)  
> Republic)  
>  
> Fang (Equatorial Guinea) :mye, mie, "pure" (tabe  
> mye, "to be physically and  
> South Cameroon, Gabon) morally pure")  
>  
> Mpongwe (Gabon) :mya, "to know" the truth  
(mya re  
> insome, "the self- knowledge,"  
> which the Delphic oracle also enjoined: gnothi  
  
> seauton)  
>  
> Yoruba (Nigeria) :mo, "to know" the truth  
> (knowledge)  
>  
> Hausa (Nigeria) :ma, "in fact," "indeed"  
(affirmative  
> truth: ni ma na ji, "I in  
> fact heard it")  
>  
> Mada (North Cameroon) :mat, "genie," "goblin" (semantic  
> specialization)  
>  
> Nuer (Nilotic, Sudan) :mat, "total," "sum  
> up"; "forces" (ro mat, "to join  
> forces with." Maat is indeed the total of all  
> virtues, all forces as ideals  
> to guide man in his personal and  
> spiritual life).  
> \*\*\*\*\*  
>  
> The one that stands out to me is the saying from Mpongwe(Gabon),  
> mya, "to know" the truth (mya re insome, "the self-knowledge,"  
>  
> When I try to understand the maxims from Ta-merry, I look into the  
> rest of "Black Africa." It would be some nice research.  
>  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>  
>  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> > In Ta\_Seti, Paul Kekai Manansala wrote:

>>  
 >>>The Corpus Hermeticum from around 2nd cent. AD Egypt, shows the  
 >> phrase was first taught by Pymander to Hermes Trismegistus  
 (Thoth),  
 >> the founder of Egyptian civilization.  
 >>  
 >> So it's not simply a modern belief.  
 >>  
 >> Also, some Arab alchemists also held this belief possibly  
 borrowing  
 >> it from Greco-Egyptian hermeticism.<  
 >>  
 >> Paul, there is a whole body of literature concerned with the  
 >> origins and interpretation of the Corpus Hermeticum. Most of the  
 >> critiques I've seen conclude that it is a syncretic work blending  
 >> Kmtc, Greek, Roman and Hebrew influences. The Kmtc origins  
 >> are no doubt to be found in Djehuti as Hermes and the  
 >> Heliopolitan ♦??many coming forth from the One, ♦?♦ disguised  
 >> as a revised cosmology. However, the creation of humans  
 >> as evil, inert flesh cut off from deity pending a divine mental  
 >> infusion strikes me as specifically Gnostic and Greek.  
 >>  
 >> Phaedrus and the Timaeus are important to understanding  
 >> the significant Greek influences we find in the Hermetica.  
 >> Phaedrus recounts a dialog with Socrates in which the god  
 >> Theuth (a Greek name for Djehuti) and the god Thamus  
 >> (Amun of Waset) discuss whether writing assists or impairs  
 >> one's memory and wit. Although the subject is the relative  
 >> value of Theuth's new invention, the exchange serves as a  
 >> stage for making the point that far greater power is to be  
 >> found in "an intelligent word graven in the soul of the learner,"  
 >> than in mere written symbols. (276) Phaedrus goes on to say  
 >> that wise words should only be planted in "fitting soil." For  
 >> me this at once recalls "Poemander" (74-80) and Jesus' "The  
 >> kingdom of heaven is like unto leaven, which a woman took,  
 >> and hid in three measures of meal, till the whole was leavened"  
 >> (swelled) or the one about "tares" (seeds) planted on rocky  
 >> as opposed to fertile ground.  
 >>  
 >> In Timaeus, the astronomer describes for Socrates and Critias  
 >> the "generation of the world" and the creation of humans. This  
 >> account bears strong resemblances to what we find in the  
 >> Pyramander, including discourses on "That which always is and  
 >> has no becoming;" and "that which is always becoming and  
 >> never is." (28) These two themes are expounded upon at length  
 >> throughout the Corpus Hermeticum. After so many recensions  
 >> the Kmtc, Greek, Roman and Hebrew threads have so merged  
 >> as to have become fairly difficult to unravel, resulting in  
 various  
 >> readers claiming their favorite as exerting an overriding  
 influence.  
 >>  
 >> I believe the important thing is to understand what the corpus  
 >> is trying to communicate to us across the centuries (in so many  
 >> languages), and to marvel at the fact that it's Kmtc roots have  
 >> withstood the test of time.  
 >>  
 >> Regards,  
 >> Raymond Davis

| 16794|2005-04-26 15:12:24|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 Htp Ken,  
 In Ta\_seti, noifist <[noifist@yahoo.com](mailto:noifist@yahoo.com)> wrote:

If I may intercede, since I was the one who posed the  
 original question. Apprenticeship in African wisdom sys-  
 tems was not what was under discussion, but whether  
 a saying originated in Kmt. The sources used were  
 academic and Greek (in translation) because that is  
 where the maxim's history is documented.

Of course, one never knows what a stone will touch  
 as it rolls, and what you have voiced as the topic is  
 where the rock now seems to be headed.

On a personal note, I never discuss techniques of  
 spiritual apprenticeship on the Internet. There are  
 Kmtc sources that explicitly discourage such a thing.  
 Of course others are free to do what they will.

Please forgive me if I've misunderstood what you've  
 suggested to all participants in the discussion. Perhaps  
 you were referring in general African belief systems  
 and not apprenticeships as such.

Regards,  
 Raymond Davis  
 | 16795|2005-04-26 15:36:43|noifist|[akandabaratum] Re: Tantric Elements in the Vedas-A Brief Note|  
 Dr. Winters,

I am over 40, and began reading some of your work while a freshman at  
 Lincoln U. The first that I lost sleep on was your work deciphering  
 Ancient, Pre-Columbian scripts of an African origin. I shall call  
 you "Elder," if you are senior enough to be my father, I should like  
 to refer to you as such unless you prefer Dr.



*Your post here is dead on, and is corroborated in the small portion of the vast African wisdom I have still to learn.*

*I would like to thank bro. Ampim, another "elder," bro. Saidis and the other quality researchers, here, who appear to be following in the footsteps of ancestor Diop and elder Obenga. Eurocentricity will not have the footing it enjoyed during the "pre-Diop" era. I also thank Paul for this extremely fascinating forum.*

Regards,

Ken

— In Ta [Seti@yahoogroups.com](mailto:Seti@yahoogroups.com), clyde winters wrote:

- > Hi Loga
- > I agree . When I was little I would go to church and
- > every Sunday, one of the Old women during the sermon,
- > would jump up and begin to dance uncontrollably. The
- > adults would tell us that these women had been
- > possessed by the holy spirit. As a child I thought
- > this was phony.
- > As I became older I found that sometimes when I
- > thought about the Creator, and what S/He has done for
- > me I too felt a super happiness I could not explain.
- > This made me believe that maybe these women were not
- > play acting.
- > What I am trying to say is that many non-Western
- > oriented people don't need drugs to feel the spirit
- > of the Creator, as their personal god. As a result, I
- > do not believe that ancient Harappans, Egyptians or
- > Elamites were Shamanistic.
- > These people had totems or animals that they
- > recognized as part of them, as a result they did not
- > have to go into a trance to become transformed into
- > an animal, since the animal was already part of them.
- > They had chose these animals because they had a spirit
- > which they felt as humans we should emulate. As a
- > result, we find that the feline or big cats of the
- > jungle or Savanna have always fascinated
- > Dravidian-African- Elamite people because of their
- > mastery of what ever environment they live in. As a
- > result, the animal became a popular totem for many
- > groups, especially royalty, and we find that the
- > Egyptian and Kushite royals always made a feline skin
- > part of their official attire. Also lets not forget
- > god Siva who wears a tiger skin and rides the bullock.
- >
- > Some researchers even talk about a neurobiological
- > orientation for Shamanism. This view is wrong headed.
- > Neurobiology is concerned with the role of specific
- > neuropites and related chemicals in human function,
- > and the relationship between interactions between the
- > brain and body that produce human behaviors such as
- > learning.
- > The main problem with giving a specific human
- > behavior a neurobiological genesis, except for the
- > raw expressions of a behavior (e.g., a mother speaks a
- > particular language to a child and that child soon
- > speaks the language of a that specific child care
- > giver, as opposed to speaking the language of another
- > group living in another country), results from the
- > fact that what we learn is molded into being by our
- > experiences. This makes the social experience and
- > regular practice of a learned behavior the dominant
- > determinant behind any human behavior, not our
- > neurobiology. Some people learn a new word and then
- > use it out of context, to make the novice believe s/he
- > is on to something, when in reality they don't know
- > what there talking about.
- > Drugs are the lazy man's way of finding
- > revelation. To find revelation you must believe in
- > some power or force that is greater than you.
- > You must believe that there exist some creative
- > force that brings to your mind (and your world) order
- > and contancy, no matter what name you give this force,
- > may it be Aten, Kali, Aman, Amman, God, Jesus, Allah
- > or Siva. Acceptance of this reality allows one to use
- > a heuristic that is based on the natural order of
- > things, and not artificial methods of discovery
- > because the true Believer recognizes that order exist
- > on this plane instead of disorder.
- > For example, if a non-Western man is interested
- > about life on another planet, he will sit in a cave at
- > night and use his own eyes to survey the planet. If he
- > is sophisticated and lacks the availability of a cave,
- > he may build a temple, with its entrance facing the
- > planet he is studying, that shuts out the detracton
- > of the stars so he can continue to survey that planet
- > to understand its mysteries. People who lack this
- > relationship with the natural order of things may make
- > a telescope, as his heuristic for studying the
- > heavens.



> This same man wants even more knowledge about a  
 > particular planet. To get this knowledge he simply  
 > meditates, and astro-travel to the planet to learn  
 > what's there. People who lack order based heuristics,  
 > will never discovery the secrets of a distant planet  
 > until they can build a rocket to land on the planet.  
 > You may say this is fantasy. But this method of  
 > discovery for non-Westerners exist, as proven by the  
 > Dogon people of West Africa who know much about  
 > Sirius. Things that Europeans did not discovery until  
 > they invented super telescopes.  
 > In summary, there is no neurobiological  
 > orientation for Shamanism, neurobiology relates to  
 > the brain-body interactions that produce raw human  
 > behaviors (walking, talking, etc.). Cognitive behaviors  
 > involve interaction with your environment and the  
 > people, flora and fauna that live in that  
 > environment. You fine tune what you learn through  
 > practice. (If you are interested in the role of the  
 > brain in learning you may want to read my book: Clyde  
 > A. Winters, Brain Based Learning and Special  
 > Education, ANU Books, Shivaji Road, Meerut, India,  
 > Ph: (0121) 265-7362)  
 > Western researchers are mixing Dravidian-Elamite  
 > -Kushite-Sumerian Totemism, with Shamanism. Due to  
 > recognition by these ancient Black folks of the  
 > natural order of the Universe they did not need drugs  
 > to produce an intense expression of unity with the  
 > spirits that live in their world.  
 >  
 > Clyde  
 >  
 >  
 >  
 > --- "K. Loganathan" wrote:  
 > > Dear Paul  
 > >  
 > > One of the tasks ahead of us is to delineate clearly  
 > > the essences of Tantrism with that of magicalism  
 > > or shamanism in which a person enters into the  
 > > trance states to the beat of drums and so forth. We  
 > > also see attempts into entering such trance states  
 > > through the use of drugs. Many texts by the Tamil  
 > > Siddhas mention this. also  
 > >  
 > > However I believe this is NOT the essence of  
 > > Tantrism even in Sumerian times. For example the  
 > > Temple Experience is NOT anything like the drug  
 > > induced hallucinations and so forth. The Temple by  
 > > its architecture., music mantra chanting and rituals  
 > > and so forth TRANSPORTS the mind of the Baktas into  
 > > the metaphysical world where some even become  
 > > ecstatic.  
 > >  
 > > But the main point is in such transportations- non  
 > > drug-induced altered state of consciousness- what  
 > > we have is the Opening Up of the Third Eye and hence  
 > > witnessing the metaphysical world.  
 > >  
 > > The main point is that such experiences are HEALING  
 > > and hence not to be compared at all with the  
 > > drug-induced hallucinations and so forth which are  
 > > NOT healing at all. Drug addiction KILLS - doesn't  
 > > cure at all, as far as I can see.  
 > >  
 > > I think the bulk of Western scholars do not  
 > > understand it for the simple fact they KILLED the  
 > > Hermeneutic Sciences long ago and cherish only  
 > > Physical Sciences.  
 > >  
 > > Loga  
 > >  
 > >  
 > >  
 > >  
 > > Paul Kekai Manansala  
 > > wrote:  
 > >  
 > > --- In [akandaharatam@yahoo.com](mailto:akandaharatam@yahoo.com), "K.  
 > > Loganathan"  
 > > wrote:  
 > > > Tantric Elements in the Vedas-A Brief Note  
 > > >  
 > > >  
 > > >  
 > > >  
 > > > Tantrism and shamanism have much in common including  
 > > > the practice of  
 > > > visualization which is optimized in the "controlled"  
 > > > dream state  
 > > > mentioned in the Farmer post.  
 > > >  
 > > > Of course, the tantric and shamanist will believe  
 > > > that this  
 > > > visualization and dream state links one with the

> Yes Wolof, Fula, Serer, Songhai are different from Mande languages, but all have Bantu roots. Difference between these languages is relative to timeline of population shifts. Category "Berber"

is roman appellation for several Saharan and Sahelian tribes around settlements (Hoggar, Iforas, Tassili, Tibesti, Air) mixed with Soninke, Songhai, Fula, Mande, Wolof, Serer, etc. They speak Tamashaq, while Fula and Songhai and Wolof languages are more intermediary than Mande. All loan from each other. Some major migrations helped them: from Congo basin to Sahara basin (negro-saharan civilization), 50 centuries later to Nile basin (pyramid civilization) with other migrations from around and south to the Nile, and back to Niger/Senegal basins (antique Ghana, medieval Mali and Songhai).

>◆  
>> 2. Since the Peul seem to be more mixed than other groups interior to  
>> Africa, could the people who mixed with the Peuls come around Africa  
>> and have landed on the western tip of Africa? and did the  
>> Hebrews/Canaanites/Phoenicians reach West Africa by landing in some  
>> distant time on the Western tip?

>◆  
> You know the Fula has been credited with fantastic origins including Hebraic or vedic, but they really are of Bantu stock but being nomadic herders means a lot of admixtures. Most informed origin is East Africa - today Masai, Tutsi, Ethiopians very related - from where they migrated to the Sahara at time of negro-african civilization referred above. Fulani and Bambara cohabitated again since Surjata, thus sharing more than not symbolism, myths, and social organization with the Mande. To avoid imprecision about Hebrews/Canaanites/Phoenicians, let me use the median term Jews. Most ancient sources mention arrival in Africa in first millennium BCE in wake of Phoenicians, but got largely absorbed into "Berbers" and other black tribes (again, berbers are both black and white these African tribes were just culture conscious). Let me mention prominently the Soninke and the Songhai, with the current most visible traces in the latter. But then, Soninke and Songhai are close relatives...

>◆  
>> 3. Did most of the people in West Africa worship snakes?

>◆  
> To my knowledge, the snake has high symbolism in all of them (I think we discussed before the particular mande case). But this is also a worldwide phenomenon.

>◆  
>> 4. Have you heard of Queen Mabete? Was West Africa full of Queens  
>> that we do not know of generally in America?

>◆  
> No. But Mabete is a common person or town name in many parts of Africa. Yes antique to early medieval Africa was full of queens. In fact, you must know that all of the mounds have queens underneath. Even modern history is dominated by queens in the coastal and forest countries (I looked for a real nice representative in my files but could not locate it and it's getting late, another time...).

>◆  
>> 5. If you are in America, do the African Americans look like the  
>> people in West Africa? Can you distinguish tribal affiliation just by  
>> looking at somebody?

>◆  
> Yes they really do. Yes indeed roughly you could guess the types, sahelian/sudanese or west african type and coastal or central african (forest) type. Note also back in Africa, besides the obvious external markers, there is a whole body of knowledge to figure out affiliation by eyeing body proportions. But this is rather silent science as it is anathema to look people in the eye or stare. I hope this is useful.

>◆  
> Regards,  
> Amadou Cisse

>◆  
> --- In Ta\_Seti@yahooogroups.com, "biblical12" wrote:

>>  
>>  
>> Merci Beaucoup Amadou,  
>>  
>> You have confirmed the ideas on slavery.

>>  
>> Since, we have your attention, I want to ask you some questions  
>> because of your superior knowledge as an expert. I often use your  
>> posts as a reference going back and seeing something new.

>>  
>> 1. The Wolof and Fula languages are very different from Mande ones,  
>> but they seem to all be part Bantoid. Do you think these three  
>> languages are part Berber?

>>  
>> 2. Since the Peul seem to be more mixed than other groups interior to  
>> Africa, could the people who mixed with the Peuls come around Africa  
>> and have landed on the western tip of Africa? and did the  
>> Hebrews/Canaanites/Phoenicians reach West Africa by landing in some  
>> distant time on the Western tip?

>>  
>> 3. Did most of the people in West Africa worship snakes?

>>  
>> 4. Have you heard of Queen Mabete? Was West Africa full of Queens  
>> that we do not know of generally in America?

>>  
>> 5. If you are in America, do the African Americans look like the  
>> people in West Africa? Can you distinguish tribal affiliation just by  
>> looking at somebody?

>>  
>> Thanks for your time and wisdom,  
>> Charles  
>

[ 16797|2005-04-26 17:13:45|Asar Imhotep|Re: Phaëdrus by Plato ["Know Yourself" Quote]]

*I think there can be a happy medium of scholarship and cultural involvement. We can take lessons from the Myth of Asar as Heru and Set were actually the same "person" just like Neo and Agent Smith in the Matrix. They were just polar opposites of the same energy. It is when they come together that we benefit the most from the two. One thing I have found over the years is that you can't really know African culture unless you engage in it. There are some things you just feel being amongst your people that can't be articulated to persons who have not engaged in the culture.*

*But with the advent of Western education, it is imperative that we document our story thoroughly so the true story cannot be distorted in the future by those who attempt to devalue our cultural, spiritual and scientific contributions in the aid of the evolution of humanity.*




*This has been some good discussion. I just wish we had more records from the common persons not associated with priesthoods and their story. I think it would make for a more well rounded view of African societies.*

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "noirfist" wrote:

>  
> Asar,  
>

> This is wonderful. Here is something else: the Dogon, as you know,  
 > from the works of Griaule ("Pale Fox," etc.) have the "clear"  
 > and "true" word concepts. This is, obviously, reflective of a  
 > concept  
 > of indigenous African wisdom/science which is rooted in the concept  
 > of what the ancients of Khemit called "MAAT."  
 >  
 > I would also urge people involved in this study to focus more on  
 > apprenticeship in african wisdom and less on attempting to discern  
 > this ancient African wisdom through Western approaches to research  
 > as  
 > the primary/most important means of investigating such questions.  
 >  
 > Those involved in the traditions can readily see the links, such as  
 > alluded to here, that may often be missed by those focusing  
 > on "academic" inquiries solely.  
 >  
 > This is just my opinion.  
 >  
 > Regards,  
 >  
 > Ken  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
 >  
 > > I wonder how the term plays out in other African societies? What  
 > is  
 > > its significance and what is the science behind the thought?  
 > >  
 > > MAAT: A Manifestation of African Cultural Unity  
 > >  
 > > excerpted from: Obenga, T. (1995). A lost tradition: African  
 > > philosophy in world history. Philadelphia: The Source Editions.  
 > >  
 > > Maat is the leading concept in the heart of Classical Egyptian  
 > > society which was precisely built upon the pursuit of knowledge  
 > and  
 > > happiness. To know was the real foundation and fundamental  
 > pursuit  
 > > of Egyptian civilization. Knowledge and wisdom -- the essence of  
 > > Classical Egyptian philosophy -- were the utmost ramifications of  
 > the  
 > > wonderful concept of Maat.  
 > >  
 > > Since the time of Classical Egypt, the word/concept  
 > > Maat, "truth," can be found everywhere in Black Africa. It is a  
 > key  
 > > concept throughout the entirety of African culture. The  
 > following  
 > > chart illustrates the fundamental role of Maat as it [sic]  
 > manifested  
 > > in the language of various African ethnic groups:  
 > >  
 > > Ancient Egyptian :maat, truth; maa, "true"  
 > >  
 > > Coptic (Egypt) :me, mee, mie, mei, mei,  
 > > meei, "truth" "justice," and  
 > > also "truthful," righteous"  
 > >  
 > > Caffino (Cushitic, Ethiopia)  
 > :moyo, "motive," "reason"  
 > > (truth and reason are inseparable)  
 > >  
 > > Kongo (Congo) :moyo, "life," "soul," "mind"  
 > (same  
 > > semantic field)  
 > >  
 > > Ngbaka (Central African) :ma, magic medicine (in order  
 > > to know  
 > > the truth)  
 > > Republic)  
 > >  
 > > Fang (Equatorial Guinea) :mye, mie, "pure" (tabe  
 > > mye, "to be physically and  
 > > South Cameroon, Gabon) morally pure")  
 > >  
 > > Mpongwe (Gabon) :mya, "to know" the truth  
 > (mya re  
 > > insome, "the self- knowledge,"  
 > > which the Delphic oracle also enjoined: gnothi  
 >  
 > > seauton)  
 > >  
 > > Yoruba (Nigeria) :mo, "to know" the truth  
 > > (knowledge)  
 > >  
 > > Hausa (Nigeria) :ma, "in fact," "indeed"  
 > (affirmative  
 > > truth: ni ma na ji, "I in  
 > > fact heard it")  
 > >  
 > > Mada (North Cameroon) :mat, "genie," "goblin"  
 > (semantic  
 > > specialization)

>>  
>> Nuer (Nilotic, Sudan) :mat, "total," "sum  
>> up"; "forces" (ro mat, "to join  
>> forces with." Maat is indeed the total of all  
>> virtues, all forces as ideals  
>> to guide man in his personal and  
>> spiritual life).  
>> \*\*\*\*\*  
>>  
>> The one that stands out to me is the saying from Mpongwe(Gabon),  
>> mya, "to know" the truth (mya re insome, "the self-knowledge,"  
>>  
>> When I try to understand the maxims from Ta-merry, I look into  
the  
>> rest of "Black Africa." It would be some nice research.  
>>  
>>  
>> Asar Imhotep  
>> <http://www.mochasuite.com>  
>>  
>>  
>>  
>>  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
>>> In Ta\_Seti, Paul Kekai Manansala wrote:  
>>>  
>>>> The Corpus Hermeticum from around 2nd cent. AD Egypt, shows  
the  
>>>> phrase was first taught by Pymander to Hermes Trismegistus  
> (Thoth),  
>>>> the founder of Egyptian civilization.  
>>>>  
>>>> So it's not simply a modern belief.  
>>>>  
>>>> Also, some Arab alchemists also held this belief possibly  
> borrowing  
>>>> it from Greco-Egyptian hermeticism.<  
>>>>  
>>>> Paul, there is a whole body of literature concerned with the  
>>>> origins and interpretation of the Corpus Hermeticum. Most of  
the  
>>>> critiques I've seen conclude that it is a syncretic work  
blending  
>>>> Kmtc, Greek, Roman and Hebrew influences. The Kmtc origins  
>>>> are no doubt to be found in Djehuti as Hermes and the  
>>>> Heliopolitan ??many coming forth from the One, ?  disguised  
>>>> as a revised cosmology. However, the creation of humans  
>>>> as evil, inert flesh cut off from deity pending a divine mental  
>>>> infusion strikes me as specifically Gnostic and Greek.  
>>>>  
>>>> Phaedrus and the Timaeus are important to understanding  
>>>> the significant Greek influences we find in the Hermetica.  
>>>> Phaedrus recounts a dialog with Socrates in which the god  
>>>> Theuth (a Greek name for Djehuti) and the god Thamus  
>>>> (Amun of Waset) discuss whether writing assists or impairs  
>>>> one's memory and wit. Although the subject is the relative  
>>>> value of Theuth's new invention, the exchange serves as a  
>>>> stage for making the point that far greater power is to be  
>>>> found in "an intelligent word graven in the soul of the  
learner,"  
>>>> than in mere written symbols. (276) Phaedrus goes on to say  
>>>> that wise words should only be planted in "fitting soil." For  
>>>> me this at once recalls "Poemander" (74-80) and Jesus' "The  
>>>> kingdom of heaven is like unto leaven, which a woman took,  
>>>> and hid in three measures of meal, till the whole was leavened"  
>>>> (swelled) or the one about "tares" (seeds) planted on rocky  
>>>> as opposed to fertile ground.  
>>>>  
>>>> In Timaeus, the astronomer describes for Socrates and Critias  
>>>> the "generation of the world" and the creation of humans. This  
>>>> account bears strong resemblances to what we find in the  
>>>> Pymander, including discourses on "That which always is and  
>>>> has no becoming;" and "that which is always becoming and  
>>>> never is." (28) These two themes are expounded upon at length  
>>>> throughout the Corpus Hermeticum. After so many recensions  
>>>> the Kmtc, Greek, Roman and Hebrew threads have so merged  
>>>> as to have become fairly difficult to unravel, resulting in  
> various  
>>>> readers claiming their favorite as exerting an overriding  
> influence.  
>>>>  
>>>> I believe the important thing is to understand what the corpus  
>>>> is trying to communicate to us across the centuries (in so many  
>>>> languages), and to marvel at the fact that it's Kmtc roots have  
>>>> withstood the test of time.  
>>>>  
>>>> Regards,  
>>>> Raymond Davis

-- noirfist <[noirfist@yahoo.com](mailto:noirfist@yahoo.com)> wrote:

>  
> Dr. Winters,  
>  
> I am over 40, and began reading some of your work  
> while a freshman at  
> Lincoln U. The first that I lost sleep on was your  
> work deciphering  
> Ancient, Pre-Columbian scripts of an African origin.  
> I shall call  
> you "Elder," if you are senior enough to be my  
> father, I should like  
> to refer to you as such unless you prefer Dr.  
>  
> Your post here is dead on, and is corroborated in  
> the small portion  
> of the vast African wisdom I have still to learn.  
>  
> I would like to thank bro. Ampim, another "elder,"  
> bro. Saidis and  
> the other quality researchers, here, who appear to  
> be following in  
> the footsteps of ancestor Diop and elder Obenga.  
> Eurocentricity will  
> not have the footing it enjoyed during the  
> "pre-Diop" era. I also  
> thank Paul for this extremely fascinating forum.  
>  
> Regards,  
>  
> Ken  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
>  
> wrote:  
> > Hi Loga  
> > I agree . When I was little I would go to church  
> and  
> > every Sunday, one of the Old women during the  
> sermon,  
> > would jump up and begin to dance uncontrollably.  
> The  
> > adults would tell us that these women had been  
> > possessed by the holy spirit. As a child I thought  
> > this was phony.  
> > As I became older I found that sometimes when  
> I  
> > thought about the Creator, and what S/He has done  
> for  
> > me I too felt a super happiness I could not  
> explain.  
> > This made me believe that maybe these women were  
> not  
> > play acting.  
> > What I am trying to say is that many  
> non-Western  
> > oriented people don't need drugs to feel the  
> spirit  
> > of the Creator, as their personal god. As a  
> result, I  
> > do not believe that ancient Harappans, Egyptians  
> or  
> > Elamites were Shamanistic.  
> > These people had totems or animals that they  
> > recognized as part of them, as a result they did  
> not  
> > have to go into a trance to become transformed  
> into  
> > an animal, since the animal was already part of  
> them.  
> > They had chose these animals because they had a  
> spirit  
> > which they felt as humans we should emulate. As a  
> > result, we find that the feline or big cats of the  
> > jungle or Savanna have always fascinated  
> > Dravidian-African- Elamite people because of their  
> > mastery of what ever environment they live in. As  
> a  
> > result, the animal became a popular totem for many  
> > groups, especially royalty, and we find that the  
> > Egyptian and Kushite royals always made a feline  
> skin  
> > part of their official attire. Also lets not  
> forget  
> > god Siva who wears a tiger skin and rides the  
> bullock.  
>  
> > Some researchers even talk about a  
> neurobiological  
> > orientation for Shamanism. This view is wrong  
> headed.  
> > Neurobiology is concerned with the role of  
> specific

> > *neuropites and related chemicals in human*  
 > *function,*  
 > > *and the relationship between interactions between*  
 > *the*  
 > > *brain and body that produce human behaviors such*  
 > *as*  
 > > *learning.*  
 > > *The main problem with giving a specific human*  
 > > *behavior a neurobiological genesis, except for*  
 > *the*  
 > > *raw expressions of a behavior (e.g., a mother*  
 > *speaks a*  
 > > *particular language to a child and that child soon*  
 > > *speaks the language of a that specific child care*  
 > > *giver, as opposed to speaking the language of*  
 > *another*  
 > > *group living in another country), results from the*  
 > > *fact that what we learn is molded into being by*  
 > *our*  
 > > *experiences. This makes the social experience and*  
 > > *regular practice of a learned behavior the*  
 > *dominant*  
 > > *determinant behind any human behavior, not our*  
 > > *neurobiology. Some people learn a new word and*  
 > *then*  
 > > *use it out of context, to make the novice believe*  
 > *s/he*  
 > > *is on to something, when in reality they don't*  
 > *know*  
 > > *what there talking about.*  
 > > *Drugs are the lazy man's way of finding*  
 > > *revelation. To find revelation you must believe in*  
 > > *some power or force that is greater than you.*  
 > > *You must believe that there exist some*  
 > *creative*  
 > > *force that brings to your mind (and your world)*  
 > *order*  
 > > *and contancy, no matter what name you give this*  
 > *force,*  
 > > *may it be Aten, Kali, Aman, Amman, God, Jesus,*  
 > *Allah*  
 > > *or Siva. Acceptance of this reality allows one to*  
 > *use*  
 > > *a heuristic that is based on the natural order of*  
 > > *things, and not artificial methods of discovery*  
 > > *because the true Believer recognizes that order*  
 > *exist*  
 > > *on this plane instead of disorder.*  
 > > *For example, if a non-Western man is*  
 > *interested*  
 > > *about life on another planet, he will sit in a*  
 > *cave at*  
 > > *night and use his own eyes to survey the planet.*  
 > *If he*  
 > > *is sophisticated and lacks the availability of a*  
 > *cave,*  
 > > *he may build a temple, with its entrance facing the*  
 > > *planet he is studying, that shuts out the*  
 > *detraction*  
 > > *of the stars so he can continue to survey that*  
 > *planet*  
 > > *to understand its mysteries. People who lack this*  
 > > *relationship with the natural order of things may*  
 > *make*  
 > > *a telescope, as his heuristic for studying the*  
 > > *heavens.*  
 > > *This same man wants even more knowledge about a*  
 > > *particular planet. To get this knowledge he simply*  
 > > *meditates, and astro-travel to the planet to learn*  
 > > *what's there. People who lack order based*  
 > *heuristics,*  
 > > *will never discovery the secrets of a distant*  
 > *planet*  
 > > *until they can build a rocket to land on the*  
 > *planet.*  
 > > *You may say this is fantasy. But this method*  
 > *of*  
 > > *discovery for non-Westerners exist, as proven by*  
 > *the*  
 > > *Dogon people of West Africa who know much about*  
 > > *Sirius. Things that Europeans did not discovery*  
 > *until*  
 > > *they invented super telescopes.*  
 > > *In summary, there is no neurobiological*  
 > > *orientation for Shamanism, neurobiology relates*  
 > *to*  
 > > *the brain-body interactions that produce raw human*  
 > > *behaviors (walking, talking, etc.). Cognitive*  
 > *behaviors*  
 > > *involve interaction with your environment and the*  
 > > *people , flora and fauna that live in that*  
 > > *environment. You fine tune what you learn through*  
 > > *practice. (If you are interested in the role of*  
 > *the*



> > brain in learning you may want to read my book:  
 > Clyde  
 > > A. Winters, Brain Based Learning and Special  
 > > Education, ANU Books, Shivaji Road, Meerut, India,  
 > > Ph:(0121)265-7362)  
 > > Western researchers are mixing Dravidian-Elamite  
 > > -Kushite-Sumerian Totemism, with Shamanism. Due to  
 > > recognition by these ancient Black folks of the  
 > > natural order of the Universe they did not need  
 > > drugs  
 > > to produce an intense expression of unity with the  
 > > spirits that live in their world.  
 > >  
 > > Clyde  
 > >  
 >

=== message truncated ===

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| 16799|2005-04-26 19:39:15|Shri Sa Hetep|BLACKAMOORS AND EUROPEAN ESCUTCHEONS (COAT OF ARMS) PART I|

## SIGILLUM SECRETUM (Secret Seal)

On the image of the **Blackamoor** in European Heraldry

(a preliminary proposal for an iconographical study)

by

Mario de Valdes y Cocom

◆

◆

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/sssecretum1.html>

◆

◆

## SIGILLUM SECRETUM

(Secret Seal)

On the image of the **Blackamoor** in European Heraldry

(a preliminary proposal for an iconographical study)

by

Mario de Valdes y Cocom

Considering the deep roots of Christianity in the cultural experience of the African American community, it is only natural that even in the most cursory of discussions on Black history, the hope always is raised of discovering Christ as a man of colour. Moreover, in this global village of television and transatlantic travel, the standard Euro-centric portrayal of Christ is both anomalous and anachronistic, particularly in these racially sensitized times.

It might therefore prove a great source of spiritual strength and psychological affirmation for those of us of African descent if a relatively unknown and forgotten medieval European tradition regarding the image of the black was reconstructed for all to see and share.

What I am referring to are the coat of arms of the blackamoor which proliferated in both the private and civic European escutcheons (coat of arms) throughout the 13th, 14th and 15th centuries.



Due likely to the tradition attached to Sardinia's arms, these insignia have been all too facily explained as the grizzly prize of some crusader conquest. The four African heads each displayed in one of the four quarters created by the cross on the shield are referred to by an early motto associated with this island's crest as 'trophea.' The traditional explanation is they represent the four Moorish emirs who were defeated by a king of Aragon sometime in the 11th century. (The possibility of a more probable approach to these insignia will be raised further on.) Such an interpretation would, of course, be more than welcome today, especially in the face of establishment attempts to portray as white the Islamic power that was able to withstand three successive waves of European invasions.

And, a common corollary to this negative view was the African figure became a symbol of evil, universal or personal, that had to be subjugated or vanquished. Given the economic/political positions of those with the right to bear arms, the hold that heraldry has had on the imagination of the West has been a very powerful one and this particular perception of the blackamoor as a symbol of the negative has undoubtedly played an enormous part in the propagation of racism.

### The Imagery of St. Maurice

Modern specialists in the science of heraldry suspect, however, that this blazon (coat of arms) of the blackamoor is instead the very opposite of a negative symbol. In the last decade or two it has been pointed out that the moor's head quite possibly could have referred to St. Maurice, the black patron saint of the Holy Roman Empire from the beginning of the 10th century.

Because of his name and native land, St. Maurice had been portrayed as black ever since the 12th century. The insignia of the black head, in a great many instances, was probably meant to represent this soldier saint since a majority of the arms awarded were knightly or military. With 6,666 of his African compatriots, St. Maurice had chosen martyrdom rather than deny his allegiance to his Lord and Saviour, thereby creating for the Christian world an image of the Church Militant that was as impressive numerically as it was colourwise.



Here, no doubt, is a major reason why St. Maurice would become the champion of the old Roman church and an opposition symbol to the growing influence of Luther and Calvin. The fact that he was of the same race as the Ethiopian baptized by St. Philip in Acts of the Apostles was undoubtedly an important element to his significance as well. Since this figure from the New Testament was read as a personification of the Gentile world in its entirety, the complexion of St. Maurice and his Theban Legion (the number of which signified an infinite contingent) was also understood as a representation of the Church's universality - a dogmatic ideal no longer tolerated by the Reformation's nationalism. Furthermore, it cannot be coincidental that the most powerful of the German princes to remain within the Catholic fold, the archbishop Albrecht von Brandenburg, not only dedicated practically all the major institutions under his jurisdiction to St. Maurice but in what is today one of the most important paintings of the Renaissance, had himself portrayed in Sacred Conversation with him. Even more blatant was the action taken by Emanuel Philibert, Duke of Savoy. In 1572 he organized the order of St. Maurice. The papal promulgation published at its institution declared quite unequivocally that the sole purpose for this knighthood was to combat of the Reformation. The order still exist exists although it has now combined with the Order of St. Lazarus. The white trefoiled cross of the combined order belongs to the former.



The particular symbol of St. Maurice's blackness that must have most antagonized the Protestant faction, however, was the one regarding the mystery of Papal authority. Scholars have been able to show, for example, that in the theological debates of this period, even the abstract adjectives, black and white, were defiantly acknowledged by apologists of both stripes to represent the Church and the Reformers respectively.



### Prester John

In addition to St. Maurice, there is also another figure connected to the blackamoor coat of arms. It is the semi-mythical Negus (emperor) of Ethiopia, Prester John. To Otto von Freising an Imperial Hohenstauffen Prince Bishop of the 12th century who was tired and torn by the endless struggle between Church and State, this black man who was both priest and king and ruled a land of peace and plenty at the edge of the world became the personification of the ideal state. To this day the arms of the see of Freising is the bust of a crowned blackamoor.

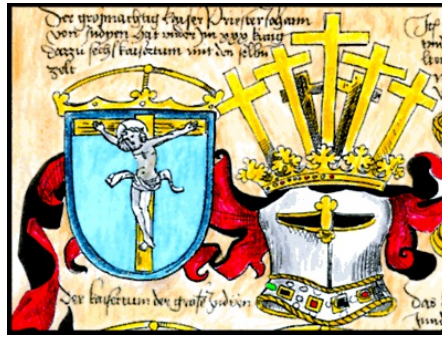


Mythical  
Arms of Ethiopia

Because of their ethnic and geographic origins, it is likely that St. Maurice and his Theban Legion became associated with Prester John as the ideal soldiers for the ideal state. It should be pointed out, furthermore, that, heraldically, since he was the only monarch who could claim the 'Sang Real' or the 'Royal Blood' of Christ because of his descent from Solomon,



Prester John was the only individual deemed worthy of the right to bear as arms the image of the Crucifix. Even the earring traditionally worn by the blackamoor is a reference to this sacred privilege.



### The Golden Ring in the Blackamoor's Ear

To understand how these two objects are related to each other--the earring and the image of the Crucifix--we must refer back to the Old Testament. In the Book of Leviticus can be found an ordinance describing the ritual ear piercing of any slave who chooses to continue in his master's service after being granted his freedom. Since one of the most important of all Ethiopian royal titles was "Slave of the Cross," the golden ring in the blackamoor's ear was probably meant to be interpreted as a deeply devotional and--considering the belief in the Bible as the Word of God--a highly rhetorical symbol.

### Ethiopia and the Holy Grail

Due also to the age-old belief that the Ark of the Covenant had been hidden in Ethiopia, the great epics of the Arthurian cycle transformed the Ethiopian emperor into the founder of the Grail dynasty and the ancestor, nine generations later, of the only knight of the Round Table who would achieve the Quest, Sir Galahad. It would appear that the long-standing confusion over whether the Holy Grail was a cup or a stone was a deliberate one. Considering the opportunity afforded by these Ethiopian traditions, medieval writers were able to theologially fuse together the symbols of both the Old and the New Testament: the Tablet of the Law and the Chalice.

### [Part II Divine Darkness](#)

| 16800|2005-04-26 20:14:14|K. Loganathan|Re: [akandabaratam] Re: Seeking Truth|

Dear Clyde

It is quite amazing that despite differences in cultural history genetics and so forth both of us share something fundamentally the same or similar. Let me react just to the following points of your very deep and stimulating post..

>>>>>

The mind is also metaphysical. This part of the mind helps us to find information and answers to the questions we may have about phenomenon through our dreams. (I can not number the times I went to bed with a question about ancient history that was answered in a dream that directed me to sources / evidence to support my inquiry.)

Seeking truth is also genetic. We often discuss the genes and how they make us unique. But no one really discusses the possibility that a genetic memory also exist. This genetic memory would consist of the memories we obtain from our both our parents up to the time of our birth, and the memories of our parents parents , and so on up to the time of their birth. This memory may even go back to the first human ancestors. This genetic memory would allow us to tap into the memories of our ancestors.

>>>>>

Yes I agree with you that mind is both physical and metaphysical and that the metaphysical is related to dreams and allied experiences. This is the vision of the Third Eye and which was very OPEN at least during the Sumerian times and I believe also Kemetian and Nubian times. It is because of this that civilization as such in these countries developed and where literary culture with academies and so forth came into being. Imagine the Sumerians building schools for children - the e-dub-ba ( Ta. il tubbu)! This feature of Sumerian culture ( and so many other as noted by Kramer) has survived to this day and has become a universal feature of almost all cultures.

This also makes it obvious that whatever we see is a TEXT - a product of READING and which allows further reading and so forth. What we represent as knowledge is ultimately TEXTUAL initially graphical but later also phonetic. Thus we have the Hermeneutic Sciences built into it and which do not DENY the metaphysical dimensions of the human mind in favour of the physical. I think this is where the AfroDravidian cultural impetus differs from the West. Somewhere in the course of the development of culture, the West opted to the physical and in that also DENIED the metaphysical. So the sciences became basically the Positive Sciences and in that not at all the Hermeneutic.

This also has led to a false and unhealthy depreciations of Aesthetics and along with it the human sciences. The soul becomes simply a MIND, a tool for processing informations that reaches the senses and so forth and NOT something that is in contact with BEING that makes it also metaphysical. The Hermeneutic Sciences appreciate the aesthetical and through that reaches the cognitive processing of information and because of which the metaphysical is not filtered out. The animal icons that figure so widely in NKSD cultures constitute the evidences for this. The BULL for example is NOT the natural bull but rather metaphysical BULL, or as Sumerians would say the Heavenly Bull and hence something that has a metaphysical meaning encrypted into it.

Thus we can see that the bulk of European scholars are very shallow and superficial - quite unable to reach the metaphysical depths and in that incapable to expound the metaphysical depths inherent to the AfroDravidian cultures.

Yes seeking TRUTH is already there in our soul as an integral part of its structure. It may be genetic in a way though I see this as something deeper than that. The reason is simply that no one can DENY truths ! While people can be misled, take the false as true and so forth , the moment something is SEEN as a TRUTH, then the person submits himself to that. Thus TRUTH is the most powerful element of human culture - it subdues all and calls for submission and agreement.

This is the very foundation of scientific culture and which makes people, no matter what their cultural differences are , agree upon and come to share the same understanding. Thus Clyde the American Black can agree with Loga, the Dravidian Saivite (for people in general) and communicate with each other understandingly.

Now another point is that while it is true that we retain all our evolutionary past in the body ( as the Karmic determinants as the Indian would say), such agreements to TRUTHS also allow us to RISE ABOVE such genetic determinants. Finally I am just a pure spirit somehow locked up in a physical body but which I am not.



The point of it all is that the retention of the basic orientation to culture in terms of Hermeneutic Sciences as in the NKSD cultures also makes the body politics - racialism, ethnocentrism, male dominance with suppression of the females and so forth as quite irrelevant for leading a healthy mental and physical life.



Against this it would appear that the bulk of European scholars are mentally unhealthy with their fixation to the physical and suspicion of the metaphysical. They cannot understand the TRUE India or the East and can only spend their valuable resources and time on horses chariots iron tools and so forth - things that are only of peripheral importance, if at all.



Loga

Hi Loga

You are correct. As I note in my discussion of the Afrocentric sciences we are falsificationist. We either confirm or disconfirm a theory.

As you note below the linguistic evidence suggest that there is a Sumero- Tamil connection. Yet Eurocentrists reject this evidence without comment and counter eduttukkaadu (evidences). This makes their discussion of ancient history in my opinion untrue.

I am a product of Western Civilization. As a result, I was indoctrinated from an early age via TV and books that blacks were inferior. Although I was provided this indoctrination many adults during my socialization and induction into the community in which I grew up in, on the Southside of Chicago (i.e., 47th and Evans) taught me at an early age that Blacks were the founders of civilization based on their reading of the Bible, and the story about the Children of Ham.

As a result, when I undertook the acquisition of abstract sign systems during my forming schooling/ instruction I had already acquired a metacognition ( awareness of your own thinking) that filtered the bias teachings out of me during my years of schooling. I knew who I was based on the truth of the ancient model of history.

Science is hypothesis testing. We either confirm a theory or disconfirm a theory based on eduttukkaadu. A true scientist would never dispute a theory without offering counter eduttukkaadu in support of the counter hypothesis, but Eurocentric researchers get away with this unscientific attack on the ideas of Blacks, Native Americans and Asians everyday due to Eurocentrism.

Science goes out the window when theories are advocated by researchers that are not accepted by the Academe. We like to believe that schooling broadens our knowledge base and makes us wiser but this is not the case.

Schooling provides an environment that constructs the cognitive structures, we use to interpret our environment. If that environment teaching us falsehood, we will learn untruths instead of the Truth. This results from the fact that the growth of the mind is strongly influenced by the cultural sign system in which we live. It is the sign system presented via culture that provides first the child, and later the adult the psychological tools to interpret the world.

To understand the NKSD cultures it requires more than one's racial status and being. Being a African American or Dravidian will not gain you entry into understanding these cultures. You can only understand these cultures if you find cognitive and psychological engagement with the study of ancient history based on the Truth covering law, of the Ancient Model of History.

Cognitive engagement is an internal indicator. These indicators are process, recognition and desire. Firstly, cognitive engagement requires that you learn how to process information from a self-based approach. This information is processed both by neurological processes, genetics and the mind. The neurologic system helps us understand the mechanics behind our learning.

It makes clear the processes involved in thinking.

The mind allows us to interpret knowledge. We don't know where this mind is, but we do know that it has a physical and a meta-physical base. The physical mind is structure by or experiences that form representations or schmata to interpret the experiences we have had and explain what we find in the environment.

The mind is also metaphysical. This part of the mind helps us to find information and answers to the questions we may have about phenomenon through our dreams. ( I can not number the times I went to bed with a question about ancient history that was answered in a dream that directed me to sources / evidence to support my inquiry.)

Seeking truth is also genetic. We often discuss the genes and how they make us unique. But no one really discusses the possibility that a genetic memory also exist. This genetic memory would consist of the memories we obtain from our both our parents up to the time of our birth, and the memories of our parents parents, and so on up to the time of their birth. This memory may even go back to the first human ancestors. This genetic memory would allow us to tap into the memories of our ancestors.

The second feature of cognitive engagement in our quest for the Truth is recognition. Recognition, simply refers to the way you think, learn and process information. Your ability to find Truth will result from three factors, a) your ability to access genetic based knowledge; b) interactions with known knowledge ( via multiple intelligences); and c) desire to know the Truth.

A good example of accessing the Truth genetically, was made clear by a Western scholar who

said he did not understand Greek philosophy until he studied Ethiopian civilization. He even claimed that he formerly may have been an Ethiopian. A Eurocentric scholar would belittle the idea expressed by this scholar, but in reality, maybe he was able to access knowledge relating to the Ethiopians from his genetic memory from his ancestors who may have lived in Ethiopia, because he kept himself open to Truth and Truth came his way.

Finally, to complete your quest for cognitive engagement the heuristic used for task analysis and completion must include a self-monitoring process guided by Truth Seeking based on the Ancient Model of History.

Psychological engagement is both an internal and external indicator used to interpret the truth. You need psychological engagement of the NKSD culture to understand the phenomenon. Psychological engagement has three parts 1) identification with an intellectual school of thought ( in this case the Ancient Model of History); a sense of belonging and connection to a group; and 3) a positive relationship with teachers and peers.

It is easy to find identification with a research model, but finding a sense of belonging and positive relationship with teachers is more difficult. You must love yourself and your ethnic group before you can use the ancient model of history to discovery aspects of the past. Yet, you can not be racist. You have to recognize that there is one mankind, even though we have different colors, because we all came from God.

Finding teachers is also difficult. It is hard to find teachers for the study of NKSD at Universities and Colleges because most of the faculty members at these institutions maintain the status quo. As a result, your teachers will be scholars who are outside the Academe. Scholars who provide the necessary eduttukkaadu (evidences) to support and test their hypotheses.

In summary, Truth seeking is the result of cognitive and psychological engagement along with socializing agents who provide us with the schemata we use to recognize Truth in our research. Truth is like beauty, it is only recognized by the eyes of the beholder of what ever one believes to be true, and interpreted via the Model of History you chose to understand the past.

Clyde

--- "K. Loganathan" wrote:

> Dear Clyde

>◆

> Thank-you and yes seeing 'eye to eye' is something I  
> also subscribe though I would say, following  
> Tolkaapiayar here◆ Iyal neRi i.e. seeing how  
> exactly things are in themselves. I believe more  
> recently Heidegger has said 'allowing things to  
> speak from within themselves ' etc. This brings into  
> focus the TEXTUALITY of whatever we see and hence  
> the Hermeneutic Sciences, the Nuul NeRi of  
> Tolkaappiyar.

>◆

> We are different , no doubt about that and which we  
> do not deny. Paul would say this is a◆ matter of  
> 'opinons' while I would say a matter of  
> 'understanding': However despite these existing  
> differences in understanding there is a commonness -  
> we are willing to REVISE our understanding provided  
> evidences are there to dislose TRUTHS that we were  
> not aware earlier. In other words we are willing to  
> revise our understanding in the light of TRUTHS that  
> become available in our studies, dialogs and so  
> forth.

>◆

> There is NO fixations but only a fluidity in our  
> attitude -a willingness◆ to accomodate truths and  
> keep going along these lines till the very end. In  
> other words we remain LEARNERS throughout and seeking  
> in that only TRUTHS and not falsities.

>◆

> Now this makes us also a kind of warriors- fierce  
> debators but only against FALSITIES that are paraded  
> as truths. But even here we adhere very strictly to  
> Hermeneutic Logic - the eetu (reasons) and  
> eduttukkaadu (evidences) for whatever we are saying.  
> Our responses are not emotional burssm fanciful  
> outpourings etc.

>◆

> I believe that this is the essence of genuine  
> scholarship where we allow our understanding MOVE  
> and as configured by TRUTHS and nothing else. I  
> think this underlies why I continue with my  
> understanding that Sumerian is Archaic Tamil, Rg and  
> Sk and variants◆ of this Archaic Tamil and where I  
> also see as the NKSD cultures as◆ having a unity  
> with Dravidian Or Indian.

>◆

> There are many "indo Euro-Asian studies" where there  
> seems to a systematic avoidance of bringing◆ the  
> Sumerian language and culture into the understanding  
> of the genesis of the Indian and which is so obvious  
> to me.

>◆

> There is NO genuine OBJECTIVITY in the sense of  
> allowing all facts of the matter to inform and form  
> the understanding. There is a PREJUDICE which

> disallows them to consider the Sumerian language and  
> culture, for fear I believe, it will expose the  
> foundation of ancient cultures including that of  
> India as essentially that of the Blacks.

>◆  
> Loga  
>  
>  
>  
> --- Paul Kekai Manansala  
> wrote:  
>  
>  
>  
> > What makes you think there is one right way? I  
> > believe that people's  
> > opinion that there is one only right way and only  
> > one truth has been  
> > the great cause of misery in history.  
>  
> > It's more like finding out what's acceptable  
> > according to the other  
> > view. How can one judge something that one truly  
> > does not understand?  
>  
> Hi Paul,  
> I agree with much of what you say. Yet I also agree  
> with Loga that there may be one way to find truth.  
> This method of finding truth I learned from an  
> Hebrew  
> Israelite fellow back in the 1970's. He called it  
> seeing eye to eye.

>◆◆◆◆ Let's look at the rise of civilization in South  
> and Southeast Asia. Many people do not believe in  
> the  
> Indo-European invasion theory. As a result, they  
> attack the work of Loga when he claims that Vedic  
> literature has its roots in a Sumerian-Tamil  
> civilization that formerly existed in India.

>◆◆◆ I agree that Sanskrit is related to Sumerian and  
> Tamil. But I see the origins of this connection  
> resulting from the Dravidian and Sumerian people  
> formerly living in the Sahara and from there they  
> migrated to Mesopotamia (Sumerians) and the Indus  
> Valley and Iran (the Dravidians). These views are  
> dissimilar, yet we can agree that there was a  
> relationship between the Sumerians, Tamils and the  
> creators of the Sanskrit writing system and Vedic  
> literature.

>◆◆◆ Paul is one of the greatest pluridisciplinary  
> scholars living today. In my opinion he will one day  
> be recognized as the "Diop" of the Southeast Asian  
> (Classical Mongoloid) or Austronesian speaking  
> people.

> He is not only a skilled comparative linguist, he is  
> well versed in the genetics knowledge base.

>◆◆◆◆◆ Years ago I read a very good article on the  
> relationship between the Sumerian and Austronesian  
> languages ( I do not remember the author). As a  
> result, when I read Paul's study of the Austronesian  
> substratum in Sanskrit I was very impressed to say  
> the  
> least.

>◆◆ The evidence of an Austronesian substratum in  
> Indo-Aryan/Vedic literature, has led Witzel to  
> assume  
> that the Dravidian languages have played an  
> insignificant role in the rise of Indo-Aryan  
> languages  
> and Vedic literature. Even though we must accept the  
> reality of an Austronesian substratum in Vedic, this  
> substratum, in◆ my opinion it results from the long  
> period◆ of bilingualism that existed between Tamil  
> speakers and Austronesian speakers in ancient China  
> and Southeast Asia.

>◆◆◆◆ This Austronesian -Dravidian (Tamil)  
> bilingualism  
> began in China when the Tamil founded the first  
> Shang  
> Dynasty. This Dynasty was conquered by Austronesian  
> speakers who founded the Anyang-Shang Dynasty. The  
> fall of Tamil-Shang led to Dravidian speaking  
> people  
> migrating back to India via Xinjiang and Central  
> Asia,  
> and another group of Tamil speakers who began the  
> temple-pyramid◆ civilization of Southeast Asia.

> Overtime, the Austronesian people were forced out of  
> Anyang by the Hua people who founded the Zhou  
> Dynasty.

> Since the rise of Zhou, Dravidian and Austronesian  
> speaking people were systematically forced out of China  
> , usually as a result of genocide.

>◆◆◆◆ The rise of Hua civilization forced the  
> Austronesian speakers out of North China, into South  
> China, Yunnan and the Islands of the Indian Ocean  
> and  
> the Pacific. Other Austronesian speakers followed  
> the  
> Dravidian speaking people into Southeast Asia, and  
> thence India.

>◆◆◆◆ Here we have three truths, 1) the Sumerian and  
> Dravidian speaking people formerly lived in intimate  
> contact in Saharan Africa, from here they migrated  
> to  
> West and South Asia; 2) Vedic literature is  
> influenced  
> by Sumerian-Tamil and 3) Vedic/Sanskrit language has  
> an  
> Austronesian substratum. Each truth is held to be  
> true  
> by Paul, Loga and myself. We each see the same

> experience , but in a different light. Is any truth  
> more truer than anyone of truths stated above? The  
> answer is NO.  
>◆◆◆◆ Although Paul, Loga and myself recognize how we  
> differ in our out opinions about the same historical  
> reality, we try to look past the differences to see  
> the points of research that unify the basic theory  
> that Austronesian and Dravidian speaking people have  
>  
> influenced Sanskrit. This is why there is no way to  
> agree on what is true unless we see eye to eye.  
>  
> Clyde  
>  
>  
>  
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>◆◆  
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| 16801|2005-04-26 23:02:31|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]  
In Ta\_Seti, Asar Imhotep <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)> wrote:

>I think there can be a happy medium of scholarship and cultural  
involvement.<

Asar, it has worked for me. I am saddened by people who separate  
scholarship from culture. What's wrong with a culture of scholarship?  
This is not a distinction that would have been entertained in the /pr  
anX/ (The House of Life) where scholarship was a sacred duty.  
Perhaps we are trapped by the effects of laws that prohibited  
literacy during slavery, three generations of planned educational  
underdevelopment, and too many "scholars" (with notable exceptions)  
whose work contributed little to the practical problems faced by our  
people.

I find it remarkable that there is such deep antischolarly feeling.  
It can be seen even among folks who supposedly make their living  
as "scholars." I even heard one spit out the word "intellectual"  
as if it were an epithet -- at another scholar!  
Yet there is no necessary contradiction between scholarship and a  
rich spiritual life despite the amoral tendencies that are so rife in  
academia today. It is possible to break out of that, or BE BROKEN  
out of it by unexpected circumstances, is probably a better way  
of putting it.

>We can take lessons from the Myth of Asar as Heru and

Set were actually the same "person" just like Neo and Agent Smith in  
the Matrix. They were just polar opposites of the same energy. It is  
when they come together that we benefit the most from the two.

I like your use of the Matrix, because it speaks of myriad forms  
emanating from energy, the unity of opposites and the struggle  
to find one's spiritual identity, etc. We can benefit from negative or  
positive forms of energy (acting separately) under the right circumstances,  
but one implies the other, "the two brothers" as it is said. If they were  
truly "polar" they would annihilate each other, which never happens.  
This principle runs throughout the doctrine of "the 8" and "the 9",  
and is evident everywhere in nature.

>One thing I have found over the years is that you can't really know

African culture unless you engage in it. There are some things you  
just feel being amongst your people that can't be articulated to  
persons who have not engaged in the culture.<

In a sense if you can step outside of it at will, it is probably  
not your culture. This is true even if you're a "switcher." Most of  
what we call culture is never really objectified. We just do it as

*a matter of course. This is particularly true in the diaspora where we are still learning more about and becoming more conscious of ourselves at the same time that new forms are evolving among us without losing their ancient motifs. Much of this happens, as it were, underneath our everyday level of consciousness.*

*>But with the advent of Western education, it is imperative that we*

*document our story thoroughly so the true story cannot be distorted in the future by those who attempt to devalue our cultural, spiritual and scientific contributions in the aid of the evolution of humanity.<*

*I agree, but only in the sense of making those achievements less deniable and more difficult to distort or coopt. And we must not fear constructive self-criticism either or we will ourselves poison the well from which our people drink.*

*>This has been some good discussion. I just wish we had more records*

*from the common persons not associated with priesthoods and their story. I think it would make for a more well rounded view of African societies.<*

*I've enjoyed it too. As you know, literacy was the currency of the powerful and privileged castes and classes. As a result, what we call history has been the story of the powerful actors of the past. It's been their story. But the value of literacy and numeracy has not been diminished by the passage of time. That is why it is so important that we must master and use them again in service of Maat.*

*I always enjoy a civil discussion, but S(e)t is never far away from those who call on him. He is my Ogun. (smile)*

*Regards,*

*Raymond Davis*

*| 16802|2005-04-27 04:54:11|Paul Kekai Manansala|Re: BLACKAMOORS AND EUROPEAN ESCUTCHEONS (COAT OF ARMS) PART I|*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Shri Sa Hetep wrote:*

*>*

*> Prester John*

*>*

*> In addition to St. Maurice, there is also another figure connected*

*to the blackamoor coat of arms. It is the semi-mythical Negus (emperor) of Ethiopia, Prester John. To Otto von Freising an Imperial Hohenstauffen Prince Bishop of the 12th century who was tired and torn by the endless struggle between Church and State, this black man who was both priest and king and ruled a land of peace and plenty at the edge of the world became the personification of the ideal state. To this day the arms of the see of Freising is the bust of a crowned blackamoor.*

*>*

*Did some more research. The "Freisinger Mohr" was also know as the 'head of an Ethiopian' by Germans so quite possibly refers to the Negus. However it appears on the arms of the prince-bishops of Freising starting in 1316 or about a century and a half after Otto von Freising.*

*Regards,*

*Paul Kekai Manansala*

*| 16803|2005-04-27 08:11:12|James St. Clair|Re: Phaedrus by Plato ["Know Yourself" Quote]|*

*Ken,*

*Interesting point but how does one proceed with this "apprenticeship in African Wisdom". Any specific suggestions. I'm sure there are many of us who would be interested as beginners or as a way to "check" the Western Metaphysical teachings. Thanks. James E.St.Clair*

*Please visit me at <http://www.paintsaint.com>*

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*| 16804|2005-04-27 08:31:35|James St. Clair|Re: [akandabaratam] Re: Seeking Truth|*

*Dr.Chyde and Loga,*

*Excellent discussion. Just about everytime one watches a so called Archeologist, usually white, discuss an ancient religion it is always clear that they have no idea of what they are talking about. They never seem to even acknowledge symbolism or metaphysics or spiritual meaning. They make these statements that no doubt enter the untrained mind of most TV viewers without question. I guess it's all part of the whitewashing or westernization process.*

*Just last week I watched a program on Roman art and the narrator had the nerve to say that the Roman's were the first people to recognize the importance or "public" art....you can stop laughing now.... Thanks for all this valuable discussion.*

*Peace,*

*James*

*Please visit me at <http://www.paintsaint.com>*

---

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*| 16805|2005-04-27 09:30:54|noirfist|Re: Phaedrus by Plato ["Know Yourself" Quote]|*

*Hfi, Raymond,*



*Let me say that I was not trying to alter the direction of your thread so much as to isolate a particular phase of ancient African wisdom, as it's practiced now, to corroborate the content of your thread's theme.*

*As a person intimately involved with such tutelage, I follow the protocol of this wisdom by not providing details outside of the sacred lodge structure. I'm sure that if you reread my post, you will notice no specifics. I merely suggested that such posts as you have raised are made obvious in such a process, and was advocating for AFRICAN "scholars" to move in the direction so noted to augment their studies/research process in the western traditions they have embraced.*

*Who could ever advocate a discussion of the African initiatory process on a forum of any kind?!*

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Htp Ken,

> In Ta\_seti, noifist wrote:

>

> If I may intercede, since I was the one who posed the  
> original question. Apprenticeship in African wisdom sys-  
> tems was not what was under discussion, but whether  
> a saying originated in Kmt. The sources used were  
> academic and Greek (in translation) because that is  
> where the maxim's history is documented.

>

> Of course, one never knows what a stone will touch  
> as it rolls, and what you have voiced as the topic is  
> where the rock now seems to be headed.

>

> On a personal note, I never discuss techniques of  
> spiritual apprenticeship on the Internet. There are  
> Kmtc sources that explicitly discourage such a thing.  
> Of course others are free to do what they will.

>

> Please forgive me if I've misunderstood what you've  
> suggested to all participants in the discussion. Perhaps  
> you were referring in general African belief systems  
> and not apprenticeships as such.

>

> Regards,

> Raymond Davis

| 16806|2005-04-27 09:38:08|noifist|Re: Phaedrus by Plato ["Know Yourself" Quote]|

Agreed, although I don't think that the concept of a form of "scholarship" and African spiritual practice, as in a priesthood system, are opposed ideas. In this case, the two are only at odds as a direct result of the ways in which the Eurocentric variety of "scholarship" has been misapplied.

I wholeheartedly agree otherwise!

Fraternal,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

> I think there can be a happy medium of scholarship and cultural  
> involvement. We can take lessons from the Myth of Asar as Heru and  
> Set were actually the same "person" just like Neo and Agent Smith  
> in

> the Matrix. They were just polar opposites of the same energy. It  
> is

> when they come together that we benefit the most from the two. One  
> thing I have found over the years is that you can't really know  
> African culture unless you engage in it. There are some things you  
> just feel being amongst your people that can't be articulated to  
> persons who have not engaged in the culture.

>

> But with the advent of Western education, it is imperative that we  
> document our story thoroughly so the true story cannot be distorted  
> in the future by those who attempt to devalue our cultural,  
> spiritual  
> and scientific contributions in the aid of the evolution of  
> humanity.

>

> This has been some good discussion. I just wish we had more records  
> from the common persons not associated with priesthoods and their  
> story. I think it would make for a more well rounded view of  
> African

> societies.

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>  
>  
>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
>>  
>> Asar,  
>>  
>> This is wonderful. Here is something else: the Dogon, as you know,  
>> from the works of Griaule ("Pale Fox," etc.) have the "clear"  
>> and "true" word concepts. This is, obviously, reflective of a  
> concept  
>> of indigenous African wisdom/science which is rooted in the  
concept  
>> of what the ancients of Khemit called "MAAT."  
>>  
>> I would also urge people involved in this study to focus more on  
>> apprenticeship in african wisdom and less on attempting to  
discern  
>> this ancient African wisdom through Western approaches to research  
> as  
>> the primary/most important means of investigating such questions.  
>>  
>> Those involved in the traditions can readily see the links, such  
as  
>> alluded to here, that may often be missed by those focusing  
>> on "academic" inquiries solely.  
>>  
>> This is just my opinion.  
>>  
>> Regards,  
>>  
>> Ken  
>>  
>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep"  
wrote:  
>>>  
>>> I wonder how the term plays out in other African societies?  
What  
> is  
>>> its significance and what is the science behind the thought?  
>>>  
>>> MAAT: A Manifestation of African Cultural Unity  
>>>  
>>> excerpted from: Obenga, T. (1995). A lost tradition:  
African  
>>> philosophy in world history. Philadelphia: The Source  
Editions.  
>>>  
>>> Maat is the leading concept in the heart of Classical Egyptian  
>>> society which was precisely built upon the pursuit of knowledge  
> and  
>>> happiness. To know was the real foundation and fundamental  
> pursuit  
>>> of Egyptian civilization. Knowledge and wisdom -- the essence  
of  
>>> Classical Egyptian philosophy -- were the utmost ramifications  
of  
>> the  
>>> wonderful concept of Maat.  
>>>  
>>> Since the time of Classical Egypt, the word/concept  
>>> Maat, "truth," can be found everywhere in Black Africa. It is  
a  
>> key  
>>> concept throughout the entirety of African culture. The  
> following  
>>> chart illustrates the fundamental role of Maat as it [sic]  
>> manifested  
>>> in the language of various African ethnic groups:  
>>>  
>>> Ancient Egyptian :maat, truth; maa, "true"  
>>>  
>>> Coptic (Egypt) :me, mee, mee, mie, mei, mei,  
>>> meei, "truth" "justice," and  
>>> also "truthful," righteous"  
>>>  
>>> Caffino (Cushitic, Ethiopia)  
> :moyo, "motive," "reason"  
>>> (truth and reason are inseparable)  
>>>  
>>> Kongo (Congo) :moyo, "life," "soul," "mind"  
> (same  
>>> semantic field)  
>>>  
>>> Ngbaka (Central African :ma, magic medicine (in order  
>> to know  
>>> the truth)  
>>> Republic)  
>>>  
>>> Fang (Equatorial Guinea, :mye, mie, "pure" (tobe  
>>> mye, "to be physically and



>>> South Cameroon, Gabon) morally pure")  
>>>  
>>> Mpongwe (Gabon) :mya, "to know" the truth  
>> (mya re  
>>> insome, "the self-  
knowledge."  
>>> which the Delphic oracle also enjoined: gnothi  
>>  
>>> seauton)  
>>>  
>>> Yoruba (Nigeria) :mo, "to know" the truth  
>>> (knowledge)  
>>>  
>>> Hausa (Nigeria) :ma, "in fact," "indeed"  
>> (affirmative  
>>> truth: ni ma na ji, "I in  
>>> fact heard it")  
>>>  
>>> Mada (North Cameroon) :mat, "genie," "goblin"  
> (semantic  
>>> specialization)  
>>>  
>>> Nuer (Nilotic, Sudan) :mat, "total," "sum  
>>> up"; "forces" (ro mat, "to join  
>>> forces with." Maat is indeed the total of all  
>>> virtues, all forces as ideals  
>>> to guide man in his personal and  
>>> spiritual life).  
>>> \*\*\*\*\*  
>>>  
>>> The one that stands out to me is the saying from Mpongwe  
(Gabon),  
>>> mya, "to know" the truth (mya re insome, "the self-knowledge,"  
>>>  
>>>> When I try to understand the maxims from Ta-merry, I look into  
> the  
>>> rest of "Black Africa." It would be some nice research.  
>>>  
>>>  
>>> Asar Imhotep  
>>> <http://www.mochasuite.com>  
>>>  
>>>  
>>>  
>>>  
>>> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
>>>> In Ta\_Seti, Paul Kekai Manansala wrote:  
>>>>  
>>>>> The Corpus Hermeticum from around 2nd cent. AD Egypt, shows  
> the  
>>>> phrase was first taught by Pymander to Hermes Trismegistus  
>> (Thoth),  
>>>> the founder of Egyptian civilization.  
>>>>  
>>>> So it's not simply a modern belief.  
>>>>  
>>>> Also, some Arab alchemists also held this belief possibly  
>> borrowing  
>>>> it from Greco-Egyptian hermeticism.<  
>>>>  
>>>> Paul, there is a whole body of literature concerned with the  
>>>> origins and interpretation of the Corpus Hermeticum. Most of  
> the  
>>>> critiques I've seen conclude that it is a syncretic work  
> blending  
>>>> Kmtc, Greek, Roman and Hebrew influences. The Kmtc origins  
>>>> are no doubt to be found in Djehuti as Hermes and the  
>>>> Heliopolitan ♦??many coming forth from the One, ♦?♦ disguised  
>>>> as a revised cosmology. However, the creation of humans  
>>>> as evil, inert flesh cut off from deity pending a divine  
mental  
>>>> infusion strikes me as specifically Gnostic and Greek.  
>>>>  
>>>> Phaedrus and the Timaeus are important to understanding  
>>>> the significant Greek influences we find in the Hermetica.  
>>>> Phaedrus recounts a dialog with Socrates in which the god  
>>>> Theuth (a Greek name for Djehuti) and the god Thamus  
>>>> (Amun of Waset) discuss whether writing assists or impairs  
>>>> one's memory and wit. Although the subject is the relative  
>>>> value of Theuth's new invention, the exchange serves as a  
>>>> stage for making the point that far greater power is to be  
>>>> found in "an intelligent word graven in the soul of the  
> learner."  
>>>> than in mere written symbols. (276) Phaedrus goes on to say  
>>>> that wise words should only be planted in "fitting soil." For  
>>>> me this at once recalls "Poemander" (74-80) and Jesus' "The  
>>>> kingdom of heaven is like unto leaven, which a woman took,  
>>>> and hid in three measures of meal, till the whole was  
leavened"  
>>>> (swelled) or the one about "tares" (seeds) planted on rocky  
>>>> as opposed to fertile ground.  
>>>>  
>>>> In Timaeus, the astronomer describes for Socrates and Critias

>>>> the "generation of the world" and the creation of humans.  
 This  
 >>>> account bears strong resemblances to what we find in the  
 >>>> Pymander, including discourses on "That which always is and  
 >>>> has no becoming;" and "that which is always becoming and  
 >>>> never is." (28) These two themes are expounded upon at length  
 >>>> throughout the Corpus Hermeticum. After so many recensions  
 >>>> the Kmtc, Greek, Roman and Hebrew threads have so merged  
 >>>> as to have become fairly difficult to unravel, resulting in  
 >> various  
 >>>> readers claiming their favorite as exerting an overriding  
 >> influence.  
 >>>>  
 >>>> I believe the important thing is to understand what the corpus  
 >>>> is trying to communicate to us across the centuries (in so  
 many  
 >>>> languages), and to marvel at the fact that it's Kmtc roots  
 have  
 >>>> withstood the test of time.  
 >>>>  
 >>>> Regards,  
 >>>> Raymond Davis

[ 16807]2005-04-27 10:09:31|noirfist|[akandabarata] Re: Seeking Truth|  
 You will find that the only "scholars" who have some form of grasp  
 about the traditions of the African, Asian, et al peoples about whom  
 they are discussing are those who are actually involved in the  
 traditions of those people: Farris Thompson is one who comes to mind.

This is proof that an "academic" approach to "research" on African  
 culture (as if it is a dead tradition to be studied on an examiners  
 table/under a microscope), devoid of the practice of the traditions  
 so studied, is bound to fail to reveal the facts therein. "Academic"  
 research into this "field" without cultural practice is like a car  
 without gas. It may look slick, but it sure as heck "AIN'T" goin  
 ANYWHERE!

Fraternal,

Ken

— In Ta\_Seti@yahoo.com, "James St. Clair"  
 wrote:

> Dr.Clyde and Loga,  
 > Excellent discussion. Just about everytime one watches a so called

Archeologist, usually white, discuss an ancient religion it is always  
 clear that they have no idea of what they are talking about. They  
 never seem to even acknowledge symbolism or metaphysics or spiritual  
 meaning. They make these statements that no doubt enter the untrained  
 mind of most TV viewers without question. I guess it's all part of  
 the whitewashing or westernization process.

> Just last week I watched a program on Roman art and the narrator

had the nerve to say that the Roman's were the first people to  
 recognize the importance or "public" art.....you can stop laughing  
 now.... Thanks for all this valuable discussion.

> Peace,  
 > James  
 >  
 >  
 > Please visit me at <http://www.paintsaint.com>  
 >  
 > -----  
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[ 16808]2005-04-27 10:34:57|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 In Ta\_Seti, "James St. Clair" wrote:

>Interesting point but how does one proceed with this

"apprenticeship in African Wisdom". Any specific  
 suggestions. I'm sure there are many of us who would  
 be interested as beginners or as a way to "check" the  
 Western Metaphysical teachings.<

Others have asked this question before and there  
 are members of this e-group who can and have given  
 advice in the past. The question has usually come from  
 someone whose awareness has been peaked by one  
 or more events that have shaken their assumptions  
 about how reality works. Sometimes people who have  
 been seriously ill or have encountered problems in  
 their own lives, for which they have found no workable  
 solutions, have turned to spirituality for answers.

Ideally, the answer is to find a competent personal guide  
 (teacher). More recently it has been said that one should  
 avoid teachers from this country because their knowledge  
 has come mainly from books. My own view is that teachers  
 are called to do this work, and they can come from all sorts

*of backgrounds. Their preparation will not only be a matter of what they have or have not read or where they were born or whether they were trained in one tradition or another (The nectar in the water of being tastes the same.)*

*What is important is that they be people of sound character, have studied and practiced deeply, have themselves undergone their own awakening and whether they are able to empower you as a result of their personal struggle, knowledge and experiences. Teachers are, like us, of course, human beings with their own strengths and weaknesses and ultimately a student may have a series of them, or none depending on their own circumstances. Life can be an excellent teacher, and if we think about it, teachers are always moving in and out of our lives.*

*Only you can decide whether a potential teacher is the right one for you, and even then your relationship will undergo changes and present challenges that may have to be "negotiated" as it grows. Obviously one should choose carefully. I would avoid a teacher who is him/herself imbalanced, who uses the apprenticeship as a way of working out his/her own issues, who substitutes his/her emotional needs for that of students, who fails to release students when they should or who shows any signs of wanting to be worshipped.*

*It is true that working with a teacher can help beginners avoid certain pitfalls and potential dangers. The work is not just a matter of having information; it involves deep-seated transformations for which one can often be prepared and in the throws of which an experienced guide can be very helpful.*

*In the absence of such a teacher, people have reached out to form their own study/work groups using materials that are available to them. Here the absence of an experienced teacher can be a problem when issues arise that no member of the group is able to deal with or where ego expansion gets in the way of continued personal development.*

*There are existing temples and study groups around the country of which you may be aware or which Ta\_Seti members may want to bring to our attention.*

Regards,  
Raymond Davis  
| 16809|2005-04-27 11:00:26|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
Ken,

*Thanks for the clarification.*

Regards,  
Raymond Davis  
| 16810|2005-04-27 13:24:44|cristofori whitakara|Re: BLACKAMOORS AND EUROPEAN ESCUTCHEONS (COAT OF ARMS) PART I|  
"during the 1700s and 1800s, in Germany there were so many German and African interracial relationships that there was a section called German Africa. ♦ Finally in 1912 the German Reichstag legalized marriages between Africans and Germans(J.A. Rogers, "Your History", p. 39; also Rogers, "Sex and Race, 3 volumes; Bakhyfu, "Six Black Presidents..."p. 225). ♦ Is it also true that during Roman times the Garamantes were highly figured in the Roman army?"

**Paul Kekai Manansala** wrote:

```
--- In Ta_Seti@yahoogroups.com, Shri Sa Hetep wrote:
>♦
> Prester John
>
>♦ In addition to St. Maurice, there is also another figure connected
to the blackamoor coat of arms. It is the semi-mythical Negus
(emperor) of Ethiopia, Prester John. To Otto von Freising an Imperial
Hohenstauffen Prince Bishop of the 12th century who was tired and torn
by the endless struggle between Church and State, this black man who
was both priest and king and ruled a land of peace and plenty at the
edge of the world became the personification of the ideal state. To
this day the arms of the see of Freising is the bust of a crowned
blackamoor.
>
Did some more research. The "Freisinger Mohr" was also know as
the 'head of an Ethiopian' by Germans so quite possibly refers to the
Negus. However it appears on the arms of the prince-bishops of
Freising starting in 1316 or about a century and a half after Otto von
Freising.
Regards,
Paul Kekai Manansala
```

---

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| 16811|2005-04-27 13:42:59|no name is worthy|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
**Raymond** wrote:  
As you know, literacy was the currency of

the powerful and privileged castes and classes. As a result, what we call history has been the story of the powerful actors of the past.

*That is real. One thing we must all note, and the meat of our history will always be untold, for the common man for example worked and did not have the time to come up with such spiritual systems and scholarship, his currency is food and sex, which is probably what the majority of all us are here as a result of. So a lot of that spirituality and scholarship is from the upperclass, and probably in most cases cannot be applied to the teachings of the common man from generation to generation, who teaching were probably most likely God and Us, not how man is the reflection of creation and the universe and all that stuff, which anything can be made true if you spend enough time on it. But what I am saying is and what I have been trying to say, under many names in many ways, most of that stuff is exactly how he stated it, the currency of upper caste, I have never heard it more well put. And also the mentality of man, one half of our species, and woman did not play a part in the many of these things. So they are not truly founded in love, because the greatest love a man will ever have is for a woman not his God, if that were not the case in most instances we would probably not be here. Who ever wrote the quote 'Know yourself', should be noted regarded of who they were, for it defines who we are, not who you think you are or who you want to be or become, regardless of name or status you are still the same person you were yesterday. I too have enjoyed all the post regardless if I agree with them or not.*

1 of 7

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| 16812|2005-04-27 13:56:11|no name is worthy|Re: Phaedrus by Plato ["Know Yourself" Quote]|

*That was well said brother, you had my wife smiling on that one. The issues and egos and all, that was right on the button, we all have those and are all ways a factor in testosterone pools, which to should be noted, as one could see some of the reasons or varying thoughts and such of past culture. As again shows IMO that we are emotional beings, and why I also said what I did about the "heart".*

1 of 7

**Raymond** wrote:

In Ta\_Seti, "James St. Clair" wrote:

>Interesting point but how does one proceed with this "apprenticeship in African Wisdom". Any specific suggestions. I'm sure there are many of us who would be interested as beginners or as a way to "check" the Western Metaphysical teachings.<

Others have asked this question before and there are members of this e-group who can and have given advice in the past. The question has usually come from someone whose awareness has been peaked by one or more events that have shaken their assumptions about how reality works. Sometimes people who have been seriously ill or have encountered problems in their own lives, for which they have found no workable solutions, have turned to spirituality for answers.

Ideally, the answer is to find a competent personal guide (teacher). More recently it has been said that one should avoid teachers from this country because their knowledge has come mainly from books. My own view is that teachers are called to do this work, and they can come from all sorts of backgrounds. Their preparation will not only be a matter of what they have or have not read or where they were born or whether they were trained in one tradition or another (The nectar in the water of being tastes the same.)

What is important is that they be people of sound character, have studied and practiced deeply, have themselves undergone their own awakening and whether they are able to empower you as a result of their personal struggle, knowledge and experiences. Teachers are, like us, of course, human beings with their own strengths and weaknesses and ultimately a student may have a series of them, or none depending on their own circumstances. Life can be an excellent teacher, and if we think about it, teachers are always moving in and out of our lives.

Only you can decide whether a potential teacher is the right one for you, and even then your relationship will undergo changes and present challenges that may have to be "negotiated" as it grows. Obviously one should choose carefully. I would avoid a teacher who is him/herself imbalanced, who uses the apprenticeship as a way of working out his/her own issues, who substitutes his/her emotional needs for that of students, who fails to release students when they should or who shows any signs of wanting to be worshipped.

It is true that working with a teacher can help beginners avoid certain pitfalls and potential dangers. The work is not just a matter of having information; it involves deep-seated transformations for which one can often be prepared and in the throws of which an experienced guide can be very helpful.

In the absence of such a teacher, people have reached out to form their own study/work groups using materials that are available to them. Here the absence of an experienced teacher can be a problem when issues arise that no member of the group is able to deal with or where ego expansion gets in the way of continued personal development.

There are existing temples and study groups around the country of which you may be aware or which Ta\_Seti members may want to bring to our attention.

Regards,  
Raymond Davis

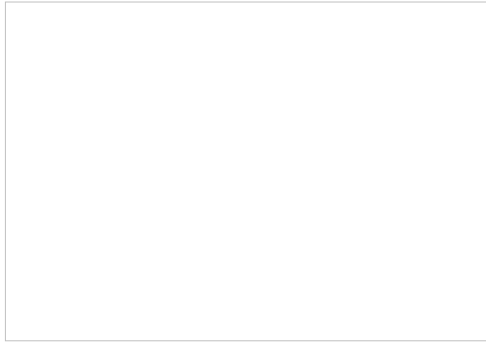
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## *Djibouti as a Tourist Destination, Post-9/11*

by Troy Etulain, ♦ MALD '04



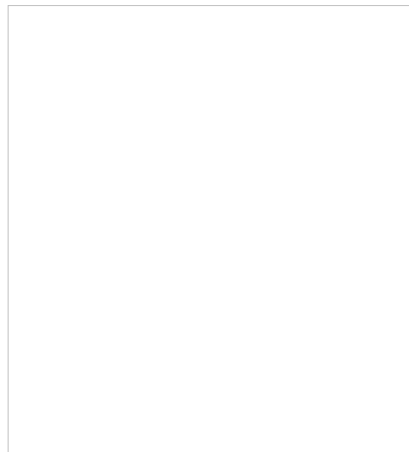
*Djibouti is bigger than you think.*

*Although most people can't place the country on a map, the small, oyster-shaped nation hiding behind Africa's horn remains a friend of convenience for Western militaries looking for strategic real estate.*

*French colonialism essentially still exists in Djibouti?at 2800 soldiers, it is France's largest foreign base in Africa. The Foreign Legion maintains law and order while French foreign aid keeps the country afloat. When I visited the country this past June, a few German naval vessels were in port to provide surface support to the German patrol aircraft stationed in Djibouti. Their mission was to keep terrorists fleeing Afghanistan from entering Somalia and to keep more arms for Palestinians from heading up the Red Sea.*

*More recent foreign involvement was highlighted on Nov. 4 when the CIA assassinated a suspected high-level al-Qaeda cabal with a Hellfire missile fired from a Predator drone. The drone had likely flown from Djibouti, where now at least 800 U.S. Special Forces are based. Their mission is unclear, although speculation has focused on an expected invasion of Iraq and a possible strike against al-Qaeda members in rural northern Yemen.*

*In addition to this foreign military interest, Djibouti plays an essential role for Ethiopia, funneling the coffee exports and petroleum imports of the larger, richer, more powerful land-locked country (with the 1998 breakout of war between Ethiopia and Eritrea in 1998 Djibouti town's port activity increased 300%). In short, for a country few people can locate, Djibouti's greatest asset is its location.*



*So what exactly would be the tourist appeal of this end-of-the earth locale, with its extreme summer temperatures, wasteland landscape and foreign military presence? Why waste the time, especially when you have to swallow paying a high price for staying in the cheapest roach motel?*

*For one thing, the diving opportunities are extremely good. If you can afford the \$1000 price tag, a week exploring the idyllic underwater world around Les Sept Freres Islands off of Djibouti's northeast coast is widely held to be among the best scuba experiences in the world.*

*But being a subscriber of a more alternative adventure philosophy, this past June I decided to try to add a different Djibouti excursion to my African travels.*

### **Dust and qat**

*I have never been so hot or so dirty in Djibouti. The temperature was a punishing 50 degree Celsius on my first day there. The less-than-crystalline water in my ?hotel? wasn't running as fast as the critters on my bathroom floor, so showering had to wait. (Eventually this led to my shaving my head for the first time and being mistaken for a French soldier by other French soldiers.)*

*Depending on your sense of charm, downtown Djibouti either looks like a dusty, run-down ghost town or a romantic colonial outpost in need of a paint job. Aid money could be seen driving around town everywhere, mostly with a white paint job and four-wheel drive. Aside from the baskets woven by women sitting near the stores selling Western products, the markets sell Djibouti souvenirs made somewhere else. Most restaurants serve mediocre imitations of Italian or American dishes, but delectable quasi-French seafood fare. I would vouch for the poisson Yemenite as worth the money.*

*Women in Djibouti's streets sell a product hidden under gummysack. It seems they more than anyone else do not want you to take their photo. They pour water from plastic bottles onto their hands, spreading the drops over the canvass to keep it moist. When I finally saw a woman lift the damp canvas for a customer, I saw what they had been protecting: qat.*

*Qat is the name of the plant whose leaves, if chewed, provide a mild narcotic effect. People in this part of the world have used and been fond of the plant's powers for centuries. While in Djibouti, I often heard the figure quoted: 8 tons of leaves are imported daily from Kenya and Ethiopia.*

*Although qat chewing is considered a traditional pass time, its effects are impinging on the economic livelihood of the country. A large majority of Djiboutian men chew the plant and get high on daily basis. To complement their high, which induces an alert, yet calm euphoria on its users, they will often sit and drink tea or alcoholic beverages.*

*One French study showed that at least 84% of Djiboutian soldiers chew the leaves daily. Other studies have reported drastic economic effects of qat on productivity and use of household resources to purchase the drug. ♦ Djiboutians (like the vodka-drinking Russians I knew in the Peace Corps) attempt to justify the habit by explaining that people are simply inoculating themselves against the sufferings of economic hardship. They point out that there would be less qat usage if there were actually work to be done.*

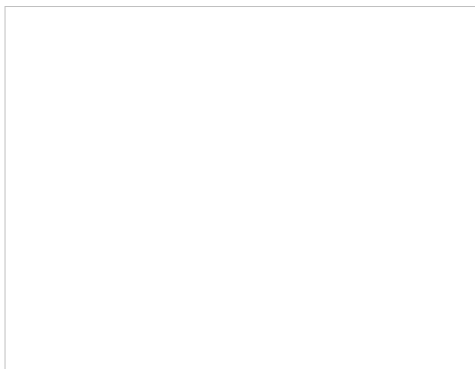
*In fact, the qat trade was one of the few visibly functioning businesses in the country. Without it, I wouldn't have been able to take the daily qat boat run north across the Gulf of Tadjoura to see the town of the same name, nor to visit the northern half of the country.*

### **Dittilou**

*Crossing that gulf was one of those random necessities that make you feel like you're really traveling. The boat was laden down with qat gummysacks, and was powered by only a*

25 hp motor. In a place like Djibouti, only the absolutely most adventurous Afar or Somali speaking adventurers are not slaves to their Lonely Planet guidebooks. Thus I chose to make a mad dash to the mountain 'oasis' named Dittilou, without really knowing how I would make it the 24 extra km uphill.

Thankfully I ran into a young man who grew up in Dittilou who was willing to guide me. He saved me from a group of men who had surrounded me near a Tadjouran store and were set to rip me off. After an hour of tedious waiting by a nearly empty highway, we jumped on top of some furniture piled in the back of an old pick-up, paid the equivalent of 25 cents and were off for our junction.



I witnessed the effect of qat on my guide on our trek uphill from where the pickup let us off. This guy headed up the hill tirelessly, at full speed in worn-out flip-flops. Chew, chew, chew? he left me in the dust, literally. We passed skinny wandering camels, dead snakes and small tiny deer called dik-diks. On and on we hiked, up through the unstable footing of a dry riverbed.

Finally, well after dark, when I was ready to collapse and could have slept with a cactus as a pillow, we reached a camp of nomadic goat herders. Luckily, some of his relatives were amongst them. This meant welcoming hospitality.

After the long hike, I longed for something sweet. When a herdsman offered some sweetened goat's milk tea, I shamelessly gulped down 4-5 cups. Several hours later, staring wide awake at the stars, I wondered why I had neglected to consider whether the stuff was caffeinated.

When I awoke the next morning, I had forgotten where I was. I could hear my guide nearby somewhere; he was out of qat, exhausted and urging an early descent. As I looked around, trying to get my bearings, a French Puma helicopter flew by us. We were remote, but still on prime real estate.

---

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| 16814|2005-04-27 14:47:45|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]

Make Glad the Heart "I Of 7",

Thank you for your comment.

What you wrote earlier about the heart is probably the way the /rmt n kmt) (Ancient Egyptians) saw it.

They had a saying, /m mtt nt ib-f/ (em metty nety ib-f). It was used to describe someone who -- by following his heart -- acted in accord with his own nature.

I have had the sense that all your postings have been "heartfelt," whether I agreed with them or not.

Regards,

Raymond Davis

| 16815|2005-04-27 21:59:49|biblical12|Re: Crowned "blackamoor's" head on Pope's coat-of-arms|

Paul,

It could be this saint....

<http://www.scborromeo.org/saints/moor.htm>

Benedict the Moor

Born: 1526

Died: 1589

Canonized: 1807

Feast Day: April 4

Patron Saint of: African-Americans, Negro missions in North America

Also known as "Benedict the Black", Benedict the Moor was born of African slaves to owners in San Fratello, Sicily. Benedict's parents were rewarded for their loyal service with freedom of their son at the age of 18. Benedict continued to work along side his family for meager wages and was quick to give what he had earned to those more needy and to the sick. When he was 21 years old, he gave up all of his earthly possessions and joined local hermits in Montepellegrino. In 1564, when Pope Pius IV disbanded the orders of hermits, Benedict moved to Palermo to the Franciscan Friary of Saint Mary. Benedict started at the Friary as a cook, but was soon elected guardian and then novice master - despite being completely illiterate. Benedict was widely respected for his deep, intuitive understanding of theology and scripture and was often sought after for counseling. He died at the age of 63, on the very day and hour he predicted



— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Charles Year2005"
- > wrote:
- >
- >
- > Charles, the image I posted is in fact the new coat-of-arms

according

- > to the report I read, having some modifications of his emblem as
- > cardinal.
- >
- > I was also thinking whether the Moor might be the Ethiopian version
- > of "Prester John," which would explain the crown.
- >
- > Regards,
- > Paul Kekai Manansala

| 16816|2005-04-27 22:02:44|Paul Kekai Manansala|Re: Crowned "blackamoor's" head on Pope's coat-of-arms|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

- >
- > Paul,
- >
- > It could be this saint....
- >
- > <http://www.scborromeo.org/saints/moor.htm>
- >
- > Benedict the Moor
- >
- > Born: 1526
- >
- > Died: 1589
- >

Charles, he would have lived too late. The crowned Moor was already on the arms of the Freising see by 1316.

Regards,

Paul Kekai Manansala

| 16817|2005-04-28 02:39:56|Shri Sa Hetep|Part II Blackamoors and European Escutcheons|

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/sssecretum2.html>

## SIGILLUM SECRETUM

### Part II Divine Darkness



Earlier Arms of Lavingen



Later Arms of Lavingen

In the middle of the 14th century, one of the most profound examples of the symbol of the blackamoor can be seen in the use of this image to represent Christ. It is clear from the documentation we have for the city of Lavingen in Germany, for example, that at about this time, the city's seal with the head of Christ wearing a crown of thorns is transformed to the head of a blackamoor wearing a golden crown. That the latter insignia is meant to represent the former is quite obvious from the accompanying inscriptions. One of the earlier ones read: "Sigillum civium de Lougingin" (seal of the city of Lavingen), while a later version clearly explains itself as the "Sigillum secretum civitatis palatine Lavgingen (secret seal of the palatinate city of Lavingen)."



A German heraldic scholar writing before World War II offered two other reasons for a similar coats of arms. He pointed out that Ethiop (sun burnt) the black was a sun sign and therefore a symbol of divinity that could alternately be used for the Son of God or the Son of Man. He also pointed out that from what we know of the cult of the Black Madonna, the blazon of the blackamoor queen was a reference to Mary, the Queen of Heaven or her prefiguration as the Queen of Sheba and that the male versions of these insignia were therefore references to her Son.

The discovery of this particular seal was especially surprising to me since I had taken for granted that it was either another reference to Prester John or, even more likely, to Balthazar, the black Wise man of the Epiphany who has, iconographically, almost always been treated as a king. Because his gift of myrrh prophesied not only Our Lord's death but, most importantly, His Resurrection and the proof, therefore, of His divinity, the awe Balthazar's blackness inspired must have had a powerful impression on the science of heraldry. A coat of Arms that is apparently derived from the same theological source as that of the city of Lavingen belongs to the Cruse or Cross family of France. Since cockle shells are so liturgically associated with the sacrament of baptism, their number here probably signifies the three nails of the Crucifixion while the women, in all likelihood, are representations of Mary and the Queen of Sheba.



### The Arms of King Balthazar



No more graphic a demonstration of the African figure as a symbol of the sun is to be found than in the arms ascribed to King Balthazar. Initially this had posed a problem for me since the ethnic background of this Wise Man, to my mind, was simply not enough of a reason for this heraldic device. It was not until coming upon an early text describing his coat of arms as that of the sun that I at last realized what the blackamoor on Balthazar's livery signified. Since King Melchior bore a field of stars and King Kaspar, the moon, it is fairly obvious that as an allusion, no doubt, to the celestial phenomenon which had guided them to Bethlehem, the original arms of the Magi had been the sun, the moon and the stars. I do not think it would be unreasonable to suppose that for whatever theological line of reasoning, the heraldic insignia of both Balthazar and the city of Lavingen had been changed at the same point in history.



Mythical Arms of the Three Kings

### Blackness as an Allusion to God



Perhaps even more remarkable, especially from our perspective today, is evidence which would suggest that in the language of heraldry, the blackamoor could be an allusion to God Himself. The most obvious of these examples are to be found in the arms of the city of Coburg, the Kob family of Nuremberg and the Pucci of Florence. Since these three names are derived from that of Jacob (Coburg=Jacoburg, Kob=Jakob, Pucci=Jacopucci), the clue is to be found in the Book of Genesis. Very much along the lines of the old Hebrew injunction against uttering the Holy Name, it was the second century theologian, Dionysius the Areopagite, who first alluded to God as, "The Divine Darkness".

In the passage relating the changing of his name to that of Israel, Jacob discovers that the dark spirit he has wrestled with all night long is none other than God in the impenetrable image of His infinite Self. The fact that the name, James, is nothing other than a variant of Jacob, might well provide us with the significance for the arms of Sardinia I described earlier since it is to the Aragonese king, James I, that their use can first be traced.

## Blackness as Wisdom

One of the most dramatic and, certainly, most graphic uses of blackness as wisdom can be seen in the portrayal of the Good Thief from a number of 15th century Flemish masterpieces depicting the Crucifixion. For the ability to recognize his Saviour's spiritual supremacy beneath the harsh reality of the Cross, St. Dismas is not only painted as an African, he is painted blindfolded as well. The blindfold on certain blackamoor coat of arms, therefore, is not a mistakenly placed headband or torse, the standard headpiece of this specific symbol when a crown is not called for. This blazon is, instead, an exhortation or, more precisely, a divine demand that we not only respond to the weakest and most helpless of our neighbours as we would Our Lord but, like St. Dismas, that we do so even while in the death throes of our own personal crucifixions. Interestingly enough, a number of early theologians writing on this subject, have attributed to the Black Wise Man's colour the same kind of reasoning from which St. Dismas would derive his doubly dark imagery; his ability to recognize the Messiah in a lowly manger.



The social gospel so strikingly symbolized by this example of the blackamoor blazon is also, interestingly enough, quite implicit in even its most negative use— that of the vanquished infidel. From what is known regarding the popularity of the Charlemagnian epics during the latter middle ages, we can assume that this image was, in all probability, associated with Marsile, the black heathen king who, as the enemy of all Christendom, was Charlemagne's paramount opponent. Offered baptism at his defeat, Marsile had instead chosen death rather than accept a faith whose adherents he scornfully mocked and condemned for their immoral and reprehensible treatment of the poor. An image that was so scathing a reminder of a community's responsibility to its less fortunate could, therefore, have only been perceived as a positive one.



The relationship of the black image to the concept of justice was nowhere more politically utilized than with the Holy Roman emperors of the Hohenstauffern dynasty. Indeed, it would appear that the sable blazon of the imperial eagle and that of the moor's head were meant to be perceived as synonymous. The simple headbands worn by both are, as a matter of fact, identical and, interestingly enough, nothing less, despite the simplicity of the design, than the imperial diadem of ancient Rome. Also interesting is the fantastic coat of arms attributed to Ethiopia by the heralds of the middle ages. For like the bicephalic bird of the Holy Roman Empire, Ethiopia bore a 'v' shaped emblem with a blackamoor's head 'torse'd' at the end of each arm.

This parallelism between both sets of heads can, of course, be explained by the "rex / sacerdos" argument which occupied the very centre of the political stage during this particular period of history. To both the Pope who preached the imperial nature of his sanctified position and the emperor, Frederick II, who believed in the priestliness of his own power, the figure of the African priest king, Prester John, became an almost magical icon politically. If we can interpret the double-headed eagle represented the claims of both the church and the state, it would be quite logical to surmise that the reason why Ethiopia's arms were conceived as double-headed is due to the belief already mentioned that the Negus (emperor) exercised the prerogatives of both priest and king.



As Joseph Campbell has pointed out, it was to this African figure that European literature first attributed the very concept of popular justice. Indeed, while the Church showed off his famous letter of introduction and circulated copies of it to the Christian world, rumors in Frederick's own lifetime made him an intimate friend of this semi-mythical king. According to popular belief, for instance, Prester John had presented him with armor made of asbestos, the elixir of youth, a ring of invisibility and, most precious of all, the philosopher's stone.



Because they are described in the 'Tristan und Isult' cycles, the arms of Sir Pallamides, the Moorish prince who becomes a knight of the Round Table, have received a certain amount of scholarly attention. Chequered in black and white, this highly contrasting design would appear to be nothing more than perhaps the most abstract icon of those dualities already pointed to, such as God and Jacob (Jacquelado is the word for checkered in Spanish), or Church and State. Instead of his coat armour, it is the body of Sir Fierfitz Angevin, the black knight from Eschenbach's 'Parzival' that is patterned in a piebald motif. The fact that the poet likens Fierfitz's skin to a parchment with writing is what expands this symbol to its most encompassing parameters.



To the Greeks, Pallamides, the mythological figure from whom Sir Tristan's Moorish companion derives his name, was commemorated as the inventor of writing, counting, weighing and measuring and the games of the chessboard. Since his name translates as 'Ancient Wisdom', it has been suggested that all dualistic tensions were intended to be nuanced; from the most simple 'yes or no', 'O or I' to the most sophisticated of Parmenides' models regarding 'The I and the Thou' or 'The One and the Many'. Obviously playing with the same kind of bifurcated symbolism as the Hohenstauffern eagle or the two headed branch of Ethiopia, the writer of the prose Tristan recounts that of all the knights of the Round Table, Sir Pallamides was the only one who wore two swords. Whether as a reference to

Pallamides' name or the political wisdom Prester John stood for, or, perhaps, as a conflation of both, it is interesting that the blackamoor's head was one of the earliest watermarks in the history of paper making. Examples collected date from about 1380 to 1460.



Another possible reason for the imagery of Sir Pallamides could well have been a rather ironic geo-political one. During the dark ages the culture of the Roman empire had, for the most part, been fairly obliterated. During the Crusades, western intellectuals became all too aware that it was their adversaries they would have to turn to for any advance in their educational systems since the moslem world had become the reservoir of classical Greco Roman learning. Due to the Saracen sages with which Frederick II surrounded himself, for example, Sicily developed into one of the most important intellectual centers of Europe, spreading the scholarship that had been derived from Arab translations. His court was so Islamic in its splendor that not only in the Middle East but throughout Europe he was referred to as 'Sultan.'

Since the Fatimid dynasty of Egypt during the 11th and 12th centuries had been of Sudanese extraction, and because their armed forces during this period had been augmented by a compliment of fifty thousand black troops a year, it should not be too difficult to understand how the image of the African had come to be associated, like Sir Pallamides, with "ancient wisdom."

### Part III Sable

[ 16818|2005-04-28 05:48:27|noirfist|Re: Phaedrus by Plato ["Know Yourself" Quote] ]

I agree to a point as regards teachers from outside the continent. Teachers need to have undergone SERIOUS training in one of the numerous spiritual systems back home, and not have gleaned their "knowledge" from texts. Having training in a tradition provides centuries of codified experience from which such systems were distilled. Attempting to do some of these practices, such as traditional AFRICAN SYSTEMS OF BREATH CONTROL, can lead to serious bodily injury if not done correctly.

The phenomena found within these systems are REAL, and only qualified elders/custodians of the sacred sciences can properly guide you through them.

Of course, any such elder has been screened, through the checks and balances inherent in a given tradition, in order to discern his/her character.

This has been my experience and this is as it has been handed down to me.

Regards,

Ken



— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta\_Seti, "James St. Clair" wrote:

>

> > Interesting point but how does one proceed with this

> "apprenticeship in African Wisdom". Any specific

> suggestions. I'm sure there are many of us who would

> be interested as beginners or as a way to "check" the

> Western Metaphysical teachings. <

>

> Others have asked this question before and there

> are members of this e-group who can and have given

> advice in the past. The question has usually come from

> someone whose awareness has been peaked by one

> or more events that have shaken their assumptions

> about how reality works. Sometimes people who have

> been seriously ill or have encountered problems in

> their own lives, for which they have found no workable

> solutions, have turned to spirituality for answers.

>

> Ideally, the answer is to find a competent personal guide

> (teacher). More recently it has been said that one should

> avoid teachers from this country because their knowledge

> has come mainly from books. My own view is that teachers

> are called to do this work, and they can come from all sorts

> of backgrounds. Their preparation will not only be

> a matter of what they have or have not read or where they

> were born or whether they were trained in one tradition or

> another (The nectar in the water of being tastes the same.)

>

> What is important is that they be people of sound character,

> have studied and practiced deeply, have themselves undergone

> their own awakening and whether they are able to empower

> you as a result of their personal struggle, knowledge and

> experiences. Teachers are, like us, of course, human beings

> with their own strengths and weaknesses and ultimately

> a student may have a series of them, or none depending

> on their own circumstances. Life can be an excellent

> teacher, and if we think about it, teachers are always

> moving in and out of our lives.

>

> Only you can decide whether a potential teacher

> is the right one for you, and even then your relationship

> will undergo changes and present challenges that may

> have to be "negotiated" as it grows. Obviously one should

> choose carefully. I would avoid a teacher who is him/herself

> imbalanced, who uses the apprenticeship as a way of

> working out his/her own issues, who substitutes his/her

> emotional needs for that of students, who fails to release

> students when they should or who shows any signs of

> wanting to be worshipped.

>

> It is true that working with a teacher can help begin-

> ners avoid certain pitfalls and potential dangers. The

> work is not just a matter of having information; it in-

> volves deep-seated transformations for which one

> can often be prepared and in the throws of which an

> experienced guide can be very helpful.

>

> In the absence of such a teacher, people have

> reached out to form their own study/work groups

> using materials that are available to them. Here

> the absence of an experienced teacher can be a

> problem when issues arise that no member of the

> group is able to deal with or where ego expansion

> gets in the way of continued personal development.

>

> There are existing temples and study groups around

> the country of which you may be aware or which

> Ta\_Seti members may want to bring to our attention.

>

> Regards,

> Raymond Davis

| 16819|2005-04-28 06:40:01|James St. Clair|Re: Phaedrux by Plato ["Know Yourself" Quote]

Thanks Brothers...all comments and suggestions are appreciated. Thank God we can commune with the💎Source when no other method is available.💎Peace, James

Please visit me at <http://www.paintsaint.com>

---

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| 16820|2005-04-28 06:45:23|James St. Clair|Re: Part II Blackamoors and European Escutcheons|

Fascinating post. Thank you so much. James

Please visit me at <http://www.paintsaint.com>

---

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[ 16821|2005-04-28 07:59:55|Paul Kekai Manansala|Re: Part II Blackamoors and European Escutcheons|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Shri Sa Hetep wrote:

>  
> A German heraldic scholar writing before World War II offered two

other reasons for a similar coats of arms. He pointed out that Ethiop (sun burnt) the black was a sun sign and therefore a symbol of divinity that could alternately be used for the Son of God or the Son of Man. He also pointed out that from what we know of the cult of the Black Madonna, the blazon of the blackamoor queen was a reference to Mary, the Queen of Heaven or her prefiguration as the Queen of Sheba and that the male versions of these insignia were therefore references to her Son.

>

Or:

Black Madonna = Isis  
Black Jesus = Osiris

Regards,  
Paul Kekai Manansala  
[ 16822|2005-04-28 10:52:55|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
In [Ta\\_Seti, noirfist@yahoo.com](mailto:Ta_Seti, noirfist@yahoo.com) wrote:

>I agree to a point as regards teachers from outside the  
continent.<

Ken, I can see why many of us would come to this conclusion, but the truth is these techniques have survived in various places, and in various forms, throughout the diaspora. One just has to know where to look and how to recognize them.

I was born and raised in a community where they were openly practiced and where Black converts to Christianity, who denounced them as backwards and evil, resorted to the ancient ways during periods of crisis in which they felt Jesus had failed to answer their prayers. Others, have simply continued the old practices under a variety of names, sometimes with only faint awareness the source. You can find believers in the U.S. if you know where to look.

>Teachers need to have undergone SERIOUS training in  
one of the numerous spiritual systems back home, and not  
have gleaned their "knowledge" from texts.<

Well, texts can be helpful, if you know what you are looking for, and if this is supplemented by the SERIOUS training you emphasize. For example, students of Vusumazulu Credo Mutwa use carefully selected texts in training followers here in the U.S. So, you see, it is a serious mistake to speak as you do about "knowledge" from texts as if all written works are the same. Such statements ignore the likelihood that one's inner spiritual witness could be awakened by contact with the beliefs, symbols and powers of a tradition through the written word (not to mention other media).

It is self-defeating to deprecate the use of books anyway among a people desperately in need of the joy, education and wisdom immersion in the right kinds of texts can bring. Such statements have to be carefully worded so as to avoid feeding the tradition of anti-book learning that is one of the consequences of the oppressive conditions under which so many of us continue to live. Yes, I feel very strongly about this, as I am sure you do. I know you didn't intend to do that, but I emphasize here to need to promote the use of books as opposed to the reverse.

>Having training in a tradition provides  
centuries of codified experience from which such systems were  
distilled.<

Yes, every tradition represents a lineage and involves contact with its teachers in a variety of forms. This is why I am irked by "teachers" who just make things up as they go or mix traditions as if it's a matter of taking two from column A and one from column B — even from African systems — without having studied the traditions involved or who just repeat slogans as if they were established "truths."

>Attempting to do some of these practices, such as  
traditional AFRICAN SYSTEMS OF BREATH CONTROL, can  
lead to serious bodily injury if not done correctly.<

Yes, psychological and physical, but this is true of ALL the ancient traditions that make use of this technique whether

*in Africa or elsewhere. This is why I emphasized the value of respecting competent teachers across traditions. Of course, the African lineages would be most relevant to us.*

*>The phenomena found within these systems are REAL,*

*and only qualified elders/custodians of the sacred sciences can properly guide you through them.<*

*Well, its the "phenomena" that guide you; teachers can help you interpret such experiences, bolster your sense of confidence, maintain your sanity and regain a sense of balance as they share with you what they understand about such things. I know you will forgive me if I say no more about this.*

*>This has been my experience and this is as it has been*

*handed down to me.<*

*Your comments reflect a proper understanding. My reflections merely attempt to outline a broader context. express some cautions and reinforce your confidence in the ancestral traditions that live among us today.*

*Having said that, I agree with you that ideally one would go to the source. I will leave it to others to explain how much of that remains unspoiled by the aggressive presence of Christianity and Islam.*

*Fraternalmente tuyo (Fraternally yours),*

*Raymond Davis*

*| 16823|2005-04-28 11:55:55|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:*

*> In Ta\_Seti, noifist wrote:*

*>*

*>*

*> Having said that, I agree with you that ideally one would  
> go to the source. I will leave it to others to explain how  
> much of that remains unspoiled by the aggressive presence  
> of Christianity and Islam.*

*>*

*Raymond, as I'm sure you know, many of the "indigenous" religions around the world have a syncretizing characteristic which actively incorporates outside belief.*

*Even in secret societies, I have seen this happen as a matter of practice. It might seem that it is impossible to determine what is "original" in these traditions, but the methods would be very similar to those used in reconstructing languages.*

*Regards,*

*Paul Kekai Manansala*

*| 16824|2005-04-28 12:10:30|Asar Imhotep|Re: Phaedrus by Plato ["Know Yourself" Quote]|*

*"I have seen him that is beaten, you are to set your heart on books.*

*I have beheld him that is set free from forced labor: behold, nothing surpasses books."*

*"I would like to make you love books more than your momma; I would like to bring their beauty right in front of your face. It is greater than any calling."*

*"Listen, there is no profession that is without a director except the scribe and the scribe is the director. If he knows the books then truth is revealed: They are good for you. What I now do on the voyage up to the Residence, I do it for you. A day in school is very profitable and endures like the mountains."*

*These excerpts are taken from Molefi Kete Asante, The Egyptian Philosophers: Ancient African Voices From Imhotep to Akhenaten. Chicago - African American Images, 2000.*

*There is nothing wrong with studying books, and it seems like the ancients (at least Duaf according to the above Sobeyet) didn't shy against it. It is always about balance. Some parts of initiation, you read. The others you experience. On all of it, you reflect. Once understood, you put it into practice. Once perfected, you teach others. That's the cycle.*

*I think what is usually taught is how to be able to discern falsehood from reality. This is what's most important to me. Any competent teacher will inform you that they don't initiate anyone. The initiate initiates themself. All they are able to do is show them the door. Morpheus in the Matrix makes the same statement, "I can only show you the door Neo. It is up to you to walk through it." This is why in the Ta-Merrian tradition, you eventually judge yourself, not some seperate /Ntr/. All of those Netchers are aspects of the self and*

ultimately the all encompassing Neberthcher (SP?) which is the source.

But books aren't shied upon and we should have an equal respect for both methods of learning.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In Ta\_Seti, noifist wrote:

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> >I agree to a point as regards teachers from outside the  
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> consequences of the oppressive conditions under which so  
> many of us continue to live. Yes, I feel very strongly about  
> this, as I am sure you do. I know you didn't intend to  
> do that, but I emphasize here to need to promote the use  
> of books as opposed to the reverse.

>

> >Having training in a tradition provides  
> centuries of codified experience from which such systems were  
> distilled.<

>

> Yes, every tradition represents a lineage and involves con-  
> tact with its teachers in a variety of forms. This is why I am  
> irked by "teachers" who just make things up as they go or  
> mix traditions as if its a matter of taking two from column  
> A and one from column B -- even from African systems --  
> without having studied the traditions involved or who  
> just repeat slogans as if they were established "truths."

>

> >Attempting to do some of these practices, such as  
> traditional AFRICAN SYSTEMS OF BREATH CONTROL, can  
> lead to serious bodily injury if not done correctly.<

>

> Yes, psychological and physical, but this is true of ALL the  
> ancient traditions that make use of this technique whether  
> in Africa or elsewhere. This is why I emphasized the value  
> of respecting competent teachers across traditions.  
> Of course, the African lineages would be most relevant  
> to us.

>

> >The phenomena found within these systems are REAL,  
> and only qualified elders/custodians of the sacred sciences  
> can properly guide you through them.<

>

> Well, its the "phenomena" that guide you;  
> teachers can help you interpret such experiences,  
> bolster your sense of confidence, maintain  
> your sanity and regain a sense of balance as  
> they share with you what they understand  
> about such things. I know you will forgive me  
> if I say no more about this.

>  
 > > This has been my experience and this is as it has been  
 > handed down to me. <  
 >  
 > Your comments reflect a proper understanding. My  
 > reflections merely attempt to outline a broader context.  
 > express some cautions and reinforce your confidence  
 > in the ancestral traditions that live among us today.  
 >  
 > Having said that, I agree with you that ideally one would  
 > go to the source. I will leave it to others to explain how  
 > much of that remains unspoiled by the aggressive presence  
 > of Christianity and Islam.  
 >  
 > Fraternalmente tuyo (Fraternally yours),  
 > Raymond Davis

| 16825|2005-04-28 12:50:46|Paul Kekai Manansala|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

All they are able to do is show them the door.

> Morpheus in the Matrix makes the same statement, "I can only show

you

> the door Neo.

An example from another movie, "The Last Dragon," in which the student must realize within himself that he has become a master (of martial arts). No belt or declaration by others is enough to make him/her a real master.

Regards,  
 Paul Kekai Manansala  
 | 16826|2005-04-28 13:04:50|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 In [Ta\\_Seti](mailto:Ta_Seti), Paul Kekai Manansala wrote:

> Raymond, as I'm sure you know, many of the "indigenous" religions

around the world have a syncretizing characteristic which actively incorporates outside belief.

Even in secret societies, I have seen this happen as a matter of practice. It might seem that it is impossible to determine what is "original" in these traditions, but the methods would be very similar to those used in reconstructing languages. <

I agree completely Paul. What seems to occur is that the foreign elements are reconfigured or reinterpreted in ways that are consistent with pre-existing "deep structures" and meanings. Examples abound but the new uses given to post-contact religious figures and the underlying linguistic continuities existing between African languages and pidgins, creoles and "ebonics" come quickly to mind.

It is one of the reasons I've increasingly come to think of African culture in the Americas as what people do when they are not "looking," which is to say, when they think they are doing something else.

On the other hand, African elements do survive intact, even in languages, though without study one would be hard-pressed to trace them to their original source. Note the resemblance, for example, between /Obeah/ and /Oba/. A native speaker of Yoruba would probably see the link easily upon arrival in Jamaica where the residents may have long forgotten the word's original meaning, but the ritual itself would not necessarily have been lost.

Regards,  
 Raymond Davis  
 | 16827|2005-04-28 13:08:57|Raymond|Re: Phaedrus by Plato ["Know Yourself" Quote]|  
 Htp Asar,

Excellent post. I could not have said it better.

Regards,  
 Raymond Davis  
 | 16828|2005-04-28 13:27:03|no name is worthy|Re: Part II Blackamoors and European Escutcheons|  
 That was some interesting stuff!! Good post!!!

Shri Sa Hetep wrote:

<http://www.pbs.org/wgbh/pages/frontline/shows/secret/famous/ssecretum2.html>

◆  
 SIGILLUM SECRETUM  
 Part II Divine Darkness





In the middle of the 14th century, one of the most profound examples of the symbol of the blackamoor can be seen in the use of this image to represent Christ. It is clear from the documentation we have for the city of Lavingen in Germany, for example, that at about this time, the city's seal with the head of Christ wearing a crown of thorns is transformed to the head of a blackamoor wearing a golden crown. That the latter insignia is meant to represent the former is quite obvious from the accompanying inscriptions. One of the earlier ones read: "Sigillum civium de Lougingen" (seal of the city of Lavingen), while a later version clearly explains itself as the "Sigillum secretum civitatis palatinae Lavgingen (secret seal of the palatinate city of Lavingen)."



A German heraldic scholar writing before World War II offered two other reasons for a similar coats of arms. He pointed out that Ethiop (sun burnt) the black was a sun sign and therefore a symbol of divinity that could alternately be used for the Son of God or the Son of Man. He also pointed out that from what we know of the cult of the Black Madonna, the blazon of the blackamoor queen was a reference to Mary, the Queen of Heaven or her prefiguration as the Queen of Sheba and that the male versions of these insignia were therefore references to her Son.

The discovery of this particular seal was especially surprising to me since I had taken for granted that it was either another reference to Prester John or, even more likely, to Balthazar, the black Wise man of the Epiphany who has, iconographically, almost always been treated as a king. Because his gift of myrrh prophesied not only Our Lord's death but, most importantly, His Resurrection and the proof, therefore, of His divinity,

the awe Balthazar's blackness inspired must have had a powerful impression on the science of heraldry. A coat of Arms that is apparently derived from the same theological source as that of the city of Lavingen belongs to the Cruse or Cross family of France. Since cockle shells are so liturgically associated with the sacrament of baptism, their number here probably signifies the three nails of the Crucifixion while the women, in all likelihood, are representations of Mary and the Queen of Sheba.



### The Arms of King Balthazar



No more graphic a demonstration of the African figure as a symbol of the sun is to be found than in the arms ascribed to King Balthazar. Initially this had posed a problem for me since the ethnic background of this Wise Man, to my mind, was simply not enough of a reason for this heraldic device. It was not until coming upon an early text describing his coat of arms as that of the sun that I at last realized what the blackamoor on Balthazar's livery signified. Since King Melchior bore a field of stars and King Kaspar, the moon, it is fairly obvious that as an allusion, no doubt, to the celestial phenomenon which had guided them to Bethlehem, the original arms of the Magi had been the sun, the moon and the stars. I do not think it would be unreasonable to suppose that for whatever theological line of reasoning, the heraldic insignia of both Balthazar and the city of Lavingen had been changed at the same point in history.



Mythical Arms of the Three Kings

### Blackness as an Allusion to God



Perhaps even more remarkable, especially from our perspective today, is evidence which would suggest that in the language of heraldry, the blackamoor could be an allusion to God Himself. The most obvious of these examples are to be found in the arms of the city of Coburg, the Kob family of Nuremberg and the Pucci of Florence. Since these three names are derived from that of Jacob (Coburg=Jacoburg, Kob=Jakob, Pucci=Jacopucci), the clue is to be found in the Book of Genesis. Very much along the lines of the old Hebrew injunction against uttering the Holy Name, it was the second century theologian, Dionysius the Areopagite, who first alluded to God as, "The Divine Darkness".

In the passage relating the changing of his name to that of Israel, Jacob discovers that the dark spirit he has wrestled with all night long is none other than God in the impenetrable image of His infinite Self. The fact that the name, James, is nothing other than a variant of Jacob, might well provide us with the significance for the arms of Sardinia I described earlier since it is to the Aragonese king, James I, that their use can first be traced.

### Blackness as Wisdom

One of the most dramatic and, certainly, most graphic uses of blackness as wisdom can be seen in the portrayal of the Good Thief from a number of 15th century Flemish masterpieces depicting the Crucifixion. For the ability to recognize his Saviour's spiritual supremacy beneath the harsh reality of the Cross, St. Dismas is not only painted as an African, he is painted blindfolded as well. The blindfold on certain blackamoor coat of arms, therefore, is not a mistakenly placed headband or torse, the standard headpiece of this specific symbol when a crown is not called for. This blazon is, instead, an exhortation or, more precisely, a divine demand that we not only respond to the weakest and most helpless of our neighbours as we would Our Lord but, like St. Dismas, that we do so even while in the death throes of our own personal crucifixions. Interestingly enough, a number of early theologians writing on this subject, have attributed to the Black Wise Man's colour the same kind of reasoning from which St. Dismas would derive his doubly dark imagery; his ability to recognize the Messiah in a lowly manger.



The social gospel so strikingly symbolized by this example of the blackamoor blazon is also, interestingly enough, quite implicit in even its most negative use-- that of the vanquished infidel. From what is known regarding the popularity of the Charlemagnian epics during the latter middle ages, we can assume that this image was, in all probability, associated with Marsile, the black heathen king who, as the enemy of all Christendom, was Charlemagne's paramount opponent. Offered baptism at his defeat, Marsile had instead chosen death rather than accept a faith whose adherents he scornfully mocked and condemned for their immoral and reprehensible treatment of the poor. An image that was so scathing a reminder of a community's responsibility to its less fortunate could, therefore, have only been perceived as a positive one.



The relationship of the black image to the concept of justice was nowhere more politically utilized than with the Holy Roman emperors of the Hohenstauffern dynasty. Indeed, it would appear that the sable blazon of the imperial eagle and that of the moor's head were meant to be perceived as synonymous. The simple headbands worn by both are, as a matter of fact, identical and, interestingly enough, nothing less, despite the simplicity of the design, than the imperial diadem of ancient Rome. Also interesting is the fantastic coat of arms attributed to Ethiopia by the heralds of the middle ages. For like the bicephalic bird of the Holy Roman Empire, Ethiopia bore a 'v' shaped emblem with a blackamoor's head 'torsed' at the end of each arm.

This parallelism between both sets of heads can, of course, be explained by the "rex / sacerdos" argument which occupied the very centre of the political stage during this particular period of history. To both the Pope who preached the imperial nature of his sanctified position and the emperor, Frederick II, who believed in the priestliness of his own power, the figure of the African priest king, Prester John, became an almost magical icon politically. If we can interpret the double-headed eagle represented the claims of both the church and the state, it would be quite logical to surmise that the reason why Ethiopia's arms were conceived as double-headed is due to the belief already mentioned that the Negus (emperor) exercised the prerogatives of both priest and king.



Arms of the See of Preising

As Joseph Campbell has pointed out, it was to this African figure that European literature first attributed the very concept of popular justice. Indeed, while the Church showed off his famous letter of introduction and circulated copies of it to the Christian world, rumors in Frederick's own lifetime made him an intimate friend of this semi-mythical king. According to popular belief, for instance, Prester John had presented him with armor made of asbestos, the elixir of youth, a ring of invisibility and, most precious of all, the philosopher's stone.



Because they are described in the 'Tristan und Isolt' cycles, the arms of Sir Pallamedes, the Moorish prince who becomes a knight of the Round Table, have received a certain amount of scholarly attention. Chequered in black and white, this highly contrasting design would appear to be nothing more than perhaps the most abstract icon of those dualities already pointed to, such as God and Jacob (Jacquelado is the word for checkered in Spanish), or Church and State. Instead of his coat armour, it is the body of Sir Fierfitz Angevin, the black knight from Eschenbach's 'Parzival' that is patterned in a piebald motif. The fact that the poet likens Fierfitz's skin to a parchment with writing is what expands this symbol to its most encompassing parameters.



To the Greeks, Pallamedes, the mythological figure from whom Sir Tristram's Moorish companion derives his name, was commemorated as the inventor of writing, counting, weighing and measuring and the games of the chessboard. Since his name translates as 'Ancient Wisdom', it has been suggested that all dualistic tensions were intended to be nuanced; from the most simple 'yes or no', 'O or I' to the most sophisticated of Parmenides' models regarding 'The I and the Thou' or 'The One and the Many'. Obviously playing with the same kind of bifurcated symbolism as the Hohenstauffern eagle or the two headed branch of Ethiopia, the writer of the prose Tristan recounts that of



all the knights of the Round Table, Sir Pallamedes was the only one who wore two swords. Whether as a reference to Pallamedes' name or the political wisdom Prester John stood for, or, perhaps, as a conflation of both, it is interesting that the blackamoor's head was one of the earliest watermarks in the history of paper making. Examples collected date from about 1380 to 1460.

Another possible reason for the imagery of Sir Pallamedes could well have been a rather ironic geo-political one. During the dark ages the culture of the Roman empire had, for the most part, been fairly obliterated. During the Crusades, western intellectuals became all too aware that it was their adversaries they would have to turn to for any advance in their educational systems since the moslem world had become the reservoir of classical Greco Roman learning. Due to the Saracen sages with which Frederick II surrounded himself, for example, Sicily developed into one of the most important intellectual centers of Europe, spreading the scholarship that had been derived from Arab translations. His court was so Islamic in its splendor that not only in the Middle East but throughout Europe he was referred to as 'Sultan.'

Since the Fatimid dynasty of Egypt during the 11th and 12th centuries had been of Sudanese extraction, and because their armed forces during this period had been augmented by a compliment of fifty thousand black troops a year, it should not be too difficult to understand how the image of the African had come to be associated, like Sir Pallamedes, with "ancient wisdom."

### Part III Sable

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[ 16829|2005-04-28 13:56:19|Asar Imhotep|Re: Phaedrus by Plato ["Know Yourself" Quote] |  
 "Whachu know about the Last Dragon?"

Asar Imhotep

<http://www.mochasuite.com>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
 >  
 >  
 > All they are able to do is show them the door.  
 > > Morpheus in the Matrix makes the same statement, "I can only show  
 > you  
 > > the door Neo.  
 >  
 > An example from another movie, "The Last Dragon," in which the

student

> must realize within himself that he has become a master (of martial  
 > arts). No belt or declaration by others is enough to make him/her a  
 > real master.  
 >  
 > Regards,  
 > Paul Kekai Manansala

[ 16830|2005-04-28 15:11:04|nonameisworthy|Re: Phaedrus by Plato ["Know Yourself" Quote] |  
 Umph? I kind of 'feel' him yal on the books.

The Creator did not make man reliant on books. The words of one man does not necessarily reflect the heart of another or even his own. In time his words will change, his right may be his wrong, his wrong may be his right. His mind has overpowered his heart and his belly, he seeks not sustenance for them, so he remains hungry and longing. Where has he a woman? Until one can overcome self indulgence, you will allways be by yourself, mentally or physically. Lest you find companionship in the pools of despair, who have learned everything but how to love. Travelling the path to knowledge should not be confused with having no where else to go. Learning should not be confused with having nothing else to do. You were created to be reliant on your mate, not Thee who created you, or how, or even why. How can he master the unknown, yet not have any understanding of that which is evident?

Excerpt from a book: Book of Seven Owls

1 of 7

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
 > I agree to a point as regards teachers from outside the  
 > continent. Teachers need to have undergone SERIOUS training in one  
 > of  
 > the numerous spiritual systems back home, and not have gleaned  
 > their "knowledge" from texts. Having training in a tradition  
 > provides  
 > centuries of codified experience from which such systems were  
 > distilled. Attempting to do some of these practices, such as  
 > traditional AFRICAN SYSTEMS OF BREATH CONTROL, can lead to serious  
 > bodily injury if not done correctly.

>  
> The phenomena found within these systems are REAL, and only  
qualified  
> elders/custodians of the sacred sciences can properly guide you  
> through them.  
>  
> Of course, any such elder has been screened, through the checks  
and  
> balances inherent in a given tradition, in order to discern  
his/her  
> character.  
>  
> This has been my experience and this is as it has been handed down  
to  
> me.  
>  
>  
> Regards,  
>  
> Ken  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:  
> > In Ta\_Seti, "James St. Clair" wrote:  
> >  
> > > Interesting point but how does one proceed with this  
> > "apprenticeship in African Wisdom". Any specific  
> > suggestions. I'm sure there are many of us who would  
> > be interested as beginners or as a way to "check" the  
> > Western Metaphysical teachings.<  
> >  
> > Others have asked this question before and there  
> > are members of this e-group who can and have given  
> > advice in the past. The question has usually come from  
> > someone whose awareness has been peaked by one  
> > or more events that have shaken their assumptions  
> > about how reality works. Sometimes people who have  
> > been seriously ill or have encountered problems in  
> > their own lives, for which they have found no workable  
> > solutions, have turned to spirituality for answers.  
> >  
> > Ideally, the answer is to find a competent personal guide  
> > (teacher). More recently it has been said that one should  
> > avoid teachers from this country because their knowledge  
> > has come mainly from books. My own view is that teachers  
> > are called to do this work, and they can come from all sorts  
> > of backgrounds. Their preparation will not only be  
> > a matter of what they have or have not read or where they  
> > were born or whether they were trained in one tradition or  
> > another (The nectar in the water of being tastes the same.)  
> >  
> > What is important is that they be people of sound character,  
> > have studied and practiced deeply, have themselves undergone  
> > their own awakening and whether they are able to empower  
> > you as a result of their personal struggle, knowledge and  
> > experiences. Teachers are, like us, of course, human beings  
> > with their own strengths and weaknesses and ultimately  
> > a student may have a series of them, or none depending  
> > on their own circumstances. Life can be an excellent  
> > teacher, and if we think about it, teachers are always  
> > moving in and out of our lives.  
> >  
> > Only you can decide whether a potential teacher  
> > is the right one for you, and even then your relationship  
> > will undergo changes and present challenges that may  
> > have to be "negotiated" as it grows. Obviously one should  
> > choose carefully. I would avoid a teacher who is him/herself  
> > imbalanced, who uses the apprenticeship as a way of  
> > working out his/her own issues, who substitutes his/her  
> > emotional needs for that of students, who fails to release  
> > students when they should or who shows any signs of  
> > wanting to be worshipped.  
> >  
> > It is true that working with a teacher can help begin-  
> > ners avoid certain pitfalls and potential dangers. The  
> > work is not just a matter of having information; it in-  
> > volves deep-seated transformations for which one  
> > can often be prepared and in the throws of which an  
> > experienced guide can be very helpful.  
> >  
> > In the absence of such a teacher, people have  
> > reached out to form their own study/work groups  
> > using materials that are available to them. Here  
> > the absence of an experienced teacher can be a  
> > problem when issues arise that no member of the  
> > group is able to deal with or where ego expansion  
> > gets in the way of continued personal development.  
> >  
> > There are existing temples and study groups around  
> > the country of which you may be aware or which  
> > Ta\_Seti members may want to bring to our attention.  
> >  
> > Regards,  
> > Raymond Davis



BENEDICT the Black,  
aka Benedict the Moor; Benedict the African

<http://www.catholic-forum.com/saints/saintb20.htm>

St. Moses the Ethiopian

<http://www.catholic-forum.com/saints/saintm34.htm>

| 16832|2005-04-28 15:50:14|Raymond|The Hole in the Sun|  
Ta\_Seti,

*This may be just mundane, but can someone tell  
me why there is a hole (or indentation) in the middle  
of the glyph for "sun" (N5) and why it is absent when  
surrounded by a uraeus (N6) or in the sign for  
horizon (N27)? Yet it appears again in the combined  
symbol for day-time (N7)?*

*If this was an arbitrary thing, as it seems to be,  
how could scribes know when to include it and  
when to leave it out? You would think they'd be  
careful in handling a sign associated with such an  
important ntr (deity).*

Anybody know?

Regards,  
Raymond  
| 16833|2005-04-28 18:18:53|Raymond|A Nigerian Photo Archive|  
Greetings Ta\_Seti,

*The following link should be of interest since it  
contains photos of exquisite ritual objects and  
people in the village settings of Southeastern  
Nigeria. (Occasional female upperbody nudity  
displayed in everyday traditional wear.)*

*Don't forget to return to the main page for  
continued viewing.*

<http://www.siu.edu/~anthro/mccall/jones/index.html>

Regards,  
Raymond  
| 16834|2005-04-28 18:51:03|Shri Sa Hetep|Re: Part II Blackamoors and European Escutcheons|

**Black Madonna = Isis = Auset**

**Black Jesus = ☿Horus = Heru**

**Black GodHead = Osiris = Ausar**

☿

**Namaste,**

**Shri Sa Hetep**

**Paul Kekai Manansala** wrote:

--- In Ta\_Seti@yahoogroups.com, Shri Sa Hetep wrote:

>

> A German heraldic scholar writing before World War II offered two  
other reasons for a similar coats of arms. He pointed out that Ethiop  
(sun burnt) the black was a sun sign and therefore a symbol of  
divinity that could alternately be used for the Son of God or the Son  
of Man. He also pointed out that from what we know of the cult of the  
Black Madonna, the blazon of the blackamoor queen was a reference to  
Mary, the Queen of Heaven or her prefiguration as the Queen of Sheba  
and that the male versions of these insignia were therefore references  
to her Son.

>

Or:

Black Madonna = Isis  
Black Jesus = Osiris

Regards,  
Paul Kekai Manansala

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Yahoo! Groups Links

<\*> To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

<\*> To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

<\*> Your use of Yahoo! Groups is subject to:  
<http://docs.yahoo.com/info/terms/>

| 16835|2005-04-28 21:17:40|Paul Kekai Manansala|Re: Black Saints|  
Also, discussed here many times, St. Maurice of Thebes, Egypt:

[http://en.wikipedia.org/wiki/Saint\\_Maurice](http://en.wikipedia.org/wiki/Saint_Maurice)

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Myra Wysinger" wrote:  
> BENEDICT the Black,  
> aka Benedict the Moor; Benedict the African  
>  
> <http://www.catholic-forum.com/saints/saintb20.htm>  
>  
>  
> St. Moses the Ethiopian  
>  
> <http://www.catholic-forum.com/saints/saintm34.htm>

| 16836|2005-04-29 08:05:45|Asar Imhotep|What the Bleep Do We Really Know?|  
I don't know how many of you have heard of this film (*What the Bleep Do We Really Know?*), but it is a good and interesting film on Quantum theory in relation to spirituality. It seems as if the scientific community is just starting to comes to grips with the concepts in which the early African scientist have been saying since antiquity.

I would like to compare the various scientific discoveries in comparison to Nile Valley and West African quantum theory. For those that don't know much about the film, here is the link  
<http://www.whatthebleep.com/>

They have study groups across the country. I think this would be a good endeavor to engage in.

Asar Imhotep  
<http://www.mochasuite.com>

| 16837|2005-04-29 08:50:26|James St. Clair|Re: What the Bleep Do We Really Know?|

Asar, I have heard good things about this movie and appreciate your review. I am looking forward to seeing it. Perhaps Western science will some day see the light, of course they will claim to have "discovered" these things. Peace, James

Please visit me at <http://www.paintsaint.com>

---

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| 16838|2005-04-29 12:12:56|Raymond|A Nigerian Photo Archive:Dibia Update|  
Htp Ta\_Seti,

Yesterday's gallery photos were ca. 1935-39.  
You may may to compare them with these  
color shots of a public celebration connected  
with the initiation of a new dibia (healer) taken  
some 50 years later:

<http://www.siu.edu/~anthro/mccall/igboscans/dibia/>

Regards,  
Raymond Davis  
| 16839|2005-04-29 13:25:28|Paul Kekai Manansala|Archeological Vestiges Discovered in Ethiopia|  
[http://www.sci-tech-today.com/story.xhtml?story\\_id=13000CWGPZP0](http://www.sci-tech-today.com/story.xhtml?story_id=13000CWGPZP0)

Archeological Vestiges Discovered in Ethiopia

Posted April 28, 2005 4:56PM

According to the experts, the site is a royal necropolis used by several dynasties before the Christian era, and it stretches considerably beyond the perimeter of the present archeological site, at the foot of Mount Saint George and Mount Mariam.

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Major archeological vestiges have been discovered at Ethiopia's Axum

obelisk site, UN experts said Tuesday.

"Underground chambers and arcades have been found in the vicinity of the original location of the obelisk," said a statement released here by the United Nations Educational, Scientific and Cultural Organization (UNESCO)

"Geo-radar and electrotomographic prospection, the most advanced technologies for underground observation, revealed the existence of several vast funerary chambers under the site's parking ground which was built in 1963," it said.

UNESCO experts were sent to prepare for the elevation of the Axum obelisk at its original location.

The last segment of the 160-ton, 24-meter high stele arrived at the airport of Axum Monday morning after 68 years in Rome.

According to the experts, the site is a royal necropolis used by several dynasties before the Christian era, and it stretches considerably beyond the perimeter of the present archeological site, at the foot of Mount Saint George and Mount Mariam.

A number of tombs, some of them pillaged, have been discovered in Axum since the 1970s. Their riches are at the archeological museums of Axum and Addis Ababa. Only one of the Axum tombs, the Tomb of the False Door, is open to the public.

The archeological site of Axum consists of three parts and contains 176 stelae: the Northern site, the Gudit stelae field ( named after the Jewish queen who took power in the 10th century) and the central area where the stele, now known as the Axum obelisk, used to stand. Its foundations form a 6-meter and 10 sq meter hole.

According to experts, pillagers caused the obelisk to topple over in either the 10th or the 16th century.

◆ 2005 Xinhua News Agency.

◆ 2005 Sci-Tech Today.

| 16840|2005-04-29 15:20:45|Paul Kekai Manansala|Kardia (Heart) in Greek philosophy| Among the Stoics, the soul stems from the spirit (pneuma) in the h?gemonikon seated in the heart.

The h?gemonikon is the central faculty of the individual.

The Stoics, Aristotle and Praxagoras of Cos located the human cognitive center in the heart rather than the brain.

Shades of Ancient Egypt?

Regards,

Paul Kekai Manansala

| 16841|2005-04-29 17:42:30|no name is worthy|Re: Kardia (Heart) in Greek philosophy| Good Post!

Paul Kekai Manansala wrote:

Among the Stoics, the soul stems from the spirit (pneuma) in the h?gemonikon seated in the heart.

The h?gemonikon is the central faculty of the individual.

The Stoics, Aristotle and Praxagoras of Cos located the human cognitive center in the heart rather than the brain.

Shades of Ancient Egypt?

Regards,

Paul Kekai Manansala

---

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| 16842|2005-04-29 19:59:01|Charles Year2005|A Myriad of links|

Hola Raymond and Paul and Ta Seti,

I forgot to give you the link for the last post I did. Plus I have some more stuff!

[http://www.menaibuc.com/article.php3?id\\_article=1](http://www.menaibuc.com/article.php3?id_article=1)

A great AEgyptian site from Spain:

<http://www.egiptologia.com/>

The Malagasy Republic/Madagascar/ a Francophone country Paul◆ :-)

The French term is "les malagaches". They are austronesian.

<http://www.madanight.com/>

<http://www.sobika.com/soir.htm>

English: the Baga Serpent from West Africa.

[http://www.randafricanart.com/Baga\\_Bansonyi\\_serpent.html](http://www.randafricanart.com/Baga_Bansonyi_serpent.html)

Baga snake

<http://www.uiowa.edu/~africart/toc/people/Baga.html>

Charles

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<http://www.mail.com/?sr=signup>

| 16843|2005-04-29 19:59:02|Charles Year2005|Re: Kardia (Heart) in Greek philosophy|

Among the Stoics, the soul stems from the spirit (pneuma) in the hēgemonikon seated in the heart.

The hēgemonikon is the central faculty of the individual.

The Stoics, Aristotle and Praxagoras of Cos located the human cognitive center in the heart rather than the brain.

Shades of Ancient Egypt?

Regards,  
Paul Kekai Manansala

Paul, our francophoners have even written books on the subject.

Charles

# L'ORIGINE NÉGRO-AFRICAINNE DU SAVOIR GREC

L'examen des sources grecques ne permet pas de valider la thèse "européocentriste" défendue par le "Modèle Aryen". Pire encore, en désignant le monde négro-africain comme la véritable source de leur savoir et de leur initiation sur les voies de la civilisation, les plus grand savants grecs (Thalès, Pythagore, Hérodote, Aristote, Platon, Diodore de Sicile.) apparaissent comme les premiers vrais "afrocentristes" de l'histoire de l'humanité.

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| 16844|2005-04-29 21:10:15|K. Loganathan|Oracles in Sumerian and Dravidian-I|  
**Oracles in Sumerian and Dravidian-I**

After coming across statements in the Temple Hymn 33 which are almost definitional as to what the Science of Oracles is, I decided to write this article where I hope to bring together also other relevant statements in Sumerian literature. Here I must mention that this tradition is still active among the Tamils where it has gone underground in Malaysia and where some temples still practice this art but in clandestine manner. Personally as a young man I witnessed such a phenomenon where as the subject of inquiry was myself and where I was taken to a Pujari by my relatives in India and who after getting into a trance to the beat of Udukkku, a hand drum, starting saying in a peculiar idiom but still recognizably Tamil about not only the secrets about myself that refused to disclose to my relatives but also my future. What surprised me is the accuracy of the readings of my mind and predictions of the future. Such and similar phenomenon has continually puzzled me and I believe there is something there that needs to be understood properly without dismissing them without proper understanding.

Since this phenomenon appears to be quite widespread in Sumerian literature and practiced even by the most cultured, there is a need to UNDERSTAND why it flourished in such highly literate and cultured society as the Sumerians and possibly also the related cultures of the Kemetian Nubian and so forth

#### **Tantrism and Transductive Perception**

By Transductive Perception (TP) I mean the metaphorically put as the Vision of the Third Eye and scientifically put as Yogak Kaadci Vinjaanak Kaadci and so forth. It is a way of SEEING akin to dream-seeing and which remains a dormant capacity in all human beings and which can be developed to the point where such dream-experiences are had even while awake. This is also the stuff of temple architecture where the whole aesthetics of the temple culture is designed to open up this Third Eye and with that help the individuals to enjoy visions of the Metaphysical Realms, the Depths

This aspect emerges most clearly in the following line the Tempe Hymn 33:

>>>>>

I(416)

**BAD.AN (ki) es-bar-re gal-kin-ga SAR-du-ge gi-ba ( Deri, adept in making decisions . . . . . )**

**Ta. BAD.AN (ki) isai.paaree kaal. kaNka SAR-tuukkee mi-ba ( DERI, the temple of oracles that allows the seeing those which are in dark)**

**BAD.AN (ki) ???,??? ???? SAR-???? ???**

>>>>>>>>

Here the key word is ?gal-kin-ga? where ?kin? is to see and ?kin-ga? is the verbal noun ?kaaNkal? the seeing. The Su. kin corresponds very well with Ta. kaN, the eyes, to think, knowledge etc Ta. kaaN : to see etc. While in Sumerian times the favored word for eyes is igi/im/ ibi? and which is retained in Ta. as ?imai? but now the most favored for eyes is KaN and which is certainly related to the word kaaN: to see.

Thus ?gal-kin-ka? means to establish (kaal) the seeing ?kin-ka?. But what is that which is seen and what kind of seeing is this?

Here the word ?gi-ba? which can also be read as ?mi-ba? i.e. Ta. mai-ba explains it quite well and makes it quite unambiguous that the seeing is TP, the Vision of the Third Eye, the Yogak Kaadci etc. For ?mai-ba? means those in the dark and hence the hidden and concealed, those which are BEYOND the reach of the ordinary perceptions of the senses. The ? kin-ka? here is a peep into the concealed and hence the Metaphysical that are always there but beyond the reach of the senses and their extensions. Such sessions also result in ?SAR-du-ge gi-ba? i.e. singing out (tuukkee) the hidden and concealed. Such singing out through getting into a trance that affords TP is available even now as ?teiva vaakku? ?aruL vaakku? i.e. words of the gods.

Now this also helps us to understand the true essence of ?es-bar-re? and which is Ta. isai-paaree or isai-pari. The ?isai-paaree? is the song that allows or facilitates the seeing ( Ta. paar: to see) and isai.pari, the Pari-paadal of the CaGkam times may be a variant of this kind of songs. Perhaps they are special kind of songs sung to the beat of drums and so forth and which through the rhythm and cadence transports the soul to the metaphysical world and open up the Third Eye and which enables them to SEE the hidden and concealed, the ?mai-ba?

#### **The ?es-bar? in Kes Temple Hymn**

The singing of songs of this type to liberate the soul from the fiendish hold of the body and hence to sensory perceptions is the essential element of TANTRISM and hence what we have here is clearly a Tantric institution of the most ancient kind and which may predate even the birth of city states, a society with kingship, organized agriculture and so forth The following lines from Kes Temple Hymn, also by En Hudu Ama (c. 2300 BC) can be given in support of this claim

>>>>>>>>

38. e an-ne ki-gar-ra en-lil-le za-mi du-ga ( Temple founded by An, praised by Enlil)

\* Ta. il aaNnee kiizkaar-ra eeNiilee caami tuukka ( Temple lowered by aaN, praised by Enlil)  
( an Ta. aaN: the God; ki-gar-ra Ta. kiiz kaar-a : established below; za-mi= ja=mi Ta. caami : to praise as divine; du-ga ta. tuukku: to sing)

39. ama nin-tu-ra es-bar-kin du-ga (Given an oracle by mother Nintu)

\*Ta. ammaa Nintu(n)Ra icaiparikaan tuukka ( The Mother Nintu, the Pure sings the song of prophecy)  
(Ta. es-bar-kin Ta. icaiparikaan : the song of pari type on seeing the (future) perhaps the paripaadal type of songs

>>>>>>>>

Here again we have something very similar ?es-bar-kin du-ga? singing out (du-ga) the deep visions (kin-(ka)) attained through singing of a kind (es-bar). The oracles are singing out the contents of the visions of the depths, the hidden and concealed.

While above we have this being described as ?mai-ba

---

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| 16845|2005-04-29 21:28:12|Paul Kekai Manansala|Re: Oracles in Sumerian and Dravidian-I|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:

- > Oracles in Sumerian and Dravidian-I
- >
- >
- > Since this phenomenon appears to be quite widespread in Sumerian

literature and practiced even by the most cultured, there is a

*need to UNDERSTAND why it flourished in such highly literate and cultured society as the Sumerians and possibly also the related cultures of the Kemetic Nubian and so forth*

>

*By the dog of Egypt, why Dr. Loga would you think oracles need explaining?*

Regards,  
Paul Kekai Manansala  
| 16846|2005-04-29 22:07:42|Raymond|Kardia (Heart) in Greek philosophy|  
Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

>Among the Stoics, the soul stems from the spirit (pneuma) in the  
hêgemonikon seated in the heart.

The hêgemonikon is the central faculty of the individual.

The Stoics, Aristotle and Praxagoras of Cos located the human  
cognitive center in the heart rather than the brain.

Shades of Ancient Egypt?<

Interesting post Paul.

The influence of Kmt on Greek philosophy  
is beyond question, although it is clear that it was not uniform.  
Otherwise, there would not have been both overlapping and  
distinct Greek "schools of thought."

Have you come across references to the heart as seat of  
cognition for a period contemporary with Thales (circa 650 B.C.)?  
Stoicism dates from much later, around 322 B.C., a gap of over  
300 years.

Why do you classify Aristotle as a Stoic? Wasn't he a student of  
Plato? Aristotle is credited with contributing dialectical reasoning  
to Stoicism, but he died just as the new school was getting  
underway with Zeno as its leader.

Regards,  
Raymond Davis  
| 16847|2005-04-29 22:08:05|ulagankmy|Re: Oracles in Sumerian and Dravidian-I|  
Dear Paul

By explaining I mean 'understanding' as to what kind of phenomenon it is.  
Quite often we see that being dismissed as a kind of magic witchcraft and  
so forth. I am not sure whether we are justified and hence the present  
study and which may be linked to the famous Oracles in Delphi, a Greek  
institution. It appears to me that there is desperate need on the part of  
most of us to have a peep into the hidden especially what awaits us in the  
future. Perhaps the Sumerians and many other ancients hit upon this craft  
by way satisfying them.

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "K. Loganathan" wrote:  
> > Oracles in Sumerian and Dravidian-I  
> >  
> >  
> > Since this phenomenon appears to be quite widespread in Sumerian  
> literature and practiced even by the most cultured, there is a  
> need to UNDERSTAND why it flourished in such highly literate and  
> cultured society as the Sumerians and possibly also the related  
> cultures of the Kemetic Nubian and so forth  
> >  
> >  
> > By the dog of Egypt, why Dr. Loga would you think oracles need  
> explaining?  
> >  
> > Regards,  
> > Paul Kekai Manansala

| 16848|2005-04-29 23:02:39|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Paul Kekai Manansala  
>  
> >Among the Stoics, the soul stems from the spirit (pneuma) in the  
> hêgemonikon seated in the heart.  
>  
> The hêgemonikon is the central faculty of the individual.  
>  
> The Stoics, Aristotle and Praxagoras of Cos located the human  
> cognitive center in the heart rather than the brain.  
>  
> Shades of Ancient Egypt?<  
>  
> Interesting post Paul.

- >
- > *The influence of Kmt on Greek philosophy*
- > *is beyond question, although it is clear that it was not uniform.*
- > *Otherwise, there would not have been both overlapping and*
- > *distinct Greek "schools of thought."*
- >
- > *Have you come across references to the heart as seat of*
- > *cognition for a period contemporary with Thales (circa 650 B.C.)?*
- > *Stoicism dates from much later, around 322 B.C. , a gap of over*
- > *300 years.*
- >

*Raymond, I believe the oldest detailed descriptions of the heart come from Hippocrates, Plato and Aristotle.*

*Of these Plato was cephalocentric (head as center) while Hippocrates and Aristotle were cardiocentric.*

*Hippocrates work on the heart may be latter than the rest of his writing though. He believed the pneuma and the gnome were located in the heart.*

- > *Why do you classify Aristotle as a Stoic? Wasn't he a student of*
- > *Plato? Aristotle is credited with contributing dialectical*

*reasoning*

- > *to Stoicism, but he died just as the new school was getting*
- > *underway with Zeno as its leader.*
- >

*I wasn't suggesting that Aristotle was a Stoic but that he along with Praxagoras and the Stoics were cardiocentric.*

*Regards,*

*Paul Kekai Manansala*

*| 16849|2005-04-29 23:07:42|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|*

*— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"*

*wrote:*

- >
- > *I wasn't suggesting that Aristotle was a Stoic but that he along*
- > *with Praxagoras and the Stoics were cardiocentric.*
- >

*Also of interest, when the Pythia mounted the tripod at Delphi, she was said to be visited by the pneuma from which she received the knowledge and insight of Apollo.*

*One can imagine then that the words of the oracle came from the heart, the seat of the pneuma.*

*Regards,*

*Paul Kekai Manansala*

*| 16850|2005-04-29 23:10:05|Paul Kekai Manansala|Re: Oracles in Sumerian and Dravidian-I|*

*— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:*

- > *Dear Paul*

*It appears to me that there is desperate need on the part of*

- > *most of us to have a peep into the hidden especially what awaits us*

*in the*

- > *future.*

*In many cultures, the oracles and prophets had great power because of their ability to foretell the future.*

*It was often they alone that could make or break dynasties. For example, the future king in Egypt was selected by the oracle of Amun.*

*Regards,*

*Paul Kekai Manansala*

*| 16851|2005-04-30 16:11:21|Raymond|Re: Kardia (Heart) in Greek philosophy|*

*In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Paul Kekai Manansala wrote:*

- > *I wasn't suggesting that Aristotle was a Stoic but that he along*

*with Praxagoras and the Stoics were cardiocentric.*

*Paul, where in Aristotle's works can we read this?*

- > *Also of interest, when the Pythia mounted the tripod at Delphi, she*

*was said to be visited by the pneuma from which she received the knowledge and insight of Apollo.<*

*Maybe a citation from you can clear this up, but my understanding*

has been that pneuma pertains to air and breath, and therefore, the lungs; hence, pneumatic pump, pneumonia and so on. The reference to soul here is to the animating essence which gives life to things. The Romans related this to spiritus, which literally means to breathe, and from which we get the word spirit.

>One can imagine then that the words of the oracle came from the heart, the seat of the pneuma.<

I think they were just high on gases seeping out from the ground; therefore, the reference to pneuma. No wonder they babbled stuff no one else could understand. Here's a link:

[http://www.erowid.org/chemicals/inhalants/inhalants\\_history1.shtml](http://www.erowid.org/chemicals/inhalants/inhalants_history1.shtml)

Regards,  
Raymond Davis  
Regards,  
Raymond Davis  
| 16852|2005-04-30 20:13:58|saidis\_aswan\_egy|Re: Black Saints|  
A very recent black saint canonized in the Catholic tradition is Saint Josephine Bakhita. She was kidnapped from a village in southern Sudan sold into slavery in Egypt and later converted to Catholicism. Very amazing story.

<http://www.stthomasirondequoit.com/SaintsAlive/id369.htm>

Aslo St. Moses the Black was a Coptic saint but his name in Coptic is not St. Moses the black but Saint Moses the Strong. He was a political prisoners from Sudan sent to Lower Egypt. He spent his life a monastic monk in the deserts of the Libyan desert and was later killed by Berber nomads.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 16853|2005-04-30 21:27:38|Omar E. Vega|Re: Black Saints|  
Please Remember Saint Martin of Porres,

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

- >
- >
- > A very recent black saint canonized in the Catholic tradition is
- > Saint Josephine Bakhita. She was kidnapped from a village in

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political

- > prisoners from Sudan sent to Lower Egypt. He spent his life a
- > monastic monk in the deserts of the Libyan desert and was later

killed

- > by Berber nomads.
- >
- >
- >
- > Your Sa3eadi Egyptian Friend,
- >
- > Saidis\_Aswan\_Egy

| 16854|2005-05-01 01:57:50|K. Loganathan|Oracles in Sumerian and Dravidian-2|  
**Oracles in Sumerian and Dravidian-2**

We can see quite clearly that the tradition of Oracles in Sumeria was ♦ ?es-bar-re kin-ga mi-ba? ♦ the science of SEEING the hidden and concealed through gaining the visions of the Third Eye through singing a certain kind of songs. ♦ The following line also shows that for the Sumerians this was a national institution good for the people as a whole.

**TP and National Institution of Predictions**



>>>>>>

8(423)

*e dim-gal-kalam-ma mus-za e bi-in-gub bara-za dur bi-in-gar ( Has, O House the great must in Sumer, placed the house upon your . has taken his place on your dais)*

*Ta. il tii(m)kaL kaLamma mutu jia il vaiyin kuppu paraN jia vaiyin kaal ( O The Temple that illuminates the land, has raised has the foundations of the temple and ahs taken residence on the dais)*

?? ????? ?? ?? ?? ????? ?? ?? ?? ?? ?? ????? ??

>>>>>>

Here the word ?dim-gal? is very significant for it means ? the great one (kaL) that lights up the dark realms( dim = tiyim). This word exists now as Ta. toGkaL, the Moon and hence must be a secondary derivative form the primordial meaning of ?something that illuminates? etc. However what is important is that such a temple is taken as that which illuminates the whole nation and with that sets them in the right course. Thus while in a way it resembles the current physical sciences of forecasting the weather predicting the possible hurricanes, storms, tsunamies, earthquakes volcanic eruptions and so forth, it differs in that what is relied upon are TP?s and not physical measurements and natural ?scientific? laws. They cultivated the art of seeing into the future by a ritualistic opening of the Third Eye and with SEEING what lies ahead and so forth.

Thus it may rely on some functions of the brain which when tapped affords such visioins.

Now it should be mentioned that this tradition still survives among the Tamils at least where every new year there is public announcing in the temples what kind of fortunes lie ahead for the people for the next one year. But unfortunately the priests who announce such tidings do not depend on TP?s but astrological calculations thus making the whole exercise something like weather forecasting and hence something farcical.

This capacity for TP has become degenerate even among most of the Hindu?s but perhaps kept alive by some Siddhas but who hide themselves and enjoy the isolation. Such people have become perhaps unbelievable and possibly also discredited by a swarm of false gurus feigning such capacities but all for earning some cash.

**The TP and KuNdalini:**

Now the science of opening up the Third Eye and enjoying TP?s seems to be connected with activating KuNdalini Sakti deep within the psyche and to which ?es-bar-re? may be linked. We get some ideas about this from the following line of the same hymn:

>>>>>

3(418)

*gis-buru-de mus-sa-tur mus-hus-e gu-da am-mi-ib-la ( The trap embraces a poisonous serpent and a furious serpent)*

*Ta. kucci-purittee muusu tur muusu ushee kuudu(kudam) alai-ib-aammee ( In the trap there are nests(poits?) of evil snakes and hissing snakes)*

???? ????? ?? ?? ?? ????? ?? ???-???-????

>>>>>

Here the meaning of ?mus-hus-e? is quite certain - it is the hissing snake that the Siddhas view as the activated Sexual Libido. Now ?mus-sa tur? could be the small (tur) mouse (Sk musika . Ta. musal :rabbit etc) . The gis-bu-ru? can be either the Ta, puRRu, the snake mount and so forth or the Putar the wild bush. The ?gu-du? can also be Ta. koodu : the mount. Thus what we have here is perhaps the cultivation of snake and mouse worship within such temples and which probably has a hidden connection with TP?s.

Our suspicion is further confirmed when we see that the mus-sa is the vehicle of Ganesha, the Lord of Yogies and Om and ?mus-hus-a ? the hissing snake is a garland on the neck of Siva and as Usumgal, the huge dragon, the BED of VishNu and on which he sleeps and enjoys aRituyil, the Yoga Nidra - SEEING while Sleeping and hence certainly enjoying TP?s .

Thus it appears that the Sumerians understood the great linkage TP?s had with KuNdalini Sakti and the need to activate it in order to enjoy TP?s

But why the mouse and snake here being associated with KuNdalini?

Perhaps they were referring to the DREAM experiences where such creatures figure as symbols of such sakti-s. The Sumerians not only had great respect for dreams and dream analysis but were also great dreamers. The natural snake and mouse must have given them hints through dreams as to how some form of energies behave like them - bore holes in the hard earth, the realm of ignorance, the mai-ba and live there only to emerge later with that light up slightly such dark realms within .

We are encouraged with such conclusions by the following lines of the same hymn:

>>>>>

4(419)]

*nun-zu mas-su dingir-re-e-ne (Your prince (is) the leader of the gods)*

*Ta. nin ju massu(?) tingiree inam ( Your Lord is the judge of even the gods)*

?? ?? ?? ????-????-???

5(420)

*sa-pa-de mah-di-de he-du ( Fit for ?giving counsel? and making it lofty)*

*Ta. sepputtee maa-viti-tee ee-idu ( When pronouncing reaching also great judgment)*

??????? (?????) ????????? ??-??

>>>>>>>

The ?mas-su? may the original mouse and as distinct from being ? mas-su-tur? small mouse, it may be large. Thus we have here the origins of the notion of KaNa-Pati, the Ganesha but as the Lord (pati) of the celestial beings, KaNam now but the ?dingir-re-e-ne? of the Sumerians. The Lord of the Temple is perhaps this KaNapati, the mas-su, perhaps a massive mouse .

Now this also agree with Ganesha as the Lord of Om, the Primordial Logos and who utters ( sa-pa-de > cepputte) the mah-di > the Maa Viti, the great fate - i.e. what lies ahead.

While they may be some uncertainties here, overall it appears to be reasonably clear that the Sumerians cultivated the art of DIVINING the future through the a science of OPENING up the Third Eye and enjoying Transductive Perceptions and which allows the priests to announce the fate awaiting people ( sa-pa-de ma-(vi)di )

(to continue) 2

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| 16855|2005-05-01 07:56:54|James St. Clair|Re: Black Saints|

Good Morning,

On this Sunday morning since this subject is now active let us remember the names of many more of the African Saints. So many inspirational stories that lead to one conclusion about who the first Christians were. I will not give links or details here except to call their names on the Sabbath Day. Google is all you need for details. These are in addition to Saints already mentioned in this thread.

In Witness,

St.Catherine of Alexandria, St. Augustine of Hippo, St.Cyprian, St.Mary, St.Victor, St.Gelasius, St.Melciades, St.Fulgentius, St.Paul, St.Anthony, St.John the Alms Giver, St.Zeno, St.Marcellinus, St.Anthanasius, SS. Timothy and Maura, St.Isidore of Chios, St.Julia of Tunisia, St.Charles Lwanga (and Companions=AC) the Martyrs of Uganda, St.Onuphrius, St.Orsiesius, St.Cyril of Alexandria, St.Shenute, St.Anatolius, St. Pantaeus, St.Eugenius, St.Speratus-AC, St.Aurelius, St.Rutilius, Blessed Isidore Bakanja, St.Monica, St.Poeman, St.Donatian -AC, St. Nemesia-AC, St.Matthew, St.Raissa, SS.Aizan and Suzan, St. Thais, St.Cerbonius, St.Michael Aragaue, St.Sarmata, St.Elesbaan, St.Lalibala, St.Peter Martyr of Alexandria, and St.Cassian of Tangiers, and all those unknown to me.

Peace,

James E.St.Clair

---

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| 16856|2005-05-01 08:11:10|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

- > In Ta\_Seti, Paul Kekai Manansala wrote:
- >
- > >I wasn't suggesting that Aristotle was a Stoic but that he along
- > with Praxagoras and the Stoics were cardiocentric.
- >
- > Paul, where in Aristotle's works can we read this?
- >

The main information is found in Historia Animalium and De Patribus Animalium.

- > >Also of interest, when the Pythia mounted the tripod at Delphi,

she

- > was said to be visited by the pneuma from which she received the
- > knowledge and insight of Apollo.<
- >
- > Maybe a citation from you can clear this up, but my understanding
- > has been that pneuma pertains to air and breath, and therefore,
- > the lungs; hence, pneumatic pump, pneumonia and so on. The
- > reference to soul here is to the animating essence which gives
- > life to things. The Romans related this to spiritus, which

literally

- > means to breathe, and from which we get the word spirit.
- >

Yes, pneuma like "spirit" and Hebrew "ruach" can refer to "breath, wind" and "spirit."

In fact, in Greek translations of the Old Testament the Hebrew "ruach" is usually translated as "pneuma." The Holy Spirit of the New Testament is "Pneuma Hagion."

With regard to the pneuma at Delphi:

Strabo (64 B.C.-A.D. 25) wrote: "They say that the seat of the oracle is a cavern hollowed deep down in the earth, with a rather narrow mouth, from which rises a pneuma that produces divine possession. A tripod is set above this cleft, mounting which, the Pythia inhales the vapor and prophesies."

The main source though was Plutarch, one of the two priests of Delphi, a Stoic philosopher and one of the main sources also on "Know thyself."

For Plutarch, the pneuma was an aid to the oracular trance which also required other preparation.

It is commonly know as the "mantic pneuma" which inspires priests, prophets, etc. Generally it was seen as seated in the heart.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

| 16857|2005-05-01 12:09:13|no name is worthy|Re: Black Saints|  
very interesting articles!

saidis\_aswan\_egy wrote:

|

A very recent black saint cannonized in the Catholic tradition is Saint Josephine Bakhita. She was kidnapped from a village in southern Sudan sold into slavery in Egypt and later converted to Catholicism. Very amazing story.

◆ <http://www.stthomasirondequoit.com/SaintsAlive/id369.htm>

Also St. Moses the Black was a Coptic saint but his name in Coptic is not St. Moses the black but Saint Moses the Strong. He was a political prisoner from Sudan sent to Lower Egypt.◆ He spent his life a monastic monk in the deserts of the Libyan desert and was later killed by Berber nomads.◆◆

Your Sa3eadi Egyptian Friend,

◆ Saidis\_Aswan\_Egy

---

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| 16858|2005-05-01 12:21:25|no name is worthy|Re: Kardia (Heart) in Greek philosophy|

Good link, had me thinking of the people known as the Midianites, even old cultures of Hawaii just to name a few. Also, good references from you both to the 'spirit' and its meaning, glad there are people who can interpret the meaning of such words that many are unaware of the intentful meanings or interpretations. Keep it. Do it to Death!

◆  
1 of 7

Paul Kekai Manansala wrote:

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Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>

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| 16859|2005-05-02 08:26:13|Paul Kekai Manansala|Fixing the Fort|  
<http://www.archaeology.org/interactive/hierakonpolis/field/fortd.html>

## *Fixing the Fort: Part 2*

*The time spent examining, observing, and working around the remarkable Enclosure of Khasekhemwy (the Fort) in December 2004 made us familiar with its details, imperfections, and blemishes. So when we returned at the beginning of February 2005, after a holiday break, it was quickly apparent to us that, even in this short time, gravity had taken its toll. It was only a matter of 4-5 fallen bricks here and perhaps a dozen there, but it was clear that the Fort needed more immediate attention. A look at the archival photographs shows what can happen over a period of exactly 100 years if left uncared for.*

*The west wall of the Fort in 1905. The north and south corners of the main walls are still intact and the south part of the perimeter wall still stands to near its full height. (Garstang Expedition, Liverpool University Archive Neg. H102)*

*The west wall in December 2004 prior to repairs. As gravity takes its toll, the holes just get bigger, taller, and deeper. Time is not on our side.*

*While it may take a trained eye to appreciate the fine details of the Fort, no expert was needed to understand the results of our brick tests. Before we left the site in December, we placed the newly created bricks in a variety of locations around the dig house compound. Examples of each recipe were exposed to wind, direct sun, shade, and combinations thereof. Some withstood these tests better than others. Although the consultants felt that the 1:3 (sand-to-soil) recipe best replicated the specifications they had developed for use at Abydos, these bricks did not stand up to exposure to wind. After just 6 weeks these bricks had lost their surfaces and testing (courtesy of Hassan Allam & Sons, Cairo) showed their dry compression strength to be minimal. The 1:4 and 1:5 mixtures held up better, but their excessive weight is a major consideration. Made without organic additives, they weigh 1.5 to 2 times more than the ancient bricks and their use in large area reconstruction may have serious implications for the foundations and adjoining brickwork.*

*So it was back to the drawing board for more experiments, but not before we picked up our custom-made brick stamp from the iron workshop at the nearby Coptic Monastery of Saint Pachomius (the ca. A.D. 290-346 founder of Christian cenobitic, or communal, monasticism, whose rule book of observances for monks is the earliest extant).*

*Not only are good mud bricks harder to make, but apparently good bricks stamps aren't that easy to manufacture either. As Abuna (Monk) Mousa explained to us, getting a metal rod just the right size and weight for the stamp's letters was a challenge. In the end, success was attained only at the expense of the doorknobs throughout the monastery! The rectangular shaft, that part that fits into the socket to release the latch when the knob is turned, turned out to be just perfect. Luckily the monastery was going through some refurbishment at the time. I don't know how the other monks felt about this use of their doorknobs, but we were all delighted with the stamp and its results.*

*Father Mousa demonstrates our brick stamp. (Richard Jaeschke)*

*While the search for the optimal brick continued, we still had many other questions that had to be answered before we could contemplate large-scale stabilization of the monument. For example, were the new bricks too big? Too small? What type of mortar would work the best? How should we lay the new bricks? Would there be settling or shrinking? While perhaps not the very best, we did have several different batches of adequate bricks ready for use while the new batches dried. In order to investigate these issues and do something to help the Fort, we chose several non-load bearing locations around the monument for repair with these bricks, each area representing a different set of challenges and questions. The work is entirely reversible, if necessary, and the removal of the new brick work, if it is found to be inappropriate for the long term, will have no ill effect on the structure, and whatever the ultimate result, at least for the moment the repairs hold off that inescapable tug of gravity.*

*We began our work on the interior face of the perimeter wall on the south side of the Fort. Here, a hole, 1.65 long x 1.60 high x 0.88 m deep, had been dug in recent times by robbers to obtain the bricks. This gap was cleared of dust and loose debris and the local mason, Abdullah, began filling the hole with new bricks on February 12, 2005. The last three courses were completed two days later to see if there were any problems with settling or shrinkage. No measurable movement was observed (the foundations here were still intact), so the last of about 200 bricks were put in place to complete our first structural repair. By choosing a gap bounded on all four sides by original brick, we were able to test brick size (they did fit correctly within the ancient courses), mortar composition (not too wet, not too dry), logistics (the realities of following the ancient laying pattern and wall batter), and drying time and settling,*

*Finally, there's appearance--will the color and laying pattern be what we ultimately want? We'll have to wait and see.*

*Aside from teaching us many things, this repair will prevent further erosion, improve the appearance of the monument and more importantly, make a statement that further mining of the walls will not be tolerated. Guards have been posted to enforce this.*

*Next we moved eastward along the south wall to the first of the series surviving pilasters along this protected face. Uncovered 100 years ago by Garstang, these pilasters are the Fort's best-preserved examples of original architecture and finishing touches (some still preserve the original mud render and white plaster coating). Although archival photographs from 1934 show that pilasters once appeared all along the south wall, those at the east end have since disappeared leaving only scars in the facade. The lower part of the pilaster in question had fallen away and it was soon going to be joining its neighbors to the east. So in 1998 we constructed a temporary buttress to support its remaining upper masonry. It was satisfying to finally repair it more permanently and interesting to observe just how these decorative pilasters were constructed.*

*The broken area allows us to see that the raised brickwork was anchored to the wall by a series of header bricks that jutted out from the wall surface for half of their length. These occur in every third course and this course is always laid in stretchers. Thus the size and placement of the pilasters were integral to the design and construction of the walls from the beginning, but the pilasters serve only a decorative purpose. The anchoring bricks provide the only bond as the other masonry of the pilaster only abuts the wall facade and this is part of the problem. If the foundations are compromised or some of the anchoring bricks are lost or damaged, the remaining headers are not strong enough to support the weight of bricks above them. In the case of this pilaster, when the lower part failed because of weakness in the foundations, the anchor bricks were snapped in half. In order to rebuild the pilaster, the broken ends (4 in all) were successfully removed and replaced. Reconstruction then followed the ancient brick pattern.*

*The appearance of the pilasters in this well visiting location is important for a full appreciation of the monument and this experiment tests the aesthetics and durability of repairs to decorative elements. Now we will consider whether the sharp corners of the new bricks should be shaved down to match the condition of the remaining original brickwork; or whether time, weather, and careless visitors will do that for us.*

*Left, the pilaster during repair. The four anchor bricks have been removed (Richard Jaeschke). Right, the pilaster after repair. Will the edges of the new bricks need to be shaved down, or will time and careless visitors do it for us? (Jim Rossiter)*

*Next it was on to the north face for a different experience. For millennia, the north face of the Fort has been blasted by the prevailing wind. A repair here would be a true test of the weathering capacity of the bricks and mortar, so we decided to try it. Subsidence and corbelling in a long, low undercut 6.3 long by 0.95 m deep threatened the survival of this section of the north wall, which is still full-standing. Prior to repair, the lowered ground surface (30-50 cm below the foundations of the wall) and a hole in the underlying hard silts had to be filling with compacted soil to make a strong and level foundation for the new work. We found that the soil we had collected from the fossil Nile terrace location for brick making compacted well and worked wonderfully for this type of foundation work. Its ultimate utility in brick making remains to be seen, but we have found an excellent use for it now.*

*Unprotected exposure to the prevailing north winds means that very little original surface survives on the enclosure's north face. In order to stabilize this area, the brick repair was extended out and up only so far as to make it flush with and a support for the best-preserved surface on the upper portion of wall. In the end, that amounted to a repair more than 1.5 m high and has raised further questions regarding appearance and technique, with which we are still grappling. Because we did not build the new brickwork out to the original face of monument since it no longer survives, it was impossible to follow the original laying pattern using whole bricks. Instead of stacked headers, bonded stretchers were laid. In addition, the area in need of filling was relatively shallow and any reconstruction less than one brick thick would be too thin to stand or provide support. There are many locations around the monument where wind erosion has shaved off a row or two of bricks, so this problem is not an isolated one. If we had reconstructed the wall to its original surface (remnants of the mud plaster that had run off of it during some ancient rain storm were still preserved at ground level), where would we stop? Do we make an unsightly "shelf" somewhere or do we continue up the entire 9 m of the wall, encasing it in new construction? Neither option was appealing, as the purpose of our work is stabilization, and not reconstruction. The ultimate appearance also remains a concern and we must wait and see whether the repair bricks should be feathered in or distressed to fit in more naturally with the ancient walls, or whether wind erosion will make this unnecessary.*

No one said it would be easy. However, we are quite happy with the ingenious repairs made to the remaining segment of the perimeter wall along the west side. This section of perimeter wall was so badly undercut that light could be seen at the base. This wall was going to collapse at any minute. The ground level on all sides falls away sharply to over 1m below the wall foundations causing active subsidence. Levelling of the full area around this wall would have required a large amount of soil, so we decided to create retaining walls of fired brick, in essence, a box or casemate about 7 x 3.5 m to surround the wall segment on all sides. This box was then filled with compacted soil to create a hard and stable foundation for the repair. Fired brick was chosen so that in future the casemate will not be mistaken for ancient construction. One the foundations were strong, we made repairs to both sides of the wall. On the interior face, the original surface was preserved, but on the exterior this was not the case so again we built up and out only as far as necessary to support remaining ancient brick. Following the repairs, the fired-brick retaining wall was banked with soil both to support it and hide it. The severely lowered ground level all along the western side of the monument will eventually need to be raised (for a distance of over 30 m!!). This initial experiment will test the suitability of the fired-brick casemate construction for this purpose. In the coming season, we will check the fired-brick walls for cracks and shifting. Fingers crossed! If it works, we should be able to make substantial progress in rescuing the Fort quickly and with a minimum of expense.

Perimeter wall repaired. Now we wait and see...

As for other parts of the monument, until the optimal brick is devised and created in great quantity (repair of the west wall and its structurally important corners is estimated to require more than 100,000 bricks!), there wasn't much we could in the way of a permanent fix. However, we were able to buy the Fort several more years by revving up the sand-bag machine.

Despite our best efforts, burlap bags just weren't available, so we settled for several 1,000 plastic weave sacks that were hand filled, hand sown, and delivered by donkey cart (the walls are too fragile to withstand vibrations from a pickup truck) to support the southwest (see week 2) and northeast corners.

Donkey cart delivery to the Northeast corner. Sand bags were delivered by donkey cart because of the fragility of the walls and their sensitivity to vibrations of cars or heavy machinery.

The loss of the northeast corner was a recent catastrophe. It collapsed in 2002. The corner was already weakened by a deep hole at its base and corbelling at foundation level, but it is suspected that unsupervised geological research in the vicinity was the final straw. The failure of the lower part of the north face revealed the first phase wall to its full height of 2.3 m but created a dangerously unprotected overhang of masonry above. Major cracks were developing in this upper masonry and it was clear that without support, more of this corner was going to collapse very soon. There was no time to waste. First, we had to remove the pile of fallen bricks and, like everywhere else, raise and reinforce the ground surface. On this strengthened surface we began to build a buttress of sandbags 2 m wide and 4 m high to support unstable sections of the upper wall. A slow and laborious task, but it too taught us important lessons in the art of sand-bag buttress construction and a new-found respect for the difficulties faced by all conservation projects throughout the globe.

In fact, all of the repairs are teaching us something as we prepare for the big fixes. The ever-growing gap in the middle of the exterior west wall is one of our biggest worries. About 15 m long, 2.5 m high and growing, but thankfully still only about 1.2 m deep, this giant wound is a major threat to the survival of the Fort. Since the ground surface here is about 1m below the footings of the wall, this gap just gets larger and larger as more bricks succumb to gravity. If the breach gets any deeper, it will meet up with the deep cavity that has been excavated into the wall on the interior. Right now, we have a thickness of about 1.5 m of brick holding it all up—not a lot to balance on—and we can only fix the interior after the exterior has been stabilized. So, we need to raise the ground level, strengthen the foundations, make a lot of good bricks (we estimate we will need more than 14,000), work out the logistics and get busy! We hope to get started in November 2005.

Permanent repair of the major gap in the center of the west wall is estimated to require more than 14,000 bricks.

It's a big job and it will be expensive. We are extremely grateful to the World Monuments Fund for their support of the current work. We also wish to thank ARCHAEOLOGY; the LaSalle Bank, Chicago; Tom and Linda Heagy; David and Creman Ray; Larry and Renée Stevens; Courtney Taylor; James and Jeanne Manning; Francis Ahearne; Rikki Breem, and our many Friends of Nekhen for their generous donations to the Fix the Fort Fund. You, too, can help us help the Fort by becoming a Friend of Nekhen—see [www.hierakonpolis.org](http://www.hierakonpolis.org).

*The accomplishments of the first campaign to fix the Fort. View toward the northwest corner. (Jim Rossiter)*

*It wasn't all sand, bricks, and mortar down at the Fort. Between deliveries from the donkey cart we were able to examine the structure in more detail and use many of the insights gained during the repairs to gather new facts about this neglected monument and begin a preliminary reconstruction of the Fort and the Fort within the Fort. Coming soon in "Fort Facts," we will share some of the new things we have learned and wish to investigate further.*  
| 16860|2005-05-02 16:53:35|Raymond|Re: Kardia (Heart) in Greek philosophy|  
In Ta\_Seti, Raymond wrote:

> Paul, where in Aristotle's works can we read this?

Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>The main information is found in *Historia Animalium* and *De Partibus*

*Animalium*.<

*Thanks for the sources Paul, and the chance to review them. I believe it is easy to misread Aristotle if we just present choose "sound bites" from his work; so I will quote extensively in this post and end with what I think he is trying say to us about the role of the heart on the path to Wisdom.*

*I found no information pertaining to "Know thyself" in his History of Animals (Historia Animalium) except, perhaps, that the sense of touch is common to all animals, and therefore, "there is no special name for the organ in which it has its seat." He then goes on to say that this organ (with no special name) is "identical" in some animals while in others "it is only analogous," which I take to mean homologous (different in form but similar in function).*

*Aristotle believed t"homogenous texture," this being a reference to the nature of the tissues of which they are constituted. The tissues of the heart, being smooth and uniform in texture, are contrasted with those of the mouth, for example, which are composed of tongue, teeth, bone, epiglottis and so on. (489)*

*Regarding "the breath," observed that the heart receives it from the blood vessels leaving the lungs as they empty into the cavities of the heart. There is no reason to believe that by breath he means anything other than oxygen as we would understand it.*

*In fact, with few exceptions, the Historia Animalium is just a straightforward and detailed analysis of the anatomy of various animals, insects, birds, fishes, amphibians, crustaceans, snakes and so on of which he was aware. The exceptions are:*  
1) his statement that human personality can be predicted by knowing the shape of a person's head, eyebrows and, I suppose, facial features; and 2) his notion that the rear cavity of skull was "empty and hollow." (495) More about this later.

*The other source you mentioned, On the Parts of Animals (De Partibus Animalium), draws us closer to what we seek. There he writes: "It has, however, already been clearly set forth in the treatise on sensation, that it is the region of the heart that constitutes the sensory center." (656) We might take exception as to how clearly this had been set forth earlier, but being good natured sorts, we will accept that by "the sense of touch" he meant exactly that, but by "sensation" he meant what we would call "feelings." This would support your interpretation.*

*Yet Aristotle's conclusions about functions of the heart are not based on anything pertaining to the quest for inner knowledge or wisdom. Rather they flow from a detailed analysis of human anatomy and physiology. Important to him were certain physical facts, namely that warm blood flowing to the heart "nourished" the senses while the brain, being largely water, was "cold" and lacked a "nutritive function." These are medical speculations, not revelations pertaining to the quest for inner knowledge or numinous experiences.*

*He did write, as you said, that there had been thinkers, for instance Plato, who had held that the brain was the real organ of sensation. Not so, he says since, "the brain cannot be the cause of any of the sensations, seeing that it is itself as utterly without feeling as any one of the excretions." By which I believe he means exactly what he says, excretions. (Shades of Kmt or not?) Those who had erroneously associated the brain with "vision" did so, says Aristotle, only because they had failed to notice its physical proximity to the eyes.*

To understand Aristotle's approach to Wisdom we must turn to his *Metaphysics* (*Metaphysica*) where he distinguishes between "impurities" conveyed by the senses and true Wisdom. He puts it quite plainly:

"Again, we do not regard any of the senses as Wisdom. They merely give us knowledge of "particulars" which vary with each individual's experience and occasion. "They" he writes, "do not tell us the 'why' of anything." They do not reveal "why fire is hot; they only say that it is hot." Let me emphasize this point by including a longer quote in which he constructs a kind of social hierarchy based on levels of Wisdom:

"We have said in the *Ethics* what the difference is between art and science and the other kindred faculties; but the point of our present discussion is this, that all men suppose what is called Wisdom to deal with the first causes and the principles of things; so that, as has been said before, the man of experience is thought to be wiser than the possessors of any sense-perception whatever, the artist wiser than the men of experience, the master worker than the mechanic, and the theoretical kinds of knowledge to be more of the nature of Wisdom than the productive. Clearly then Wisdom is knowledge about certain principles and causes." (980-981)

In short, theoretical wisdom is the source of true knowledge, not sense perception. Now, that's Aristotle.

While this has been an interesting exercise, I've concluded that we will not learn much about the possible Kmtc roots of the maxim "Know thyself" by studying the works of this man. They occur too late in the Greek episode in the history of ideas, and they are about "science" not sacred science.

Regards,  
Raymond Davis  
| 16861|2005-05-02 17:13:54|Raymond|Re: Kardia (Heart) in Greek philosophy|  
Paul and Ta \_Seti,

A couple of corrections. I wrote:

>I believe it is easy to misread Aristotle if we just present

choose "sound bites" from his work;<

Obviously, I meant to drop the word "choose."

>Aristotle believed t"homogenous texture," this being a

reference to the nature of the tissues of which they are constituted.<

A phrase got deleted somehow. This should have read:  
"Aristotle believed that the sense of touch resided in organs having 'homogeneous texture,' this being . . ."

Regards,  
Raymond  
| 16862|2005-05-02 19:56:11|K. Loganathan|Oracles in Sumerian and Dravidian-3|  
**Oracles in Sumerian and Dravidian-3**

I am not sure whether the word Tantrism overlaps in meaning with the more popular ?shamanism? . I will continue to use the term ?Tantrism? to describe some related phenomena that we find in Sumerian literature and which find their echoes to this day among the Dravidian folks. I also suspect that such is the case also with Nubian and Kemetian cultures though I am not sure how well they survive as parts of current African Spirituality. ( any input in this direction is most welcome)

So far we have focused upon the phenomena of Transductive Perceptions, metaphorically put as the vision of the Third Eye and which encompasses the whole of Indic cultures including the Buddhist and Jain. This is put very clearly as ?kin-ga mi-ba? ( kaaNkaL maiba) the seeing the hidden and concealed and hence SEEING what awaits in the future. We have seen that for accessing this capacity, the KuNdaIlini Sakti , represented by the snake and mouse, has to be tapped and hence it is a way of accessing the hidden potential of the brain so that faculties that remain dormant there becomes activated. This phenomenon is akin to dream-seeing where most of the dreams are also about the future as the ancients thought till Freud came and spoilt that understanding by saying that dreams are wish fulfilling, eruptions of the suppressed, repressed and so forth

Now we shall point out how this sort of Tantrism is related but different from another - the Exorcist practices and which have given rise to Tantric Psychology that finds detailed expressions in the texts of Tamil Siddhas like Tirumular and so forth and constitutes a highly developed and sophisticated psychiatric science.

### **Tantrism and Exorcism**

While the visionary Tantrism seeks TP's so that the hidden and covered up, especially the future can be SEEN and announced, the Exorcism does not do this but rather invites the gods to possess some souls like that of the priests and with that DRIVE AWAY the evil forces that have taken possession of some individuals and make them suffer diseases of all kinds. The common thing is that of the exorcist disengaging himself from the body and with that allow the gods to possess him and here also a feat achieved through beats of drum, cymbals , mantra recitals and so forth. In Sumerian the literature dealing with this phenomena is quite vast and below I quote some lines from some texts I have studied.

First of all we see in the following lines exorcism proper that is called Uccaadnam, the occu-tal, driving away the evil forces that afflict a person. These are taken from the Text ?Forerunners tom Udughul?

>>>>>  
226. i-re-ni-pa` sag i-re-ni-pa` ( I adjure there, first I adjured you)  
227. zi an-na i-re-pa` zi ki-a i-re-pa` (I adjured you by heaven, I adjure you by earth)  
228. zi hendur-sag-ga ningir ge i-re-pa` (I adjure you by Hendursag, the night watchman)  
229. zi dingir gal-gal-e-ne i-re-pa` (I adjour you by the great gods )  
230 tu mu-un-na -ab-sum-mu-ta (When I deliver the spell)  
>>>>>>>

These lines are clearly in Tamil ?ir-ee nii poo ( You(nii) go away( poo) from here (ir-ee). While this exorcism is done in the names of various gods, it is deemed that it is the spell that is cast , the



?tu? , the Ta. tuti (> Arabic Doa(?) ) that is deemed really effective in chasing away the evil forces. We can see that it is this ?tu, du? that has become the Mantra in later times.

But what are the evil forces?

### The Devils

The following lines describe them and which are named as dingir-hul (. Devil?), the killing celestial beings.

>>>>>>>

219. ga-e e-sir-ra dib-be-da-mu-da sila-a gen-na-mu-de (When I would pass along the street, in my going in the thoroughfare)  
220. udug hul a-la hul gidim hul ( the evil Udug, evil Ala, the evil ghost)  
221. gal-la hul maskim hul -dim-me (evil Galla , evil bailiff, Dimme)  
222 {me} (d) dim-me-lagab lu-lil-la (Dimme- lagab Lil)  
223. (rasur) ki-sikil-la ud-da-kar-ra ( (female) lil , and maiden Lil demons)  
224. nam-tar hul-gal a-sag-gig tu-ra(rasur) nu-du-ga-ni dab (the evil Nantat, the bitter asag-disease – his serious illness being virulent →)  
225. ga-e-ra nam-ba-te-ge-da-am ( may not approach me)  
>>>>

Thus we have ?udug, ala, gidim , gal-la, maskim ? and so forth as dingir-hul , the evil forces which cause various kinds of diseases and which do not assail the priest when he moves into the house of the afflicted person. The priest thinks that he is IMMUNE to the attacks of these evil forces and which may turn out to be various kinds of germs viruses and so forth in reality.

### Becoming God and Enjoying Immunity

The priest is not acting as a normal person but rather someone who has been taken possession by the gods and hence a god-surrogate

>>>>>>>>>

210 ga-e lu sanga (d) en-ki-ga me-en ( I am the priest of Enki)

\*210. ngaayee aaLu saanga ENkiizaka maan ( " )  
notes: ga-e = ngaayee> njaaanee , naanee : I myself . The sanga/ sangu seems to have become obsolete in Tamil unless we can locate in the frozen form Ta. caangkiiyam : rituals ; en-ki > Ta. eenkiiz: the Lord ( eeN > veeN, veeL: deity) of the Earth (ki, ku, kiiz)

211. ga-e ku-ga (d)dam-gal-nun-na me-en ( I am the purifier of Damgalnunna)

\*Ta. ngaayee kooka tamkaLnunna maan ( " )  
Notes: ku . Ta. koo ; resplendent and hence derivatively deity; "tamkaLnunna " means the loftiest (nunna) and great (kaL) Woman ( tam) and hence the Great Mother Goddess  
>>>>>>>>>

We have given only two lines where the en-ki and Damgalnunna are mentioned. The remaining lines mention other gods. Thus a person becomes a sanga, the priest of Enki and so forth and because of which he becomes

?ku-ga> kooka? holy that empowers him to drive away , exorcise the evil forces like Udug, Ala and so forth

But what transmutes and ordinary person into a Sanga, the priest capable of driving away the evil forces?

We find the answer in such descriptions as below:

>>>>

209 en e-nu-ru ( Enuru incantation)

\*Ta. en en -uru

Notes: Ta. en ; utterance as a noun, to tell , narrate etc as a verb. The 'uru' is Ta. urai: to tell etc. The Ta. uru also means, to utter continually as in Ta. urupoodutal. Thus here while 'en' can be the utterance or incantation, en-uru may actually be recitation, incantation  
>>>>>

Here we find a clear mention of Mantra recitation where the word Ta. uru is still in use for mantra recitations. Thus here we do not find the es-bar-re, the songs or music that would open up the Third Eye but rather the recitations of mantras of the different deities by way of INVITING them to possess the soul and with that empower the priest to drive away the evil forces that cause various kinds of diseases.

We should note here this practice is still available among the Tamils where they have such mantra texts like Kantar Sasti Kavasam and so forth where the god is invited to inhabit the body and with that drive away all the evils forces troubling them physically and mentally

(to continue)3

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| 16863|2005-05-02 22:37:18|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> In [Ta\\_Seti](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> While this has been an interesting exercise, I've concluded that

we

> will not learn much about the possible Kmtc roots of the maxim  
> "Know thyself" by studying the works of this man. They occur too  
> late in the Greek episode in the history of ideas, and they are  
> about "science" not sacred science.  
>

Raymond, I used Aristotle more for his views on the heart as the seat of intelligence, the soul, spirit, etc. rather than a source on the maxim "know thyself."

*Don't have Aristotle's works on hand, but here's one relevant quote at least:*

*"...the seat of the soul and the control of voluntary movement—in fact of nervous functions in general—are to be sought in the heart. The brain is an organ of minor importance, perhaps necessary to cool the blood" (De Motu Animalium).*

*Latter Roman and Arab cardiocentrists used Aristotle as one of their main sources.*

*Homer, one of the earliest Greek writers, is also described as cardiocentric in several online articles. Again, I don't have all the quotes, but Homer identifies the thymos and noos as located in the chest or breast region. By noos he apparently refers to the creative intelligence.*

*Of course, of greatest importance for the saying "gnothi se auton" would be the gnome and gnosis.*

*Gnosis itself, among the Gnostics, was known as the "knowledge of the heart," and among Greek and other Orthodox Christians the heart is seen as the "seat of knowledge."*

Regards,  
Paul Kekai Manansala  
| 16864|2005-05-03 00:34:07|Raymond|Re: Kardia (Heart) in Greek philosophy|  
Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>Raymond, I used Aristotle more for his views on the heart as the seat of intelligence, the soul, spirit, etc. rather than a source on the maxim "know thyself."<

Oh, I thought you were attempting to demonstrate that "Know thyself" was equivalent to "Follow your heart" and, therefore, probably originated in Kmt.

That not being the case, let me just end by saying thanks for your comments. Perhaps someone else will jump in from here.

My best to you,  
Raymond Davis  
| 16865|2005-05-03 09:13:38|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|  
— In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), Raymond wrote:

> Paul Kekai Manansala wrote:  
>  
> >Raymond, I used Aristotle more for his views on the heart as the  
> seat of intelligence, the soul, spirit, etc. rather than a source on  
> the maxim "know thyself."<  
>  
> Oh, I thought you were attempting to demonstrate that "Know  
> thyself" was equivalent to "Follow your heart" and, therefore,  
> probably originated in Kmt.  
>

I was, but I was not claiming that Aristotle was a direct source on the maxim itself. He was one who, like the Egyptians, considered the heart as the central organ of the body. The Egyptians left only the heart in the mummified body to be weighed in judgement as the seat of knowledge and the soul.

The "gnosis kardias" or "knowledge of the heart" of the Gnostics represented the path to God and salvation. The same term is also another name for Christ among Catholics.

The Gnostics called those highest in their spiritual hierarchy by the name "pneumatics," again pointing to the heart region. That reminds us of what Plutarch, the famed Delphi priest, said about the pneuma and the oracle.

At the Dodona oracle also, founded by one of the "black doves" of Egypt, the pneuma of Zeus spoke to the prophetess in the oak.

Here is the familiar quote from Herodotus on the Dodona oracle:

"The priests of the Zeus of (Egyptian) Thebes told me that two Priestesses were carried away from that country by Phoenicians, who, as they heard, sold one in Libya and the other in Greece, and these two women established the first oracles in either place. When I asked how they knew this, they said that the Egyptians had searched diligently for these two women, but in vain, and afterward they had learnt what they now told me.

"This account I had from the priests at Thebes; but the prophetesses at Dodona say that two black pigeons flew from Thebes of Egypt, on to Libya and the other to Dodona. The second perched on a beech-tree, and uttered human speech admonishing the people of the place to set up an oracle of Zeus; and they, believing it be a divine revelation, obeyed. They add that the pigeon which flew to Libya commanded the establishment of an oracle of Ammon, also dedicated to Zeus. This is said by the priestesses at Dodona, the oldest of whom is named

*Promeneia, and the next Timarete, and the youngest Nicandra; and the other servants of the shrine said likewise.*

*"But my own belief is this. If the Phoenicians did indeed carry off the holy women and sell one in Libya and one in Greece, the part of Greece (called in those days Pelasgia) where they sold the second was Thesprotia. Being kept as a slave there, she consecrated an altar to Zeus under a beech-tree; for we may suppose that she, who had been a priestess of His temple at Thebes would be mindful of His worship in another place. Later she made of it a place of divination, when she had learnt the language of Greece; and she must have said that their sister had been sold in Libya by the same Phoenicians.*

*"The people of Dodona, I suppose, called these women pigeons because they were foreigners and their speech was no more understood than the chattering of birds; then, when one could speak their language, they reported that the pigeon had spoken with a human voice; for while she spoke a foreign tongue they would think her voice like that of a bird. But how could a pigeon utter the speech of men? And they said the pigeon was black meaning that the woman was an Egyptian.*

*"Moreover, it is true that the ways of divination at Thebes of Egypt and at Dodona are much alike..."*

Regards,  
Paul Kekai Manansala  
| 16866|2005-05-03 10:13:54|clyde winters|Re: Continuity of Indian Civilization|  
There is considerable discussion in the Eurocentric archaeological circles that a ?Black Hole? exist in Indian History between 1700-500 BC. These researchers claim that during this period three things occurred that make it clear that urbanism declined during this period. They are:

- 1) shifts in location of settlements;
- 2) few sites can be called cities; and
- 3) discontinuity between earlier cultural traditions and cultural traditions during this period of India history.

Although this is the opinion of these researchers, it is not supported by the archaeological evidence. Archaeologists have failed to see continuity in Indian history because of two reasons 1) failure to study and understand Dravidian civilization; 2) the desire to deny the Indo-Aryan invansion, so as to ?White Out? the Dravidian presence in the Indus Valley, and thus show continuity between the ancient Indus Valley people and contemporary Indo-Aryan speakers presently living in the area.

Firstly, we must understand that the founders of Harappan civilization were Dravidian speaking people, predominately Tamilian.

Archaeological and linguistic evidence indicates that the Dravidians were the founders of the Harappan culture which extended from the Indus Valley through northeastern Afghanistan, on into Turkestan. The Harappan civilization existed from 2600-1700 BC. The Harappan civilization was twice the size the Old Kingdom of Egypt. In addition to trade relations with Mesopotamia and Iran, the Harappan city states also had active trade relations with the Central Asian peoples.

The Dravido-Harappans occupied over 1,000 sites in the riverine Indus Valley environments where they had soil and water reserves. The Harappan sites are spread from the Indus Valley to Ai Kharnoum in northeastern Afghanistan and southward into India. In Baluchistan and Afghanistan Dravidian languages are still spoken today. Other Harappan sites have been found scattered in the regions adjacent to the Arabian sea, the Derajat, Kashmir and the Doab. Except for the Indus Valley sites of Harappa, Lothal and Mohenjo Daro, most of the sites associated with this culture were small scale habitation centers: villages and towns. To compensate for the adverse ecological conditions, the Harappans first settled sites along the Indus river. (Fairervis 1987:48) The Dravido-Harappans occupied over 1,000 sites in the riverine Indus Valley environments where they had soil and water reserves. The Harappan sites are spread from the Indus Valley to Ai Kharnoum in northeastern Afghanistan and southward into India. In Baluchistan and Afghanistan Dravidian languages are still spoken today. Other Harappan sites have been found scattered in the regions adjacent to the Arabian sea, the Derajat, Kashmir, and the Doab. The Indus region is an area of uncertain rains because it is located on the fringes of the monsoon. Settlers in the Indus Valley had to suffer frequent droughts and floods. Severe droughts frequently occurred in the Indus Valley so the people dug wells to insure for themselves a safe supply of water.

To compensate for the adverse ecological conditions, the Harappans settled sites along the Indus river. The Mature Harappan civilization is divided into two variants the Sorathi Harappan and the Sindhi Harappan.

The Sindh Harappan sites are sites characterized by elaborate architecture, fired brick construction, sewage systems and stamp seals. The Sindh Harappan styles have been found in Gujarat, Kutch, the Punjab, Haryana and Uttar Pradesh. The major Sindh cities include Mohenjodaro, Lothal, Rangpur, Harappa, Rangpur, Desalpur, Shirkotada, Manda, Ropar, Kalibangan and Chanhudaro. The Sindh Harappans possessed writing, massive brick platforms, well-digging a system of weights-and-measures, black-and-red ware (BRW), metal work and beads. (Possehl 1990:268) The Harappans were masters of hydraulic engineering. They were a riverine people that practiced irrigation agriculture. They had both the shaduf and windmills.(Fairservis 1991) In the Harappan sites domestic quarters and industrial areas were isolated from each other. The Sorath Harappan sites lack stamp seals, ornaments and elaborate architecture. Sorath is the ancient name for Saurashtra. The Sorath Harappan sites are located in Saurashtra, Kulli, and the Harappan style of Baluchistan and Gujarat . Granted, there was a lot of shifting in the population of India during the Bronze Age. This shift in population and urban living coincided with climatic changes across the ancient world during this period. Testimony to these climatic changes is evident at Harappa. Two recent books on this topic provide detailed accounts of the climatic changes that swept across many countries during the Bronze Age, see: H.N. Dalfes, G. Kukla, and H. Weiss (eds.), *Third Millennium BC Climate Change and Old World Collapse* , Berlin/Heidelberg, Springer Verlag, 1997; and B.J. Peiser, T. Palmer, and M.E. Bailey (eds.), *Natural Catastrophes During Bronze Age Civilisations: Archaeological, Geological, Astronomical and Cultural Perspectives* , Oxford, Archaeopress, 1998 (British Archaeological Reports S728). When we study the archaeology of South India and the Indus Valley we see that continuity existence between these civilizations especially the social technology of writing.

These Kushites used a common red-and-black ware that has been found from the Sudan in Africa, across Southwest Asia and the Indian subcontinent all the way into China. The earliest examples of the black-and-red ware of the Proto-Saharans date to the early Amratian period 4000-3500 BC. (Hoffman 1979) It was after 3500 B.C., and especially 2500 B.C. ,that the Proto-Saharans began to deeply affect the activities of the Eurasian peoples.

The Amratian period of Middle Africa is the focal point for the spread of BRW. There is affinity between BRW found at Anau, in Russian Turkestan, and similar pottery from southeastern Europe. Dr. J.G. Andersson (1934) found a similarity between pottery fragments found at Anau, and fragments discovered at Yangshao sites in Henan and Gansu province.

Singh (1982) made it clear that he believes that the BRW radiated from Nubia through Mesopotamia and Iran southward into India. BRW is found at the lowest levels of Harappa and Lothal dating to 2400BC. T.B. Nayar in *The problem of Dravidian Origins* (1977) proved that the BRW of Harappa has affinities to predynastic Egyptian and West Asian pottery dating to the same time period.

After 1700 BC, with the end of the Harappan civilization spread BRW southward into the Chalcolithic culture of Malwa and Central India down to Northern Deccan and eastward into the Gangetic Basin. The BRW of the Malwa culture occupied the Tapi Valley Pravara Godavari and the Bhima Valleys. In addition we find that the pottery used by the at Gilund, Rajasthan on the banks of the Bana River, was also BRW (see: Gilund, <http://bestindiatours.com/archaeology/harappan/Gilund.html> ).

Archaeologists agree that Black and red ware (BRW) was unearthed on many South India sites are related to Dravidian speaking people. The BRW style has been found on the lower levels of Madurai and Tirukkampuliyur.

B.B. Lal (1963) proved conclusively that the Dravidians were genetically related to the C group of Nubia, given the fact that both groups used 1) a common BRW, 2) a common burial complex incorporating megaliths and circular rock enclosures and 3) a common type of rock cut sepulchre. The BRW industry diffused from Nubia, across West Asia into Rajasthan, and thence to East Central and South India (Rao 1972:34).

Writing was never lost in India. The earliest writing appeared on Indus ceramics. These signs are

the same as the Indus Valley signs.

Indus Valley type signs continued to be produced throughout India, especially South India as evidenced by the appearances of these signs on megalithic pottery, burial urns and palm leaf manuscripts. The evidence, when we considered, the ceramic scripts, show an unbroken history of writing from Harappan to contemporary times.

B.B. Lal found that 89% of the graffiti marks on the megalithic red-and-black ware had affinity to Indus Valley signs. In addition many symbols found in the Indus Valley writing are also found on the Indian Punch marked coins.

S. Gurumurthy in Ceramic traditions in South India upto 300 AD, found, like B.B. Lal before him that the graffiti on South Indian pottery was engraved with Harappan signs. He found that the Tamil Nadu pottery graffiti agrees with Brahmi letters dating back to 1000BC.

The archaeological and epigraphic evidence make it clear that continuity does exist in relation to the Dravidians in India. A study of the evidence makes it clear that a Black Hole, does not exist in India if you free your mind from the Eurocentric view of history.

Clyde

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| 16867|2005-05-03 20:46:23|Raymond|Re: Kardia (Heart) in Greek philosophy| Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)> wrote:

>I was not claiming that Aristotle was a direct source on the maxim itself.<

Of course not. The trail leading to "Know thyself" went cold, as I believe Djehuti earlier pointed out, at the Temple of Apollo at Delphi ca. 650 B.C.

What you are attempting to do, as I see it, is make an implicit connection between events that are separated by a gap of 200-300 years. Had you written, Plato (428-348 B.C.), Hippocrates (ca. 400 B.C.) and Aristotle (384-322 B.C.), there would have been no need to clarify that you were not using Aristotle as a source of the maxim.

What I believe we were discussing now is what I have asked from the beginning. Is there a Kmtc source of this maxim and if so what is it? We should "ask" the same question of Aristotle. Where did he get his belief in the centrality (if not the infallibility) of the heart? In the first section of his *On the Soul (De Anima)* he actually reviews the claims of other thinkers, among them Leucippus, "the Pythagoreans," Anaxagoras, Democritus, Empedocles, and Plato. To none of these does he attribute the notion that the heart is the seat of the soul. For example, of Thales he writes:

"Thales, too, to judge from what is recorded about him, seems to have held soul to be a motive force, since he said that the magnet has a soul in it because it moves the iron." [405]

Now Paul, This hardly testifies in favor of a philosophy of "Follow the Heart." I tell you something went wrong on the boat between Waset and Miletus (Thales' home). By the way, he also traveled to Cyprus. Could he have picked up the saying there?

So where is Aristotle coming from? I believe I've already indicated what inspired his vision, namely, that the heart is located between the head and abdomen, that it is was profusely nourished by warm blood, and that something caused it to feel and move. He associated it with the soul because, as he himself wrote: nourishment, sensation and movement are universal characteristics of the soul. Like attracts like. That's it! These are not my ideas, I gave the citations earlier. Anyone can verify my summary for themselves.

I liked very much your choice of the legend of the two doves as reported by Herodotus (c. 484-425 B.C.). There are two reasons for this: 1) He recounts it as a tale commonly told in Kmt that one of two kidnapped priestesses from Waset founded the very first oracular shrine in Greece, the one at Dodona. [57]

This reportedly happened during the time of the Pelasgians who are the indigenous people of Greece. If true, the incident predates the Temple of Apollo and gives us another possible source of experimentation with Kmtc spiritual principles in Hellas.

2) As you say, Herodotus claims that the doves (symbolic of the kidnapped women) were rendered black like the /rmt n kmt/ (Ancient Egyptians) from whose country they had been taken. This is indeed a familiar quote, but one worth repeating as evidence that he viewed the /rmt/ as black people. (The source is Herodotus, The Histories, [54-55] for anyone who does not already have it).

Herodotus is a rich source of evidence (however tediously debated) that Kmt had a fundamental impact on the evolution of "religion" in Greece. Here are two additional quotes:

"Almost all the names of the gods came into Greece from Egypt. . . . This I assert on the authority of the Egyptians themselves." [50]

"Whence the gods severally sprang, whether or no they had existed from eternity, what forms they bore – these are questions of which the Greeks knew nothing until the other day, so to speak." [53]

This kind of eyewitness account is what led me to write that it is difficult for me to believe the Greeks would adopt the /ntrw/ and not the ideas associated with them like the pivotal role of the heart as both "seat of the soul" as well as creative force. It is not written, "I laid a foundation in my own heart and there came into being the multitude of forms that came into being." This is the heart of the Creator performing a central role in the Creation itself. No, this is far more than intellectual exercise, important as that is.

You still associate pneuma with the heart and not the lungs, huh? You're incorrigible.

Regards,  
Raymond Davis  
| 16868|2005-05-03 21:45:33|Paul Kekai Manansala|Re: Kardia (Heart) in Greek philosophy|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Raymond wrote:

> Paul Kekai Manansala wrote:  
>  
> >I was not claiming that Aristotle was a direct source on  
> the maxim itself.<  
>  
> Of course not. The trail leading to "Know thyself" went cold,  
> as I believe Djehuti earlier pointed out, at the Temple of  
> Apollo at Delphi ca. 650 B.C.  
>

I'm not quite sure you can date it back that far using the standard you've been applying. It's secondary evidence (actually not even secondary) suggesting such an early date.

These are not my ideas, I gave

> the citations earlier. Anyone can verify my summary for  
> themselves.  
>

But you're interpretation is not that of many other secondary sources I have.

Aristotle widely is seen as one of the major cardiocentric philosophers located, like Homer, the *pneuma*, *thymos*, etc. in the chest area.

[http://www.wellcome.ac.uk/doc\\_WTX023667.html](http://www.wellcome.ac.uk/doc_WTX023667.html)

QUOTE

Aristotle's camp

Typically, the Greeks were the first to raise questions of this kind. And although their knowledge of anatomy and physiology was, of course, very limited by our standards, their awareness of the issues and the sophistication of their discussions is striking.

Thus the 4th-century BCE philosopher Aristotle advances a psycho-physical theory of emotions like anger, which he defines both as a "seething heat in the region of the heart" and as "a desire for retaliation": these two definitions are complementary descriptions of one and the same emotional state, the former referring to the physical, the latter to the psychological.

According to Aristotle, each emotion or mental process should be described along these psycho-physical lines, just as, on a more general level, 'mind' and 'body' are two inseparable aspects of one and the same thing, a human being. Aristotle carefully steers a middle course here between idealism, which radically denies that mental states have any physical aspect, and reductionism, which reduces all emotions to physical processes.

In Aristotle's view, the heart is the central part of the body, both spatially and in terms of hierarchy. It is the part that is formed first in embryological development. It is the source of bodily heat and thus primarily responsible for nutritive functions. And it is the primary seat of emotions and sensations, for it houses the 'central sense organ', a kind of coordinating centre that processes the information derived from the peripheral sense organs (with which it is connected through the blood vessels) and that issues decisions to the limbs and other parts of the body involved in action and motion.

Thus Aristotle takes a radically different view from the Hippocratic writer quoted above. In Aristotle's theory, the brain has no psychological significance, it is just there as a kind of refrigerator, balancing the bodily heat generated by the heart and exercising a cooling influence on the process of digestion.

But Aristotle was neither the first nor the last to advance the cardiocentric view. In Classical Greece and Rome, it was generally believed that the heart played a major role in the mediation between the mental and the physical. And initially it was the heart, rather than the brain, that was considered to be the seat of mental processes, including intellectual functions like thinking, memory and imagination.

From Homeric times onwards, humankind's thoughts, beliefs, but also emotions and states of mind like anger, ambition, courage, valour, grief and pride were located in the upper parts of the thorax, in the diaphragm or the heart. And although the physiology of the heart and the pulse were only partly understood, there was little question about the central importance of the heart in the functioning of the human organism as a whole. The cardiocentric theory of the mind became the dominant view in antiquity and was upheld by medical writers but also by the Stoics, a school of philosophers with strong medical interests, who regarded it as the seat of the 'ruling part of the soul' ? the intellect.

UNQUOTE

>

> This kind of eyewitness account is what led me to write that  
> it is difficult for me to believe the Greeks would adopt the /ntrw/  
> and not the ideas associated with them like the pivotal role of  
> the heart as both "seat of the soul" as well as creative force.

In fact, I have shown several times over that many did adopt this very idea, but even more importantly the heart as the seat of knowledge (with regard to "gnothi se auton")

I look at the Greek adoption of Egyptian religion in the same way as the Roman adoption of Greek religion and culture. It involved a lot of conversion and adstratum.

Regards,

Paul Kekai Manansala

| 16869|2005-05-04 20:24:53|Paul Kekai Manansala|30th dynasty mummy still shimmers|

[http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2005/05/03/AR200505030030321.html)

[dyn/content/article/2005/05/03/AR200505030030321.html](http://www.washingtonpost.com/wp-dyn/content/article/2005/05/03/AR200505030030321.html)

2,300-Year-Old Mummy Unveiled in Egypt

By PAUL GARWOOD

The Associated Press

Tuesday, May 3, 2005; 11:53 AM



*SAQQARA, Egypt -- A superbly preserved 2,300-year-old mummy bearing a golden mask and covered in brightly colored images of gods and goddesses was unveiled Tuesday at Egypt's Saqqara Pyramids complex south of Cairo.*

*The unidentified mummy, from the 30th pharaonic dynasty, had been closed in a wooden sarcophagus and buried in sand at the bottom of a 20-foot shaft before being discovered recently by an Egyptian-led archaeological team.*

*Zahi Hawass, chief of Egypt's Supreme Council of Antiquities, checks a brilliantly colored mummy dating back more than 2,300 years Tuesday May 3, 2005, at Egypt's Saqqara Pyramids complex south of Cairo. The unidentified mummy, from the 30th pharaonic dynasty, had been buried by sand in a 6 meter (20 feet) shaft. Hawass, said the mummy will undergo CT scanning before being put on display at a Saqqara museum. (AP Photo/Amr Nabil) (Amr Nabil - AP)*

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*"We have revealed what may be the most beautiful mummy ever found in Egypt," Zahi Hawass, chief of Egypt's Supreme Council of Antiquities, said as he helped excavators remove the sarcophagus' lid to show off the find.*

*Hawass said experts will use CT scanning technology within the next week to reveal more details about the ancient Egyptian's identity and how he had lived and died.*

*Afterward, the mummy will be displayed at Saqqara's museum of Imhotep, the famed architect who designed the Stepped Pyramid \_ Egypt's oldest.*

*The mummy, found two months ago, was covered from head to toe in brightly colored cartonnage burial material depicting a range of graphic scenes, including the Goddess Maat of balance and truth who was shown with outstretched arms that took the shape of feathered wings.*

*Also shown were the four children of the falcon-headed god, Horus, and the rituals and processes to mummify the person, who Hawass believed must have been wealthy considering his burial location and fine gold used for the mummy's mask.*

*"The artists who made this mummy more than 2,000 years ago demonstrated the brilliance of the ancient Egyptians by using stunning colors and depicting his face so graphically," Hawass said.*

*The mummy had been buried within the necropolis of King Teti, a funerary area containing scores of burial chambers, false doors that ancient Egyptians said the souls of the dead would use to leave their tombs, and temples.*

*The necropolis is built alongside the collapsed pyramid of Teti, who ruled during ancient Egypt's 6th dynasty, more than 4,300 years ago. Hawass said a "lost" pyramid had been located in the Saqqara area and would be uncovered after two months.*

*Saqqara, located about 12 miles south of Cairo, is one of Egypt's most popular tourist sites and hosts a collection of temples, tombs and funerary complexes.*  
| 16870|2005-05-04 23:02:14|Raymond|Re: Kardia (Heart) in Greek philosophy|  
Thanks Paul,

*Interesting and worthwhile discussion.  
I appreciate your time and willingness, as usual, to share your expertise.*

*Regards,  
Raymond Davis  
| 16871|2005-05-05 07:12:31|Asar Imhotep|The Epic of Gilgamesh|  
I must admit that I do not have very much knowledge on the Epic of Gilgamesh and because of this, I wanted to get feedback on it. I am currently reading it from this source*

<http://www.ancienttexts.org/library/mesopotamian/gilgamesh/>

*Of course the website claims it is the worlds oldest document, but we don't necessarily have to get into that debate. I just want to get people's feedback on the epic, its cultural significance and its impact of spiritual thought in North East Africa and Arabia.*

*Your input would be valuable.*

*Asar Imhotep  
<http://www.mochasuite.com>  
| 16872|2005-05-05 14:42:10|Paul Kekai Manansala|Re: The Epic of Gilgamesh|  
Asar,*



*The Gilgamesh epic is one of the earliest to use the "quest for immortality" motif.*

*I think it did strongly effect local cultures including that of the Old Testament writers.*

*Some aspects of it including those revolving around the god/demon Humbaba seem to have drifted into the Aegean.*

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> I must admit that I do not have very much knowledge on the Epic of  
> Gilgamesh and because of this, I wanted to get feedback on it. I am  
> currently reading it from this source  
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> <http://www.ancienttexts.org/library/mesopotamian/gilgamesh/>  
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> don't necessarily have to get into that debate. I just want to get  
> people's feedback on the epic, its cultural significance and its  
impact  
> of spiritual thought in North East Africa and Arabia.  
>  
> Your input would be valuable.  
>  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>

| 16873|2005-05-05 18:58:33|Immrnre|From Obia to Obeah: Dibia rituals In the Americas?|  
From Spirits and Spirituality: Alcohol in Caribbean Slave  
Societies, by Frederick H. Smith

*"The religious practices of British and French Caribbean slaves demonstrate the link between alcohol and the ancestral world. In the British Caribbean, obeah was a common form of slave healing and spirituality that integrated ancestor worship and a traditional system of doctoring. Scholar Joseph Williams (1932:120) argued that the practice of obeah derived from Akan religious practices. However, Chambers (1997:88) has challenged this explanation claiming that the term obeah stemmed from the Igbo dibia, meaning a doctor or diviner who had close contact with the spirit world. In all likelihood, obeah largely represented a mixing of various West and West Central African religious practices that venerated ancestors and sought spiritual assistance in worldly endeavors. According to Jerome Handler (2000:80), "For whites, Obeah became a catchall term for a range of supernatural-related behaviors that were not of European origin." Obeah rituals relied heavily on the sacred use of alcohol. Colonial whites saw obeah as a threat to the stability of the colonies and tried to outlaw its practice. The laws made numerous references to the use of alcohol in obeah fetish oaths and ancestor ceremonies. For example, in 1782, Neptune, a slave, was transported off Jamaica "for making use of rum, hair, chalk, stones, and other materials relative to the practice of Obeah, or witchcraft" (cited in Williams 1932:191). According to Jamaican sugar planter Bryan Edwards (1819:I:111-112), colonial officials identified obeah practitioners by their fetishes, which typically included rum. In the context of British Caribbean slavery, rum replaced the traditional palm wine as the vehicle to the spiritual world. The use of rum in obeah practices reveals the persistence of African, especially Igbo and Akan, beliefs about the sacred nature of alcohol."*

Regards,  
Raymond Davis  
| 16874|2005-05-06 07:57:45|James St. Clair|Re: From Obia to Obeah: Dibia rituals In the Americas?|  
Attachments :

Raymond,

*These practices have a long history here in the South Carolina Low Country among the Gullah Culture of the Sea Islands. They probably continue to this day but mostly undercover. There were many Obeah Men here until recently. The most famous of which was known as Dr. Buzzard. Others were Dr. Bug and Dr. Eagle. The annual Gullah Festival here celebrates our African culture each Memorial Day weekend.*

Peace,  
James St. Clair

Please visit me at <http://www.paintsaint.com>

Do you Yahoo!?  
Yahoo! Mail - Easier than ever with enhanced search. [Learn more.](#)  
| 16875|2005-05-06 08:20:09|Myra Wysinger|The Ishango Bone ? Is This The World's Oldest Mathematical Artefa|  
*"Most people think that the study of mathematics has its origins in Ancient Egypt and Babylonia, but this*

view was dramatically challenged in the 1950's with the discovery of a small animal bone, inscribed with markings that appear to represent numbers."

"... this object is older than the Lascaux cave paintings..."

[http://www.simonsingh.net/The\\_Ishango\\_Bone.html](http://www.simonsingh.net/The_Ishango_Bone.html)

[16876]2005-05-06 10:21:33|Emeagwali, Gloria (History)|Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response|

'Also I do not take

well to Gene Thinking and believe should be replaced with Genie Thinking - intelligent celestial powers that are also in the body.'Loga

This is indeed an interesting quote.

Gloria Emeagwali

-----Original Message-----

From: ulagankmy [mailto:[ulagankmy@yahoo.com](mailto:ulagankmy@yahoo.com)]

Sent: Tuesday, April 12, 2005 2:57 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Fwd: Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to Generalized Polygyny?

Dear Charles

Nice to hear Tamil words from your mouth. By the way Thantai means 'father'. Any way I am NOT responsible for this article - I just forwarded this as I thought it is quite interesting. Also I do not take well to Gene Thinking and believe should be replaced with Genie Thinking - intelligent celestial powers that are also in the body.

Moire of this later

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

>

>

> illai - No Dr. Loga,

>

> The most common West African Y chromosome is E3a. It is the  
> thanthai(brother) Y chromosome to E3b which is originally from East  
> Africa. The mtDNAs of the karoupou(black) makkal(people) are L0 - L4  
> found dispersed in all directions. The pygmy and Khoisan manithan  
> (man) has Y chromosome A and B. Coon does not want to attribute a  
> West African influence on Ancient Egypt and Nubia far into the past.

>

> Naane(I) appreciate this study however. I now know why when I grew up  
> there were so many more girls in certain neighborhoods than boys.  
> Although, up to 1/3 of African American men have non-West African Y  
> chromosomes ?!?!?

>

> Satri-good

>

> Namri(thanks),

> Charles

>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

> --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"

>

> wrote:

> > \doc\web\99\17\sexratio.txt

> > From: Peter Frost"

> > To: genetics@...>, <[h-bd@egroups.com](mailto:h-bd@egroups.com)>

> > Date sent: Thu, 2 Dec 1999 09:30:46 -0500

>

>

> > The following is the first half of an article on the

> interrelationships in

> > sub-Saharan Africa between low sex ratios, generalized polygyny, and

> > agriculture. This is still a preliminary version, so I would

> certainly

> > welcome criticism and comments.

>

>

> > Peter Frost

> > -----

>

>

> > Low Sex Ratios in Sub-Saharan Africa: An Adaptive Response to

> Generalized

> > Polygyny?

>

>

> > Peter Frost

>

> > Sex ratios at birth are low throughout sub-Saharan Africa (Romaniuk  
 > > 1968:278-281, 334; van de Walle 1968:38-43). They are also low in  
 > African  
 > > diaspora populations from the West Indies (Visaria 1967), Britain  
 > (James  
 > > 1984), Latin America (Feitosa & Krieger 1993), and the U.S.  
 > (Ciocco 1938;  
 > > Erickson 1976; Strandskov 1945; Teitelbaum 1970; Teitelbaum 1972).  
 > Between  
 > > Black and White Americans, the sex ratio difference remains  
 > significant even  
 > > when birth order, socioeconomic status, paternal age, and paternal  
 > education  
 > > are taken into account (Erickson 1976; Teitelbaum 1972).  
 > >  
 > > Recent attempts to explain this phenomenon have focused on  
 > polygyny. A  
 > > study of seven different Kenyan ethnic groups has found  
 > significantly lower  
 > > sex ratios in the children of polygynous parents than in those of  
 > monogamous  
 > > parents (Whiting 1995). Whiting (1995) and Martin (1994) have  
 > suggested  
 > > that women bear more daughters when they experience less frequent  
 > sexual  
 > > intercourse, as appears to be the case in polygynous  
 > relationships. 1 Low  
 > > African sex ratios may thus reflect the "generalized" polygyny  
 > (>20% of all  
 > > sexual unions) that prevails in 85% of sub-Saharan societies (Goody  
 > > 1973:177-178).  
 > >  
 > > Why would lower sex ratios be adaptive in a polygynous population?  
 > It may  
 > > be that more daughters are born to offset the "wife shortage"  
 > created by  
 > > polygyny. No such compensatory effect, however, has been found in  
 > non-human  
 > > polygynous species. Although the subordinate females in such  
 > species usually  
 > > bear more daughters, the dominant females bear more sons, so the  
 > overall sex  
 > > ratio remains more or less equal (Clutton-Brock & Iason 1986).  
 > Apparently,  
 > > the wasted reproductive potential of unmated males is allowed to go  
 > > underutilized because it is confined mainly to subordinate  
 > individuals with  
 > > limited reproductive value. The benefit of bearing a daughter does  
 > not  
 > > outweigh that of bearing a son-who may become a dominant male with  
 > better  
 > > chances of reproductive success.  
 > >  
 > > In sub-Saharan Africa, however, polygynous individuals differ from  
 > > non-polygynous ones primarily in age and not reproductive quality:  
 > >  
 > > Inequality between old and young men was general in African  
 > lineage  
 > > systems.  
 > > While a young man might often work harder than his father or  
 > other  
 > > elders,  
 > > access to wives was determined not by current earnings but by  
 > access to  
 > > prestige goods. The young man knew, however, that some day he  
 > would  
 > > inherit  
 > > his father's wealth, take more wives, and assume authority over  
 > his  
 > > sons in  
 > > turn.  
 > > (Curtin et al. 1978:160-161).  
 > >  
 > > Young men had to put off marriage until they could save up enough  
 > to pay the  
 > > bridewealth (van den Berghe 1979:66). Young warriors were often  
 > completely  
 > > barred from marriage (Gluckman 1940:26; Whiting 1995:440). It was  
 > thus age,  
 > > and not lifetime reproductive value, that distinguished single  
 > males from  
 > > their married counterparts. In fact, because single males were  
 > younger and  
 > > could expect to live longer, they may actually have been worth more  
 > to a  
 > > prospective mate  
 > >  
 > > Because polygyny leads to fewer available women and celibate young  
 > males,  
 > > natural selection would tend to compensate by lowering the sex  
 > ratio (i.e.,  
 > > more daughters, fewer sons). The actual mechanism seems to be a  
 > maternal  
 > > effect mediated by the frequency of sexual relations experienced by

> the  
 >> mother.  
 >>  
 >>  
 >> African Americans  
 >>  
 >> How do we account, then, for low sex ratios in the African  
 > diaspora, notably  
 >> in the U.S.? Young African American males are not barred from  
 > sexual  
 >> relations, at least not as they are in traditional African  
 > societies.  
 >> Moreover, the evidence does not point to a maternal effect. A  
 > study of  
 >> mixed-race couples found that when the mother was white and the  
 > father  
 >> black, the sex ratio at birth was the same as for children born to  
 > two black  
 >> parents (Khoury et al 1984). This would seem to indicate a  
 > paternal effect,  
 >> possibly mediated by the proportion of Y-bearing sperm in the  
 > father's  
 >> semen.  
 >>  
 >> Conceivably, the same selection pressures that produced one  
 > mechanism could  
 >> have produced another. Hence, the sex ratio may have initially  
 > compensated  
 >> for the effects of polygyny through a flexible mechanism; in this  
 > case, a  
 >> maternal effect mediated by coital frequency. If the polygyny rate  
 > remained  
 >> consistently high, natural selection would, over time, have also  
 > favored  
 >> heritable traits that lower the sex ratio.  
 >>  
 >> Although it is notoriously difficult to raise or lower the sex  
 > ratio by  
 >> selective breeding, small but significant heritable differences  
 > have been  
 >> achieved in bulls, pigs, and albino rats (Clutton-Brock & Iason  
 >> 1986:345-346; Watson 1992). Sustained selection, in the order of 25  
 >> generations, appears to be required (Watson 1992).  
 >>  
 >>  
 >> Evidence for Antiquity of Generalized Polygyny  
 >>  
 >> For such selection to have taken place, generalized polygyny must  
 > have  
 >> prevailed among sub-Saharan Africans for a long time. Several  
 > lines of  
 >> evidence seem to bear this out.  
 >>  
 >> Genetics. Sub-Saharan Africans display much lower Y chromosome/X  
 > chromosome  
 >> variability than do other populations, apparently because  
 > proportionately  
 >> fewer men have contributed to the sub-Saharan gene pool (Torroni  
 > et al.  
 >> 1990; Spurdle et al. 1994; Scozzari et al. 1997).  
 >>  
 >> Linguistics. Reconstruction of proto-Bantu, spoken approximately  
 > 3,000  
 >> years ago, has uncovered a specific term for "taking a second wife"  
 > (Polome  
 >> 1977).  
 >>  
 >> Physical anthropology. Over time, too many men competing for too  
 > few women  
 >> should favor the evolution of physical robustness. Such male-male  
 >> competition may be reflected in the increased sexual dimorphism of  
 > African  
 >> Americans for weight, chest size, arm girth, and leg girth (Todd &  
 > Lindala  
 >> 1928; Wolff & Steggerda 1943). In contrast, a small, gracile, and  
 > almost  
 >> childlike body form characterizes Khoisans and Pygmies, the only  
 > sub-Saharan  
 >> populations to have a low incidence of polygyny.  
 >>  
 >>  
 >> Origins of Generalized polygyny in Sub-Saharan Africa  
 >>  
 >> According to mtDNA and Y-chromosome dendrograms, Khoisans are the  
 > oldest  
 >> living population in sub-Saharan Africa, followed by Pygmies  
 > (Holden 1999;  
 >> Penny et al. 1995; Spurdle et al 1994; Watson et al. 1996). Only  
 > 6% of  
 >> males in one Khoisan people, the !Kung, practice polygny (Howell  
 >> 1979:234-235). The sex ratio at birth, 105 males per 100 females,  
 > is  
 >> comparable to that of non-African populations (Howell 1979:247).  
 > Thus,

> > Africa's high polygyny rates and low sex ratios are probably not an  
 > > ancestral condition.  
 > >  
 > > "True" Black Africans appear as a recent adaptive radiation in the  
 > > above  
 > > dendrograms, apparently branching off from an ancestral Pygmy  
 > > population-a  
 > > line of ancestry also indicated by osteological data (Coon 1962:651-  
 > > 656;  
 > > Watson et al. 1996). This radiation seems to have occurred  
 > > somewhere in  
 > > West Africa. Before the Bantu expansion about 3,000 years ago,  
 > > true Black  
 > > Africans were absent from the continent's central, eastern, and  
 > > southern  
 > > regions (Cavalli-Sforza 1986:361-362; Oliver 1966). They were also  
 > > absent  
 > > from the middle Nile until about 4,000 years ago, at which time  
 > > they begin  
 > > to appear in paintings from Pharaonic Egypt and in skeletal remains  
 > > from  
 > > Nubia (Junker 1921).  
 > >  
 > > Murdock (1959:44, 64-68) attributes this expansion out of West  
 > > Africa to  
 > > development of the Sudanic food complex some 6,000-7,000 years ago,  
 > > near the  
 > > Niger's headwaters. There, a wide range of cultivated plants  
 > > (sorghum,  
 > > pearl millet, cow pea, etc.) were developed independently of the  
 > > Southwest  
 > > Asian food complex. Other authors, like Shaw (1980), postulate a  
 > > larger  
 > > area of origin in West Africa. Full development of this complex  
 > > seems to  
 > > have followed a long period of "proto-agriculture" during which  
 > > hunter-gatherers protected fields of wild grains and created  
 > > clearings for  
 > > wild yams and oil palms (Davies 1968; Shaw 1980:111-114). Tending  
 > > of wild  
 > > edible species is suggested by unusually abundant Canarium (pili  
 > > nut) leaf  
 > > impressions from a southern Ghanaian site dated to 8000-9000 B.P.  
 > > (Posnansky  
 > > 1984:149). Some form of agriculture is also apparent in  
 > > reconstructed words  
 > > of proto-Niger-Congo, probably spoken ca. 10,000 B.P. (Ehret 1984).  
 > >  
 > > At first glance, a West African origin seems inconsistent with  
 > > genetic  
 > > evidence for Black Africans and Pygmies sharing a common ancestor,  
 > > since the  
 > > latter now live only in central Africa. It is likely, however,  
 > > that they  
 > > once inhabited the entire rain forest zone, including the Guinea  
 > > coast of  
 > > West Africa, as indicated by finds of Sangoan artifacts-widely  
 > > considered to  
 > > be produced by ancestral Pygmies (Murdock 1959:48-49). Since  
 > > Sangoan sites  
 > > are confined to the rain forest zone and attest to a hunting and  
 > > gathering  
 > > lifestyle much like that of present-day Pygmies, the lineage from  
 > > the Guinea  
 > > coast Sangoans to present-day Black Africans must have involved a  
 > > number of  
 > > major physical and cultural changes.  
 > >  
 > > > From the outset, this ancestral Guinea coast population may have  
 > > > tended  
 > > > towards some reproductive isolation, and hence genetic  
 > > > differentiation,  
 > > > because of the Dahomey Gap-a mosaic of savanna and woodland  
 > > > separating the  
 > > > rain forest on the Guinea coast from that of central Africa. The  
 > > > thinning  
 > > > of Africa's rain forests during the dry conditions of the last ice  
 > > > age may  
 > > > have increased this partial isolation and, more importantly, made  
 > > > it easier  
 > > > to manage food production from wild yams and oil palms (Maley  
 > > > 1995:45-46;  
 > > > Posnansky 1984:150). Indicative of a shift in subsistence is the  
 > > > appearance  
 > > > of hoe-like implements at Guinea coast sites as early as 12,000  
 > > > B.P. (Stahl  
 > > > 1995:262). With the end of the ice age, the return of a less open  
 > > > forest  
 > > > environment by 9000 B.P. may have compelled these proto-  
 > > > agriculturalists to  
 > > > move out into mosaic environments to the north and east (Maley  
 > > > 1995:46;  
 > > > Posnansky 1984:150). Such a migration may correspond to the  
 > > > breakup of

> > proto-Niger-Congo, estimated at 10,000 B.P. (Ehret 1984). The  
 > first to  
 > > branch off was proto-Mande (Blench 1984:128-129); its descendent  
 > languages  
 > > occupy an area centered on the Niger's headwaters-the same area  
 > that Murdock  
 > > sees as the cradle of Sudanic food crops.  
 > >  
 > > The Sudanic food complex developed primarily out of female  
 > gathering and  
 > > only secondarily out of male hunting.<sup>2</sup> It thus greatly enhanced  
 > women's  
 > > contribution to food provisioning, the corollary being a reduction  
 > in the  
 > > costs of polygyny to men (van den Berghe 1979:65). As polygyny  
 > became more  
 > > frequent, male-male competition would have increased for the  
 > shrinking pool  
 > > of potential mates, the result being an intensification of sexual  
 > selection  
 > > for larger, stronger, and more muscular males, as is the case in  
 > non-human  
 > > polygynous species.<sup>3</sup>  
 > >  
 > > Such a scenario leaves surprisingly little time for the  
 > morphogenesis of  
 > > true Black Africans. The beginnings of proto-agriculture cannot be  
 > pushed  
 > > back much further than 12,000 B.P. A tall, clearly Negroid skeleton  
 > > (Asselar Man) has been dated to 6500 B.P. (Camp 1974:241; Coon  
 > > 1962:649-650). This leaves a window of not much more than six  
 > thousand  
 > > years for the changes that differentiate Black Africans from  
 > Pygmies, i.e.,  
 > > a shift from a gracile, almost childlike body to a much more robust  
 > one,  
 > > with attendant increases in stature, weight, and muscle mass.  
 > >  
 > > As development of the Sudanic food complex allowed these  
 > agriculturalists to  
 > > expand out of the mosaic environments and into the savanna, the  
 > ratio of  
 > > female to male participation in food provisioning should have  
 > declined. The  
 > > savanna is more demanding on women's time, particularly for  
 > collection of  
 > > water and firewood, so successful penetration of this environment  
 > would have  
 > > required greater male involvement in agriculture (Goody 1973:185-  
 > 186). In  
 > > the savanna regions of Ghana, "women planted grain and helped with  
 > the  
 > > harvest, but they were not concerned with yam cultivation, and did  
 > not carry  
 > > out the many hoeing activities that were connected with cereal  
 > agriculture"-  
 > > yet surprisingly polygyny rates were as high as in the mosaic and  
 > rain  
 > > forest environments further south, a fact leading Goody (1973:185)  
 > to  
 > > conclude: "While hoe agriculture, female farming and polygyny are  
 > clearly  
 > > associated in a general way, there seems little evidence directly  
 > to  
 > > connect  
 > > variations in rates of polygyny with differences in the role of  
 > women in  
 > > farming or in trade."  
 > >  
 > > High rates of polygyny in Africa may thus reflect not so much  
 > existing  
 > > conditions as pre-existing ones whose adaptations have been  
 > maintained  
 > > through culture lag, notably the retention of a large sex  
 > difference in the  
 > > age of first marriage (Goody 1973:184-185). In addition, natural  
 > selection  
 > > may have favored an increased predisposition to polygyny that  
 > persists even  
 > > when the adaptive landscape has changed.  
 > > --- End forwarded message ---

Yahoo! Groups Links

| 16877|2005-05-06 11:47:39|Peter Gray|Re: The Ishango Bone ♦ Is This The World's Oldest Mathematical |

Greetings all,

This Ishango Bone is ♦ even older than 20Ky old, according to the husband-and-wife team of John Yellen and Allison Brooks of GU, who estimated about **25,000 BP** based on thermoluminescence of

rocks from contemporaneous strata in the Semliki River Valley basin. ♦ I don't think we've heard the last of the revelations concerning this artefact.

Regards, ♦♦♦♦ Peter Gray

>From: "Myra Wysinger"  
>Reply-To: Ta\_Seti@yahoooogroups.com  
>To: Ta\_Seti@yahoooogroups.com  
>Subject: [Ta\_Seti] The Ishango Bone ? Is This The World's Oldest Mathematical Artefact?  
>Date: Fri, 06 May 2005 15:20:02 -0000  
>  
>"Most people think that the study of mathematics has  
>its origins in Ancient Egypt and Babylonia, but this  
>view was dramatically challenged in the 1950's with  
>the discovery of a small animal bone, inscribed  
>with markings that appear to represent numbers."  
>  
>"... this object is older than the Lascaux cave  
>paintings..."  
>  
>[http://www.simonsingh.net/The\\_Ishango\\_Bone.html](http://www.simonsingh.net/The_Ishango_Bone.html)  
>  
>

| 16878|2005-05-06 12:19:41|Imnmre|Re: From Obia to Obeah: Dibia rituals In the Americas?|  
"James St. Clair" <[paintsaint333@yahoo.com](mailto:paintsaint333@yahoo.com)> wrote:

>These practices have a long history here in the South Carolina

Low Country among the Gullah Culture of the Sea Islands.<

Yes, and not only "conjuring" or "juju," as it is often called,  
but much of the language structure and vocabulary along  
with crafts, plants and ways of preparing food, as I'm sure  
you know.

>There were many Obeah Men here until recently. The most

famous of which was known as Dr. Buzzard. Others were Dr.  
Bug and Dr. Eagle. The annual Gullah Festival here celebrates  
our African culture each Memorial Day weekend.<

I did not know the phrase Obeah Man had a long history in  
South Carolina. That's interesting. Usually the Gullah are  
associated with the lowlands of present-day Senegal and  
Gambia. The word Obia has its source further to the South  
near the Niger Delta. Of course, so much that has survived  
is the result of the mixing and blending of cultural elements  
from throughout West Africa. As my post indicated, there are  
writers who believe the word is from one of the Akan languages,  
perhaps near Ghana. I've just started looking at these connections.

Very impressive painting! The title connects it with the story of  
Dr. Buzzard. Would you mind summarizing how your work of art  
reflects on his life? I did notice your signature on the right. Powerful  
piece James. Did I detect a Kmtc influence there as well?

I would love to attend the annual Gullah festival. I bet I would  
feel right at home.

Regards,

Raymond Davis

| 16879|2005-05-06 12:56:45|no name is worthy|Re: The Epic of Gilgamesh|

I was long and uninteresting to me, it lost my attention, however i did read the short one on the seven evils or something. i have a question/statement on that one;  
I did not know they had wolves and leopards in Mesopotamia, do they, if not the either its interpreted wrong or it came/influenced by somewhere else who does?

♦

1/7

Asar Imhotep wrote:

I must admit that I do not have very much knowledge on the Epic of  
Gilgamesh and because of this, I wanted to get feedback on it. I am  
currently reading it from this source

<http://www.ancienttexts.org/library/mesopotamian/gilgamesh/>

Of course the website claims it is the worlds oldest document, but we  
don't necessarily have to get into that debate. I just want to get  
people's feedback on the epic, its cultural significance and its impact  
of spiritual thought in North East Africa and Arabia.

Your input would be valuable.

Asar Imhotep

<http://www.mochasuite.com>

---

Do you Yahoo!?

Read only the mail you want - [Yahoo! Mail SpamGuard](#).

| 16880|2005-05-06 12:57:07|Myra Wysinger|Re: The Ishango Bone ♦ Is This The World's Oldest Mathematical |  
Peter thank you for your insight.

Peter Gray wrote:

Greetings all,

This Ishango Bone is even older than 20Kyr old, according to the husband-and-wife team of John Yellen and Allison Brooks of GU, who estimated about **25,000 BP** based on thermoluminescence of rocks from contemporaneous strata in the Semliki River Valley basin. I don't think we've heard the last of the revelations concerning this artefact.

Regards, Peter Gray

>From: "Myra Wysinger"  
>Reply-To: Ta\_Seti@yahoo.com  
>To: Ta\_Seti@yahoo.com  
>Subject: [Ta\_Seti] The Ishango Bone ? Is This The World's Oldest Mathematical Artefact?  
>Date: Fri, 06 May 2005 15:20:02 -0000  
>  
>"Most people think that the study of mathematics has  
>its origins in Ancient Egypt and Babylonia, but this  
>view was dramatically challenged in the 1950's with  
>the discovery of a small animal bone, inscribed  
>with markings that appear to represent numbers."  
>  
>"... this object is older than the Lascaux cave  
>paintings..."  
>  
>[http://www.simonsingh.net/The\\_Ishango\\_Bone.html](http://www.simonsingh.net/The_Ishango_Bone.html)  
>  
>

---

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| 16881|2005-05-06 13:36:08|Immrnre|On Dibia Initiation: AARS Meeting Abstract|  
An excerpt from: Paper Abstracts African-American Religious  
Studies Conference, March 2005, New Brunswick, New Jersey:

---

*Dibia Initiation of the Igbo Medicine System: Gaining and  
Exercising Healing Powers.* Jude C. Aguwa.

"This study examines the structure of initiation, evaluates its goals,  
analyzes its symbols and appraises the underlying religious beliefs.  
The purpose is to contribute to the existing studies on African healing  
systems and to seek new insights and clarifications which could benefit  
the dialogue and interaction of different medicine systems.

The rite of dibia initiation highlights the belief that the call to be a dibia  
and the talent for healing and divination run in the blood. Hence, the deity,  
agwu is described as "apupa-ahu n'obara" that is, of "flesh and blood"  
of the dibia. Usually, from families that practice agwu-cult, prospective  
healers and diviners are called by the deity. Initiation is an elaborate  
rite that requires the witnessing and support of various groups in the  
community, including neighbors and the guilds of healers and diviners.

The completed rite of initiation establishes the necessary channel of  
communication that enables the dibia to receive inspiration and spiritual  
energy from the deity. The rites are enacted in stages and a mosaic of  
symbols is deployed. Healing power is particularly exercised in order  
to infuse herbal medicine with power. This is upheld by the belief that  
medicine prepared by the dibia is more efficacious than that which is  
prepared by an ordinary herbalist. The healing effect of medicine is  
considerably attributed to the dibia's ritual and spiritual powers rather  
than, to the inherent quality of a particular medicinal plant or object.

But while dibiahood is hereditary, and initiation endows personal  
spiritual empowerment, the skills of medicine practice and facts  
about the area pharmacopoeia must be learned. Such a situation  
of competing values of ritual and knowledge is a source of enduring  
tension in the medicine system and it is succinctly expressed in the  
rite of initiation. The tension has parallels in the historical rivalry  
between religion and science, which even in contemporary time  
is exemplified in the beliefs of many Christians who maintain, that  
religious faith, can aid healing. . . ."

"Materials from my field study in Igbo society as well as my experiences  
as an indigene of the area are my major sources. Related publication on  
African religions and medicine systems will also used."

---

Regards,  
Raymond Davis  
| 16882|2005-05-07 01:42:47|ulagankmy|Re: The Epic of Gilgamesh|  
Hi

I began the study of Gilgames Epic and so far have focused on Tablet IIX. As  
you probably know, I believe the language is Archaic Tamil and perhaps  
related the Kushites ( as Dr Wineters has observed. ) Any way it is an  
extraordinary epic coming from the ancient world the gist of which may as  
below.

Loga

Gilgames:The Psychologist Extraordinary

I have just begun an intensive study of the Gilgames Epic that will keep me



*busy for sometime. Aside the pleasant surprise that the language is an intelligible kind of Archaic Tamil, the Sumerian insights into the essence of the human mind in those days itself is very surprising indeed. It appears that we have lost something very profound and deep rather than cultivated it further except perhaps in the Dravidian philosophic tradition, which unfortunately remains still largely unknown to the scholarly public.*

*I want to point out here that Gilgames, in his struggle to overcome death also gained insights into why a person would become an extraordinary individual and that too by accomplishing the extraordinary deeds. We should recall here the penchant of CaGkam kings (as for example in PatirRupattu) to become the Paadini Veenut, a King extolled by poets who are also equally extraordinary. Not every king gets extolled by poets of great merits - only those kings of extraordinary strength shown by the conquests of other countries and by immense benevolence kindness, a sense of justice etc. During the times of the Imperial Cholas there was the tradition of Mey Kiirti, praises of the great accomplishments of the kings and so forth.*

*Tolkaappiyar* notes all these as political and social expressions of a person being thrown into the Inner Ecology of Paalai, the realms of Burning Sun.

*Against all these come the observations of Gilgames where he links up this pressure to do extraordinary things and leave indelible marks in History as something arising out of the deep wish to attain immortality if not actually but through creating a NAME that goes written down in history.*

*From Shaffer (already referred) we have (p. 15)*

*Gilgames has become painfully aware of the existence of death. After this gloomy, though quite poignant, introduction, he proceeds to repeat to Utu what he had told Enkidu:*

*Kur-ra ga-an-ku mu-mu ga-an-gar*

*Ki-mu-gub-bu-ba-am mu-mu ga-bi-ib-gub*

*Ki-mu-nu gub-bu-ba-am mu-dingir-re-e-ne ga-bi-ib-gub*

*"I would enter the land and gain for me fame"*

*In places where names are inscribed, I would inscribe my name*

*In places where names are not inscribed, I would inscribe the names of the gods*

*These in Ta. would be:*

*kunRa ngaan kuur muummoo ngaan kaar*

*Kii moo kuppupa aam muummu ngaan kuppyibbi*

*Kii moo naa kubbuba aam moo tinGkirinee ngaan kuppyibbi*

**QUESTION**

? ? ? ? ? ? ? ? ? *muu* ? ? ? ? ? ? ? ? ?

**QUESTION**

*Shaffer also observes:*

*"This sentiment, then provides the motivation for the decision of Gilgames to undertake an expedition to 'the land'. In essence, it is the desire to outlive death through the accomplishment of a great deed and its encouragement by the erection of stele inscribed with his name which will endure"*

*Thus we see here the origins of those sentiments of CaGkam kings to become Padiini Veentu, a King sung eloquently by the poets of merits and who in turn get rewarded with huge wealth and so forth. It is interesting also Tol. links this with Inner Sun, the Utu that Gilgames addresses here.*

*Thus there is RECOGNITION of the desire to DEFEAT death and while one way of doing this is to get children who would continue one's line in the form of paramparai, an unbroken tradition, we have also something that is NOT biological but metaphysical.*

*The metaphysical desire to outlive DEATH makes a person accomplish the extraordinary, the Paraakiramam and with that go down in History as a significant figure who contributed substantially to change its course and for the better.*

*Also it is very interesting that Gilgames declares that where his name or any name of the human beings cannot be inscribed he would inscribe the names of gods! Thus it would appear that he would also serve as the Bakta, one who would work or struggle hard to establish the name of gods on the earth. An extraordinary individual would also work tirelessly for the FAME of the gods to spread across the earth.*

*Thus it appears that any attempt to create such individuals must have a metaphysical culture where the gods are praised and which always ALERT*

*the individuals that DEATH is there lurking and that no matter what, it will pounce upon one sooner or later and that the biological means of outliving death is NOT the only possibility. There is the metaphysical where this can be accomplished through accomplishing something really outstanding either for self or the gods. Such a culture would produce individuals like Gilgames who would then embark upon accomplishing something extraordinary and consistent with the times.*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

- > I must admit that I do not have very much knowledge on the Epic of
- > Gilgamesh and because of this, I wanted to get feedback on it. I am
- > currently reading it from this source
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- > Of course the website claims it is the worlds oldest document, but we
- > don't necessarily have to get into that debate. I just want to get
- > people's feedback on the epic, its cultural significance and its impact
- > of spiritual thought in North East Africa and Arabia.
- >
- > Your input would be valuable.
- >
- >
- > Asar Imhotep
- > <http://www.mochasuite.com>

| 16883|2005-05-07 05:28:35|clyde winters|Re: The Epic of Gilgamesh|  
Hi

*This is a great revelation. I have always wondered why the ancient Sumerian-Egyptian-Kushite-Indus Valley people spent so much time leaving us records of their right doings in stone, and probably left history to the oral historians until later periods. It is clear now that they left these records to survive the death of the physical body.*  
Clyde

--- ulagankmy <[ulagankmy@yahoo.com](mailto:ulagankmy@yahoo.com)> wrote:

- >
- > Hi
- >
- > I began the study of Gilgames Epic and so far have
- > focused on Tablet IIX. As
- > you probably know, I believe the language is
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- > related the Kushites ( as Dr Wineters has observed.
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- > Gilgames:The Psychologist Extraordinary
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- > tradition, which unfortunately remains still largely
- > unknown to the
- > scholarly public.
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- > I want to point out here that Gilgames, in his
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- > individual and that too by accomplishing the
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- > recall here the penchant of CaGkam kings (as for
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- > to become the Paadini Veentu, a King extolled by
- > poets who are also equally
- > extraordinary. Not every king gets extolled by poets
- > of great merits - only
- > those kings of extraordinary strength shown by the
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- > sense of justice etc.

> During the times of the Imperial Cholas there was  
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 > kings and so forth.  
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 > Tolkaappiyar notes all these as political and social  
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 > In places where names are inscribed, I would  
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 > Kii moo naa kubbuba aam moo tinGkirinee ngaaN  
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 >  
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 > >

=== message truncated ===

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| 16884|2005-05-07 07:55:55|roikwabena|Ancestor Kwawang|

RAKA Books & the Restoration Movement regret to announce the sad passing of our esteemed colleague Historian & Anthropologist Dr Kunijwok Kwawang in Kenya last month. This ancestor, came to us as a TUNGA child of the Shulluk nation and leaves living among us a devoted wife and teenage offsprings.

Dr. Kunijwok Kwawang, was also a politician and political scientist. He graduated with an Honours degree in Pure Politics from the Faculty of Economics and Social Studies, University of Khartoum in 1976. He obtained a Masters Degree from the University of Manchester in 1979, and a Doctorate from Wolfson College in Oxford in 1982. He worked as a lecturer in the University of Khartoum.

As a politician he was the President of the Sudanese African Congress (SAC) political party. He held the position of Minister for Labour, in Al-Sadiq Al-Mahdi cabinet (1986-1987). Dr. Kunijwok had authored a number of papers. His last post was an an Executive Secretary of the Nairobi based ALL AFRICAN CHURCHES.

Dr Kwawang would be remembered internationally and in the UK community as an astute worker for the restoration of our dignity as Africans. In 1996 he contributed to the RAKA's Lecture series: "NEB MAAT RA" and also (UK) Birmingham's Black History Month celebrations

in 1998. Kunijwok always advocated a return to core values and repatriation to the motherland.

May the ancestors be pleased with Baba Kunijwok Gwado-Anyker Kwawang.

---

| 16885|2005-05-07 08:00:31|roikwabena|Re: Black Saints|  
There are many other "saynts" who have been overlooked. Please review  
<http://nefertamu.tripod.com/nsoc.html>

"nubian saints of christianity"

note the current papal bull has included in his coat of arms a MOORISH head ...this is as a direct influence of St Maurice- saynt of german royalty  
| 16886|2005-05-07 09:06:12|Paul Kekai Manansala|Re: The Epic of Gilgamesh|  
One thing to remember about the epic though is that Gilgamesh after all the arduous struggle and long journey, eventually botches up and fails in the quest for (earthly) immortality.

Regards,  
Paul Kekai Manansala  
| 16887|2005-05-07 11:59:14|James St. Clair|Re: From Obia to Obeah: Dibia rituals In the Americas?

Raymond and Ta-Seti,

Thanks for the compliment. I have been fascinated by this character for several years now. The painting is one of my narrative portraits. It is based on my research as part of a grant I received several years ago to paint images inspired by our local folklore. Gullah is a major part of that ♦ local folklore. Dr. Buzzard aka Stephaney Robinson practised on St. Helena Island here in Beaufort county, SC. He died in 1947 but several people to this day use the name Dr. Buzzard. The images on the painting are inspired by several of the legendary stories about the brother. Like the story of the time his main nemesis (Sheriff McTeer) tried to shoot him and ♦ either he could not hit him or the bullets passed through Dr. Buzzard, and how people used to visit him across the swamp in a boat controlled by a Buzzard, or how he was convicted in the local court of helping brothers avoid the draft and when sentenced to a jail term or a \$5,000 fine he pulled out a wad of cash and asked if they would take case which reportedly "broke up" the courtroom. Although Obeah man has been used, the term Root Doctor is more common. He was also reputed to talk to people using his "conch shell" telephone, and all Root Doctors were reported to be able to send out a spirit body at night to do his bidding, hence the "Boo-Daddy" coming out of his head. This is a fascinating character and I could see Samuel L. Jackson playing him in my mind. Of course some say he was more con man than healer but many believe other wise. See also [http://www.spiritualityhealth.com/newsh/items/bookreview/item\\_2361.html](http://www.spiritualityhealth.com/newsh/items/bookreview/item_2361.html)

and the book "Blue Roots" by Roger Pinkney. There are many more stories and superstitions that have survived down here in the Low Country. I'm sure you and many of you would feel at home at the festival. See: [www.gullahfestival.org/festival\\_history.htm](http://www.gullahfestival.org/festival_history.htm) ♦ ♦ and [www.cityofbeaufort.org/gullah.htm](http://www.cityofbeaufort.org/gullah.htm). It is held every year over Memorial Day or Decoration Day weekend. Thanks for you interest in this area.

Peace,  
James

Please visit me at <http://www.paintsaint.com>

---

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| 16888|2005-05-07 13:04:12|cristofori whitakara|Re: From Obia to Obeah: Dibia rituals In the Americas?

i couldn't help but notice that the rootsman called himself ♦ DR. "Buzzard". ♦ and i thought of sheshbazzar from the book of Ezra (chptrs 1 & 5). "the prince of buzzards? isn't the buzzard a falcon just as Heru was symbolized as a falcon? could the naming of Dr. Buzzard show that he was conscious of this African god?

"James St. Clair" wrote:

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Peace,  
James

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| 16889|2005-05-07 13:34:33|lmnnrre|Re: From Obia to Obeah: Dibia rituals In the Americas?

"James St. Clair" <[paintsaint333@yahoo.com](mailto:paintsaint333@yahoo.com)> wrote:

>Thanks for the compliment.<

Well deserved, James.

>Dr. Buzzard aka Stephaney Robinson practised on

St. Helena Island here in Beaufort county, SC. He died in 1947 but several people to this day use the name Dr. Buzzard.<

A buzzard guardian and spiritual guide; fascinating.

> The images on the painting are inspired by several of

the legendary stories about the brother. Like the story of the time his main nemesis (Sheriff McTeer) tried to shoot him and either he could not hit him or the bullets passed through Dr. Buzzard.<

It's said "yu kyan kill a Obea Man," but im no a millian way to ur' chu."

>Although Obeah man has been used, the term Root Doctor

is more common. He was also reputed to talk to people using his "conch shell" telephone, and all Root Doctors were reported to be able to send out a spirit body at night to do his bidding, hence the "Boo-Daddy" coming out of his head.<

Yes, what we call a "duppy."

>This is a fascinating character . . .<

Yes, and a folk hero, since he repeatedly outsmarted the authorities. We had one by the name of "Peter Williams" who "wore his feet backwards," so no one could tell whether he was "going or coming." Williams only appeared just as the sun went down and darkness began to fall. Legend had it that the authorities found it useless to jail him (as they so often did others), because he would suddenly vanish into thin air.

Thanks for the review of Bailey and Bledsoe's "God, Dr. Buzzard and the Bolito Man." It too brought back memories. "Bolito" is also our word for "lottery ticket." Like the folks on St. Helena island, my elders bought these swearing the numbers had been revealed to them in a dream (often featuring animals of various sorts). We also drank specical "bush teas" made from local vegetation on the advice that doing so would lengthen our lives or cure some ailment or other. These were not "superstitions," however, but part of the African pharmacopoeia that had been kept alive through oral tradition. I'm afraid a good deal of it has been lost. Now we can buy it from drug companies in little vials with tamper-proof caps and little stickers labeled "homeopathic remedies, completely natural."

James, you may be interested in the following link regarding Igbo suicides on St. Simons island off the Georgia coast. I have no comments regarding any claims of possible Hebrew genetic influences one way or the other. However, survivors could have been a way Obia practices reached that area – and perhaps South Carolina as well.

<http://www.fortunecity.com/millennium/zebedee/67/afri.htm>

Regards,  
Raymond  
| 16890|2005-05-07 17:35:59|ulagankmy|Re: The Epic of Gilgamesh|  
Dear Clyde

Sometime ago I saw a program over the discovery channel where they tried to locate the burial chambers of Imhotep, the Egyptian physician who also designed and built the first Pyramid- the stepped pyramid in Saqqara which still stands majestically and which resembles the Ziggurat of the Sumerians. Imhotep was not only a great architect but also the physician and I understand the ancient Egyptians visited his burial chamber and prayed for his favour to recover from the diseases. Medical Science of a very sophisticated kind also developed and included brain surgery to remove tumors there.

Imhotep is the Kemetian Gilgames but very earthly and at the same time deeply metaphysical. The Pyramid he built, so huge and tall was clearly for the pharaoh to reach the Sun God after his death. So pyramid is not simply a massive architectural marvel - it is bringing into a concrete form the Metaphysical Pyramid, the Su-meru/ku-meru.

The Pyramidal temples of the Tamils and which are being built to this day, have the same metaphysical impulse. The implicit metaphysical notions have been brought into words by the great Tamil metaphysicians like Tirumular Appar and hundreds of others.

It looks to me that the Spirit of Imhotep lasts quite eminently among these Tamil metaphysicians

I believe that a systematic study of Tamil metaphysical literature will in fact unearth the same metaphysical understanding of the ancient Egyptians and Nubians and hence African Spirituality. The basic symbols are the same.

The roots were already there in NKSD cultures only that Tamils, perhaps because of the geographical isolation they have enjoyed in S.India, managed also to bring into WORDS meanings already available in symbolic

terms.

Loga

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

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> the ancient Sumerian-Egyptian-Kushite-Indus Valley  
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> Clyde

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> --- ulagankmy wrote:

>

| 16891|2005-05-08 08:01:41|James St. Clair|Re: From Obia to Obeah: Dibia rituals In the Americas?|

It is possible. According to legend Dr. Buzzards grandfather was recognized by the locals for his "power" when he stepped off the boat. Knowledge and practise was passed down from father to son. ♦  
Peace, James

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---

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| 16892|2005-05-08 08:12:36|James St. Clair|Re: From Obia to Obeah: Dibia rituals In the Americas?|

Thanks for your feedback. My use of the word superstitions was inappropriate but I was eluding to other ideas not specifically mentioned. Your parallels to specific African traditions is very interesting. Another "belief" was in a creature called a "plateye" which was a red eyed creature that could change into the shape of any animal at will. ♦ There was also the "hag", a old female spirit that would "ride" the sick at night (often with sexual overtones). The practise of painting the windows and doors blue to ward off evil spirits can still be seen here. Finally, what seems to be a version of your "bush" tea is still used by members of my family and others and the main ingrediant is a local weed or herb called "Life Everlasting". I have used it myself and it is effective in warding off colds. Thanks for the interest. Anyone interested should ♦view the ♦movie, "Daughters of the Dust" which is available at Blockbusters. ♦Peace, James

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---

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| 16893|2005-05-08 16:00:15|Paul Kekai Manansala|Child mummy kept under wraps while researchers look inside|

<http://www.dailynews.com/Stories/0,1413,200~20954~2857828,00.html>

Child mummy kept under wraps while researchers look inside

By Associated Press

Stanford University researchers aided by Silicon Valley engineers are using high-tech tools to unravel the mystery of a 2,000-year-old child mummy -- without removing the wraps. Researchers hope that more than 20,000 images taken by sophisticated scanning equipment and other technological tools at Stanford's School of Medicine will offer a detailed, three-dimensional look inside the small Egyptian mummy that has been stored at a San Jose museum for more than 70 years.

The mummy, less than 3 feet tall, was handled as delicately as possible when it was transported Friday to Stanford from the Rosicrucian Egyptian Museum & Planetarium, said curator Lisa Schwappach-Shirriff.

The research, which is expected to take months, could reveal much information about the mummy, such as the child's age, sex and name, as well as the cause of death and whether any jewels or trinkets are included with the mummy.

"The real treasure of archaeology is human life," said Schwappach-Shirriff. "Because of technology, we may be able to give this child part of its life back."

Mountain View-based Silicon Graphics Inc. will process the Stanford images, applying 3-D visualization technology in the first effort of its kind in the United States. In 2003, the company did similar work with a 2,800-year-old mummy from the British Museum in London.

Researchers plan to create a face to show what the child probably looked like, said Dr. Kevin Montgomery, the technical director of Stanford's National Biocomputation Center. A computer program will take images of the bones and combine them with images of typical facial soft tissue from the same ethnic group, taken from a database of human anatomy, he said.

Further examinations of the data by orthopedists, anthropologists and pediatric dentists should allow them to narrow the child's age within a six-month range, and advanced 3-D imaging could let researchers discover the child's name, which is probably in hieroglyphics on the breastplate.

Researchers knew little about the mummy when the museum acquired it around 1930. According to X-rays performed in the 1960s the child was 4 to 6 years of age at the time of death. Those images showed pelvic asymmetry that suggested possible walking difficulties.

This particular mummy was chosen as the first to be examined using the new technology partly because child mummies are rare. But the

*Rosicrucian museum has six mummies, so more examinations are possible, Schwappach-Shirriff said.*

"Every single one of these people has a story to tell," she said.  
| 16894|2005-05-09 07:49:10|Paul Kekai *Mamansala*|Khoisan becoming more "Caucasoid"  
As many of you know, one aspect of Eurocentric worldview used in  
framing Africa is to claim that the "original" Africans were not  
black.

*One of the main theories in this regard has been to classify the Khoisan people as "Proto-Caucasoid" or something similar.*

*Now, it seems that the latest theory will attempt to join the Khoisan languages with the proposed "Nostratic" family to form a "super white" family of languages.*

*Interestingly enough, and probably appropriately, this will be called "Macro Caucasian" according to what I've heard on another list and already seems to be getting a head of steam from the Nostratic scholars although the studies have not yet been published.*

Regards,  
Paul Kekai Manansala  
[ 16895]2005-05-09 08:40:40[James St. Clair]Re: Khoisan becoming more "Caucasoid"]  
Many years ago I had a dream about African Albinos being forced to leave their tribes and seek more amenable climates. Recently became award of Dr. Francis Cress Welsing's similar theory. The only theory that makes sense to me. By the way Adolph Hitler used the myth of Atlantis to claim that a super Aryan race was born there. Some day soon the real truth will be known. Peace, James

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*This is not too suprising. The Khoisan would be representative of the European Cro-Magnon and Grimaldi type.*

*Clyde*

--- "James St. Clair" <[paintsaint333@yahoo.com](mailto:paintsaint333@yahoo.com)> wrote:

- > *Many years ago I had a dream about African Albinos*
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 | 16897|2005-05-09 09:18:41|Myra Wysinger|Forebears of Menes in Nubia – Bruce Williams|  
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*Journal of Near Eastern Studies*  
Vol. 46, No. 1. (Jan., 1987), pp. 15-26.

*Forebears of Menes in Nubia: Myth or Reality?*  
by Bruce Williams

<http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@ucop.edu/01cc99334155b103c220d6ef&ba ckcontext=page&backurl=/cgi-bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fiframe%3dnoiframe%26dpi%3d3%26userID%3d42799c9a@ucop.edu/01cc99334155b103c220d6ef%26config%3djournal%26PAGE%3d0&config=journal&PAGE=0 | 16898|2005-05-09 11:20:01|Asar Imhotep|Re: Forebears of Menes in Nubia – Bruce Williams>

Asar Imhotep  
<http://www.mochasuite.com>



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:  
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 > [http://www.jstor.org/view/00222968/ap020178/02a00020/0?](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba&ckcontext=page&backurl=/cgi-bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fframe%3dnoframe%26dpi%3d3%26userID%3d42799c9a@u.../01cc99334155b103c220d6ef%26config%3djstor%26PAGE%3d0&config=jstor&PAGE=0)  
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| 16899|2005-05-09 12:02:19|no name is worthy|Re: Khoisan becoming more "Caucasoid"|  
 Who are khoisan's?  
 Where are they from and what do they look like?  
 And why is it of an importance to claim them for any side?

1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> As many of you know, one aspect of Eurocentric worldview used in  
 > framing Africa is to claim that the "original" Africans were not  
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 > Paul Kekai Manansala

| 16900|2005-05-09 12:20:01|Myra Wysinger|Re: Forebears of Menes in Nubia -- Bruce Williams|  
 Go to the link below and type in Forebears of Menes in Nubia  
 in the search engine:

<http://www.jstor.org/search/>

Asar Imhotep wrote:

It's telling me that I need an account.

Asar Imhotep

<http://www.mochasuite.com>

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 > [http://www.jstor.org/view/00222968/ap020178/02a00020/0?](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba&ckcontext=page&backurl=/cgi-bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fframe%3dnoframe%26dpi%3d3%26userID%3d42799c9a@u.../01cc99334155b103c220d6ef%26config%3djstor%26PAGE%3d0&config=jstor&PAGE=0)  
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| 16901|2005-05-09 12:22:50|no name is worthy|Re: Khoisan becoming more "Caucasoid"|

Well I did a little net search.lol. Those people are about as caucasian as [Dave Chappelle](#). I cant see how someone could even fix thier mouth up to even say these people are basically some kind of tanned white folk.

But I still ask the question why do people want to claim them?

Bring to California and let them apply for a job, we can easily find out who is 'caucasoid'!

**nonameisworthy** wrote:

```
Who are khoisan's?
Where are they from and what do they look like?
And why is it of an importance to claim them for any side?

1/7

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> Paul Kekai Manansala
```

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| 16902|2005-05-09 12:25:15|no name is worthy|Re: Forebears of Menes in Nubia -- Bruce Williams|

That link doenst work. Why dont you just copy and paste the information.....

◆

1/7

**Myra Wysinger** wrote:

Go to the link below◆and type in Forebears of Menes in Nubia  
in the search engine:

◆  
<http://www.jstor.org/search/>

◆  
◆

**Asar Imhotep** wrote:

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Asar Imhotep  
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> frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba
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> bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fframe%3dnoframe%
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> 3djstor%26PAGE%3d0&config=jstor&PAGE=0
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| 16903|2005-05-09 12:29:28|Myra Wysinger|Re: Forebears of Menes in Nubia -- Bruce Williams|

It's◆11 pages long . . . try link below

**Myra Wysinger** wrote:

Go to the link below and type in Forebears of Menes in Nubia in the search engine:

<http://www.jstor.org/search/>

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| 16904|2005-05-09 12:30:45|Amen Ra Neter|Re: Khoisan becoming more "Caucasoid"|

I suspect that the motivation behind new linguistic theory lies in the recent discoveries by geneticists that the Koisan are the oldest or one of the oldest peoples in the world from whom all people of the world are descended. The Genographic project being run by National Geographic has been set up to find the more detailed links in the chain laid out in the documentary by Spencer Wells on this subject. But based on the conclusion layed out in the documentary that the origin people of the world the Koisan are brown rather than black we can see where they are going with this. The linguist are seeking to back up a genetic based non-black origin theory of humanity that positions whites as direct descendents of the first humans while marginalising Africans as a side show in the story of human development.

And I thought the clicking sound that so many whites make was the sound of them cocking their pistols. Silly me. This just goes to show that the genographic project is not as innocent as it seems. One very interesting thing that should come out of the genographic project is proof that most people who call themselves Jews lack genetic kinship with the peoples of that area, since the Ashkanazi are closer to Turks and Germans than Semetic people such as Arabs or ancient Hebrews.

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> Regards,  
> Paul Kekai Manansala

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| 16905|2005-05-09 12:33:44|no name is worthy|Re: Forebears of Menes in Nubia -- Bruce Williams|  
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If you are on the campus of a participating JSTOR institution in the UK or Ireland and believe you should have access, your valid IP address has been overridden by the UK National Cache. (This may be due to your institution's configuration or your local browser's configuration of the local cache as a proxy.) You may try to bypass the National Cache by [accessing JSTOR here](#).

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Myra Wysinger wrote:

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| 16906|2005-05-09 12:42:31|Myra Wysinger|Re: Forebears of Menes in Nubia -- Bruce Williams|

Sorry . . . I did not know of this limitation to outsiders.



I'm currently working on my computer from UCLA.



I will get something together and cut and paste relevant information from Williams article.

Give me a little time.



Myra

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| 16907|2005-05-09 12:52:05|no name is worthy|Re: Khoisan becoming more "Caucasoid"|

Very informative. So basically a few white people trying to find out where they come from, or they have no idea? I aint mad at them, but what you have suggested seems like they mad at us for no apparent reason cause its easy for us to see where we come from, no 'gene' testing is needed. But...those people are not even negritic looking like them black people in brazil. This stuff really doesnt bother me, its funny I must say, all the money they spend on such non-conclusive projects in search for 'truth'...aint no truth, just what one thinks and the other thinks, the problem comes in when one uses what they think to manipulate the minds of others who really didnt care to begin with. These shows really do work the thoughts of viewers, what is the motivations of these broadcasters I wonder?

As for the "brown" man theory, if you look at most of the people known as 'black', they are either brown, red, or yellow, or a darker shade of one of the three. Some of us are burned black from birth, but most of who are that color comes from being in the sun, simple. The majority of the people know as black people are not really black which we all know. Which no color is more beautiful than another, we had no choice in the race we were born into. Those people are a different ethnic group than thier neighbors, who are different amogst themselves also, but its Africa, they probably got over 1000 different ethnic groups!

1/7

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> languages with the proposed "Nostratic" family to form a "super  
white"  
> family of languages.  
>  
> Interestingly enough, and probably appropriately, this will be  
> called "Macro Caucasian" according to what I've heard on another  
list  
> and already seems to be getting a head of steam from the Nostratic  
> scholars although the studies have not yet been published.  
>  
> Regards,  
> Paul Kekai Manansala

---

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---

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| 16908|2005-05-09 12:56:02|Myra Wysinger|Re: Forebears of Menes in Nubia -- Bruce Williams|  
This is a question for Paul:

What is your policy if I attach the pdf. file for Williams article?  
Is this legal?

Myra

Myra Wysinger wrote:

Sorry... I did not know of this limitation to outsiders.

I'm currently working on my computer from UCLA.

I will get something together and cut and paste  
relevant information from Williams article.  
Give me a little time.

Myra

no name is worthy wrote:

This is the message I am getting along with the other brother,

We're sorry. You do not have access to JSTOR from your current location.



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Even though you do not have access to JSTOR from your current location, there may be another option for you. Please read the following options:

### 1. US Participating Institution

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### 2. UK or Ireland Participating Institution

#### Off-campus: Access via Athens

If you are a member of a participating Higher Education institution in the UK or Ireland, please use JSTOR's [Athens logon page](#).

#### On-campus:

If you are on the campus of a participating JSTOR institution in the UK or Ireland and believe you should have access, your valid IP address has been overridden by the UK National Cache. (This may be due to your institution's configuration or your local browser's configuration of the local cache as a proxy.) You may try to bypass the National Cache by [accessing JSTOR here](#).

### 3. Individual Account Holders

If you have an account with a participating JSTOR publisher, please use the [Individual User logon page](#).

Access to the JSTOR archive is available only through affiliation with a participating institution ([US](#) or [International](#)) or through an individual account with a [participating publisher](#). Access from on-campus is determined either by IP addresses provided by participating sites, or via ATHENS for affiliates of participating UK and Ireland sites. Your current IP number, **64.136.49.225**, has not been provided by a site, so JSTOR cannot let you in automatically.

?2000-2005 JSTOR

[Contact JSTOR](#)



Myra Wysinger wrote:

It's 11 pages long . . . try link below

Myra Wysinger wrote:

Go to the link below and type in *Forebears of Menes in Nubia* in the search engine:



<http://www.jstor.org/search/>



Asar Imhotep wrote:

It's telling me that I need an account.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahoogroups.com, "Myra Wysinger" wrote:

> You will have cut and paste the URL in your

> browsers address line:

>

> Journal of Near Eastern Studies

> Vol. 46, No. 1. (Jan., 1987), pp. 15-26.

>

> Forebears of Menes in Nubia: Myth or Reality?

> by Bruce Williams

>

>

>

> [http://www.jstor.org/view/00222968/ap020178/02a00020/0?](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba)

> frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba

> ckcontext=page&backurl=/cgi-

> bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fframe%3dnoframe%26dpi%

> 3d3%26userID%3d42799c9a@u.../01cc99334155b103c220d6ef%26config%

> 3djstor%26PAGE%3d0&config=jstor&PAGE=0

---

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| 16909|2005-05-09 12:58:22|no name is worthy|Re: Forebears of Menes in Nubia -- Bruce Williams|

Very Well....UCLA huh? I tried for a long time to get in that school, and Cal Poly, had to settle for just walking around with the hat and hoodie around downtown LA. lol. It worked however! Take care..

1/7

Myra Wysinger wrote:

Sorry... I did not know of this limitation to outsiders.

I'm currently working on my computer from UCLA.

I will get something together and cut and paste relevant information from Williams article. Give me a little time.

Myra

no name is worthy wrote:

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>  
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> [http://www.jstor.org/view/00222968/ap020178/02a00020/0?](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba)  
> [frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba)  
> [ckcontext=page&backurl=/cgi-](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba)  
> [bin/jstor/viewitem/00222968/ap020178/02a00020/0%3fframe%3dnoframe%26dpi%3d3%26userID%3d42799c9a@u.../01cc99334155b103c220d6ef%26config%3djstor%26PAGE%3d0&config=jstor&PAGE=0](http://www.jstor.org/view/00222968/ap020178/02a00020/0?frame=noframe&dpi=3&userID=42799c9a@u.../01cc99334155b103c220d6ef&ba)  
> 3d3%26userID%3d42799c9a@u.../01cc99334155b103c220d6ef%26config%  
> 3djstor%26PAGE%3d0&config=jstor&PAGE=0

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[Yahoo! Mail](#) - You care about security. So do we.

| 16910|2005-05-09 13:12:38|cristofori whitakara|Re: Khoisan becoming more "Caucasoid"|  
mandela is khoisan. enough said?

nonameisworthy wrote:

Who are khoisan's?  
Where are they from and what do they look like?  
And why is it of an importance to claim them for any side?

1/7

--- In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala"  
wrote:

> As many of you know, one aspect of Eurocentric worldview used in  
> framing Africa is to claim that the "original" Africans were not  
> black.  
>  
> One of the main theories in this regard has been to classify the  
> Khoisan people as "Proto-Caucasoid" or something similar.  
>  
> Now, it seems that the latest theory will attempt to join the  
Khoisan  
> languages with the proposed "Nostratic" family to form a "super  
white"  
> family of languages.  
>  
> Interestingly enough, and probably appropriately, this will be  
> called "Macro Caucasian" according to what I've heard on another  
list  
> and already seems to be getting a head of steam from the Nostratic  
> scholars although the studies have not yet been published.  
>  
> Regards,  
> Paul Kekai Manansala

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| 16911|2005-05-09 13:24:49|Paul Kekai Manansala|Re: Forebears of Menes in Nubia -- Bruce Williams|

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Myra Wysinger wrote:

> This is a question for Paul:  
>  
> What is your policy if I attach the pdf. file for Williams article?  
> Is this legal?  
>

Myra, as far as I know it is legal per fair use policy.

However, many like myself on the no-email option won't get the  
article. You could also upload it into the file section, or send it to  
me and I will upload.

Regards,

Paul Kekai Manansala

| 16912|2005-05-09 14:32:35|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti|  
Hello,

This email message is a notification to let you know that  
a file has been uploaded to the Files area of the Ta\_Seti  
group.

File : /Ancient Africa/menes.pdf

Uploaded by : nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>

Description : Forebears of Menes in Nubia: Myth or Reality? -- Bruce Williams

You can access this file at the URL:

[http://groups.yahoo.com/group/Ta\\_Seti/files/Ancient%20Africa/menes.pdf](http://groups.yahoo.com/group/Ta_Seti/files/Ancient%20Africa/menes.pdf)

To learn more about file sharing for your group, please visit:

<http://help.yahoo.com/help/us/groups/files>

Regards,

nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>

| 16913|2005-05-09 15:34:19|noirfist|Re: Khoisan becoming more "Caucasoid"|  
Huh?

Maybe I am misunderstanding here, Dr. Winters. However,  
phenotypically, the Khoisan, as represented by the Kung! of the  
Kalahari, appear Africoid, not Europoid. Please expound on this  
further.

Thanks,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
wrote:

> Hi  
> This is not too suprising. The Khoisan would be  
> representative of the European Cro-Magnon and Grimaldi  
> type.  
>  
>  
> Clyde  
>  
>  
> --- "James St. Clair" wrote:  
> >  
> > Many years ago I had a dream about African Albinos  
> > being forced to leave their tribes and seek more  
> > amenable climates. Recently became award of Dr.  
> > Francis Cress Welsing's similar theory. The only  
> > theory that makes since to me. By the way Adoplh  
> > Hitler used the myth of Atlantis to claim that a  
> > super Aryan race was born there. Some day soon the  
> > real truth will be known. Peace, James  
> >  
> > Please visit me at <http://www.paintsaint.com>  
> >  
> > Do You Yahoo!?  
> > Tired of spam? Yahoo! Mail has the best spam  
> > protection around  
> > <http://mail.yahoo.com>  
> >  
> >  
> >  
> > Yahoo! Mail Mobile  
> > Take Yahoo! Mail with you! Check email on your mobile phone.  
> > <http://mobile.yahoo.com/learn/mail>

| 16914|2005-05-09 15:40:07|noirfist|Re: Khoisan becoming more "Caucasoid"|  
The "Khoi-San" people are the people a branch of whom are called Kung!  
If you saw the derogatory, white South African produced "comedy  
(tragedy, as I see it) movie: "The Gods Must Be Crazy," Parts I & II,  
you'll see a branch of this African people as the subject of the film.

How any one could conceive of them as non-Africoid, with  
their "tightly coiled" hair, is beyond me.

However, this attempt to stretch the range of Caucasoids,  
phenotypically, is the same old means by which white supremacy can  
erroneously, insanelly claim to be the progenitors of all cultural  
development.

Nuff Said,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nonameisworthy"  
wrote:

> Who are khoisan's?  
> Where are they from and what do they look like?  
> And why is it of an importance to claim them for any side?  
>  
> 1/7  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
> > As many of you know, one aspect of Eurocentric worldview used in  
> > framing Africa is to claim that the "original" Africans were not  
> > black.  
> >  
> > One of the main theories in this regard has been to classify the  
> > Khoisan people as "Proto-Caucasoid" or something similar.  
> >  
> > Now, it seems that the latest theory will attempt to join the

> Khoisan  
 > > languages with the proposed "Nostratic" family to form a "super  
 > white"  
 > > family of languages.  
 > >  
 > > Interestingly enough, and probably appropriately, this will be  
 > > called "Macro Caucasian" according to what I've heard on another  
 > list  
 > > and already seems to be getting a head of steam from the

Nostratic

> > scholars although the studies have not yet been published.  
 > >  
 > > Regards,  
 > > Paul Kekai Manansala

| 16915|2005-05-09 17:56:37|norenxaq|Re: Khoisan becoming more "Caucasoid"|

> And I thought the clicking sound that so many whites make was the  
 > sound of them cocking their pistols. Silly me. This just goes to show  
 > that the genographic project is not as innocent as it seems. One very  
 > interesting thing that should come out of the genographic project is  
 > proof that most people who call themselves Jews lack genetic kinship  
 > with the peoples of that area, since the Ashkenazi are closer to Turks  
 > and Germans than Semetic people such as Arabs or ancient Hebrews.

a large number of Ashkenazi descend from the Khazars, a Turkic group  
 that established a kingdom in the Ukraine and east that existed between  
 the 6th to 10th centuries

| 16916|2005-05-09 17:58:20|clyde winters|Re: Khoisan becoming more "Caucasoid"|  
 Hi

In many European circles the Grimaldi and Cro magnon  
 people made the rich cave art of Europe. Diop has made  
 it clear that these people were Negroid ,some people  
 call them today bushman and pygmies. By making the  
 Khoisan Caucasoid Eurocentrist can include them in the  
 net of Europeans. This is just another attempt to  
 white out the Blacks who lived in Europe before the  
 coming of the Indo-Europeans.

Clyde

-- noirfist <[noirfist@yahoo.com](mailto:noirfist@yahoo.com)> wrote:

> Huh?  
 >  
 > Maybe I am misunderstanding here, Dr. Winters.  
 > However,  
 > phenotypically, the Khoisan, as represented by the  
 > Kung! of the  
 > Kalahari, appear Africoid, not Europoid. Please  
 > expound on this  
 > further.  
 >  
 > Thanks,  
 >  
 > Ken  
 >  
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 > > This is not too suprising. The Khoisan would be  
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 > >  
 > >  
 > > Clyde  
 > >  
 > >  
 > > --- "James St. Clair" wrote:  
 > > >  
 > > > Many years ago I had a dream about African  
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 > > > being forced to leave their tribes and seek more  
 > > > amenable climates. Recently became award of Dr.  
 > > > Francis Cress Welsing's similar theory. The only  
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 > > > Hitler used the myth of Atlantis to claim that a  
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 > > > Please visit me at <http://www.paintsaint.com>  
 > > >  
 > > >  
 > > > Do You Yahoo!?  
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>> Yahoo! Mail Mobile  
>> Take Yahoo! Mail with you! Check email on your  
> mobile phone.  
>> <http://mobile.yahoo.com/learn/mail>  
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>

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| 16917|2005-05-09 19:24:32|mmmmre|A Nigerian Photo Gallery: Efik and Efo "Potencias" in Cuba|  
Greetings Ta\_Seti,

This continues my recent postings on the people of  
Southeastern Nigeria. This one spans the Atlantic,  
shuttling us between Cuba, NY/NJ and Africa as  
we join members of an Afrocuban "potencia" (lodge)  
in celebrating their ancestral ties to the Efik and Efo  
cultures of Southeastern Nigeria (and Cameroon).

Obviously the creators of this link wanted you to see  
it or they would not have placed in on the WWW. So  
don't worry about seeing what is forbidden to outsiders.  
Be sure to click all the internal links for full effect:

<http://www.afrocubaweb.com/efik.htm#%c3%a2%c2%80%c2%a0Links>

Regards,

Raymond Davis

| 16918|2005-05-09 19:30:14|biblical12|Re: Khoisan becoming more "Caucasoid"|  
Ta Seti,

according to genetics these people are the oldest people on Earth.  
They are pygmies with yellowish/reddish skin as Adam in Hebrew refers  
to the color red. Their Y Chromosome is mostly "A" and that's the  
oldest of all living and their religion is simple.

They are the descendants of the people who drew the Southern African  
ROCK ART. Their click language is the oldest in the world. They seem  
mostly Negroid with Mongoloid eyes.

Most of the men in Africa are of Y Chromosome Haplotype "E" which is  
a little younger. Haplotype E3a is Bantu and West African and  
Haplotype E3b is East African(Cushite) and North African(Berber).  
These later types are taller and blacker than the original pygmies.

If Adam was a pygmy,  
are the ones who came later the ANAKIM(ANAKIM)[Black skinned pyramid  
building, megalith building, serpent worshipping, iron smelting, star  
gazing giants]?

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

> The "Khoi-San" people are the people a branch of whom are called  
Kung!

> If you saw the derogatory, white South African produced "comedy  
> (tragedy, as I see it) movie: "The Gods Must Be Crazy," Parts I &  
II,

> you'll see a branch of this African people as the subject of the  
film.

>  
> How any one could conceive of them as non-Africoid, with  
> their "tightly coiled" hair, is beyond me.

>  
> However, this attempt to stretch the range of Caucasoids,  
> phenotypically, is the same old means by which white supremacy can  
> erroneously, insanely claim to be the progenitors of all cultural  
> development.

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> Nuff Said,

>  
> Ken

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>> Who are khoisan's?  
>> Where are they from and what do they look like?  
>> And why is it of an importance to claim them for any side?

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>>> framing Africa is to claim that the "original" Africans were not  
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>>>  
>>> Now, it seems that the latest theory will attempt to join the  
>> Khoisan  
>>> languages with the proposed "Nostratic" family to form a "super  
>> white"  
>>> family of languages.  
>>>  
>>> Interestingly enough, and probably appropriately, this will be  
>>> called "Macro Caucasian" according to what I've heard on another  
>> list  
>>> and already seems to be getting a head of steam from the  
> Nostratic  
>>> scholars although the studies have not yet been published.  
>>>  
>>> Regards,  
>>> Paul Kekai Manansala

| 16919|2005-05-09 22:54:02|Myra Wysinger|Re: Khoisan becoming more "Caucasoid"|

By collecting blood samples from thousands of men living in isolated tribes around the world and analyzing their DNA, 34-year-old geneticist Spencer Wells and his colleagues discovered that all humans alive today can be traced back to a small tribe of hunter-gatherers who lived in Africa 60,000 years ago.

◆  
<http://www.nationalgeographic.com/emerging/spencerWells.html>

◆  
People formerly referred to as "Bushmen," but this term has since been abandoned because it is considered racist and sexist.

◆  
They speak numerous dialects of a group of languages known for the characteristic "clicks" that can be heard in their pronunciation

◆  
<http://www.nationalgeographic.com/ngm/0102/feature6/>

◆  
<http://www.uiowa.edu/~africart/toc/people/San.html>

◆

norenxaq wrote:

>◆ And I thought the clicking sound that so many whites make was the  
> sound of them cocking their pistols. Silly me. This just goes to show  
> that the genographic project is not as innocent as it seems. One very  
> interesting thing that should come out of the genographic project is  
> proof that most people who call themselves Jews lack genetic kinship  
> with the peoples of that area, since the Ashkanazi are closer to Turks  
> and Germans than Semetic people such as Arabs or ancient Hebrews.

a large number of Ashkenazi descend from the Khazars, a Turkic group  
that established a kingdom in the Ukraine and east that existed between  
the 6th to 10th centuries

---

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| 16920|2005-05-10 02:16:35|no name is worthy|Re: Khoisan becoming more "Caucasoid"|

Like your post.

biblical12 wrote:

Ta Seti,

according to genetics these people are the oldest people on Earth.  
They are pygmies with yellowish/reddish skin as Adam in Hebrew refers  
to the color red. Their Y Chromosome is mostly "A" and that's the  
oldest of all living and their religion is simple.

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> If you saw the derogatory, white South African produced "comedy  
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> you'll see a branch of this African people as the subject of the  
film.  
>  
> How any one could conceive of them as non-Africoid, with  
> their "tightly coiled" hair, is beyond me.  
>  
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```

> phenotypically, is the same old means by which white supremacy can
> erroneously, insanely claim to be the progenitors of all cultural
> development.
>
> Nuff Said,
>
> Ken
>
> --- In Ta_Seti@yahoogroups.com, "nonameisworthy"
> wrote:
> > Who are khoisan's?
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> >
> > 1/7
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> > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
> > wrote:
> > > As many of you know, one aspect of Eurocentric worldview used
> > in
> > framing Africa is to claim that the "original" Africans were
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> > > One of the main theories in this regard has been to classify
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> > > Interestingly enough, and probably appropriately, this will be
> > > called "Macro Caucasian" according to what I've heard on
> > another
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> > > and already seems to be getting a head of steam from the
> > Nostratic
> > > scholars although the studies have not yet been published.
> > >
> > > Regards,
> > > Paul Kekai Manansala

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| 16921|2005-05-10 07:27:09|no name is worthy|Moses?|

I have a question for anyone who is keen on the bible, I must say it is too long for me and my attention span is about as long as my money. ♦ I ran across an article by a Black Hebrew Isrealite and he was saying that the bible descibes Moses as black. I had never heard this before, and didnt really matter, but my suspicion is has become overwhelming since. ♦

♦ Does anyone know where in the bible it says this?

♦ And does it also descibe Moses as having woolly hair? ♦

♦ And also do early portraits of Moses show him depicted as black?

♦ 1/7

♦

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| 16922|2005-05-10 08:21:58|biblical12|Re: Khoisan becoming more "Caucasoid"|

No name,

I've been liking and reading your posts too.

I should name the following a "In Defense of Ethiopian Jews":

All over the Internet it has been said that Ethiopian Jews are not Jewish genetically, because Ethiopian Jewish men do not have the y Chromosome Haplotype J which Ethiopian Amhara men do have by the way. I have even seen that repeated by Ethiopians themselves online.

However, this is the biggest lie! The truth is Ethiopian Jewish men ar about 1/2 Y Chromosome E3b which is the second most common Y Chromosome haplotype in Jewish men and more importantly, 41% of Jewish men are Haplotype "A", and that's the original. So, not only are Ethiopian Jews the original Jews, they are the original humans.

That's like saying Adam cannot be Jewish! The African women are the original women (MtDNA L series) and the Ethiopian Jewish women go back to the original L series. So, all over the Internet they say Adam and Eve cannot be Jewish!

Charles

— In [Ta\\_Seti@yahoogroups.com](#), no name is worthy

wrote:

```

> Like your post.
>
> biblical12 wrote:Ta Seti,
>
> according to genetics these people are the oldest people on Earth.
> They are pygmies with yellowish/reddish skin as Adam in Hebrew

```

refers

- > to the color red. Their Y Chromosome is mostly "A" and that's the
- > oldest of all living and their religion is simple.
- >
- > They are the descendants of the people who drew the Southern

African

- > ROCK ART. Their click language is the oldest in the world. They

seem

- > mostly Negroid with Mongoloid eyes.
- >
- > Most of the men in Africa are of Y Chromosome Haplotype "E" which

is

- > a little younger. Haplotype E3a is Bantu and West African and
- > Haplotype E3b is East African(Cushite) and North African(Berber).
- > These later types are taller and blacker than the original pygmies.
- >
- > If Adam was a pygmy,
- > are the ones who came later the ANAKIM(ANAKIM)[Black skinned

pyramid

- > building, megalith building, serpent worshipping, iron smelting,

star

- > gazing giants]?
- >
- > Charles
- >
- >
- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:
- > > The "Khoi-San" people are the people a branch of whom are called
- > > Kung!
- > > If you saw the derogatory, white South African produced "comedy
- > > (tragedy, as I see it) movie: "The Gods Must Be Crazy," Parts I &
- > > II,
- > > you'll see a branch of this African people as the subject of the
- > > film.
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- > > How any one could conceive of them as non-Africoid, with
- > > their "tightly coiled" hair, is beyond me.
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- > > However, this attempt to stretch the range of Caucasoids,
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>> *Nostratic*  
>>>> *scholars although the studies have not yet been published.*  
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>>>> *Regards,*  
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| 16923|2005-05-10 08:35:29|no name is worthy|Re: Khoisan becoming more "Caucasoid"|  
That was pretty swift. Do you have any info on the topic I posted earlier concerning Moses?

**biblicall2** wrote:

No name,  
  
I've been liking and reading your posts too.  
  
I should name the following a "In Defense of Ethiopian Jews":  
  
All over the Internet it has been said that Ethiopian Jews are not Jewish genetically, because Ethiopian Jewish men do not have the Y Chromosome Haplotype J which Ethiopian Amhara men do have by the way. I have even seen that repeated by Ethiopians themselves online.  
  
However, this is the biggest lie! The truth is Ethiopian Jewish men are about 1/2 Y Chromosome E3b which is the second most common Y Chromosome haplotype in Jewish men and more importantly, 41% of Jewish men are Haplotype "A", and that's the original. So, not only are Ethiopian Jews the original Jews, they are the original humans.  
  
That's like saying Adam cannot be Jewish! The African women are the original women (MtDNA L series) and the Ethiopian Jewish women go back to the original L series. So, all over the Internet they say Adam and Eve cannot be Jewish!  
  
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> > Ta_Seti-unsubscribe@yahoogroups.com
> ♦♦
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| 16924|2005-05-10 09:35:52|mmrmre|Re: Khoisan becoming more "Caucasoid"|  
Myra,

Excellent visuals and info on Koisan. The sketch  
of their religion could serve as a template for Kmt's.

Thank you.  
Raymond

-----Original Message-----

From: Myra Wysinger <[myemail@yahoo.com](mailto:myemail@yahoo.com)>

Sent: May 9, 2005 9:54 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Re: Khoisan becoming more "Caucasoid"

By collecting blood samples from thousands of men living in isolated tribes around the world and analyzing their DNA, 34-year-old geneticist Spencer Wells and his colleagues discovered that all humans alive today can be traced back to a small tribe of hunter-gatherers who lived in Africa 60,000 years ago.

<http://www.nationalgeographic.com/emerging/spencerWells.html>

People formerly referred to as "Bushmen," but this term has since been abandoned because it is considered racist and sexist.

They speak numerous dialects of a group of languages known for the characteristic "clicks" that can be heard in their pronunciation

<http://www.nationalgeographic.com/ngm/0102/feature6/>

<http://www.uiowa.edu/~africart/toc/people/San.html>

norenxaq <[norenxaq@san.rr.com](mailto:norenxaq@san.rr.com)> wrote:

- > And I thought the clicking sound that so many whites make was the
- > sound of them cocking their pistols. Silly me. This just goes to show
- > that the genographic project is not as innocent as it seems. One very
- > interesting thing that should come out of the genographic project is
- > proof that most people who call themselves Jews lack genetic kinship
- > with the peoples of that area, since the Ashkanazi are closer to Turks
- > and Germans than Semetic people such as Arabs or ancient Hebrews.

a large number of Ashkenazi descend from the Khazars, a Turkic group that established a kingdom in the Ukraine and east that existed between the 6th to 10th centuries

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| 16925|2005-05-10 10:05:54|Djehuti Sundaka|Re: Moses?|

The character Mosheh is nowhere described in the Bible as being "Black". What is probably being referred to is Exodus 4:6-7 where Mosheh's skin is turned white with leprosy and then restored implying that his skin was not naturally white. His hair is nowhere described and any early portraits of him would have taken place well over a thousand years after his supposed lifetime.

Djehuti Sundaka

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

- > I have a question for anyone who is keen on the bible, I must say it

is too long for me and my attention span is about as long as my money. I ran across an article by a Black Hebrew Isrealite and he was saying that the bible descibes Moses as black. I had never heard this before, and didnt really matter, but my suspicion is has become overwhelming since.

- >
- > Does anyone know where in the bible it says this?
- >
- > And does it also descibe Moses as having woolly hair?
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- > And also do early portraits of Moses show him depicted as black?
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- >
- >
- >
- > -----
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| 16926|2005-05-10 10:13:03|James St. Clair|Re: Moses?|

I think we have to be careful in using the term black, but my question is absent any clear evidence to the contrary how could a man of that time in that part of the world be considered anything other than a man of color? Peace, James

Please visit me at <http://www.paintsaint.com>

---

Yahoo! Mail

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| 16927|2005-05-10 11:33:53|Djehuti Sundaka|Re: Moses?|  
Although I'm not going to argue the color or race of the character  
Mosheh, the fact is that by the time of the New Kingdom, caucasoids  
such as the Hurri and later the Sea Peoples had inhabited the Levant  
composing about 40% of the population. In fact, Yerwshalaiym during  
the time of AknAtn had been ruled by a family of the Hurri who  
centuries later had become the Zadowq priesthood of YisraEl.

Djehuti Sundaka

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>  
> -----  
> Yahoo! Mail  
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| 16928|2005-05-10 11:43:56|no name is worthy|Re: Moses?|  
Very informative, I'm listening to you. But another question...  
Who are the Hurri, are they Turks? ♦  
What is a Zadowq?  
Where is the Levant?

Djehuti Sundaka wrote:

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<http://mail.yahoo.com>

| 16929|2005-05-10 13:08:14|Imnmre|From Obia to Obeah: Obi as Father/Village Head/Spiritualist|  
From: "Igbo Political Systems" by Uzoma Onyemaechi

"The political arrangements for the purpose of administration  
varied."

"Obi is the name of the head of the family in the Igbo  
areas."

"In old Owerri and Umuahia provinces, the word chief  
or Eze is commonly used, representing the majority of the  
state. The members of the eze's cabinet are called the Nze.  
They are the Chiefs' or Eze's councilors."

Among Onitsha Igbos, the majesty's councilors are called  
Ndichie, meaning chiefs. There are three grades: (1) Ndichie  
Ume (2) Ndichie Okwa and (3) Ndichie Okwaraeze."

"The principal function of both Nze's and Ndichies (is) to assist  
the Obi/Eze in keeping law and order in the communities."

"The village head oftentimes is the village priest."

Note the equating of Obi, Eze and "chief." Was the original  
"Obeah man" a captive and enslaved Obi or a Igbo/Yoruba  
syncretism?

The article on Igbo social structure appears here:

<http://www.umunna.org/politicalsystems.htm>

Regards,

Raymond Davis

| 16930|2005-05-10 13:54:53|crisofori whitakara|Re: From Obia to Obeah: Obi as Father/Village Head/Spiritualist|  
Is there a linguistic relationship between Abu(ethiopia semitic) Oba (yoruba) and the Igbo Obi?

**Immunre** wrote:

From: "Igbo Political Systems" by Uzoma Onyemaechi

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"Obi is the name of the head of the family in the Igbo areas."

"In old Owerri and Umuahia provinces, the word chief or Eze is commonly used, representing the majority of the state. The members of the eze's cabinet are called the Nze. They are the Chiefs' or Eze's councilors."

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Regards,  
Raymond Davis

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| 16931|2005-05-10 14:30:08|noirfist|Re: Khoisan becoming more "Caucasoid"|

Two things to address: First, the Kung! Khoi and San, to whom you are referring, are NOT the pygmies referred to in Eurocentric texts. The TWA SPEAKING peoples of Central Africa are, and it is derogatory to refer to either as such.

Second, the epicanthic fold over the eye lid, which you are classifying as Mongoloid, is not so much Mongoloid as a physical adaptation to an environment wherein such a physical trait is necessary, as in the Eurasian Steppes and the Kalahari. The Epicanthic fold is also an African trait which derives from an indigenous, not outside, adaptation to environmental conditions specific, in this case, to the African continent. Indeed, a few African scholars argue that such traits suggest an African genetic/phenotypical "template" from which other peoples, through a process of "natural selection," adapted certain African traits that were more significant, functionally, in a given region then were some others of these traits.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "biblical12" wrote:

> Ta Seti,

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 >>>> list  
 >>>> and already seems to be getting a head of steam from the  
 >> Nostratic  
 >>>> scholars although the studies have not yet been published.  
 >>>>  
 >>>> Regards,  
 >>>> Paul Kekai Manansala

| 16932|2005-05-10 14:33:54|biblical12|Re: Moses?|

No name,

The Levant is the area from Egypt to Turkey. Zadoq is Hebrew for  
 righteous. The original cohan (priest) that met Avraham was  
 Melchizedeq or the righteous king. Melech means king in Hebrew.

Hurrians ---

<http://en.wikipedia.org/wiki/Hurrians>  
[http://www.nigli.net/akhenaten/hurria\\_1.html](http://www.nigli.net/akhenaten/hurria_1.html)

Moses was the king of Ta Seti for forty yrs according to the Book of  
 Jasher(Yashar)

<http://mountainoflight.info/Reference/Jasher/c72.html>  
<http://mountainoflight.info/Reference/Jasher/c73.html>  
<http://mountainoflight.info/Reference/Jasher/c74.html>

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy  
 wrote:

> Very informative, I'm listening to you. But another question....  
 > Who are the Hurri, are they Turks ?  
 > What is a Zadowq?  
 > Where is the Levant?  
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 > Djehuti Sundaka wrote:  
 > Although I'm not going to argue the color or race of the character  
 > Mosheh, the fact is that by the time of the New Kingdom, caucasoids  
 > such as the Hurri and later the Sea Peoples had inhabited the Levant  
 > composing about 40% of the population. In fact, Yerwshalaiym during

> the time of AknAtn had been ruled by a family of the Hurri who  
> centuries later had become the Zadowq priesthood of YisraEl.  
>  
> Djehuti Sundaka  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

> wrote:  
>  
> > I think we have to be careful in using the term black, but my  
> question is absent any clear evidence to the contrary how could a

man

> of that time in that part of the world be considered anything other  
> than a man of color? Peace, James  
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| 16934|2005-05-10 15:51:23|alberto34482|Re: Moses?|  
Djehuti, the argument that most people make to the ethnic apperance of  
Moses[Moseh] is the fact that he blended in with the Egyptian  
population and was adopted as the pharaoh's son I believe. Thus, they  
claim that Moses had to be black. If the exodous did happen and  
Moses was found around the Delta we must consider at this time many  
Syro-Palestineans settled this area,or migrated here.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 16935|2005-05-10 15:58:24|Immrnre|Re: From Obia to Obeah: Obi as Father/Village Head/Spiritualist|  
Cris and Ta\_Seti,

Oba (Yoruba) and Obi (Igbo) both mean village head  
and their people occupy adjacent lands along the Niger.  
Linguistic exchange is therefore probable.

Another candidate is the Efik segment of the Ibo mentioned  
in my post. Here's a definition that includes them:

<http://dictionary.reference.com/search?q=obeah>

The combined presence of these three groups on the same  
plantations would strengthen the prospects for the fusion  
and survival of their spiritual practices as "Obeah."

Parallel processes may account for Candomble (Brazil)  
and Santeria (e.g., Cuba and Puerto Rico) though I suspect  
stronger Yoruba and Asante influences there -- along with  
the usual Christian overlay. In most cases one group  
provided the dominant motiff, if not the only influence.  
In the case of Obeah, I'm thinking the dominant theme  
\_may\_ have been set by the Ibo.

I'm not familiar with the Ethiopian equivalent. Explain?

Regards,  
Raymond Davis

-----Original Message-----

From: cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>

Sent: May 10, 2005 12:53 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] From Obia to Obeah: Obi as Father/Village Head/Spiritualist

Is there a linguistic relationship between Abu(ethiopia semitic) Oba (yoruba) and the Igbo Obi?

Immmre <[amugifts@earthlink.net](mailto:amugifts@earthlink.net)> wrote:From: "Igbo Political Systems" by Uzoma Onyemaechi

"The political arrangements for the purpose of administration varied."

"Obi is the name of the head of the family in the Igbo areas."

"In old Owerri and Umuahia provinces, the word chief or Eze is commonly used, representing the majority of the state. The members of the eze's cabinet are called the Nze. They are the Chiefs' or Eze's councilors."

Among Onitsha Igbos, the majesty's councilors are called Ndichie, meaning chiefs. There are three grades: (1) Ndichie Ume (2) Ndichie Okwa and (3) Ndichie Okwaraeze."

"The principal function of both Nze's and Ndichies (is) to assist the Obi/Eze in keeping law and order in the communities."

"The village head oftentimes is the village priest."

Note the equating of Obi, Eze and "chief." Was the original "Obeah man" a captive and enslaved Obi or a Igbo/Yoruba syncretism?

The article on Igbo social structure appears here:

<http://www.umunna.org/politicalsystems.htm>

Regards,  
Raymond Davis

---

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| 16936|2005-05-10 17:51:26|Djehuti Sundaka|Re: Moses?|

Exodus 2:5-15 consistently shows that Mosheh was never mistaken as being an indigenous member of the population. The story of him being found and adopted was an adaptation of something that had been claimed for Sargon I. In fact, people often point out the dispute over his wife from K3sh in Numbers 12:1 and the nature of the punishment in Numbers 12:10 to indicate a difference in ethnic complexions.

As Mosheh is a character who had been a member of an Aamw people, one need only determine how the Aamw are to be racially classified to come up with a racial answer. As I've stated in the past, I don't care how people classify them so long as they are consistent in such classifications. Both the Hika Khaswt and the Yehwdiym had been Aamw thus it would make no sense to declare one group to have been Caucasoid and the other to have been Africoid as is sometimes done.

Since the Exodus story had ultimately been inspired by the Expulsion of the Hika Khaswt, the ultimate inspiration behind the character Mosheh had been a leader of the Hika Khaswt.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

>

>

> Djehuti, the argument that most people make to the ethnic apperance of  
> Moses[Moseh] is the fact that he blended in with the Egyptian  
> population and was adopted as the pharaoh's son I believe. Thus, they  
> claim that Moses had to be black. If the exodus did happen and  
> Moses was found around the Delta we must consider at this time many  
> Syro-Palestineans settled this area,or migrated here.

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>  
> Your Sa3eadi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

| 16937|2005-05-10 18:06:10|Djehuti Sundaka|Re: Moses?|  
*The Hurri are better known as the Hurrians in common literature, as the "Horites" in the Bible, and as the "Kh3rw" in Kamat.*

*The Zadowq priests are the descendents of Zadowq (2Samuel 8:17, Ezekiel 44:15).*

*The Levant is Kna'an, otherwise known as Syrio-Palestine.*

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> Very informative, I'm listening to you. But another question....  
> Who are the Hurri, are they Turks ?  
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> Where is the Levant?  
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> Djehuti Sundaka wrote:  
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> such as the Hurri and later the Sea Peoples had inhabited the Levant  
> composing about 40% of the population. In fact, Yerwshalaïym during  
> the time of AknAtn had been ruled by a family of the Hurri who  
> centuries later had become the Zadowq priesthood of YisraEl.  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"  
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> > I think we have to be careful in using the term black, but my  
> question is absent any clear evidence to the contrary how could a man  
> of that time in that part of the world be considered anything other  
> than a man of color? Peace, James  
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| 16938|2005-05-10 20:08:31|Imnnmre|Re: Obia in the Rainforests of Surinam|  
Ta\_Seti,

*The following documents Obia's vast geographic range by taking us beyond the island nations of the Caribbean onto the South American mainland, in this case, a rainforest "Maroon" village in Surinam.*

*Here it is joined by another survival, Winti, which may be mainly Congolese. Winti has also been transported to the Netherlands by Afro-Surinamese immigrants, many of whom are also Christians:*

*From: Worldwide Forest/Biodiversity Campaign  
Newsletter # 12, author, Iwan Brave:*

*"Both English and Saramaccan is heard in the open meeting hall of the Maroon village Pikin Slee on the upper Suriname river. There is a blackboard on the platform,*



showing a wavy line with little circles on both sides. They represent the river and small villages in the river valley. Symbols designate hunting areas and cultivated fields. Just like a school lesson in geography. But the attentive representatives of the villages know better.

It's a workshop "know your land rights" by Fergus Mackay, human rights lawyer from London, working for the Forest Peoples Programme. The workshop is a warming up for the Krutu (tribal council) that will be held the next day. The existance of the villages is threatened by new timber and gold concessions, that are violating the rights of the population of the interior.

The rainforest is of vital importance for the Surinamese descendents of escaped slaves. Not just culturally or religiously, but every village needs an area with a radius of 30 km for hunting, fishing, medicinal plants and construction materials, as well as for agricultural fields. People wash themselves in the rivers. Drinking water comes from tributary creeks. And then there are places in the forest where the dead are buried and where holy rites are performed.

Five thousand inhabitants counts Pikin Slee, beautifully situated in a wide bend of the murmuring Upper Suriname river, the second largest village of the Saramaccaner Maroons. It can only be reached by canoe. A stranger will easily loose his way between all these similar huts, with roofs made of palm leaves. The other side of the river now has an inviting sandy beach, due to the low waterlevel. Where the shore is meters high, there is a stone staircase to the 'wash place' where the women -often half naked- wash their clothes or cooking gear, or catch fish. Children play there, completely naked.

Peanuts and vegetables are planted inside the village, but the real agricultural fields (kostgrond) are miles away. Pikin Slee is a pagan village. There is no church, the people practice obia and winti rituals. At the entrance of the village is an azan pau, a sort of gate made of dry, young leaves of the palm tree. Who comes from the outside, must pass underneath it, 'to brush off evil'. Goats are not welcome, they could bring bad luck. During its history Pikin Slee has been moved several times, because a kumu (curse) became attached to the village, as a result of manslaughter. The seketi is popular here, a ceremony of women who sing about their disappointment or their joy, while others stand around, clap hands rhythmically and dance with small paces. Short: Pikin Slee is full of authentic culture and religion."

Winti, a brief definition and photo gallery:

<http://www.xs4all.nl/~cvdmark/winti.htm>  
[http://www.cciorg.ca/Extra/New%20Folder%20\(2\)/pages/13%2082670005.htm](http://www.cciorg.ca/Extra/New%20Folder%20(2)/pages/13%2082670005.htm)

Regards,  
Raymond Davis  
| 16939|2005-05-10 20:18:50|no name is worthy|Re: Moses?|  
That was some good info. Thanks bruh.

**biblical12** wrote:

No name,

The Levant is the area from Egypt to Turkey. Zadoq is Hebrew for righteous. The original cohan (priest) that met Avraham was Melchizedeq or the righteous king. Melech means king in Hebrew.

Hurrians ---

<http://en.wikipedia.org/wiki/Hurrians>  
[http://www.nigli.net/akhenaten/hurria\\_1.html](http://www.nigli.net/akhenaten/hurria_1.html)

Moses was the king of Ta Seti for forty yrs according to the Book of Jasher (Yashar)

<http://mountainoflight.info/Reference/Jasher/c72.html>  
<http://mountainoflight.info/Reference/Jasher/c73.html>  
<http://mountainoflight.info/Reference/Jasher/c74.html>

Charles◆

--- In Ta\_Seti@yahooogroups.com, no name is worthy wrote:

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> such as the Hurri and later the Sea Peoples had inhabited the Levant  
> composing about 40% of the population.◆ In fact, Yerwshalaiym during  
> the time of AknAtn had been ruled by a family of the Hurri who  
> centuries later had become the Zadowq priesthood of YisraEl.◆  
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| 16940|2005-05-10 20:27:09|alberto34482|Reconstructions of Tut-ankh-Amun from CT-Scan|

<http://www.msnbc.msn.com/id/7806495/?GT1=6542>

| 16941|2005-05-10 20:43:46|no name is worthy|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Checked it out. Are North Africans, not Arabs of today, but those of yester years, classified as caucasians?

**alberto34482** wrote:

<http://www.msnbc.msn.com/id/7806495/?GT1=6542>

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| 16942|2005-05-10 21:08:02|alaman5375@aol.com|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

In a message dated 5/10/05 8:33:22 PM, [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

Amn Ra Htp,

Once again the Arab Hawass trying to selectively change the facts and historical origins of the people.

A few years ago (3-4) Discovery Channel did an documentary X-ray of the Tutankhamun remains and a White anthropologist sculpture from the British Museum did a bust figure of Tutankhamun who looked like my 11 year old Nephew Seniae of Nubian, Sudan/Eritrean ancestry.

She did the bust by the way in a black clay. Hawass gave of course skeptical approval and of course they paid him and the society a licensing fee to do the x-ray and bust.

This is another long galvanized attempt at fraud.

Click Here: <http://www.msnbc.msn.com/id/7806495/?GT1=6542>">CT scans reveal King Tut's face - Science - MS♦

<http://www.msnbc.msn.com/id/7806495/?GT1=6542> >>

CT Scans Show What King Tut Looked Like

By MAAMOUN YOUSSEF, Associated Press Writer

CAIRO, Egypt - The first facial reconstructions of King Tutankhamun based on CT scans of his mummy have produced images strikingly similar to the boy pharaoh's ancient portraits, with one model showing a baby-faced young man with chubby cheeks and his family's characteristic overbite.

ADVERTISEMENT

That model, a photo of which was released Tuesday, bears a strong resemblance to the gold mask of King Tut found in his tomb in 1922 by the British excavation led by Howard Carter.

The beardless youth depicted in the model, created by a French team, has soft features, a sloping nose and a weak chin ♦ and the overbite, which archaeologists have long believed was a trait shared by other kings in Tut's 18th dynasty. His eyes are highlighted by thick eyeliner.

Three teams of forensic artists and scientists ♦ from France, the United States and Egypt ♦ each built a model of the boy pharaoh's face based on some 1,700 high-resolution photos from CT scans of his mummy to reveal what he looked like the day he died nearly 3,300 years ago.

"The shape of the face and skull are remarkably similar to a famous image of Tutankhamun as a child where he was shown as the sun god at dawn rising from a

lotus blossom," said Zahi Hawass, secretary-general of the Egypt's Supreme Council of Antiquities.

The CT scans ♦ the first done on an Egyptian mummy ♦ have suggested King Tut was a healthy, yet slightly built 19-year-old, standing 5 feet, 6 inches tall at the time of his death.

The three teams created their reconstructions separately ♦ the Americans and French working from a plastic skull, the Egyptians working directly from the CT scans, which could distinguish different densities of soft tissue and bone.

The French and Egyptians knew they were recreating King Tut, but the Americans were not even told where the skull was from and correctly identified it as a Caucasoid North African, the council said in a statement.

"The results of the three teams were identical or very similar in the basic shape of the face, the size, shape and setting of the eyes, and the proportion of the skull," Hawass said.

The French and American models, seen in photos released by the council, are similar ♦ with the Americans' plaster model sharing the more realistic, French silicone version's receding chin and prominent upper lip. The Egyptian reconstruction has a more prominent nose and a stronger jaw and chin.

The scans were carried out on Jan. 5 in the Valley of the Kings in Luxor, where Tut's leathery mummy was briefly removed from its tomb and placed into a portable CT scanner.

The tests provided an unprecedented look at Egypt's most famous mummy ♦ but they did not resolve the mystery of the death of King Tut, who came to power at age 9.

They were able to dismiss a long held theory that Tut, who died around 1323 B.C., was murdered by a blow to his skull or killed in an accident that crushed his chest. It raised a new possibility for the cause of death: Some experts on the scanning team said it appeared Tut broke his left thigh severely ♦ puncturing his skin ♦ just days before his death, and the break could have caused an infection.

The life of Tutankhamun ♦ believed to have been the 12th ruler of ancient Egypt's 18th dynasty ♦ has fascinated people since his tomb was discovered in 1922, revealing a trove of fabulous treasures in gold and precious stones that showed the wealth and craftsmanship of the pharaonic court.

A U.S. museum tour a quarter-century ago of Tut's treasures drew more than 8 million people. A smaller number of treasures ♦ minus Tut's famous gold mask ♦ will again go on display in the United States starting June 16 in Los Angeles, after touring Germany and Switzerland.

The decision to allow the exhibit was a reversal of an Egyptian policy set in the 1980s that confined most of the objects to Egypt, after several pieces were damaged on international tour.

Hawass is leading a five-year project to scan all of Egypt's known mummies ♦ including royal mummies now exhibited at the Cairo Museum. Eventually, each mummy will be displayed alongside CT images and a facial reconstruction.

"For the first time, we will make these dead mummies come alive," Hawass said.

Click Here: [http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)">CT Scans Show What

King Tut Looked Like - Yahoo ♦

[http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)

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| 16943|2005-05-10 21:11:44|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy

wrote:

> Checked it out. Are North Africans, not Arabs of today, but those of

yester years, classified as caucasians?

>

> alberto34482

wrote:<http://www.msnbc.msn.com/id/7806495/?GT1=6542>

>

>

I would say this is just something Hawass has done in reaction to two or three Discovery Channel programs suggestings the AEs, including the New Dynasty Pharaohs, were black.

I hear he's arranged a Discovery special too.

Regards,

Paul Kekai Manansala

| 16944|2005-05-10 21:57:59|James St. Clair|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

I'm glad it's not just me who feels that way about Hawass. I've turned him off more times than I can remember.. Caucasoid North Africans? Indeed. Peace, James

Please visit me at <http://www.paintsaint.com>

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| 16945|2005-05-10 22:02:29|saidis\_aswan\_egy|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
This is why African people need more prominent people in forensic science and anthropology circles. You can quibble about art or tomb paintings all you want but the ultimate battle for the identity of the ancient Egyptians comes from anthropological work.

Does anybody know is Hawass is Coptic or Muslim? The Coptics seem most troubled by the "black Egyptian" hypothesis because really none of them look like the ancient Egyptians. Yet Eurocentrics will try to hold them up with some kind of model for what the ancient Egyptians looked like. Ever see a picture of Boutros Boutros Ghali the former UN secretary. He does not look like a bust or sculpture from ancient Egypt.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 16946|2005-05-10 22:07:12|Gargamel|This is the real re-construction of tutankhamun's face|  
Obviously the neanderthals( aka amorites, arabs and greeks) who inhabit present day northern KMT are highly upset and disturbed, about how western european scientist's have reconstructed the likes of Nefertiti and Tutankhamun as Black people, that is why they have made this racial forgery of tutankhamun's face [http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206\\_28833255?hub=SciTech&subhub=PrintStory](http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206_28833255?hub=SciTech&subhub=PrintStory). Apparently most blacks are unaware and ignorant to the fact that these neanderthals are orchestrating a 24/7 psychological and spiritual war against Black people, there is a world wide conspiracy against black people to utterly destroy them. Dating back to the 1800 BC from the invasion of the amorites into ancient sumer to the 1700 BC invasion into lower KMT by the hyksos(scythians, amorites, amalekites etc) these species of man-kind have a unquenchable thirst to destroy the archaeological evidence of any historical remains of sophisticated black civilizations and cultures. This is the real re construction of Tutankaten or tutankhamun [http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206\\_28833255?hub=SciTech&subhub=PrintStory](http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206_28833255?hub=SciTech&subhub=PrintStory)  
| 16947|2005-05-10 22:20:50|Gargamel|Re: This is the real re-construction of tutankhamun's face|  
first link in my post should be this <http://www.msnbc.msn.com/id/7806495/?GT1=6542> not the other one.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Gargamel" wrote:

- > Obviously the neanderthals( aka amorites, arabs and greeks) who
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- > how western european scientist's have reconstructed the likes of
- > Nefertiti and Tutankhamun as Black people, that is why they have made
- > this racial forgery of tutankhamun's face [http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206\\_28833255?hub=SciTech&subhub=PrintStory](http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206_28833255?hub=SciTech&subhub=PrintStory).
- > Apparently most blacks are unaware and
- > ignorant to the fact that these neanderthals are orchestrating a 24/7
- > psychological and spiritual war against Black people, there is a
- > world wide conspiracy against black people to utterly destroy them.
- > Dating back to the 1800 BC from the invasion of the amorites into
- > ancient sumer to the 1700 BC invasion into lower KMT by the
- > hyksos(scythians, amorites, amalekites etc) these species of man-kind
- > have a unquenchable thirst to destroy the archaeological evidence of
- > any historical remains of sophisticated black civilizations and
- > cultures. This is the real re construction of Tutankaten or
- > tutankhamun [http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206\\_28833255?hub=SciTech&subhub=PrintStory](http://www.ctv.ca/servlet/ArticleNews/print/CTVNews/1033424055206_28833255?hub=SciTech&subhub=PrintStory)

| 16948|2005-05-11 00:37:35|Manu Ampim|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
Attachments :

Greetings,

Bro. AlAman, you are correct that Hawass is continuing in his "long galvanized attempt at fraud."

These are bogus and shameless images of "King Tut."

[http://news.yahoo.com/s/ap/20050510/ap\\_on\\_sc/king\\_tut](http://news.yahoo.com/s/ap/20050510/ap_on_sc/king_tut)  
<http://www.msnbc.msn.com/id/7806495/?GT1=6542>

Here is an authentic bust of the black African Tutankhamen.

[http://news.nationalgeographic.com/news/2004/12/images/041201\\_king\\_tut.jpg](http://news.nationalgeographic.com/news/2004/12/images/041201_king_tut.jpg)



[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_876.html](http://www.thebanmappingproject.com/sites/browse_tombimages_876.html)  
[http://www.egyptarchive.co.uk/html/cairo\\_museum\\_41.html](http://www.egyptarchive.co.uk/html/cairo_museum_41.html)  
[http://www.egyptarchive.co.uk/html/cairo\\_museum\\_42.html](http://www.egyptarchive.co.uk/html/cairo_museum_42.html)  
[http://www.egyptarchive.co.uk/html/cairo\\_museum\\_51.html](http://www.egyptarchive.co.uk/html/cairo_museum_51.html)

Advancing the work,

Manu Ampim

Wed, 11 May 2005 00:07:10 EDT

From: [alaman5375@aol.com](mailto:alaman5375@aol.com)

Subject: Re: Reconstructions of Tut-anekh-Amun from CT-Scan

In a message dated 5/10/05 8:33:22 PM, [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

Amn Ra Htp,

Once again the Arab Hawass trying to selectively change the facts and historical origins of the people.

A few years ago (3-4) Discovery Channel did an documentary X-ray of the Tutankhamun remains and a White anthropologist sculpture from the British Museum did a bust figure of Tutankhamun who looked like my 11 year old Nephew Seniae of Nubian, Sudan/Eritrean ancestry.

She did the bust by the way in a black clay. Hawass gave of course skeptical approval and of course they paid him and the society a licensing fee to do the x-ray and bust.

This is another long galvanized attempt at fraud.

Click Here: <http://www.msnbc.msn.com/id/7806495/?GT1=6542>>CT scans

reveal King Tut's face - Science - MS...

<http://www.msnbc.msn.com/id/7806495/?GT1=6542> >>

CT Scans Show What King Tut Looked Like

By MAAMOUN YOUSSEF, Associated Press Writer

CAIRO, Egypt - The first facial reconstructions of King Tutankhamun based on CT scans of his mummy have produced images strikingly similar to the boy pharaoh's ancient portraits, with one model showing a baby-faced young man with chubby cheeks and his family's characteristic overbite.

ADVERTISEMENT

That model, a photo of which was released Tuesday, bears a strong resemblance to the gold mask of King Tut found in his tomb in 1922 by the British excavation led by Howard Carter.

The beardless youth depicted in the model, created by a French team, has soft features, a sloping nose and a weak chin - and the overbite, which archaeologists have long believed was a trait shared by other kings in Tut's 18th dynasty. His eyes are highlighted by thick eyeliner.

Three teams of forensic artists and scientists - from France, the United States and Egypt - each built a model of the boy pharaoh's face based on some 1,700 high-resolution photos from CT scans of his mummy to reveal what he looked like the day he died nearly 3,300 years ago.

"The shape of the face and skull are remarkably similar to a famous image of Tutankhamun as a child where he was shown as the sun god at dawn rising from a lotus blossom," said Zahi Hawass, secretary-general of the Egypt's Supreme Council of Antiquities.

The CT scans - the first done on an Egyptian mummy - have suggested King Tut was a healthy, yet slightly built 19-year-old, standing 5 feet, 6 inches tall at the time of his death.

The three teams created their reconstructions separately - the Americans and French working from a plastic skull, the Egyptians working directly from the CT scans, which could distinguish different densities of soft tissue and bone.

The French and Egyptians knew they were recreating King Tut, but the Americans were not even told where the skull was from and correctly identified it as a Caucasoid North African, the council said in a statement.

"The results of the three teams were identical or very similar in the basic shape of the face, the size, shape and setting of the eyes, and the proportion of the skull," Hawass said.

The French and American models, seen in photos released by the council, are similar - with the Americans' plaster model sharing the more realistic, French silicone version's receding chin and prominent upper lip. The Egyptian reconstruction has a more prominent nose and a stronger jaw and chin.

The scans were carried out on Jan. 5 in the Valley of the Kings in Luxor, where Tut's leathery mummy was briefly removed from its tomb and placed into a portable CT scanner.

The tests provided an unprecedented look at Egypt's most famous mummy - but they did not resolve the mystery of the death of King Tut, who came to power at age 9.

They were able to dismiss a long held theory that Tut, who died around 1323 B.C., was murdered by a blow to his skull or killed in an accident that crushed his chest. It raised a new possibility for the cause of death: Some experts on the scanning team said it appeared Tut broke his left thigh severely - puncturing his skin - just days before his death, and the break could have caused an infection.

The life of Tutankhamun - believed to have been the 12th ruler of ancient Egypt's 18th dynasty - has fascinated people since his tomb was discovered in 1922, revealing a trove of fabulous treasures in gold and precious stones that showed the wealth and craftsmanship of the pharaonic court.

A U.S. museum tour a quarter-century ago of Tut's treasures drew more than 8 million people. A smaller number of treasures - minus Tut's famous gold mask - will again go on display in the United States starting June 16 in Los Angeles, after touring Germany and Switzerland.

The decision to allow the exhibit was a reversal of an Egyptian policy set in the 1980s that confined most of the objects to Egypt, after several pieces were damaged on international tour.

Hawass is leading a five-year project to scan all of Egypt's known mummies - including royal mummies now exhibited at the Cairo Museum. Eventually, each mummy will be displayed alongside CT images and a facial reconstruction.

"For the first time, we will make these dead mummies come alive," Hawass said.

Click Here: [http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)>CT Scans Show What King Tut Looked Like - Yahoo...

[http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)

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♦

| 16949|2005-05-11 00:37:39|Manu Ampim|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Greetings,

♦ Not quite. ♦ There is no "ultimate battle" when you are dealing with racial propagandists. ♦ The likes of Hawass, ♦ National Geographic Society, and European and American scholars and scientists have always used whatever tools of propaganda at their disposal. ♦ When it is convenient they use DNA tests, forensic reconstructions, tomb paintings, sculpture, inscriptions & written texts, or modern drawings & paintings to fabricate a "non-Black" identity of the ancient Egyptians. ♦ Whenever the conclusion of one method is not to their liking, they switch to another category that will allow them to continue their vicious game of deception and lies. ♦ There have been countless scientific studies done on Egyptian mummies that have not been published because the results are undoubtedly too black. ♦ ♦

You are right that more African people have to make contributions in forensic science and other fields. ♦ However, keep in mind that when legitimate scientific categories are established and careful studies are undertaken ♦ the enemies of truth simply ignore the evidence. ♦ For example, Dr. Diop developed the Melanin Dosage Test to determine the melanin content on the skin of a mummy, but because this test accurately determines the quantity of skin pigmentation this method is ignored. ♦ Nevertheless, ♦ we can say with almost ♦ certainty that the French and others have used this test on some mummies but did not publish their results because they could not find a way to reach their fairytale conclusion that the ♦ ancient Egyptians were "Causacoid." ♦

♦ Advancing the work,

♦ Manu Ampim

This is why African people need more prominent people in forensic science and anthropology circles. You can quibble about art or tomb paintings all you want but the ultimate battle for the identity of the ancient Egyptians comes from anthropological work.

♦ Your Sa3eadi Egyptian Friend,

♦ Saidis Aswan Egy

| 16950|2005-05-11 01:41:41|alberto34482|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Even with the melanin dosage tests you will have people still saying they are brown mediterraneans much like Breasted and others did at the inception of Egyptology. The Eurocentric scholars have the racial cards stacked in their favor. Unless African scholars obtain first hand reserch on the mummies or other skeletal remains in Egypt.

No matter how hard you try the general public will take their word over yours because they are published in journals.



Your Sa3eadi Egyptian Friend,

Saidis Aswan Egy

| 16951|2005-05-11 02:27:40|K. Loganathan|Oracles in Sumerian and Dravidian-4 (Final)|

#### Oracles in Sumerian and Dravidian-4 (Final)

We have used the word Tantrism to describe the essence of the NKSD cultures and which is not the same as Shamanism though there are many parallels. ♦ We have located that central to Tantrism is Transductive Perception (TP?s), the vision the Third Eye and which will allow a person to SEE the hidden and concealed, the ♦ ?kin-ka mi-ba? as put in the TH 33 with which we began our investigation. We have seen that this is quite related but different from Exorcism ♦ and which may be related at least partially with Shamanism. Now we shall attend to another distinct element of Tantrism - the of Divine Utterances , the Teyva Vaaku or Bagavath Gita and which is still available in the village culture of the Tamils. Some especially women somehow gifted, ♦ get into a trance and start saying things which are prophetic and so forth and which are taken by the people not the words of the person but the god who take possession of them. In the Epic Manimekalai, ( 4<sup>th</sup>-5<sup>th</sup> cent AD) and which is clearly Tantric though Buddhist, there is a mention of Kantir Paavai who would say or speak out by way of solving the problems of the praying individuals.

#### The Bau who Tells the Truth

We have in the following lines ♦ a recognitions of the presence of IMPEDIMENTS that stand on the way of even the good people (lu-zi) . The word ?i-lu-ru-gu? , i.e. ♦ Ta. il uru kuuv, means the propensity to say (kuuv) what is not there (il uru) and hence utter what are purely fictitious and imaginary. The ?dadag-ga? can be Ta. tadanGkee ( to block off), TaGku-taGkee ( to stay on ) or even TataGkee ( to crowd around) . All these possibilities are not inconsistent with the overall meaning of the ♦ line where there is ♦ recognition of some factors in the mind of even the good people which makes them say the irreal and misleading.

Now against this it is not surprising that the shrine that dispels such a mental propensity should lie in the Divine City where An rules and where only TRUTHS are allowed to shine forth ( mu-du-ga sa-a > mutu njaal saa-a ) The ga> njaal is Njaanam, the Clear Consciousness and Saa-a is the Satyam, the Truth

>>>>>>>>

#### Sumerian Temple Hymns 21-1

1(263)

uru-ku es numu-i-i-an-ku-ga mu-du-ga sa-a ( Uruk(g), shrine which causes the seed to come forth, belonging to the holy An, called by a good name)

Ta. uuru koo iisu ni-u.muL ii-i aaN kuika mutu-njaal saa- a ( The Divine City, the shrine where the sprouts of all are given, the city of Divine An, the primordial world that is real )

?? ??? ?? ??-? ?? ? -? ?? ????? ????? ??-?

Notes: The meaning of the first line makes it clear that Ba-u is Ta. baa-vu, the One who gives. This exists now as Ta. bakavan ( paku-vaan) as in Aati Bakavan in TirukkuRaL

2(264)

sa-zu i-lu-ru-gu lu-zi dadag-ge ♦ ( Within you (is) the river of ordeal which vindicates the just man)

Ta. saay ju ♦ il-uru kuuv uLu jii tataGku ♦ (within you are the irreal that call out and which impedes the living man )

??? ?? ?? ?? ?? ?? ?? ?????

>>>>>>>>

#### The Birth of the Notion of Agama PramaaNam

In the Hermeneutic Logic ♦ over and above various kinds of visions ( vaayir kaadci , maanatak kaadci , Yookak kaadci etc) and the inferential processes where there is the movement of the mind from the Surface Structure features to the Deep Structures that are agentively causative, called Anumana, there is also the recognitions that truths can be learned from the Agamas, scriptures and which are also known as Apta Vaakku - the sayings of the enlightened individuals. This Apta Vaakku, as it can be seen, is the philosophical level of the more common and rustic ?Teyva Vaakku? the words of some deity or other for whom, a person becomes the mouth.

This notion emerges quite unambiguously in the following line of the same hymn

>>>>>>>>

3(265)

e-galga-su erin-ku za-gin-na gi-sa-se ak-a ( House of widespread counsel, storehouse which eternally possesses silver and lapis lazuli)

Ta, il kazakam suu ♦ erin-koo saGkinna misai-see aka(m) ( An assembly of ♦ illuminating speech, with divine illuminations inside that are (precious) like conch shells )

?? ???(?) .? ??????? ?????? ?????-?? ???

4(266)

e-tar-sir-sir es-bar me-i-i me-s kiri-su-gal ( Etarsirsir (from which) decision and me?s come forth, (where) the ?man? greets (the goddess)

Ta. il taru siir.siiir esai-para my ii-i ♦ mey-isu kiri suzkaL ( The Temple where the(divine) songs are given, where the transcendental ♦ music that discloses the great truths (are given) and where the truths surround great ♦ feet (of Ba-u) ♦ ?)

?? ?? ?????? ???-??? ?? ? ♦ ?????? ????? ??

>>>>>>>>

Here in line 4. we have il-taru sir-sir ( e tar-sir-sir) i.e. ♦ a temple that gives (tar) songs (sir-sir) ♦ and which are ♦ isai-paar (, es-bar) songs that are products of seeing ( bar> paar: to see) and which is the same es-bar-re that we noted earlier and recognized as central the element of Transductive Perception. But unlike there where TP?s were concerned with ♦ seeing the hidden and concealed ♦ here ♦ it is mey-ii-i ( me-i-i) so that only truths ?me-es? greatly surround the feet or the hill ( kiri su-gal) or the deity.

The ?me? here is certainly the same ?me? as ♦ ?me-kal- kal? or me-e (verily etc). The Tamil ?mey? carries both the senses - truth as well as Power as in me-sar-ra).

What is clear is the birth of the notion of scriptures or a certain kind of songs, the es-bar the Bagavath Gita and which can be sources of TRUTHS and hence that of Reveled Truths ♦ which sustains mot of the religions based on scriptures to this day.

♦ However here it is linked with Temple rituals and hence something that is ongoing - the scriptures are not unique - they can be produced continuously and because of ♦ which the temple becomes a ♦ kazakam, an academy ♦ of ♦ divine truths (e-galga-su erin-ku = il kazakam suur erin koo). It is NOT the song celestials that are final and primordial but the temple which is the SOURCE of such gitas. Anyone can enter such a temple and through some kind of ritual practices or singing and so forth can also get divine disclosures of TRUTHS. To this day such a notion is still part of the

epistemology of the Tamils where the Sacred Tamil such as Devaram Divviya Prabantam and so forth are taken as such divine disclosures.

#### The Paavai and Bagavan

Now the question arises as to exactly who is this deity who discloses TRUTHS and clarifies the mind of the good people so that they move in the direction of truth. The following lines may help us to answer the question>

>>>>>>

6(268)

nin-a-zu-gal-sag-gi-ga nam-uru-na tar-re ( The lady, the great healer of the dark-headed, who determines the destiny of her city )

Ta. nin aasu kaL saan maika naam uuruna taru-ee ( The Lady who blesses the black people who determines the fate of her city)

??? ?? ?? ?? .???? ????? ????? ??-?

7(269)

dumu-sag -an-ku-ga ki-sikil ama (d)ba-u ( The first-born daughter of the holy An, the maid , mother Bau)

Ta. tamu-saaGka aaN kooka kai-sukil ammaa (d) Baavu

?? ????? ?? ????? ????? (???) ????

>>>>>>>

There is the Nin-a-zu perhaps Ta. Nin aasi ( the Lady of Grace ) , the daughter of aaN, the pure maiden Bau i.e. Ta. paavai who does this job and because of which She also becomes the determiner of the fate of the cities of the Black People ( sag-gi-ga nam-uru-na tar-re > saan maikka nAam uuruna tarree ) .

Perhaps we have the birth of the notion of the Muse in Greek Culture, that divine power that makes a poet sing out and so forth. However it is clear that Sumerian notion is quite deeper where the Bau or Paavai is that deity, the foremost daughter of An who gives the destiny of the people by disclosing them the TRUTHS - that which allows their cities to flourish.

#### Concluding Remarks.

This concludes our study of the Tantrism of the Sumerian and Dravidian where we see the presence of TP's as central . Here we see another related notion - that of the divine powers DISCLOSING truths and through that helping to solve the metaphysical predicaments and confusions even the good one suffer and because of which they FALL into the fictitious and imaginary, the unreal . It is recognized that where the scriptures are GENUINE - i.e. not the products of the ego-self but rather that of egoless individuals who are completely taken over by the divine forces, there can be utterances where metaphysical truths are encrypted. Thus over and above many sources of truths including the metaphysical , we have such ?sir-sir? the celestial songs also as the sources of truth and hence the vindication of Agama PramaNa.

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| 16952|2005-05-11 04:23:12|Shri Sa Hetep|ANCIENT KEMET IN ANCIENT AMERICA 100,000 YRS AGO|

<http://www.raceandhistory.com/historicalviews/ancientamerica.htm>



## BLACK CIVILIZATIONS OF ANCIENT AMERICA (MUU-LAN), MEXICO (XI)

### Gigantic stone head of Negritic African during the Olmec (Xi) Civilization

By Paul Barton



The earliest people in the Americas were people of the Negritic African race, who entered the Americas perhaps as early as 100,000 years ago, by way of the bering straight and about thirty thousand years ago in a worldwide maritime undertaking that included journeys from the then wet and lake filled Sahara towards the Indian Ocean and the Pacific, and from West Africa across the Atlantic Ocean towards the Americas. According to the Gladwin Thesis, this ancient journey occurred, particularly about 75,000 years ago and included Black Pygmies, Black Negritic peoples and Black Australoids similar to the Aboriginal Black people of Australia and parts of Asia, including India.

### Ancient African terracotta portraits 1000 B.C. to 500 B.C.

Recent discoveries in the field of linguistics and other methods have shown without a doubt, that the ancient Olmecs of Mexico, known as the Xi People, came originally from West Africa and were of the Mende African ethnic stock. According to Clyde A. Winters and other writers (see Clyde A. Winters website), the Mende script was discovered on some of the ancient Olmec monuments of Mexico and were found to be identical to the very same script used by the Mende people of West Africa. Although the carbon fourteen testing date for the presence of the Black Olmecs or Xi People is about 1500 B.C., journeys to the Mexico and the Southern United States may have come from West Africa much earlier, particularly around five thousand years before Christ. That conclusion is based on the finding of an African native cotton that was discovered in North America. It's only possible manner of arriving where it was found had to have been through human hands. At that period in West African history and even before, civilization was in full bloom in the Western Sahara in what is today Mauritania. One of Africa's earliest civilizations, the Zingh Empire, existed and may have lived in what was a lake filled, wet and fertile Sahara, where ships criss-crossed from place to place.

ANCIENT AFRICAN KINGDOMS PRODUCED  
OLMEC TYPE CULTURES

The ancient kingdoms of West Africa which occupied the Coastal forest belt from Cameroon to Guinea had trading relationships with other Africans dating back to prehistoric times. However, by 1500 B.C., these ancient kingdoms not only traded along the Ivory Coast, but with the Phoenicians and other peoples. They expanded their trade to the Americas, where the evidence for an ancient African presence is overwhelming. The kingdoms which came to be known by Arabs and Europeans during the Middle Ages were already well established when much of Western Europe was still inhabited by Celtic tribes. By the 5th Century B.C., the Phoenicians were running commercial ships to several West African kingdoms. During that period, iron had been in use for about one thousand years and terracotta art was being produced at a great level of craftsmanship. Stone was also being carved with naturalistic perfection and later, bronze was being used to make various tools and instruments, as well as beautifully naturalistic works of





art.

The ancient West African coastal and interior Kingdoms occupied an area that is now covered with dense vegetation but may have been cleared about three to four thousand years ago. This includes the regions from the coasts of West Africa to the South, all the way inland to the Sahara. A number of large kingdoms and empires existed in that area. According to Blisshords Communications, one of the oldest empires and civilizations on earth existed just north of the coastal regions into what is today Mauritania. It was called the Zingh Empire and was highly advanced. In fact, they were the first to use the red, black and green African flag and to plant it throughout their territory all over Africa and the world.

The Zingh Empire existed about fifteen thousand years ago. The only other civilizations that may have been in existence at that period in history were the Ta-Seti civilization of what became Nubia-Kush and the mythical Atlantis civilization which may have existed out in the Atlantic, off the coast of West Africa about ten to fifteen thousand years ago. That leaves the question as to whether there was a relationship between the prehistoric Zingh Empire of West Africa and the civilization of Atlantis, whether the Zingh Empire was actually Atlantis, or whether Atlantis if it existed was part of the Zingh empire. Was Atlantis, the highly technologically sophisticated civilization an extension of Black civilization in the Meso-America and other parts of the Americas?



**Stone carving of a Shaman or priest from Columbia's San Augustine Culture**



**An ancient West African Oni or King holding similar artifacts as the San Augustine culture stone carving of a Shaman**

The above ancient stone carvings (500 to 1000 B.C.) of Shamans of Priest-Kings clearly show distinct similarities in instruments held and purpose. The realistic carving of an African king or Oni and the stone carving of a shaman from Columbia's San Agustín Culture indicates diffusion of African religious practices to the Americas. In fact, the region of Columbia and Panama were among the first places that Blacks were spotted by the first Spanish explorers to the Americas.

From the archeological evidence gathered both in West Africa and Meso-America, there is reason to believe that the African Negritics who founded or influenced the Olmec civilization came from West Africa. Not only do the colossal Olmec stone heads resemble Black Africans from the Ghana area, but the ancient religious practices of the Olmec priests was similar to that of the West Africans, which included shamanism, the study of the Venus complex which was part of the traditions of the Olmecs as well as the Ono and Dogon People of West Africa. The language connection is of significant importance, since it has been found out through decipherment of the Olmec script, that the ancient Olmecs spoke the Mende language and wrote in the Mende script, which is still used in parts of West Africa and the Sahara to this day.

#### ANCIENT TRADE BETWEEN THE AMERICAS AND AFRICA

The earliest trade and commercial activities between prehistoric and ancient Africa and the Americas may have occurred from West Africa and may have included shipping and travel across the Atlantic. The history of West Africa has never been properly researched. Yet, there is ample evidence to show that West Africa of 1500 B.C. was at a level of civilization approaching that of ancient Egypt and Nubia-Kush. In fact, there were similarities between the cultures of Nubia and West Africa, even to the very similarities between the smaller scaled hard brick clay burial pyramids built for West African Kings at Kukia in pre Christian Ghana and their counterparts in Nubia, Egypt and Meso-America.

Although West Africa is not commonly known for having a culture of pyramid-building, such a culture existed although pyramids were created for the burial of kings and were made of hardened brick. This style of pyramid building was closer to what was built by the Olmecs in Mexico when the first Olmec pyramids were built. In fact, they were not built of stone, but of hardened clay and compact earth.

Still, even though we don't see pyramids of stone rising above the ground in West Africa, similar to those of Egypt, Nubia or Mexico, or massive abilisks, colossal monuments and structures of Nubian and Khemitic or Meso-American civilization. The fact remains, they did exist in West Africa on a smaller scale and were transported to the Americas, where conditions such as an environment more hospitable to building and free of detriments such as malaria and the tsetse fly, made it much easier to build on a grander scale.



**Meso-American pyramid with stepped appearance, built about 2500 years ago**



**Stepped Pyramid of Sakkara, Egypt, built over four thousand years ago, compare to Meso-American pyramid**

Large scale building projects such as monument and pyramid building was most likely carried to the Americas by the same West Africans who developed the Olmec or Xi civilization in Mexico. Such activities would have occurred particularly if there was not much of a hinderance and obstacle to massive, monumental building and construction as there was in the forest and malaria zones of West Africa. Yet, when the region of ancient Ghana and Mauritania is closely examined, evidence of large prehistoric towns such as Kukia and others as well as various monuments to a great civilization existed and continue to exist at a smaller level than Egypt and Nubia, but significant enough to show a direct connection with Mexico's Olmec civilization.

The similarities between Olmec and West African civilization includes racial, religious and pyramid biding similarities, as well as the similarities in their alphabets and scripts as well as both cultures speaking the identical Mende language, which was once widespread in the Sahara and was spread as far East as Dravidian India in prehistoric times as well as the South Pacific.

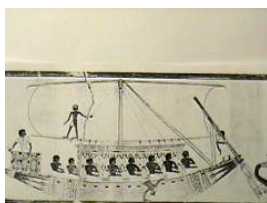
During the early years of West African trade with the Americas, commercial seafarers made frequent voyages across the Atlantic. In fact, the oral history of a tradition of seafaring between the Americas and Africa is part of the history of the Washitaw People, an aboriginal Black nation who were the original inhabitants of the Mississippi Valley region, the former Louisiana Territories and parts of the Southern United States. According to their oral traditions, their ancient ships criss-crossed the Atlantic Ocean between Africa and the Americas on missions of trade and commerce..

Some of the ships used during the ancient times, perhaps earlier than 7000 B.C. (which is the date given for cave paintings of the drawings and paintings of boats in the now dried up Sahara desert) are similar to ships used in parts of Africa today. These ships were either made of papyrus or planks lashed with rope, or hollowed out tree trunks.

These ancient vessels were loaded with all type of trade goods and not only did they criss-cross the Atlantic but they traded out in the Pacific and settled there as well all the way to California. In fact, the tradition of Black seafarers crossing the Pacific back and forth to California is much older than the actual divulgence of that fact to the first Spanish explorers who were told by the American Indians that Black men with curly hair made trips from California's shores to the Pacific on missions of trade.

On the other hand, West African trade with the Americas before Columbus and way back to proto historic times (30,000 B.C. to 10,000 B.C.), is one of the most important chapters in ancient African history. Yet, this era which begun about 30,000 years ago and perhaps earlier (see the Gladwin Thesis, by C.S.Gladwin, Mc Graw Hill Books), has not been part of the History of Blacks in the Americas. Later on in history, particularly during the early Bronze Age.

However, during the latter part of the Bronze Age, particularly between 1500 B.C. to 1000 B.C., when the Olmec civilization began to bloom and flourish, new conditions in the Mediterranean made it more difficult for West Africans to trade by sea with the region, although their land trade across the Sahara was flourishing. By then, Greeks, Phoenicians, Assyrians, Babylonians and others were trying to gain control of the sea routes and the trading ports of the region. Conflicts in the region may have pushed the West Africans to strengthen their trans-Atlantic trade with the Americas and to explore and settle there.



**Ancient sea-going vessel used by the Egyptians and Nubians in ancient times.**

### **West African Trade and Settlement in the Americas Increases Due to Conflicts in the Mediterranean**

The flowering of the Olmec Civilization occurred between 1500 B.C. to 1000 B.C., when over twenty-two colossal heads of basalt were carved representing the West African Negritic racial type.

This flowering continued with the appearance of "Magicians," or Shamanistic Africans who observed and charted the Venus planetary complex (see the pre-Christian era statuette of a West African Shaman in the photograph above) These "Magicians," are said to have entered Mexico from West Africa between 800 B.C. to 600 B.C. and were speakers of the Mende language as well as writers of the Mende script or the Bambara script, both which are still used in parts of West Africa and the Sahara.

These Shamans who became the priestly class at Monte Alban during the 800's to 600's B.C. ( ref. The History of the African-Olmecs and Black Civilization of the Americas From Prehistoric Times to the Present Era), had to have journeyed across the Atlantic from West Africa, for it is only in West Africa, that the religious practices and astronomical and religious practices and complex (Venus, the Dogon Sirius observation and the Venus worship of the Afro-Olmecs, the use of the ax in the worship of Shango among the Yoruba of West Africa and the use of the ax in Afro-Olmec worship as well as the prominence of the thunder God later known as Tlalock among the Aztecs) are the same as those practiced by the Afro-Olmec Shamans. According to Clyde Ahmed Winters (see "Clyde A. Winters" webpage on "search."

Thus, it has been proven through linguistic studies, religious similarities, racial similarities between the Afro-Olmecs and West Africans, as well as the use of the same language and writing script, that the Afro-Olmecs came from the Mende-Speaking region of West Africa, which once included the Sahara.

Sailing and shipbuilding in the Sahara is over twenty thousand years old. In fact, cave and wall paintings of ancient ships were displayed in National Geographic Magazine some years ago. Such ships which carried sails and masts, were among the vessels that swept across the water filled Sahara in prehistoric times. It is from that ship-building tradition that the Bambara used their knowledge to build Thor Hayerdhal's papyrus boat Ra I which made it to the West Indies from Safi in Morocco years ago. The Bambara are also one of the West African nationalities who had and still have a religious and astronomical complex similar to that of the ancient Olmecs, particularly in the area of star gazing.

A journey across the Atlantic to the Americas on a good current during clement weather would have been an easier task to West Africans of the Coastal and riverine regions than it would have been through the use of caravans criss-crossing the hot by day and extremely cold by night Sahara desert. It would have been much easier to take a well made ship, similar to the one shown above and let the currents take it to the West Indies, and may have taken as long as sending goods back and forth from northern and north-eastern Africa to the interior and coasts of West Africa's ancient kingdoms. Add to that the fact that crossing the Sahara would have been no easy task when obstacles such as the hot and dusty environment, the thousands of miles of dust, sand and high winds existed. The long trek through the southern regions of West Africa through valleys, mountains and down the many rivers to the coast using beasts of burden would have been problematic particularly since malaria mosquitoes harmful to both humans and animals would have made the use of animals to carry loads unreliable.

Journeys by ship along the coast of West Africa toward the North, through the Pillars of Heracles, eastward on the Meditteran to Ports such as Byblos in Lebanon, Tyre or Sydon would have been two to three times as lengthy as taking a ship from Cape Verde, sailing it across the Atlantic and landing in North-Eastern Brazil fifteen hundred miles away, or Meso America about 2400 miles away. The distance in itself is not what makes the trip easy. It is the fact that currents which are similar to gigantic rivers in the ocean, carry ships and other vessels from West Africa to the Americas with relative ease.

West Africans during the period of 1500 B.C. to 600 B.C. up to 1492 A.D. may have looked to the Americas as a source of trade, commerce and a place to settle and build new civilizations. During the period of 1500 B.C. to 600 B.C., there were many conflicts in the Mediterranean involving the Kushites, Egyptians, Assyrians, Phoenicians, Sea Peoples, Persians, Jews and others. Any kingdom or nation of that era who wanted to conduct smooth trade without complications would have tried to find alternative trading partners. In fact, that was the very reason why the Europeans decided to sail westward in their wearch for India and China in 1492 A.D. They were harassed by the Arabs in the East and had to pay heavy taxes to pass through the region.

Still, most of the Black empires and kingdoms such as Kush, Mauri, Numidia, Egypt, Ethiopia and others may have had little difficulty conducting trade among their neighbors since they also were among the major powers of the region who were dominant in the Mediterranean. South of this northern region to the south-west, Mauritania (the site of the prehistoric Zingh Empire) Ghana, and many of the same nationalities who ushered in the West African renaissance of the early Middle Ages were engaged in civilizations and cultures similar to those of Nubia, Egypt and the Empires of the Afro-Olmec or Xi (Shi) People.

### **Nubian-Kushite King and Queen (circa 1000 B.C.)**

It is believed that there was a Nubian presence in Mexico and that the West African civilizations were related to that of the Nubians, despite the distance between the two centers of Black civilization in Africa. There is no doubt that in ancient times there were commercial ties between West Africa and Egypt. In fact, about 600 B.C., Nikau, a Pharaoh of Egypt sent ships to circumnavigate Africa and later on about 450 B.C., Phoenicians did the same, landing in West Africa in the nation now called Cameroon. There they witnessed what may have been the celebration of a Kwanza-like harvest festival, where "cymbals, horns," and other instruments as well as smoke and fire from buring fields could be seen from their ships.

At that period in history, the West African cultures and civilizations, which were offshoots of much earlier southern Saharan cultures, were very old compared to civilizations such as Greece or Babylon. In fact, iron was being used by the ancient West Africans as early as 2600 years B.C. and was so common that there was no "bronze age" in West Africa, although bronze was used for ornaments and instruments or tools.



A combination of Nubians and West Africans engaged in mutual trade and commerce along the coasts of West Africa could have planned many trips to and from the Americas and could have conducted a crossing about 1500 B.C. and afterwards. Massive sculptures of the heads of typical Negritic Africans were carved in the region of South Mexico where the Olmec civilization flourished. Some of these massive heads of basalt contain the cornrow hairstyle common among West African Blacks, as well as the kinky coiled hair common among at least 70 percent of all Negritic people, (the other proportion being the Dravidian Black race of India and the Black Australoids of Australia and South Asia).



Colossal Afro-Olmec head of basalt wearing Nubian type war helmet, circa 1100 B.C.

## Afro-Olmecs Came from the Mende Regions of West Africa

Although archeologists have used the name "Olmec," to refer to the Black builders of ancient Mexico's first civilizations, recent discoveries have proven that these Afro-Olmecs were West Africans of the Mende language and cultural group. Inscriptions found on ancient monuments in parts of Mexico show that the script used by the ancient Olmecs was identical to that used by the ancient and modern Mende-speaking peoples of West Africa. Racially, the colossal stone heads are identical in features to West Africans and the language deciphered on Olmec monuments is identical to the Mende language of West Africa, (see Clyde A. Winters) on the internet.

The term "Olmec" was first used by archeologists since the giant stone heads with the features of West African Negritic people were found in a part of Mexico with an abundance of rubber trees. The Maya word for rubber was "olli, and so the name "Olmec," was used to label the Africoid Negritic people represented in the faces of the stone heads and found on hundreds of terracotta figurines throughout the region.

Yet, due to the scientific work done by deciphers and linguists, it has been found out that the ancient Blacks of Mexico know as Olmecs, called themselves the Xi People (She People).

Apart from the giant stone heads of basalt, hundreds of terracotta figurines and heads of people of Negritic African racial features have also been found over the past hundred years in Mexico and other parts of Meso-America as well as the ancient Black-owned lands of the Southern U.S. (Washitaw Proper, (Texas, Louisiana, Mississippi, Oklahoma, Arkansas), South America's Saint Agustin Culture in the nation of Colombia, Costa Rica, and other areas) the "Louisiana Purchase," lands, the south-eastern kingdom of the Black Jamasee, and other places including Haiti, see the magazine Ancient American).

Various cultural clues and traces unique to Africa as well as the living descendants of prehistoric and ancient African migrants to the Americas continue to exist to this very day. The Washitaw Nation of Louisiana is one such group (see [www.Hotep.org](http://www.Hotep.org)), the Garifuna or Black Caribs of the Caribbean and Central America is another, the descendants of the Jamasee who live in Georgia and the surrounding states is another group. There are also others such as the Black Californian of Queen Calafia fame (the Black Amazon Queen mentioned in the book Journey to Esplandian, by Ordonez de Montalvo during the mid 1500's).

Cultural artefacts which connect the ancient Blacks of the Americas with Africa are many. Some of these similarities can be seen in the stone and terracotta works of the ancient Blacks of the Americas. For example, the African hairline is clearly visible in some stone and terracotta works, including the use of cornrows, afro hair style, flat "mohawk" style similar to the type used in Africa, dreadlocks, braided hair and even plain kinky hair. The African hairline is clearly visible on a fine stone head from Veracruz Mexico, carved between 600 B.C. to 400 B.C., the Classic Period of Olmec civilization. That particular statuette is about twelve inches tall and the distance from the head to the chin is about 17 centimeters. Another head of about 12 inches, not only possesses Negroid features, but the hair design is authentically West African and is on display at the National Museum of Mexico. This terracotta Africoid head also wears the common disk type ear plugs common in parts of Africa even today among tribes such as the Dinka and Shilluk.

One of the most impressive pieces of evidence which show a direct link between the Black Olmec or Xi People of Mexico and West Africans is the presence of scarification marks on some Olmec terracotta sculpture. These scarification marks clearly indicate a West African Mandinka (Mende) presence in prehistoric and ancient Meso-America. Ritual scarification is still practiced in parts of Africa and among the Black peoples of the South Pacific, however the Olmec scarification marks are not of South Pacific or Melanesian Black origins, since the patterns used on ancient Olmec sculpture is still common in parts of Africa. This style of scarification tattooing is still used by the Nuba and other Sudanese African people. In fact, the face of a young girl with keloid scarification on her face is identical to the very same keloid tattoos on the face of an ancient Olmec terracotta head from ancient Mexico. Similar keloid tattoos also appear on the arms of some Sudanese and are identical to similar keloid scars on the arms of some clay figures from ancient Olmec terracotta figurines of Negroid peoples of ancient Mexico.



Bronze head of an ancient king from Benin, West Africa, The tradition of fine sculpture in West Africa goes back long before 1000 B.C.



Colossal head of Afro-Olmec (Xi) warrior-king, circa 1100 B.C.

## Descendants of Ancient Africans in Recent America

In many parts of the Americas today, there are still people of African Negritic racial backgrounds who continue to exist either blended into the larger African-Americans population or are parts of separate, indigenous groups living on their own lands with their own unique culture and languages.

One such example is the Washitaw Nation who owned about one million square miles of the former Louisiana Territories, (see [www.Hotep.org](http://www.Hotep.org)), but who now own only about 70,000 acres of all their former territory. The regaining of their lands from the U.S. was a long process which concluded partially in 1991, when they won the right to their lands in a U.S. court.

The Black Californian broke up as a nation during the late 1800's after many years of war with the Spanish invaders of the South West, with Mexico and with the U.S. The blended into the Black population of California and their descendants still exist among the millions of Black Californians of today.

The Black Caribs or Garifunas of the Caribbean Islands and Central America fought with the English and Spanish from the late fifteen hundreds up to 1797, when the British sued for peace. The Garifuna were expelled from their islands but they prospered in Central America where hundreds of thousands live along the coasts today.

The Afro-Darienite is a significant group of pre-historic, pre-columbian Blacks who existed in South America and Central America. These Blacks were the Africans that the Spanish first saw during their exploration of the narrow strip of land between Columbia and Central America and who were described as "slaves of our lord" since the Spaniards and Europeans had the intention of enslaving all Blacks they found in the newly discovered lands.

The above mentioned Blacks of precolumbian origins are not Blacks who mixed with the Mongoloid Indian population as occurred during the time of slavery. They were Blacks who were in some cases on their lands before the southward migrations of the Mongoloid Native Americans. In many cases, these Blacks had established civilizations in the Americas thousands of years ago.





**An early Black Californian, a member of the original Black aboriginal people of California and the South Western U.S.**



**A member of one of the original Black nations of the Americas, the Afro-Dariente of Panama.**



**Stone carving of Negroid person found in area close to Washitaw Territories, Southern U.S.**

### **THE USE OF ANCIENT AFRICAN SHIPS AND BOATS TO TRADE WITH THE AMERICAS**

Protohistoric, prehistoric and ancient Negritic Africans were masters of the lands as well as the oceans. They were the first shipbuilders on earth and had to have used watercraft to cross from South East Asia to Australia about 60,000 years ago and from the West Africa/Sahara inland seas region to the Americas. The fact of the northern portion of Africa now known as a vast desert wasteland being a place of large lakes, rivers and fertile regions with the most ancient of civilizations is a fact that has been verified, (see African Presence in Early America, ed. Ivan Van Sertima and Runoko Rashidi, Transaction Publishers, New Brunswick, NJ "The Principle of Polarity," by Wayne Chandler: 1994.)

From that region of Africa as well as East Africa, diffusions of Blacks towards the Americas as early as 30,000 B.C. are believed to have occurred based on findings in a region from Mexico to Brazil which show that American Indians in the region include Negritic types (eg. Olmecs, Afro-Dariente, Black Californians, Chuaras, Garifunas and others). Much earlier journeys occurred by land sometime before 75,000 B.C. according to the Gladwin Thesis written by C.S. Gladwin. This migration occurred on the Pacific side of the Americas and was began by Africans with Affinities similar to the people of New Guinea, Tasmania, Solomon Islands and Australia. The earliest migrations of African Blacks through Asia then to the Americas seemed to have occurred exactly during the period that the Australian Aborigines and the proto-African ancestors of the Aborigines, Oceanic Negroids (Fijians, Solomon Islanders, Papua-New Guineans, and so on) and other Blacks spread throughout East Asia and the Pacific Islands about one hundred thousand years ago. The fact that these same Blacks are still among the world's seafaring cultures and still regard the sea as sacred and as a place of sustenance is evidence of their ancient dependance on the sea for travel and exploration as well as for commerce and trade. Therefore, they would have had to build sea-worthy ships and boats to take them across the vast expanses of ocean, including the Atlantic, Indian Ocean (both the Atlantic and Indian Oceans were called the Ethiopian Sea, in the Middle Ages) and the Pacific Ocean.

During the historic period close to the early bronze or copper using period of world history (6000 B.C. to 4000 B.C. migrations of Africans from the Mende regions of West Africa and the Sahara across the Atlantic to the Americas may have occurred. In fact, the Mende agricultural culture was well established in West Africa and the Sahara during that period. Boats still criss-crossed the Sahara, as they had been doing for over ten thousand years previously. The ancient peoples of the Sahara, as rock paintings clearly show, were using boats and may have sailed from West Africa and the Sahara to the Americas, including the Washitaw territories of the Midwestern and Southern U.S. Moreover, it is believed by the aboriginal Black people of the former Washitaw Empire who still live in the Southern U.S., that about 6000 B.C., there was a great population shift from the region of Africa and the Pacific ocean, which led to the migrations of their ancestors to the Americas to join the Blacks who had been there previously.

As for the use of ships, ancient Negritic peoples and the original Negroid peoples of the earth may have began using boats very early in human history. Moreover, whatever boats were used did not have to be sophisticated or of huge size. In fact, the small, seaworthy "outrigger" canoe may have been spread from East Africa to the Indian Ocean and the Pacific by the earliest African migrants to Asia and the Pacific regions. Boats of papyrus, skin, sewed plank, log and hollowed logs were used by ancient Africans on their trips to various parts of the world.



**Gigantic stone head of Afro-Olmec (Xi People) of ancient Mexico, circa 1100 B.C.**



**Face of Afro-Olmec child carved on the waste "belt" of an Olmec ballplayer**

This stone belt was used by the Olmec ballplayers to catch the impact of the rubber balls in their ball games. This face is typical Negritic, including the eyes which seem to "slant," a common racial characteristic in West Africa, the Sahara and in South Africa among the Kong-San (Bushmen) and other Africans.

### **TRADE ROUTES OF THE ANCIENT BLACKS**



During the years of migrations of Africans to all parts of the world, those who crossed the Atlantic, Indian Ocean and Pacific also used the seas to make trips to the northern parts of Africa. They may have avoided the northern routes across the deserts at particular times of the year and sailed northward by sailing parallel to the coastlines on their way northward or southward, just as the Phoenicians, Nubians and Egyptians had done. Boats made of skin, logs, hollowed tree trunk, lashed canoes and skin could have been used for trading and commerce.

The reed boat is a common type of watercraft used in West Africa and other parts of the world, yet there were other boats and ships to add to those already mentioned above. Boats similar to those of Nubia and Egypt were being used in the Sahara just as long or even longer than they were being used in Egypt. In fact, civilization in the Sahara and Sudan existed before Egypt was settled by Blacks from the South and the Sahara.

The vessels which crossed the Atlantic about 1500 B.C. (during the early Afro-Olmec period) were most likely the same types of ships shown in the Sahara cave paintings of ships dating to about 7,000 B.C. or similar ships from Nubian rock carvings of 3000 B.C..

Egyptologists such as Sir Flinders Petrie believed that the ancient African drawings of ships represent papyrus boats similar to the one built by the Bambara People for Thor Heyerdahl on the shores of Lake Chad. This boat made it to Barbados, however they did not reinforce the hull with rope as the ancient Egyptians and Nubians did with their ancient ships. That lack of reinforcement made the Bambara ship weak, however another papyrus ship built by Ayamara Indians in Lake Titicaca, Bolivia was reinforced and it made it to the West Indies without difficulty.

Naval historian Bjorn Landstrom believes that some of the curved hulls shown on rock art and pottery from the Nubian civilization (circa 3000 B.C.) point to a basic three-plank idea. The planks would have been sewn together with rope. The later version must have had some interior framing to hold them together. The hulls of some of these boats show the vertical extension of the bow and stern which may have been to keep them buoyant.

These types of boats are still in use in one of the most unlikely places. The Djuka and Saramaka Tribes of Surinam, known also as "Bush Negroes," build a style of ship and boat similar to that of the Ancient Egyptians and Nubians, with their bows and stems curving upward and pointing vertically.

This style of boat is also a common design in parts of West Africa, particularly along the Niger River where extensive river trading occurs. They are usually carved from a single tree trunk which is used as the backbone. Planks are then fitted alongside to enlarge them. In all cases, cabins are built on top of the interior out of woven mat or other strong fibrous material. These boats are usually six to eight feet across and about fifty feet long. There is evidence that one African Emperor Abubakari of Mali used these "almadias" or longboats to make a trip to the Americas during the 1300's. (see, They Came Before Columbus, Ivan Van Sertima; Random House: 1975)

Apart from the vessels used by the West Africans and south western Sahara Black Africans to sail across the Atlantic to the Americas, Nubians, Kushites, Egyptians and Ethiopians were known traders in the Mediterranean. The Canaanites, the Negroid inhabitants of the Levant who later became the Phoenicians also were master seafarers. This has caused some to speculate that the heads of the Afro-Olmecs represent the heads of servants of the Phoenicians, yet no dominant people would build such massive and colossal monuments to their servants and not to themselves.

[Check for historical references and literature](#)

#### ANTHROPOLOGISTS BELIEVE THERE WAS AN ANCIENT BLACK PRESENCE IN THE AMERICAS

During the International Congress of American Anthropologists held in Barcelona, Spain in 1964, a French anthropologist pointed out that all that was missing to prove a definite presence of Negritic Blacks in the Americas before Columbus was Negroid skeletons to add to the already found Negroid featured terracottas. Later on February of 1975 skeletons of Negroid people dating to the 1200's were found at a pre-Columbian grave in the Virgin Islands. Andrei Wierzinski, the Polish craniologist also concluded based on the study of skeletons found in Mexico, that a good portion of the skulls were that of Negritic Blacks,

Based on the many finds for a Black African Negroid presence in ancient Mexico, some of the most enthusiastic proponents of a pre-Columbian Black African presence in Mexico are Mexican professionals. They conclude that Africans must have established early important trading centers on the coasts along Vera Cruz, from which Middle America's first civilization grew.

In retrospect, ancient Africans did visit the Americas from as early as about 100,000 B.C. where they stayed for tens of thousands of years. By 30,000 B.C., to about 15,000 B.C., a massive migration from the Sahara towards the Indian Ocean and the Pacific in the East occurred from the Sahara. Blacks also migrated Westward across the Atlantic Ocean towards the Americas during that period until the very eve of Columbus' first journey to the Americas.

Trade, commerce and exploration as well as the search for new lands when the Sahara began to dry up later in history was the catalyst that drove the West Africans towards the Atlantic and into the Americas.

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Blacks of the Pacific and Melanesia:  
[www.cwo.com/~lucumi/pacific.html](http://www.cwo.com/~lucumi/pacific.html)

If you ever visit the ancient Afro-Olmec monuments of Mexico, the Washitaw Nation of Louisiana, the monuments of Nubia, Egypt or West Africa you need to take great pictures:  
[www.photoalley.com](http://www.photoalley.com)

### DESCENDANTS OF PRECOLUMBIAN BLACKS IN THE U.S., CARIBBEAN, CENTRAL AMERICA AND SOUTH AMERICA AND THE FIGHT FOR THE RETURN OF THEIR STOLEN OCCUPIED LANDS

#### IN THE MIDST OF THE REPARATIONS DEBATE THE ISSUE OF RETURNING THE LANDS OF THESE BLACKS WHO ANCESTORS WERE HERE IN THE U.S. AND AMERICAS BEFORE COLUMBUS HAS ALREADY BEEN DONE WITH ONE BLACK NATION OF THE LOUISIANA TERRITORIES

The experience of the Washitaw Nation (or Ouchita Nation) of the Southern United States is another piece of solid evidence for the fact of pre-Columbian African presence and settlement in the Americas and specifically in the United States. According to an article carried in the magazine, 'The Freedom Press Newsletter, (Spring, 1996), reprinted from Earthways, The Newsletter of the Sojourner Truth Farm School (August, 1995), the Washitaw were (and still are) a nation of Africans who existed in the Southern U.S. and Mississippi Valley region long before the 16th century Europeans arrived and even before there were "Native Americans" on the lands the Washitaw once occupied and still occupy today.

According to the article, "the Washitaw Nation "governed three million acres of land in Louisiana, Arkansas, Oklahoma, Texas and Mississippi. They were ship builders (similar to the Garifuna of the Caribbean, who are also of pre-Columbian West African Mandinka Muslim origins (according to Harold Lawrence in 'African Presence in Early America, ed. by Ivan Van Sertima).

What is even more fascinating about this aspect of hidden history of Blacks in America before Columbus is that the Washitaw Nation was known and recognized as a separate, independent Black nation by the Spanish and French, who were in the Louisiana Territories and Texas areas. According to the present leader of the Washitaw Nation, "when Spain ceded the Louisiana Territory to France, they excluded the land belonging to the Washitaw Nation. France did not include it in the "Louisiana Purchase," and according to the leader, "This land is not part of the United States of America." That point was made in the newspaper, "The Capitol Spotlight, June 1992.

In fact, the courts agreed that the land was not part of the U.S. and that in fact the Washitaw (Ouchita) Nation was on the land long before European Colonization: therefore, in legal decisions made, some of the ancient territory was returned. This historical decision was made about 1991.

This is the type of information seldom seen in the majority press, yet, the importance of that event clearly points to the incredible service small papers and magazines such as Ancient American or the Capitol Spotlight and The Freedom Press Newsletter have been making, along with internet news and information sites such as this one. So, here we see an example in the continental United States where Africans who came before slavery, before Columbus and thousands of years before Christ (over six thousand years B.C., according to the Washitaw chroniclers), were engaged in boat building, seafaring, trade and commerce in ancient times and who still exist today as a distinct Black Nation who have evidence and proof of their ownership of millions of acres of lands in the Southern U.S. and the Mississippi Valley. The Washitaw Nation held an important convention in June 1992, in Monroe, Louisiana and have held others since. (see [www.Hotep.org](http://www.Hotep.org) for the Washitaw's point of view on their history and culture).

Yet, the Washitaw is merely one nation of the descendants of pre-Columbian Blacks from Africa and elsewhere and possibly from right here in the Americas as the very first people to exist here, long before the development of the Mongoloid, American Indians or the Mongoloid (15,000 B.C.) or even the Caucasian races (30,000 B.C.). Pure Black Hominids began to migrate from Africa and populate the entire earth about 200,000 to 150,000 years ago, according to scientists, historians and anthropologists.

Among the other Black nations who existed in the Americas before Columbus and long before Christ were the Jamasee (Yamasee), who had a large kingdom in the South eastern U.S., Their descendants were among the first Blacks of pre-Columbian American origins who fell victim to kidnapping for the purpose of enslavement. Blacks of South America, the Caribbean and Central America were also attacked and enslaved based on a Pontifex passed during the mid- 1400's by the Church hierarchy giving the Europeans the go ahead to enslave all "Children of Ham" found in the newly discovered territories. The descendants of the Jamasee are the millions of Blacks who live in Alabama, Georgia, South Carolina and northern Florida. They of course also have African slave ancestors, but these slaves are the relatives of the same Africans who sailed to America of their own free will, while Europe was in the Dark Ages, and long before Christ, for that matter.

In California, descendants of the fierce "Black Californians" who were a Negroid people of African racial origins and the original owners of California and the South WEST

(BEFORE THE SPANISH INVSION...OR THE CREATION OF THE MIXED RACE "HISPANIC" ETHNIC GROUP.

Many African-Americans in California are of Black Californian ancestry and their great grand parents were among the original Black Californians who were victims of Spanish California enslavement and Anglo American settler attacks. In fact, the Black Californian fought until the late 1800's to maintain control of their ancestral lands from the settlers. THAT'S A FACT.

There are aboriginal nations of Blacks in Panama such as the Afro-Darienite and the Choco people.

In fact, the Afro-Darienite are the remnants of the aboriginal Black nations of South and Central America who were once hunted down to be made slaves by the Spaniards (in fact Balboa or Peter Matyr chroniclers referred to these Blacks as "slaves of our lord," ) meaning, like Blacks in Africa, the South Pacific and elsewhere, they were eligible for enslavement, being descended from Ham, the so-called "father of the Black race."

In Columbia's Choco Region, on the Western side of that country, there are hundreds of thousands of Blacks, whose ancestors have been in Columbia for thousands of years. In fact, scientists and some historians have found out that Black slaves were being kidnapped and hunted down in Columbia and parts of South and Central America, as well as the Caribbean and U.S., by the Spaniards and others long before they began to look for slaves in Africa. (an old painting in Natonal Geographic clearly shows a black with bow and arrow and wearing a loin cloth, hunting along the coast of Columbia during the first voyage there by the Spaniards. These Blacks today of the Choco Region of Columbia are among the most oppressed of Blacks in Latin America today (See the Final Call back issues on this topic)

Then there is the Garifuna or Kalifunami also called "Black Caribs" Being a member of the Black Carib Nation and having done historical research, the myth of the Black Caribs being escaped slaves has been debunked. It is true that the Black Caribs encouraged slaves from the West Indies Islands to join them and that the Black Caribs did ally with the Mongoloid Caribs of Dominica and other parts of the West Indies, but the fact remains, that the Black Caribs were originally Mende traders of gold and cloth, who established settlements throughout the Circum-Caribbean region, Mexico, Central America, South America and the Southern U.S.

They had been arriving in the Americas for thousands of years, even before they converted to Islam during the 900's A.D.. In fact, the Olmecs of ancient Mexico were Mende, they used the Mende script (found on monuments at Monte Alban, Mexico, and they named places from southern Mexico to South America with Mandinka names. Such names sometimes sound identical to the names of places used in West Africa.

In retrospect, while the debate for reparations increses, it is important that African-Americans know that two great injustices were committed by the Europeans. The first was slavery, the second was the taking of Black lands and destroying Black history and culture so Blacks remain totally ignorant of their rights to more than one third of north America. NOW YOU KNOW WHY THE SLAVERMASTERS DID NOT WANT BLACK FOLK TO LEARN TO READ, AND WHY PLANTS ARE PLACED IN CHATROOMS AND ON FORUMS TO ATTEMPT TO DISCREDIT ANY USEFUL HISTORY AND INFORMATION OFFERED TO BLACK PEOPLE.

Still, TRUTH SUBMERGED SHALL RISE AGAIN.

## SUSU ECONOMICS

THE HISTORY OF PAN-AFRICAN TRADE, COMMERE, WEALTH AND MONEY

(A Preview of the Facinating History of the Development of Ancient Black Civilizations Worldwide)

One of the most important aspects of Black history worldwide is the development of Black civilization due to the early and persisten use and application of trade and commerce. Due to such early and well organized trading and commercial systems throughout the prehistoric Black world, Blacks were able to expand throughout the world and establish the world's first cultures and civilizations. Although it is said that Blacks migrated from the original homeland of mankind in Africa to settle all Asia, Europe, Australia and the Americas (see Scientific American; Sept. 2000, p. 80-87...this is a recent publication), long before the differentiation of the races from the original Negritic to Negritic, Caucasoid, Mongoloid, along with the various mixed races such as Polynesians, Native Americans, Japanese, Malays, Mediterranean whites, East Indians (the mixed Negroid/Caucasian type...not the pure Black pre Aryan Negritic Indians), Arabs, Latinos (Mestizos, Mullatoes, Zambos, Spaniards) and a number of other mixed races and regional types, the purpose of the earlies migrations of Blacks from Africa to the rest of the world was not merely following and hunting wild animals, as some theorists have claimed, but searching for commodities, like red ocre to paint the smooth, dark skin from insects and decoration. Another purpose for the early migrations of Africans to other parts of the world was to establish trading and commercial links to those of their own people, who had left previously. Hence, even if the earliest migrations were after wandering herds of animals, further migrations were in search of links with their kinsmen and women.

The migrations of Africans to all parts of the world within the past hundred thousand years

or more occurred before an other races existed. Thus, Black culture and civilization was being established when no other "races" existed as we know them today. This is a facinating historical even, because having been homosapiens for over one hundred thousand years, it is very possible that Blacks could have gone through many periods of cultural development and civilization before the beginning of the Nile Valley civilization (since about 17,000 B.C.) or the Zingh Civilization of the South-Western Sahara (15,000 B.C.), or even Atlantis (10,000 B.C.), or the building of the Sphinx (7,000 B.C.).

In fact, there is evidence from ancient East Indian chronicles (some of these pictures are on AAWR (African American Web Ring) of the geat scientific advancement of the Black prehistoric inhabitants of the Indus Valley Civilization (6000 b.c. to 1700 b.c), who built flying machines, who had flushing toilets, cities on a gridlike pattern, and many of what we may call "modern" conviniences.

About 20,000 years ago, the present-day dried up and desertified Sahara had an aquatic civilization where the Africans who lived on the edges of the giant inland sea, built large ocean-going ships. Rock paintings of these ships can still be seen in the Sahara (and some appeared on national geographic magazine about two years ago). (For more on the Aquatic Civilizations of the prehistoric Sahara, see, "African Presence In Early Asia," by Ivan Van Sertima and Runoko Rashidi, Transaction Publications, New Bruinswick, NJ).

The Africans who used these boats (which are still used today by tribes such as the Baduma of Mali, West Africa) made of papyrus straw. These same type of boats were used to travel to the Americas, the Indian Ocean, the South Pacific, India, East Asia and the Pacific, then to the Americas via the Pacific Ocean. In fact, the Fijians still consider Africa's East Coast to be their very ancient homeland and Africans in East Africa have oral as well as written histories of ancient jounies towards Asia.

In ancient times, trade between Africans in Africa and those in the Indian Ocean, East Asia and the Pacific Ocean, East Asia, the Americas, the Mediterranean, the Black Sea area and all the continents including Australia. In all these areas, evidence of prehistoric African Blacks exist. IT IS VERY IMPORTANT TO NOTE THAT SUCH EVIDENCE WAS AGAIN FOUND IN SOUTH AMERICA, WHERE ABOUT FIFTY SKULLS REPRESENTING NEGROID PEOPLE WERE FOUND IN BRAZIL (see Scientific American, September 2000). However, this is no news to some Blacks, particularly those descended from the ancient prehistoric Blacks of America, such as the Wasitaw of the Louisiana area, the descendants of the Black Californians, the Jamassee and others; the Black Caribs of the Caribbean and Central America, the Choco Region Blacks of Columbia, South America and many others.

This book examines the history of Black trade and commerce. It examines how money was made in ancient times and how this legacy continued well into the colonial era to this very day.

In a time when Blacks worldwide are suffering economically, this book clearly contributes to the knowledge and helps build the confidence needed to initiate a Black world economic renaissance and Black economic, social, numerical and cultural development among Black Americans and Blacks elsewhere.

[More Pages by Paul Barton](#)

[THE VANISHING EVIDENCE OF CLASSICAL AFRICAN CIVILIZATIONS](#)

[Back to Historical Views](#) | [AfricaSpeaks.com](#)

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Education - [RaceandHistory.com](#)

| 16953|2005-05-11 06:24:38|p.manansala@sbeglobal.net|Earlier reconstruction of Tutankhamen|

Here is the reconstruction from an earlier Discovery special in case anyone is having trouble with the broken links.

o Regards,  
Paul Kekai Manansala

o  
| 16954|2005-05-11 06:31:18|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
— In [Ta Seti@yahoogroups.com](#), "Manu Ampim" wrote:

> Greetings,  
>  
> Not quite. There is no "ultimate battle" when you are dealing

with racial propagandists. The likes of Hawass, National Geographic Society, and European and American scholars and scientists have always used whatever tools of propaganda at their disposal.

>

Manu, you are right it is NGS rather than the Discovery Channel that is funding Hawass apparently for a future program. They are paying

for the CT scanning equipment.

>  
> You are right that more African people have to make contributions

in forensic science and other fields. However, keep in mind that when legitimate scientific categories are established and careful studies are undertaken the enemies of truth simply ignore the evidence. For example, Dr. Diop developed the Melanin Dosage Test to determine the melanin content on the skin of a mummy, but because this test accurately determines the quantity of skin pigmentation this method is ignored.

>

I believe Alex Derrick is using the same scan to reconstruct King Tut's face. We should broadcast his work through our networks when he has completed the task.

Regards,  
Paul Kekai Manansala  
| 16955|2005-05-11 07:59:38|p.manansala@sbcglobal.net|Earlier reconstruction of Tutankhamen|  
□ Regards,  
Paul Kekai Manansala

□  
| 16958|2005-05-11 08:45:12|neseret|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> You are right that more African people have to make contributions

in forensic science and other fields. However, keep in mind that when legitimate scientific categories are established and careful studies are undertaken the enemies of truth simply ignore the evidence. For example, Dr. Diop developed the Melanin Dosage Test to determine the melanin content on the skin of a mummy, but because this test accurately determines the quantity of skin pigmentation this method is ignored. Nevertheless, we can say with almost certainty that the French and others have used this test on some mummies but did not publish their results because they could not find a way to reach their fairytale conclusion that the ancient Egyptians were "Caucasoid." <

FWIW, and I do understand that no one on this list will believe this, but the reconstruction that you are all so upset about was also done by Egyptian forensic reconstruction specialists as well.

Further the earlier reconstruction which Paul has just put up is NOT the reconstruction done by Dr. Robin Richards of UCL in London, which was mentioned earlier. Rather, this is an \_artist's conception\_ of what Tutankhamun looked like \_based upon the requirements of Atlantic Productions\_, which produced the Channel 5 documentary in 2002 called "The Face of Tut."

Richards publicly repudiated the image Paul put up as NOT meeting the CT scans he did of the Tutankhamun skull, which he based upon comparing the skull with the similar skull and facial make-up of living human beings. I know this from articles written shortly after the publication of the 2002 images, and from personal conversation with Dr. Richards himself. Rather, his scan produced this image

<http://tinyurl.com/d6m4r>

and a frontal view of the same image:

<http://www.geocities.com/neseret/Images/Richards-scan-2002.jpg>

It is acknowledged at the Science Museum website, which has a copy of the artist's reconstruction image Paul has, that this is actually the rendering by an artist from New Zealand:

<<http://www.sciencemuseum.org.uk/antenna/tutankhamun/118.asp>>

Richards himself told me that the choice of skin color, fleshing out, etc., was done according to Atlantic Productions specifications, and NOT because the scan implied any such rendering as seen in the artist's conception.

Of course, I know no one here wants to believe this, but if you wish to contact Dr. Richards at UCL, I am sure he will give the same information.

To me, it appears the new reconstruction from the 2005 CT scans validates Richards' original 2002 image.

Regards --

Katherine Griffiths-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University

Oxford, United Kingdom

<http://www.griffis-consulting.com>

| 16960|2005-05-11 08:49:01|no name is worthy|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
Same thing he said!

alberto34482 wrote:

Even with the melanin dosage tests you will have people still saying they are brown mediterraneans much like Breasted and others did at the inception of Egyptology. ♦ The Eurocentric scholars have the racial cards stacked in their favor. Unless African scholars obtain first hand reserch on the mummies or other skeletal remains in Egypt. ♦

♦♦♦♦♦♦♦♦ No matter how hard you try the general public will take their word over yours because ♦ they are published in journals.

♦ Your Sa3eadi Egyptian Friend,

♦♦ Saidis\_Aswan\_Egy

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| 16961|2005-05-11 08:50:07|no name is worthy|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
Like that.

qviet\_ryot wrote:

Is it just me, or does Tut's ct scan recreation look a bit like American Idol's Corey Clark without the hair?

[http://images.usatoday.com/life/\\_photos/2003/04-01-corey-inside.jpg](http://images.usatoday.com/life/_photos/2003/04-01-corey-inside.jpg)

Several months ago, I posted this web site link to a CT scan on a female Egyptian mummy. ♦ I pointed out the differences between the original CT scan and the artist's rendition in terms of the not-so-subtle changes to the width of her nose and the fullness of her lips.

[http://hal.ssc.uwo.ca/media/release\\_3/index.htm](http://hal.ssc.uwo.ca/media/release_3/index.htm)

Mahari responded to my post ♦ by wisely pointing out that it can be difficult to distinguish between unconscious euro-narcissism and more "sinister" alterations of reality. ♦ I'd like to give the Tut forensic artists and scientists, especially those who reconstructed the mummy blindly, the benefit of the doubt. ♦ Perhaps they were simply going off of expectations. ♦ After all, there is no easy way to determine the exact width or length of the nose and earlobes of mummy through the CT scan, so they guessed.

"The results of the three teams were identical or very similar in the basic shape of the face, the size, shape and setting of the eyes, and the proportion of the skull," Hawass said. "The primary differences were in the shape of the end of the nose and ears,"

Indeed, the scan's nose looks longer than those on Tut's ancient statues. ♦ By the way, that quote above by Hawass appeared in the original articles on Msn and Cnn, but it is no longer there. ♦ You can still find the quote here.

[http://www.hindustantimes.com/news/7242\\_1357265,00180007.htm](http://www.hindustantimes.com/news/7242_1357265,00180007.htm)

I also want to see all three teams' results; why do we see only one and it's not specified which team this comes from? ♦ I especially want to see the one done blindly. ♦

One more thought. In an earlier article, there was mention that King Tut had Caucasoid features. ♦ What does that mean? ♦ Asians, American Indians, East Indians, Arabs, East Africans and many others often have straight hair, high nose bridges, narrow noses, long noses, thin lips, etc. ♦ There's no racial monopoly on facial features. Even so called African features can be found in New Guinea, Australia, asia, etc. Such is the ambiguity of racial classification. ♦ It brings to mind my Ethiopian friends' facial features, and even that Somali president Ahmed Abdullahi Yusuf.

<http://www.africa-union.org/Graphics/Images/SOMALIA%20PRESIDENT.jpg>

Look at his dark skin, straight hair, aquiline nose. ♦ Classify that. ♦ What is he, a North African Caucasoid? A negroid? ♦ A Mediterranean? ♦ He's human, so who cares. ♦

I think we're on the right path by employing forensics to get at more objective archeological research, but even that has proven to be vulnerable to bias. ♦

I'll be qviet now.

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| 16962|2005-05-11 08:56:50|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
— In [Ta\\_Seti@yahoogroups.com](#), "qviet\_ryot" wrote:



- > Is it just me, or does Tut's ct scan recreation look a bit like
- > American Idol's Corey Clark without the hair?
- >
- > [http://images.usatoday.com/life/\\_photos/2003/04-01-corey-inside.jpg](http://images.usatoday.com/life/_photos/2003/04-01-corey-inside.jpg)
- >
- > Several months ago, I posted this web site link to a CT scan on a
- > female Egyptian mummy. I pointed out the differences between the
- > original CT scan and the artist's rendition in terms of the not-so-
- > subtle changes to the width of her nose and the fullness of her
- > lips.
- >
- > [http://hal.ssc.uwo.ca/media/release\\_3/index.htm](http://hal.ssc.uwo.ca/media/release_3/index.htm)
- >
- > Mahari responded to my post by wisely pointing out that it can be
- > difficult to distinguish between unconscious euro-narcissism and
- > more "sinister" alterations of reality. I'd like to give the Tut
- > forensic artists and scientists, especially those who

reconstructed

- > the mummy blindly, the benefit of the doubt. Perhaps they were
- > simply going off of expectations. After all, there is no easy way
- > to determine the exact width or length of the nose and earlobes of
- > mummy through the CT scan, so they guessed.
- >

It may be that most of the spin is originating from Hawass himself  
who felt it necessary to add in "Caucasian" to his remarks.

Regards,

Paul Kekai Manansala

| 16963|2005-05-11 09:06:00|Paul Kekai Manansala|Re: Earlier reconstruction of Tutankhamen|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:

- > If I'm not mistaken, this earlier recreation was done using a
- > different method. The artists and scientists used x-rays and 3D
- > imaging of the mummy as opposed to CT scanning. I don't completely
- > understand the difference myself, but I once read CT scanning is

more

- > accurate.
- >
- >

[http://www.cbc.ca/story/science/national/2002/10/01/tut\\_mask021001.html](http://www.cbc.ca/story/science/national/2002/10/01/tut_mask021001.html)

Generally the differences come from the soft tissue recreation as you  
mentioned earlier, which is determined mainly by forensic criteria.

In the earlier model, they determined Tut was black and used  
appropriate superficial features.

From my knowledge, the most important determinants here would be from  
the jaw and gnath area, and it would be hard to argue that the first  
recreation was not the more correct approach. One simply has to  
compare Tut to other East African crania which have the most  
distinctive jaw/gnath region of any African samples.

Regards,

Paul Kekai Manansala

| 16964|2005-05-11 09:09:47|Immmre|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Manu, Brother Alaman, Ta\_Seti,

There is no need for a "reconstruction" when original  
images already exist for all to consult. None of those  
rendered in natural colors depict Tut as "caucasoid."  
Nor indeed does the trumped up one Hawass is hoping  
will allow Tut to pass as an honorary white man.

Regards,

Raymond Davis

-----Original Message-----

From: Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)>

Sent: May 10, 2005 11:40 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Reconstructions of Tut-ankh-Amun from CT-Scan

Greetings,

Bro. Alaman, you are correct that Hawass is continuing in his "long galvanized attempt at fraud."

These are bogus and shameless images of "King Tut."

[http://news.yahoo.com/s/ap/20050510/ap\\_on\\_sc/king\\_tut](http://news.yahoo.com/s/ap/20050510/ap_on_sc/king_tut)

<http://www.msnbc.msn.com/id/7806495/?GT1=6542>

Here is an authentic bust of the black African Tutankhamen.

[http://news.nationalgeographic.com/news/2004/12/images/041201\\_king\\_tut.jpg](http://news.nationalgeographic.com/news/2004/12/images/041201_king_tut.jpg)[http://news.nationalgeographic.com/news/2004/12/images/041201\\_king\\_tut.jpg](http://news.nationalgeographic.com/news/2004/12/images/041201_king_tut.jpg)

[http://www.thebanmappingproject.com/sites/browse\\_tombimages\\_876.html](http://www.thebanmappingproject.com/sites/browse_tombimages_876.html)

[http://www.egyptarchive.co.uk/html/cairo\\_museum\\_41.html](http://www.egyptarchive.co.uk/html/cairo_museum_41.html)

[http://www.egyptarchive.co.uk/html/cairo\\_museum\\_42.html](http://www.egyptarchive.co.uk/html/cairo_museum_42.html)

*Advancing the work,*

*Manu Ampim*

---

Wed, 11 May 2005 00:07:10 EDT

From: [alaman5375@aol.com](mailto:alaman5375@aol.com)

Subject: Re: Reconstructions of Tut-ankh-Amun from CT-Scan

In a message dated 5/10/05 8:33:22 PM, [alberto34482@yahoo.com](mailto:alberto34482@yahoo.com) writes:

*Amn Ra Htp,*

*Once again the Arab Hawass trying to selectively change the facts and historical origins of the people.*

*A few years ago (3-4) Discovery Channel did an documentary X-ray of the Tutankhamun remains and a White anthropologist sculpture from the British Museum did a bust figure of Tutankhamun who looked like my 11 year old Nephew Seniae of Nubian, Sudan/Eritrean ancestry.*

*She did the bust by the way in a black clay. Hawass gave of course skeptical approval and of course they paid him and the society a licensing fee to do the x-ray and bust.*

*This is another long galvanized attempt at fraud.*

*Click Here: <http://www.msnbc.msn.com/id/7806495/?GT1=6542>">CT scans reveal King Tut's face - Science - MS...*

*<http://www.msnbc.msn.com/id/7806495/?GT1=6542> >>*

*CT Scans Show What King Tut Looked Like*

*By MAAMOUN YOUSSEF, Associated Press Writer*

*CAIRO, Egypt - The first facial reconstructions of King Tutankhamun based on CT scans of his mummy have produced images strikingly similar to the boy pharaoh's ancient portraits, with one model showing a baby-faced young man with chubby cheeks and his family's characteristic overbite.*

*ADVERTISEMENT*

*That model, a photo of which was released Tuesday, bears a strong resemblance to the gold mask of King Tut found in his tomb in 1922 by the British excavation led by Howard Carter.*

*The beardless youth depicted in the model, created by a French team, has soft features, a sloping nose and a weak chin - and the overbite, which archaeologists have long believed was a trait shared by other kings in Tut's 18th dynasty. His eyes are highlighted by thick eyeliner.*

*Three teams of forensic artists and scientists - from France, the United States and Egypt - each built a model of the boy pharaoh's face based on some 1,700 high-resolution photos from CT scans of his mummy to reveal what he looked like the day he died nearly 3,300 years ago.*

*"The shape of the face and skull are remarkably similar to a famous image of Tutankhamun as a child where he was shown as the sun god at dawn rising from a lotus blossom," said Zahi Hawass, secretary-general of the Egypt's Supreme Council of Antiquities.*

*The CT scans - the first done on an Egyptian mummy - have suggested King Tut was a healthy, yet slightly built 19-year-old, standing 5 feet, 6 inches tall at the time of his death.*

*The three teams created their reconstructions separately - the Americans and French working from a plastic skull, the Egyptians working directly from the CT scans, which could distinguish different densities of soft tissue and bone.*

*The French and Egyptians knew they were recreating King Tut, but the Americans were not even told where the skull was from and correctly identified it as a Caucasoid North African, the council said in a statement.*

*"The results of the three teams were identical or very similar in the basic shape of the face, the size, shape and setting of the eyes, and the proportion of the skull," Hawass said.*

*The French and American models, seen in photos released by the council, are similar - with the Americans' plaster model sharing the more realistic, French silicone version's receding chin and prominent upper lip. The Egyptian reconstruction has a more prominent nose and a stronger jaw and chin.*

*The scans were carried out on Jan. 5 in the Valley of the Kings in Luxor, where Tut's leathery mummy was briefly removed from its tomb and placed into a portable CT scanner.*

*The tests provided an unprecedented look at Egypt's most famous mummy - but they did not resolve the mystery of the death of King Tut, who came to power at age 9.*

*They were able to dismiss a long held theory that Tut, who died around 1323*

B.C., was murdered by a blow to his skull or killed in an accident that crushed his chest. It raised a new possibility for the cause of death: Some experts on the scanning team said it appeared Tut broke his left thigh severely - puncturing his skin - just days before his death, and the break could have caused an infection.

The life of Tutankhamun - believed to have been the 12th ruler of ancient Egypt's 18th dynasty - has fascinated people since his tomb was discovered in 1922, revealing a trove of fabulous treasures in gold and precious stones that showed the wealth and craftsmanship of the pharaonic court.

A U.S. museum tour a quarter-century ago of Tut's treasures drew more than 8 million people. A smaller number of treasures - minus Tut's famous gold mask - will again go on display in the United States starting June 16 in Los Angeles, after touring Germany and Switzerland.

The decision to allow the exhibit was a reversal of an Egyptian policy set in the 1980s that confined most of the objects to Egypt, after several pieces were damaged on international tour.

Hawass is leading a five-year project to scan all of Egypt's known mummies - including royal mummies now exhibited at the Cairo Museum. Eventually, each mummy will be displayed alongside CT images and a facial reconstruction.

"For the first time, we will make these dead mummies come alive," Hawass said.

Click Here: [http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)">CT Scans Show What King Tut Looked Like - Yahoo...

[http://news.yahoo.com/s/ap/king\\_tut](http://news.yahoo.com/s/ap/king_tut)

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| 16965|2005-05-11 09:17:53|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "neseret" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

>

> <http://tinyurl.com/d6m4r>

>

> and a frontal view of the same image:

>

> <http://www.geocities.com/neseret/Images/Richards-scan-2002.jpg>

>

> It is acknowledged at the Science Museum website, which has a copy

> of the artist's reconstruction image Paul has, that this is

actually

> the rendering by an artist from New Zealand:

>

> <<http://www.sciencemuseum.org.uk/antenna/tutankhamun/118.asp>>

>

> Richards himself told me that the choice of skin color, fleshing

> out, etc., was done according to Atlantic Productions

> specifications, and NOT because the scan implied any such

rendering

> as seen in the artist's conception.

>

There is nothing secret about this, as stated at the site you link above:

"Once Robin has completed his work, it's up to special effects artists to breathe life into the Pharaoh.

In New Zealand, artists 'make over' the bare face, adding eye colour, eyebrows and skin tone. The result - a perfect digital image of King Tutankhamun."

However, you suggest that "Atlantic Productions" specified the "fleshing out" portion. Do you have Dr. Richards email address? Did you contact the forensic artists themselves?

Regards,

Paul Kekai Manansala

| 16966|2005-05-11 09:22:24|James St. Clair|Re: Earlier reconstruction of Tutankhamen|

I am not a scientist but I am an artist. I can tell you that any method that relies on an artist relies on one who must first form an image in his or her head and then try to replicate it in whatever media in which they are working. Especially things like color choices always relate to conscious and subconscious urges within the artist. So I will always be sceptical in the ultimate reality of any of these images. A guide at best. The kind of information shared here is the best judge of how someone might have looked based on many, many criteria, not just shape of skull. Well that's one artist's opinion. Anymore of us out there please chime in. Peace. James

Please visit me at <http://www.paintsaint.com>

---

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| 16967|2005-05-11 10:54:31|Myra Wysinger|Tutankhamen Heavily Damaged?|

The mummy of the young king had been essentially dismantled by Carter's team, who were interested primarily in recovering the almost 150 jewels, amulets, and other items wrapped with the body and gaining the maximum possible scientific information from the body itself. In order to remove the objects from the body and the body from the coffin, to which it was stuck fast by the hardened embalming liquids (most likely resins) used to anoint the mummy, Carter's team cut the body into a number of large and small pieces (for example, the trunk was cut in half, the arms and legs were detached). The head, cemented by the solidified resins to the golden mask, was severed, and removed from the mask with hot knives.

◆

[http://highculture.8m.com/ct\\_scan.html](http://highculture.8m.com/ct_scan.html)

◆



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| 16968|2005-05-11 11:45:32|alberto34482|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Here is the email adress to one of the Forensic scientists who did the reconstruction. You can email her with questions if possible:

The so-called reconstruction was done by Susan Anton. If you wish you can email her at the following:

MA in Forensic Anthropology, please contact Prof. Susan Anton at [susan.Anton@nyu.edu](mailto:susan.Anton@nyu.edu)

<http://www.nyu.edu/gsas/dept/anthro/grad.htm>

MA in Forensic Anthropology, please contact Prof. Susan Anton at [susan.Anton@nyu.edu](mailto:susan.Anton@nyu.edu)

<http://www.nyu.edu/gsas/dept/anthro/grad.htm>

Your Sa3eadi Egyptian Friend,

Saidis Aswan Egy

| 16969|2005-05-11 11:55:18|Emeagwali, Gloria (History)|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
The Science Museum got it right. The others are simply hallucinating.

That the Egyptian forensic specialists did it does not sway me one bit. They could be of Arab, Turkish, Albanian, Greek or Roman descent/ aspirations for that matter. Some of these, though not necessarily all, may have a vested interest in portraying the pharaonic Egyptians in their own image.

Selected Non-African Migrants into Egypt after circa 3000 years of a unified Egypt

1. 332BCE Greek invasion; migration of settler colonists followed
2. 30 BCE Roman invasion/ migration of settler colonists followed
3. 639 - 42 Arab invasion/ migration of settler colonists followed
4. 8th- 18th century Turkish and East European Slavic migration/ slave trade. Egypt becomes part of the Ottoman Empire. Numerous East European captives.
5. 19th century Turkish British and French domination. Note the Albanian factor.
6. 19th and 20th centuries- occasional French and British migration

Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)

-----Original Message-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)] On Behalf Of neseret

Sent: Wednesday, May 11, 2005 11:44 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Reconstructions of Tut-ankh-Amun from CT-Scan

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

> You are right that more African people have to make contributions in forensic science and other fields. However, keep in mind that when legitimate scientific categories are established and careful studies are undertaken the enemies of truth simply ignore the evidence. For example, Dr. Diop developed the Melanin Dosage Test to determine the melanin content on the skin of a mummy, but because this test accurately determines the quantity of skin pigmentation this method is ignored. Nevertheless, we can say with almost certainty that the French and others have used this test on some mummies but did not publish their results because they could not find a way to reach their fairytale conclusion that the ancient

Egyptians were "Caucasoid." <

FWIW, and I do understand that no one on this list will believe this, but the reconstruction that you are all so upset about was also done by Egyptian forensic reconstruction specialists as well.

Further the earlier reconstruction which Paul has just put up is NOT the reconstruction done by Dr. Robin Richards of UCL in London, which was mentioned earlier. Rather, this is an artist's conception of what Tutankhamun looked like based upon the requirements of Atlantic Productions, which produced the Channel 5 documentary in 2002 called "The Face of Tut."

Richards publicly repudiated the image Paul put up as NOT meeting the CT scans he did of the Tutankhamun skull, which he based upon comparing the skull with the similar skull and facial make-up of living human beings. I know this from articles written shortly after the publication of the 2002 images, and from personal conversation with Dr. Richards himself. Rather, his scan produced this image

<http://tinyurl.com/d6m4r>

and a frontal view of the same image:

<http://www.geocities.com/heseret/Images/Richards-scan-2002.jpg>

It is acknowledged at the Science Museum website, which has a copy of the artist's reconstruction image Paul has, that this is actually the rendering by an artist from New Zealand:

<<http://www.sciencemuseum.org.uk/antenna/tutankhamun/118.asp>>

Richards himself told me that the choice of skin color, fleshing out, etc., was done according to Atlantic Productions specifications, and NOT because the scan implied any such rendering as seen in the artist's conception.

Of course, I know no one here wants to believe this, but if you wish to contact Dr. Richards at UCL, I am sure he will give the same information.

To me, it appears the new reconstruction from the 2005 CT scans validates Richards' original 2002 image.

Regards --

Katherine Griffis-Greenberg, MA (Lon)

Oriental Institute  
Oriental Studies Doctoral Program [Egyptology]  
Oxford University  
Oxford, United Kingdom

<http://www.griffis-consulting.com>

Yahoo! Groups Links

| 16970|2005-05-11 12:03:01|sincere1906|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
Paul,

also seems to be following in the old tradition of the Hamitic hypothesis and the "global Caucasoid." note the article states that there was glee when the American team identified Tut's skull as a Caucasoid of North Africa.

this is Kennewick Man in redux. when that indigenous American skull was found, forensic scientists also managed to recreate none other than an Asian Caucasoid:

<http://www.indianer-web.de/gegwart/kennewickMan.jpg>

however it was later identified that the skull most favored the Ainu of Japan, who have been caught up in the nonsensical race nomenclature game of the West for some time. Modern Ainu:

<http://www.bugei.com.br/bugei/ainu/%20mulher.jpg>

<http://www.cyberspaceorbit.com/ainu.jpg>

[http://www.loc.gov/loc/lcib/images/frontiers\\_image.jpg](http://www.loc.gov/loc/lcib/images/frontiers_image.jpg)

because the Ainu don't look \*precisely\* like other Japanese, for years they have been classified as Asian Caucasoids. so when the skull of Kennewick Man was found, some immediately seized on it being an Asian Caucasoid, and the forensic scientists, pulling on their own internal politics, created a European looking figure--when in fact the skull was later said to most resemble the Ainu of Northern Japan.

*Note how the bust created looks nothing like the actual Aimu.*

*this is the same thing that was done with Tut. Since North and East Africans (and some West Africans like the Fulani) are at times deemed under the antiquated term "Caucasoid," it was very easy for some to imagine a European out of the CT scans, instead of using reconstruction based on the peopling of pharaonic and even much of modern Egypt.*

*when Discovery Channel reconstructed Tut several years ago, they relied on the ancient depictions and peoples in modern Egypt—which gave them a sensible bust. this was also done with the reconstruction of the royal figure (\*regardless\* of its identity) by Joann Fletcher.*

*this recent bust however relied instead on antiquated race politics of a Caucasoid Egypt and East Africa, much like Kennewick Man relied on racial notions of a Caucasoid East Asia. some of this ideology also gave us a Euro-Turkic Genghis Khan in The History Channel's revisionist spin last year.*

*i'm interested in knowing what the reply from the general Egyptological society will be on this. most of course are heavily skeptical of going up against someone like Hawass and will most likely simply remain silent or give praise. but i'd be interested in seeing what their take is on this recent reconstruction.*

*the fallacy and dangers of the Hamitic hypothesis is shown in full here. and probably one the key reasons i am wary not to adopt it in blackface...*

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy  
> wrote:  
> > Checked it out. Are North Africans, not Arabs of today, but those

of

> yester years, classified as caucasians?  
> >  
> > alberto34482  
> wrote:<http://www.msnbc.msn.com/id/7806495/?GT1=6542>  
> >  
> >  
> >  
> I would say this is just something Hawass has done in reaction to

two

> > or three Discovery Channel programs suggestings the AEs, including

the

> New Dynasty Pharaohs, were black.  
>  
> I hear he's arranged a Discovery special too.  
>  
> Regards,  
> Paul Kekai Manansala

| 16971|2005-05-11 12:08:18|Paul Kekai Manansala|"Race was the hardest call..."|  
I'll bet it was!

Feminine face of King Tut revealed  
<http://www.thestandard.com.hk/stdn/std/World/GE12Wd02.html>

"Race was ``the hardest call." The shape of the cranial cavity indicated an African, while the nose opening suggested narrow nostrils - a European characteristic. The skull was a North African. With these guidelines, Anderson was able to build the shape of the face by attaching the muscles to ridges in the plastic skull and building the nose and ears from parameters developed by anatomists."

Regards,  
Paul Kekai Manansala  
| 16972|2005-05-11 12:16:40|p.manansala@sbcglobal.net|Tut CT scan|  
Here is the original scan without skin color added.

I believe the skin thickness though has been pre-set after making a "race" judgement.

□ Regards,  
Paul Kekai Manansala

□

| 16973|2005-05-11 12:22:14|cristofori whitakara|Re: Moses?|  
17: And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.  
18: And when they came to Reuel their father, he said, How is it that ye are come so soon to day?  
19: And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.  
◆what stands out is that the cushitic midianites said "AN Egyptian" referring to Moses....

Djehuti Sundaka wrote:

| Exodus 2:5-15 consitently shows that Mosheh was never mistaken as

being an indigenous member of the population.♦ The story of him being found and adopted was an adaptation of something that had been claimed for Sargon I.♦ In fact, people often point out the dispute over his wife from K3sh in Numbers 12:1 and the nature of the punishment in Numbers 12:10 to indicate a difference in ethnic complexions.♦

As Mosheh is a character who had been a member of an Aamw people, one need only determine how the Aamw are to be racially classified to come up with a racial answer.♦ As I've stated in the past, I don't care how people classify them so long as they are consistent in such classifications.♦ Both the Hika Khaswt and the Yehwdiym had been Aamw thus it would make no sense to declare one group to have been Caucasoid and the other to have been Africoid as is sometimes done.♦

Since the Exodus story had ultimately been inspired by the Expulsion of the Hika Khaswt, the ultimate inspiration behind the character Mosheh had been a leader of the Hika Khaswt.♦

Djehuti Sundaka

--- In Ta\_Seti@yahoogroups.com, "alberto34482" wrote:

>  
>  
> Djehuti, the argument that most people make to the ethnic apperance of  
> Moses[Moseh] is the fact that he blended in with the Egyptian  
> population and was adopted as the pharaoh's son I believe. Thus, they  
> claim that Moses had to be black.♦♦♦♦ If the exodus did happen and  
> Moses was found around the Delta we must consider at this time many  
> Syro-Palestineans settled this area,or migrated here.♦♦

>  
>  
>  
>  
>  
>  
>  
>  
>  
>  
>  
>♦ Your Sa3eadi Egyptian Friend,  
>  
>♦ Saidis\_Aswan\_Egy

---

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| 16974|2005-05-11 12:23:24|clyde winters|Re: Tut CT scan|

Hi Paul

This side view looks different from the one you see in the newspapers. Are there any pictures of the French model they speak about in the various articles?

Clyde

-- [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net) wrote:

-----  
Here is the original scan without skin color added.  
I believe the skin thickness though has been pre-set after making a "race" judgement.

Regards,  
Paul Kekai Manansala

---

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| 16975|2005-05-11 12:36:08|cristofori whitakara|(no subject)|

One of the most significant revelations presented at the Cairo Symposium was

Diop's development of the "Melanin Dosage Test." This one simple test provided

the means by which one could determine the PHENOTYPE of the Egyptian royal mummies by examining the melanin content present in their skin.

The test involved the acquisition of specimens, consisting of a few square millimeters of mummified skin, which were then coated with ethyl benzoate and exposed to natural or ultra-violet light. This procedure rendered the melanin granules in the skin specimen fluorescent, thus enabling them to be counted by

Diop who stated that the experiments:

....show a melanin level which is nonexistent in the white-skinned races.  
Let us  
simply say that the evaluation of melanin level by microscopic examination  
is a  
laboratory method which enables us to classify the ancient Egyptians  
unquestionably among the black races.

-----MELANIN DOSAGE TEST-----

In practice it is possible to determine directly the skin color and hence  
the  
ethnic affiliations of the ancient Egyptians by microscopic analysis in  
the  
laboratory; I doubt if the sagacity of the researchers who have studied  
the  
question has overlooked the possibility.

Melanin (eumelanin), the chemical body responsible for skin pigmentation,  
is,  
broadly speaking, insoluble and is preserved for millions of years in the  
skins  
of fossil animals.

20 There is thus all the more reason for it to be readily recoverable in  
the  
skins of Egyptian mummies, despite a tenacious legend that the skin of  
mummies,  
tainted by the embalming material, is no longer susceptible of any  
analysis.

21 Although the epidermis is the main site of the melanin, the melanocytes  
penetrating the derm at the boundary between it and the epidermis, even  
where  
the latter has mostly been destroyed by the embalming materials, show a  
melanin  
level which is non-existent in the white-skinned races.

The samples I myself analyzed were taken in the physical anthropology  
laboratory of the Mus'ee de l'Homme in Paris off the mummies from the  
Marietta  
excavations in Egypt.

22 The same method is perfectly suitable for use on the royal mummies of  
Thutmoses III, Seti I and Ramses II in the Cairo Museum, which are in an  
excel  
state of preservation.

For two years past I have been vainly begging the curator of the Cairo  
Museum  
for similar samples to analyze. No more than a few square millimetres of  
skin  
would be required to mount a specimen, the preparations being a few um in  
thickness and lightened with ethyl benzoate.

They can be studied by natural light or with ultra-violet lighting which  
renders the melanin grains fluorescent.

Either way let us simply say that the evaluation of melanin level by  
microscopic examination is a laboratory method which enables us to  
classify the  
ancient Egyptians unquestionably among the black races.

By Cheikh Anta Diop

Source:  
Nile Valley Contributions to Civilization by Anthony T. Browder

King Merenptah

"As long as the world is dominated by White people, as long as those white  
scientists - who now claim that there is no validity to the study of race  
-  
continue to practice racism socially and academically and, most important,  
as  
long as the Black race bears the badge of inferiority forced upon it by  
scientists who have DISTORTED and suppressed Black history, we shall  
prominently focus on it whenever and wherever the truth can be told until  
sincere men of science return the Black race to its former position of  
respect  
and reverence on the earth." - L. Clegg

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[ 16976]2005-05-11 12:40:00[Myra Wysinger]Modern Facial Reconstruction|  
Facial Reconstruction - Reconstruction of unidentified human remains is  
done by modeling clay, representing muscle, tissue and skin, over the  
skull. On the forehead, margins of the eyes, cheekbones, bridge of the  
nose, above the lips, and the chin, facial shape is closely related to  
skull contour. However, the shape of the eyes and eyelids, the tip of  
the nose, and the lips cannot be predicted from the skull, and these  
are important features in facial recognition. Advances in 3-D computer



modeling are aiding in and may soon replace a sculpted facial reconstruction.

<http://www.vifsm.org/overview/glossary.html>

| 16977|2005-05-11 12:52:23|sincere1906|Re: "Race was the hardest call..."  
Ah. And therein lies the heart of the matter.

In his estimation only Europeans have thin noses.  
He even calls thin noses a distinctly "European characteristic." Obviously, in his ideology, the entire Maghreb through East Africa must be populated by Europeans—given that thin noses are a common feature in those regions.

So with his fallacy on race specific noses, he went about creating his European Tut—that doesn't even resemble the likes of Hawaas, much less a single of Tut's many paintings, busts, etc.

Hamitic hypothesis 2005.

Sin

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

- > I'll bet it was!
- >
- > Feminine face of King Tut revealed
- > <http://www.thestandard.com.hk/stdn/std/World/GE12Wd02.html>
- >
- > "Race was ``the hardest call." The shape of the cranial cavity
- > indicated an African, while the nose opening suggested narrow
- > nostrils - a European characteristic. The skull was a North

African.

- > With these guidelines, Anderson was able to build the shape of the
- > face by attaching the muscles to ridges in the plastic skull and
- > building the nose and ears from parameters developed by anatomists."
- >
- > Regards,
- > Paul Kekai Manansala

| 16978|2005-05-11 12:56:44|Paul Kekai Manansala|Re: Tut CT scan|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi Paul
- > This side view looks different from the one you see in
- > the newspapers. Are there any pictures of the French
- > model they speak about in the various articles?
- >
- >

Clyde, the widely circulated photos were from the French model.

The American model will be published in the next issue of National Geographic (good sales strategy) but we already know how happy they were to "discover" Tut was a "caucasian."

Do we need a "rapid response" before the publication?

Regards,

Paul Kekai Manansala

| 16979|2005-05-11 13:03:31|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

- > Paul,
- >
- > also seems to be following in the old tradition of the Hamitic
- > hypothesis and the "global Caucasoid." note the article states that
- > there was glee when the American team identified Tut's skull as a
- > Caucasoid of North Africa.
- >

It reminds me also of how Victor Mair openly expressed joy at finding his long-lost "Caucasian" brothers and sisters in the Tarim Basin mummies.

There is a lot of emotion invested in the 19th century theories and worldview of "Lost Whites" inventing the universe.

Regards,

Paul Kekai Manansala

| 16980|2005-05-11 13:08:53|Myra Wysinger|See the American Version of King Tut|

The US team were not told where the skull came from.



[http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)



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| 16981|2005-05-11 13:17:56|Immrnmre|Re: Tut CT scan|  
Clyde,

I believe you are correct.

Where there not three forensic teams at work on this?  
I believe the side-view Paul has just posted is the American  
version. The frontal view we saw in the articles, I believe, was  
the French version which has a longish face, fuller lips and has  
been characterized as somewhat "feminine."

Has anyone seen what the Egyptians produced?

Regards,  
Raymond

-----Original Message-----

From: clyde winters <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>

Sent: May 11, 2005 11:23 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Tut CT scan

Hi Paul

This side view looks different from the one you see in  
the newspapers. Are there any pictures of the French  
model they speak about in the various articles?

Clyde

--- [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net) wrote:

-----  
Here is the original scan without skin color added.

I believe the skin thickness though has been pre-set  
after making a "race" judgement.

Regards,  
Paul Kekai Manansala

-----  
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| 16982|2005-05-11 13:34:29|Alex van Deelen|Re: "Race was the hardest call..."|  
Message: 25  
Date: Wed, 11 May 2005 19:49:26 -0000  
From: "sincere1906" <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)>  
Subject: Re: "Race was the hardest call..."

Sin wrote:

- > Ah. And therein lies the heart of the matter.
- >
- > In his estimation only Europeans have thin noses.

Right. And the implication of the Hamitic Race theory goes even further. Blacks, including East African Blacks with straight or thin noses, are therefore White.

- > He even calls thin noses a distinctly "European characteristic." Obviously, in his ideology, the
- > entire Maghreb through East Africa must be populated
- > by Europeans—given that thin noses are a common
- > feature in those regions.
- >
- > So with his fallacy on race specific noses, he
- > went about creating his European Tut—that doesn't
- > even resemble the likes of Hawaas, much less a single
- > of Tut's many paintings, busts, etc.
- >
- > Hamitic hypothesis 2005.

Exactly:

They define "race" very narrowly (thin noses in this case, clustering cranial measurements in C. Loring Brace's case) and presto - Nubians are white, Ethiopians, Somalians, Kenyans, the Masai, the Zulus (who must have been "Hamitic" or they wouldn't have been able to defeat the British at Isandhlwana), are white.

It is basically a very self serving use of "science".

Alex  
| 16983|2005-05-11 13:37:52|p.manansala@sbcglobal.net|Re: Tut CT scan|  
— In Ta\_Seti@yahoo.com, Immmre wrote:

- > Clyde, >
- > I believe you are correct. >
- > Where there not three forensic teams at work on this? > I believe the side-view Paul has just posted is the American > version. The frontal view we saw in the articles, I believe, was > the French version which has a longish face, fuller lips and has > been characterized as somewhat "feminine." >

Myra has posted the American version without "fleshing out."

Notice how the French have added considerable dark eye-makeup increasing the "feminine" features.

---

Regards,  
Paul Kekai Manansala

| 16984|2005-05-11 13:52:46|Immmre|Re: See the American Version of King Tut|  
Myra,

Thanks for posting all three versions. Now imagine for a moment the American and French models on identical bodies walking towards you on the sidewalk. Would they strike you as twins?

That they look so dissimilar says alot about the unreliability of the methods used to recreate them. Apparently building up a face from identical skulls produces different results if the artists involved are working from different assumptions, ones they may not even be consciously aware they harbor.

Reminds me of the time I had my portrait done in Southeast Asia. It came out looking Asian despite a very hip pose and an extra-long American cigarette hanging out the side of my mouth. Silly me. (That was many years ago.)

Does anyone know how skin color was determined by the French team in finishing Tut's dubious "reconstruction?"

Regards,  
Raymond Davis

-----Original Message-----

From: Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>

Sent: May 11, 2005 12:08 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] See the American Version of King Tut

The US team were not told where the skull came from.

[http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)

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[ 16985]2005-05-11 13:53:34[Paul Kekai Manansala]Re: "Race was the hardest call..."

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

- > Ah. And therein lies the heart of the matter.
- >
- > In his estimation only Europeans have thin noses.
- > He even calls thin noses a distinctly "European
- > characteristic." Obviously, in his ideology, the
- > entire Maghreb through East Africa must be populated
- > by Europeans--given that thin noses are a common
- > feature in those regions.
- >

It's also a rather close call. The narrowness of the nostrils. With wide nostrils the nose shape changes dramatically. Not much by which to judge "race."

Regards,  
Paul Kekai Manansala  
[ 16986]2005-05-11 14:06:13[Imnmnre]Re: Tut CT scan  
Paul,

Yes, eyeshadow, which is very Kmtc, but then lips that almost pout as if he's about to reward his maker with a kiss.

I just saw Myra's timely post.

Regards,  
Raymond

-----Original Message-----

From: [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net)

Sent: May 11, 2005 12:37 PM

To: [ta\\_seti@yahoogroups.com](mailto:ta_seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Tut CT scan

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

- > Clyde,
- >

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- > version. The frontal view we saw in the articles, I believe, was

> the French version which has a longish face, fuller lips and has  
> been characterized as somewhat "feminine."  
>

Myra has posted the American version without "fleshing out."

Notice how the French have added considerable dark eye-makeup increasing the "feminine" features.

<http://asiapacificuniverse.com/a2/tutsface.jpg> width=461>

Regards,

Paul Kekai Manansala

[http://asiapacificuniverse.com/pkm/anting\\_manansala.jpg](http://asiapacificuniverse.com/pkm/anting_manansala.jpg)>

---

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| 16987|2005-05-11 14:20:36|Myra Wysinger|Re: See the American Version of King Tut|  
"Does anyone know how skin color was determined by the French  
team in finishing Tut's dubious "reconstruction?"

Reply:

No, but this is what Dr. Richards did to hers:

Dr. Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and ethnic group as Tutankhamen to create an approximation of skin type, which was wrapped onto the 3D digital skull.

<http://www.signonsandiego.com/news/science/20020930-0825-science-tutankhamen.html>

Immrnre wrote:

Myra,

Thanks for posting all three versions. Now imagine for a moment the American and French models on identical bodies walking towards you on the sidewalk. Would they strike you as twins?

That they look so dissimilar says alot about the unreliability of the methods used to recreate them. Apparently building up a face from identical skulls produces different results if the artists involved are working from different assumptions, ones they may not even be consciously aware they harbor.

Reminds me of the time I had my portrait done in Southeast Asia. It came out looking Asian despite a very hip pose and an extra-long American cigarette hanging out the side of my mouth. Silly me. (That was many years ago.)

Does anyone know how skin color was determined by the French team in finishing Tut's dubious "reconstruction?"

Regards,  
Raymond Davis

-----Original Message-----  
From: Myra Wysinger  
Sent: May 11, 2005 12:08 PM

To: Ta\_Seti@yahoogroups.com  
Subject: [Ta\_Seti] See the American Version of King Tut

The US team were not told where the skull came from.

[http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)

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| 16988|2005-05-11 14:37:02|Paul Kekai Manansala|Re: Tut CT scan|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Paul,  
>  
> Yes, eyeshadow, which is very Kmtc, but then  
> lips that almost pout as if he's about to reward  
> his maker with a kiss.  
>

Hey, you're right, Raymond.

I wonder if there is another "Da Vinci" code behind this reconstruction. Is the message that the Pharaohs were Caucasian androgynes from Provence, France?

Maybe another movie in the works!

Regards,  
Paul Kekai Manansala  
| 16989|2005-05-11 14:37:36|Myra Wysinger|Web page of Dr. Hawass|  
Is this the "reconstruction" of King Tut by Dr. Hawass:  
[http://www.guardians.net/hawass/articles/King\\_Tut\\_CATscan.htm](http://www.guardians.net/hawass/articles/King_Tut_CATscan.htm)

---

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| 16990|2005-05-11 14:39:24|sincere1906|Re: See the American Version of King Tut|  
I don't mean to be flippant here in response to Paul's worthy question...but doesn't this French version of Tut simply seem...well...French? If I didn't know better, I'd say the French were simply channeling themselves.

I've noticed some of the same in old French drawings of Egypt, or even Native Americans--where the peoples tend to take on the features of the European artists.

And yes, it is noteworthy that the American team's version posted by Myra and the finished French product barely resemble one another, much less the actual bust of Tut himself.

I agree with Alberto that we need to have some avenue to deconstruct these fallacies for what they are, in a journal of some type--be it mainstream or no. I wonder what Dr. SOY Keita makes of this reconstruction, as he's done some good work on deconstructing the Hamitic hypothesis and skull shape? Anyone keep up a correspondence with him?

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:  
> Myra,  
>  
> Thanks for posting all three versions. Now imagine for  
> a moment the American and French models on  
> identical bodies walking towards you on the sidewalk.  
> Would they strike you as twins?  
>  
> That they look so dissimilar says alot about the unreliability  
> of the methods used to recreate them. Apparently building  
> up a face from identical skulls produces different results  
> if the artists involved are working from different assumptions,  
> ones they may not even be consciously aware they harbor.  
>  
> Reminds me of the time I had my portrait done in Southeast  
> Asia. It came out looking Asian despite a very hip pose and  
> an extra-long American cigarette hanging out the side of my  
> mouth. Silly me. (That was many years ago.)  
>  
> Does anyone know how skin color was determined by the French  
> team in finishing Tut's dubious "reconstruction?"  
>  
> Regards,  
> Raymond Davis  
>

> -----Original Message-----  
> From: Myra Wysinger  
> Sent: May 11, 2005 12:08 PM  
> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
> Subject: [Ta\_Seti] See the American Version of King Tut  
>  
> The US team were not told where the skull came from.  
>  
> [http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)  
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| 16991|2005-05-11 14:51:54|Imnrnmre|Re: See the American Version of King Tut|  
Myra,

*Tut had an "ethnic group"? Does that mean she went to present-day Waset, took photos of the young men she saw on the street, went back to her office, laid the photos out and chose one as having "average" pigmentation? If so, it would only produce a rough guess that may or may not have any relevance to Tut's actual skin color.*

*It's rather presumptuous to believe that a CT scan of his desecrated and dehydrated mummy would produce an image of him that is superior to those rendered by people who actually laid eyes on him when he was alive.*

*I notice that the bust produced by the Egyptian team is getting no play whatsoever. Yet, it is the most authentic of the three. Shame on Hawass.*

Regards,  
Raymond Davis

-----Original Message-----  
From: Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
Sent: May 11, 2005 1:13 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: Re: [Ta\_Seti] See the American Version of King Tut

*"Does anyone know how skin color was determined by the French team in finishing Tut's dubious "reconstruction?"*

Reply:

*No, but this is what Dr. Richards did to hers:*

*Dr. Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and ethnic group as Tutankhamen to create an approximation of skin type, which was wrapped onto the 3D digital skull.*

<http://www.signonsandiego.com/news/science/20020930-0825-science-tutankhamen.html>

Imnrnmre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)> wrote:  
Myra,

*Thanks for posting all three versions. Now imagine for a moment the American and French models on identical bodies walking towards you on the sidewalk. Would they strike you as twins?*

*That they look so dissimilar says alot about the unreliability of the methods used to recreate them. Apparently building up a face from identical skulls produces different results if the artists involved are working from different assumptions, ones they may not even be consciously aware they harbor.*

*Reminds me of the time I had my portrait done in Southeast Asia. It came out looking Asian despite a very hip pose and an extra-long American cigarette hanging out the side of my mouth. Silly me. (That was many years ago.)*

*Does anyone know how skin color was determined by the French team in finishing Tut's dubious "reconstruction?"*

Regards,  
Raymond Davis

-----Original Message-----  
From: Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
Sent: May 11, 2005 12:08 PM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] See the American Version of King Tut

*The US team were not told where the skull came from.*

[http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)

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| 16992|2005-05-11 15:04:54|Imnnrnre|Re: Tut CT scan|  
Paul,

I got the impression someone may have been trying to  
create a link between Tut and Akhenaten's alleged  
femininity. You know, the small feet, wide legs and  
hips, small head, protruding lips and so on.

You may be right about this being future grist for  
the mill.

Or maybe the French artist responsible for  
doing the lips had a unique point of view. LoL.

Regards,

Raymond Davis

| 16993|2005-05-11 15:23:53|Myra Wysinger|Re: See the American Version of King Tut|  
So♦...♦ Let say she had my♦skull.

♦  
If Dr. Richards♦went down the streets of Berkeley she♦  
would have a pretty good♦idea what my skin color is?  
I don't think so.

♦

Imnnrnre wrote:

Myra,

Tut had an "ethnic group"? Does that mean she went to  
present-day Waset, took photos of the young men she  
saw on the street, went back to her office, laid the  
photos out and chose one as having "average" pig-  
mentation? If so, it would only produce a rough guess  
that may or may not have any relevance to Tut's actual  
skin color.

It's rather presumptuous to believe that a CT scan of his  
desecrated and dehydrated mummy would produce an  
image of him that is superior to those rendered by people  
who actually laid eyes on him when he was alive.

I notice that the bust produced by the Egyptian team is  
getting no play whatsoever. Yet, it is the most authentic  
of the three. Shame on Hawass.

Regards,  
Raymond Davis

-----Original Message-----

From: Myra Wysinger  
Sent: May 11, 2005 1:13 PM  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] See the American Version of King Tut

"Does anyone know how skin color was determined by the French  
team in finishing Tut's dubious "reconstruction?"

Reply:

No, but this is what Dr. Richards did to hers:

Dr. Robin Richards, a facial rebuilding expert from University College London, scanned the features of people of the same age, sex, build and  
ethnic group as Tutankhamen to create an approximation of skin type, which was wrapped onto the 3D digital skull.

<http://www.signonsandiego.com/news/science/20020930-0825-science-tutankhamen.html>

Imnnrnre wrote:

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a moment the American and French models on  
identical bodies walking towards you on the sidewalk.  
Would they strike you as twins?



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Does anyone know how skin color was determined by the French team in finishing Tut's dubious "reconstruction?"

Regards,  
Raymond Davis

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From: Myra Wysinger  
Sent: May 11, 2005 12:08 PM  
To: Ta\_Seti@yahoogroups.com  
Subject: [Ta\_Seti] See the American Version of King Tut

The US team were not told where the skull came from.

[http://news.bbc.co.uk/1/hi/world/middle\\_east/4535027.stm](http://news.bbc.co.uk/1/hi/world/middle_east/4535027.stm)

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| 16994|2005-05-11 15:29:09|Paul Kekai Manansala|Re: See the American Version of King Tut|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"  
wrote:

> I don't mean to be flippant here in response to Paul's  
> worthy question...but doesn't this French version of  
> Tut simply seem...well...French? If I didn't know better,  
> I'd say the French were simply channeling themselves.  
>  
> I've noticed some of the same in old French drawings  
> of Egypt, or even Native Americans---where the peoples  
> tend to take on the features of the European artists.  
>

I guess we have to grant that this is not entirely intentional.

> And yes, it is noteworthy that the American team's version  
> posted by Myra and the finished French product barely resemble  
> one another, much less the actual bust of Tut himself.  
>

I'm convinced a forensic artist using the same scans can come up with something much closer to the numerous ancient images we have of King Tut. And the skin tone should reflect the mean derived from these images and those of his parents.

Regards,  
Paul Kekai Manansala  
| 16995|2005-05-11 15:47:40|Imnrnre|Web page of Dr. Hawass|  
In Ta\_Seti, Myra Wysinger <[myemail@yahoo.com](mailto:myemail@yahoo.com)> wrote:

>Is this the "reconstruction" of King Tut by Dr. Hawass:<

[http://www.guardians.net/hawass/articles/King\\_Tut\\_CATscan.htm](http://www.guardians.net/hawass/articles/King_Tut_CATscan.htm)

Myra if it is -- and it very well could be -- this version bears marked differences with the one being floated by the Egyptian team. That is just a reproduction of the artifact showing Tut as a child emerging from a lotus, thereby replicating the birth of Ra.

This one is of a more mature Tut with a wider rear skull,

*narrower lower face, thin nose bridge with flared nostrils, a marked overbite and greater prognathism. It is not the cast for the Egyptian "remake" that is being advertised.*

*Is Hawass trying to pull a fast one? If this is his version, why did he not finish and promote it? This is clearly the most African even with the unreconstructed lips. Perhaps that's the answer.*

Regards,

Raymond Davis

| 16996|2005-05-11 15:58:06|Myra Wysinger|Re: Web page of Dr. Hawass|

Dr. Hawass pulling a fast one? Could be.



Tut coming to America



<http://www.kingtut.org/venues.htm>



**Innnnnre** wrote:

In Ta\_Seti, Myra Wysinger wrote:

>Is this the "reconstruction" of King Tut by Dr. Hawass:<

[http://www.guardians.net/hawass/articles/King\\_Tut\\_CATscan.htm](http://www.guardians.net/hawass/articles/King_Tut_CATscan.htm)

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Regards,

Raymond Davis

---

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| 16997|2005-05-11 16:06:20|Myra Wysinger|Egypt owns the antiquities and wants \$40 million to let Tut travel|

?It is not the idea for money, but for the idea of money to restore our past.?

<http://www.msnbc.msn.com/id/6448213/did/7089654>



**Innnnnre** wrote:

In Ta\_Seti, Myra Wysinger wrote:

>Is this the "reconstruction" of King Tut by Dr. Hawass:<

[http://www.guardians.net/hawass/articles/King\\_Tut\\_CATscan.htm](http://www.guardians.net/hawass/articles/King_Tut_CATscan.htm)

Myra if it is -- and it very well could be -- this version bears marked differences with the one being floated by the Egyptian team. That is just a reproduction of the artifact showing Tut as a child emerging from a lotus, thereby replicating the birth of Ra.

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Is Hawass trying to pull a fast one? If this is his version, why did he not finish and promote it? This is clearly the most African even with the unreconstructed lips. Perhaps that's the answer.

Regards,

Raymond Davis

---

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| 16998|2005-05-11 16:14:10|alberto34482|Re: See the American Version of King Tut|

Where is the Egyptian version? All I see are the feminine French one, the American one, but not the Egyptian one. Could you post the Egyptian version please?

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy

| 16999|2005-05-11 17:33:53|Djehuti Sundaka|Re: Moses?|

Of course the question is, what does "an Egyptian" mean? A reference to the character's perceived ethnicity or a reference to the character's perceived nationality? One does not necessarily imply the other as demonstrated by the "mixed multitude" of Exodus 12:38 that is no place else distinguished from the rest of YisraEl.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> 17: And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

> 18: And when they came to Reuel their father, he said, How is it that ye are come so soon to day?

> 19: And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

> what stands out is that the cushitic midianites said "AN Egyptian" referring to Moses.....

>  
> Djehuti Sundaka wrote:Exodus 2:5-15 consistently

shows that Mosheh was never mistaken as

- > being an indigenous member of the population. The story of him being
- > found and adopted was an adaptation of something that had been claimed
- > for Sargon I. In fact, people often point out the dispute over his
- > wife from K3sh in Numbers 12:1 and the nature of the punishment in
- > Numbers 12:10 to indicate a difference in ethnic complexions.
- >
- > As Mosheh is a character who had been a member of an Aamw people, one
- > need only determine how the Aamw are to be racially classified to come
- > up with a racial answer. As I've stated in the past, I don't care how
- > people classify them so long as they are consistent in such
- > classifications. Both the Hika Khaswt and the Yehwdiym had been Aamw
- > thus it would make no sense to declare one group to have been
- > Caucasoid and the other to have been Africoid as is sometimes done.
- >
- > Since the Exodus story had ultimately been inspired by the Expulsion
- > of the Hika Khaswt, the ultimate inspiration behind the character
- > Mosheh had been a leader of the Hika Khaswt.
- >
- > Djehuti Sundaka
- >
- >
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"

wrote:

- > >
- > >
- > > Djehuti, the argument that most people make to the ethnic apperance of
- > > Moses[Moseh] is the fact that he blended in with the Egyptian
- > > population and was adopted as the pharaoh's son I believe. Thus, they
- > > claim that Moses had to be black. If the exodous did happen and
- > > Moses was found around the Delta we must consider at this time many
- > > Syro-Palestineans settled this area,or migrated here.
- > >
- > >
- > >
- > >
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- > >
- > >
- > > Your Sa3eadi Egyptian Friend,
- > >
- > > Saidis\_Aswan\_Egy
- > >
- > >
- > >
- > >
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| 17000|2005-05-11 17:54:05|Ninvaubian Hotep|Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

Attachments :

— Original Message —

From: [Nuwaubian Hotep](#)

To: [holytablets](#) ; [ancient\\_egyptian\\_order](#)

Sent: Wednesday, May 11, 2005 12:16 PM

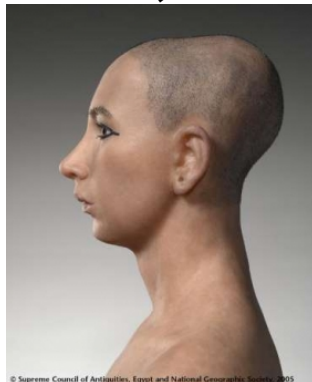
Subject: Re: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <----- by whom?

Rahubaat,

There is some serious trickology going on here.. watch:



Tut's skull. Clearly shows a Nubian/Negrodian presence.



The recent recreation of Tut, they kept the skull shape but added Eurocentric features such as the crooked nose stem and pale/sickly complexion.



An original creation from Tut's reign. ♦ As you can see clearly his complexion is much more sun drenched and notice the beautiful Nubian nose.



Another original creation from Tut's reign of his sister and wife Ankhesenpaton, clearly Nubian in appearance.

Don't believe the hype people. ♦ Like Dr. York has stated these kind want to hi-jack our Khemetic culture.

— Original Message —

From: [Nuwaubian Hotep](#)  
To: [holytablets@yahoogroups.com](mailto:holytablets@yahoogroups.com)  
Sent: Wednesday, May 11, 2005 11:35 AM  
Subject: Re: [Al Gadush Lohuwaat] Face of Tutankhamun revealed!

Rahubaat,

Kahanyah, you're quoting the article out of context.

"The French and Egyptians knew they were recreating King Tut, but the Americans were not even told where the skull was from and correctly identified it as a **Caucasoid North African**, the council said in a statement"

The Eurocentric **ASSumption** is that only **Caucasoid** can possess skull features such as Tutankhamen. ♦ ♦ However, we already know from historical evidence that Akhenaton was Tutankhamen's father and that the entire dynasty was Nubian in origin.

Peace.

— Original Message —

From: [kah yah](#)  
To: [holytablets@yahoogroups.com](mailto:holytablets@yahoogroups.com)  
Sent: Wednesday, May 11, 2005 11:06 AM  
Subject: Re: [Al Gadush Lohuwaat] Face of Tutankhamun revealed!

Also notice the scientists classify him as a "caucasoid north afrikan". Care to expound on that Sopdet. its in the second article with the profile of King tut I sent.

--- ausar\_a\_usar <[sinuhe\\_sinuhe@hotmail.com](mailto:sinuhe_sinuhe@hotmail.com)> wrote:

-----  
The forensic scientist use different races as models for facial thickness.♦♦ Things like nose bridge and ear length cannot always be established with reconstructions.♦♦♦ The complexion and eye color is added on by the people doing the reconstruction themselves.

♦♦♦♦♦♦♦♦ The reconstruction does not look like a typical modern day Luxor Egyptian. Looks more like an Egyptians from Lower or Middle Egypt. The 17th and 18th dyansty originated in southern Upper Egypt.

♦♦♦♦ Your Sa3eady Egyptian Friend,

♦♦♦♦ Saidis\_Aswan\_Egy

♦♦♦♦♦♦♦♦♦♦

Nashudun Li Kull (Advice To All)

-----  
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Nashudun Li Kull (Advice To All)

Nashudun Li Kull (Advice To All)

| 17001|2005-05-11 18:08:41|Immrnre|In Praise of Olorun: Haiti's Vodun Synthesis|

"Voodoo is a derivative of the world's oldest known religions which have been around in Africa since the beginning of human civilization. Some conservative estimates these civilizations and religions to be over 10,000 years old."

A photo essay:

<http://www.swagga.com/voodoo.htm>

Regards,

Raymond Davis

| 17002|2005-05-11 22:15:16|SaNu Tepra|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

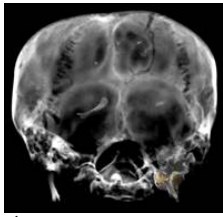
Just a couple of points:

It has been pointed out earlier by Raymond that we don't need to look at facial reconstructions and debate whether they're accurate portrayals of King Tut when we have available authentic & original images and sculptures provided by Professor Ampim in his earlier post which tell us what ♦Tut REALLY looked like. After all, the authentic images and sculptures are the gold standard by which the accuracy of the facial "reconstructions" are to be judged, but the eurocentrists would have us believe that their facial

"reconstructions" are the gold standard by which to judge the accuracy of the originals, which is patent nonsense. That said, I really cannot understand why all the time and bandwidth is being wasted entertaining this white racist attempt at rewriting history as if it were something to be taken seriously.

On another note...

For those who've never seen it, this is one of the images from King Tut's CT scan (it can be found at [http://www.guardians.net/hawass/press\\_release\\_tutankhamun\\_ct\\_scan\\_results.htm](http://www.guardians.net/hawass/press_release_tutankhamun_ct_scan_results.htm)). It was released by the liar himself (Hawass). Notice you can only see bony structure and a maybe a few soft tissues. [note: I cut and pasted this image from my web space. If it doesn't appear in this post, go to [http://divinebynature.tripod.com/s\\_head\\_CT1.jpg](http://divinebynature.tripod.com/s_head_CT1.jpg)]



As a medical professional who's been toiling in the trenches for over 20 years I have viewed countless CT scans as a regular part of my duties, and I know for a fact that YOU CANNOT TELL THE COLOR OF A PERSON'S SKIN BY USING A CT SCAN. Therefore, the choice of using white skin to depict King Tut was NOT based on the CT scan results AT ALL, and to suggest otherwise, as these people are doing, is sheer intellectual dishonesty. These people KNOW that they did not and cannot base the color of their white version of King Tut's skin on the results of the scan. This is just another chapter in a never ending orgy of eurocentric lies and deceptions. To all the resident eurocentrists, feel free to challenge me on this.

| 17003|2005-05-12 02:03:03|Manu Ampim|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Greetings,

I agree.

I may have overlooked an earlier post, but this is the most relevant post on this subject. It is a waste of energy to spend so much time on this absurd science FICTION. I knew back in January '05 that Hawass was organizing another round of racial propaganda when he led his team to remove Tutankhamen from his tomb for CAT scans.

We should be more concerned with the fact that Tutankhamen has been abused and violated now for 3/4 of a century since H. Carter re-discovered Tut's tomb in 1922. Our African ancestor Tutankhamen has been literally abused and mutilated as several body parts were torn off his body. Now, we have the 2005 spectacle of Hawass and other sacrilegious brutes dragging Tutankhamen out of his tomb in a crude publicity stunt to be seen by the entire world.

I commented on these reconstructions before that it is unnecessary to take "any" of these reconstructions serious regardless of the results, because the ancient artists themselves left an abundant record of stunning images of Tutankhamun. I challenge anybody to view all the images of Tutankhamen in the Cairo Museum or in his tomb and then argue that it is unclear how he looked.

The last tour group that I took to his tomb in the Valley of the Kings were stunned when they saw first-hand Tutankhamen's undeniable black African identity. Raymond, in less than 3 weeks we will be discussing this topic in the Cairo Museum's Tut exhibit on the 2nd floor, and I hope that you will share some of your photos and experiences with the list.

Advancing the work,

Manu Ampim

SaNu Tepa <[sami\\_ra\\_maati@sbcglobal.net](mailto:sami_ra_maati@sbcglobal.net)>

Just a couple of points:

It has been pointed out earlier by Raymond that we don't need to look at facial reconstructions and debate whether they're accurate portrayals of King Tut when we have available authentic & original images and sculptures provided by Professor Ampim in his earlier post which tell us what Tut REALLY looked like. After all, the authentic images and sculptures are the gold standard by which the accuracy of the facial "reconstructions" are to be judged, but the eurocentrists would have us believe that their facial "reconstructions" are the gold standard by which to judge the accuracy of the originals, which is patent nonsense. That said, I really cannot understand why all the time and bandwidth is being wasted entertaining this white racist attempt at rewriting history as if it were something to be taken seriously.

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As a medical professional who's been toiling in the trenches for over 20 years I have viewed countless CT scans as a regular part of my duties, and I know for a fact that YOU CANNOT TELL THE COLOR OF A PERSON'S SKIN BY USING A CT SCAN. Therefore, the choice of using white skin to depict King Tut was NOT based on the CT scan results AT ALL, and to suggest otherwise, as these people are doing, is sheer intellectual dishonesty. These people KNOW that they did not and cannot base the color of their white version of King Tut's skin on the results of the scan. This is just another chapter in a never ending orgy of eurocentric lies and deceptions. To all the resident eurocentrists, feel free to challenge me on this.

| 17004|2005-05-12 03:08:05|Manu Ampim|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Katherine Griffis-Greenberg wrote:

this, but the reconstruction that you are all so upset about was also done by Egyptian forensic reconstruction specialists as well.>

Two points.

One, the reconstructions should not be taken serious, regardless of the results or what "specialists" are involved. The original black and brown skin paintings and statues of Tutankhamen stand on their own.

Two, you arrogantly speak about "no one on this list" or "I know no one here wants to believe this..." You or no one else knows the ideas and positions of "everyone" on this list, and for you to assume otherwise is ridiculous. Besides, with your track record over the past three years there is absolutely no reason to believe anything you say on face value. I remember when I first demonstrated how you grossly misrepresented the work of Simpson and Dunham in their book on The Mastaba of Queen Mersyankh III. You claimed that your errors were due to you not having a copy of their book available when you made your post. Yet, you made bold and definitive statements about their conclusions prior to me showing that your information was false.

Advancing the work,

Manu Ampim

| 17005|2005-05-12 04:05:28|nonameisworthy|Re: "Race was the hardest call..."|

Brother, science has all ways been self serving. Not many spend multiple hours of study and money to "help" the people, and they are



certainly not spending thier time and money to help unearh black history. There responsibility is only to themselves.

But as far as the race and all, thier are hella Somali's and Ethiopians rummin round here in my apartment complex, they ask me for a ride to the store every other day. Some of them are black as hell with straight or curly hair, skinny noses and thin or thick lips. They vary from light, to brown, to panther black. They dont look like us, they come from a different part of the world, and Africa is very big, so the array of ethnic types is easily understandable because most of them culminate around water sources and really have no reason to move unless of wars and such. There is not set stock on black folk, or the African. The image they use to describe the negroe is of big nose, nappy hair, and big lips basically. We are not that monolithic, they only separate us when convienient for their purposes. Latter Day Saints looking for something to loot in Ethiopia call them white folks and tell them they are better than there surrounding brethren, and they fall for it, just like we did here back in our bondage day. There has all ways been wars of cultures and ethnic groups, there still are, whites are not the sole perpetuator of this, it exists everywhere and existed even among the ethnic borders and regions in Egypt. Egypts glory and such came from trade. Most of there wealth came from exporting goods of surrounding areas. It is the only way in and out of "Africa by land", Prime Real Estate! We glorify them but probably most cultures around them did not do so, they were the America of there day, beautiful, rich, and ultimately doomed to implode.

North East Africans look different from South East, South East different from South, South different from West, they are still Africans and their cultures are African, regardless of the variation of their features. Our variations of features are quick and can be seen in a few generations of living in certain areas for the majority of us. Look at the difference in genarations of blacks born on the West coast compared to those of the South, or even up north, New York for instance. Also you cannot tell who a person was by thier dead body craniums and such, thats all they got for fire anyway, and maybe a few drawings on a wall of some ethnic wars, they use this to lay claim to a land, its wealth, and for centuries thier Rites.

White people are very cunning and smart. They come from an area unlike Africa which you really did not even have to go any where to hunt, food and game was every where. They had to be very skilled hunters to survive, and very cunning to maintain populations during various season of cold. There culture, all though they had pyramids and such at the time was very dominant, and a few of their travelers could easily take over places they came in contact with, which is why the European was destined to rule the majority of the world, they had been practicing on themselves for hundreds of years. They know how to play your ass, and are very quick to cease any moment, to me its because of the area they come from, not because they have white skin or pointy noses. They all ways stack the chips in thier favor, all ways, and they will use any methods to win. They have been taking over our cultures and others for centuries, how, by creating anymosity, shining the light in the deers eyes. We cant see and we stand there blinded and stunned. Black people were not even thinking about Egypt, they have been dead and gone for I dont know how long. My Grandmother only knows about Egypt because of the bible and them Moses and Jesus movies back in the day. History can be a good thing, fun, and interesting. But many of our motivations for learning it comes out of anymosity created by the white man to begin with. We should not let that get onto our heart and consume us as I see it really has done many of us. Dont let your mouths become bigger than your hearts. We cannot stop the white man from taking Egypt, he took that thousands of years ago, they dead anyway. Think about it, the white man gave slaves a bible, that the white man wrote or/and interpreted, then we come back and try to tell him who was black in it, which the bible is a Masonic book anyway, the majority of it people for the most part dont even know wht it means anyway, but black people found the word Ethiopia in it and all hell broke loose, know he says Ethiopia was actually India or Mesopotamia, now we trying to find black people over there or including them in our race, the same thing he do. Hope you can understand where I am comming from, its like the real esate game, they appraise the property, mark up the value, and then they ultimately make a higher commission when that property wasnt worth any more than it was 5 years ago, they create the demand and the supply. We cat keep buying into a few white peoples propaganda. Be Black, be proud, be aware, be conscious, but for all those who came before us who struggled to get us here, "dont be had".

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 25  
> Date: Wed, 11 May 2005 19:49:26 -0000  
> From: "sincere1906"  
> Subject: Re: "Race was the hardest call..."  
>  
> Sin wrote:  
>  
> > Ah. And therein lies the heart of the matter.  
> >  
> > In his estimation only Europeans have thin noses.  
> >  
> Right. And the implication of the Hamitic Race theory



> goes even further. Blacks, including East African Blacks  
 > with straight or thin noses, are therefore White.  
 >  
 > > He even calls thin noses a distinctly "European  
 > > characteristic." Obviously, in his ideology, the  
 > > entire Maghreb through East Africa must be populated  
 > > by Europeans—given that thin noses are a common  
 > > feature in those regions.  
 > >  
 > > So with his fallacy on race specific noses, he  
 > > went about creating his European Tut—that doesn't  
 > > even resemble the likes of Hawaas, much less a single  
 > > of Tut's many paintings, busts, etc.  
 > >  
 > > Hamitic hypothesis 2005.  
 >  
 > Exactly.  
 >  
 > They define "race" very narrowly (thin noses in this case,  
 > clustering cranial measurements in C. Loring Brace's case)  
 > and presto - Nubians are white, Ethiopians, Somalians,  
 > Kenyans, the Masai, the Zulus (who must have been  
 > "Hamitic" or they wouldn't have been able to defeat the  
 > British at Isandlwana), are white.  
 >  
 > It is basically a very self-serving use of "science".  
 >  
 > Alex

| 17006|2005-05-12 05:00:31|no name is worthy|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

I agree, with who, with every Black person I showed the pictures to last night in the computer lab. The opinion of them all, is neither one of them look like the paintings on the walls of Egypt, nor the figurines they themselves created of Tut. I am pretty sure with all the vast building and and sculpting in there time they were perfectly capable of drawing and replicating themselves since they without a doubt knew what they looked like. They both look phoney to us, and the shuffle they are causing and we are making will only go to profit them, and make them more money for digging up dead folks and making more busts! Look at both statues, you cant tell be that neither one of them look like the true AE renderings. The Ae renderings look like skinny, big round headed, ♦big eyed Ethiopian boys, neither one of them look that way. They look to muscular. Those people from that part of the world have never been muscular looking people. "Skinny desiccated look", I think many know that phrase. Thier both fakes, we buy into it cause one looks more like us, they do because one looks more like them, we are both being had by archeologists, who have been gaffling people for centuries, playing us all of our emotion. Yall cats was posting some good and informative stuff, stuff I aint never heard of, now there is 4 times the number of messages of mostly anger driven babble. If you dont want to fall then stand in the middle of the see-saw, then you can control either way you want it to go.

1/7

1/7

Do you Yahoo!?

Read only the mail you want - [Yahoo! Mail SpamGuard](#).

| 17008|2005-05-12 07:23:15|Omar E. Vega|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

> Also, this is just my opinion, but I don't think this recent  
 > recreation looks pale at all. He looks rather racially ambiguous -  
 > could be Hispanic, mixed African/European, Arab, or Indian. But he  
 > certainly doesn't look like a "Nordic" to me.

He IS a Mediterranean, and look Mediterranean. That's why he looks  
 Hispanic, Moroccan, Arab or Northern Indian. That's all.

Regards,

Omar Vega

| 17009|2005-05-12 07:25:41|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

— In [Ta Seti@yahoogroups.com](#), "Manu Ampim" wrote:

> Greetings,  
 >  
 > I agree.  
 >  
 > I may have overlooked an earlier post, but this is the most

relevant post on this subject. It is a waste of energy to spend so  
 much time on this absurd science FICTION. I knew back in  
 January '05 that Hawass was organizing another round of racial  
 propaganda when he led his team to remove Tutankhamen from his tomb  
 for CAT scans.

>

The scans were supposedly for the purpose of ascertaining the manner  
 of death.

However, I think "race" was the big factor.

Reconstruction itself does serve some purely scientific purposes  
 including helping with proper identification of mummies (as in the  
 Fletcher case).

> We should be more concerned with the fact that Tutankhamen has

been abused and violated now for 3/4 of a century since H. Carter re-  
 discovered Tut's tomb in 1922. Our African ancestor Tutankhamen has  
 been literally abused and mutilated as several body parts were torn  
 off his body. Now, we have the 2005 spectacle of Hawass and other  
 sacrilegious brutes dragging Tutankhamen out of his tomb in a crude  
 publicity stunt to be seen by the entire world.

>

*I think this is part of the problem. Hawass is aiming at the "entire world."*

*What is the proper response for this type of media blitz?*

*\* To ignore it and keep plugging away with good work.*

*\* Mount a measured counter response in the media.*

*\* Meet hype with hype.*

*Any other ideas?*

*Regards,*

*Paul Kekai Manansala*

| 17011|2005-05-12 07:36:48|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <----->  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qyiet\_ryot" wrote:

> Several archeologists say that ancient depictions of AE are

*inaccurate*

> because they are "stylized" in order to present famous people in a  
> more flattering light. Therefore, they say such depictions should

*not*

> be given much credence. Any thoughts on that?

>

*I don't give it much credence. One can definitely see family traits, for example, among depictions between dynasties. There are definitely differences also within each dynasty. Ankenaten, for example, can be distinguished from Ramses II or Tut. That's saying something since kings in the same dynasty tend to be very closely related on both their father and mother's side.*

*Now, not all depictions fall in this category. Some, in fact, do appear as anomalies for one reason or another.*

> Also, this is just my opinion, but I don't think this recent  
> recreation looks pale at all. He looks rather racially ambiguous -  
> could be Hispanic, mixed African/European, Arab, or Indian. But

*he*

> certainly doesn't look like a "Nordic" to me.

*He was identified though specifically as "Caucasian."*

*Regards,*

*Paul Kekai Manansala*

| 17012|2005-05-12 07:36:55|James St. Clair|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

*Paul and Ta\_Seti,*

*I believe that the Media machine of the white civilization is our greatest enemy and we must use it to our advantage whenever possible. Many people get all their info from the media and believe whatever they see or hear from the propaganda machine. It is in the world's interest that we put the truth out there. It's not only about Black folks either. I understand now that Iran is the plastic surgery capital as Iranians now believe that "Western" noses are more beautiful than their own. We seem to be losing the battle and must fight these lies in all ways possible.*

*Respectfully,*

*James*

*Please visit me at <http://www.paintsaint.com>*

---

*Do you Yahoo!?*

*Yahoo! Small Business - [Try our new resources site!](#)*

| 17013|2005-05-12 07:39:12|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <----->  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > Also, this is just my opinion, but I don't think this recent  
> > recreation looks pale at all. He looks rather racially ambiguous -  
> > could be Hispanic, mixed African/European, Arab, or Indian. But

*he*

> > certainly doesn't look like a "Nordic" to me.

>

> He IS a Mediterranean, and look Mediterranean.

*Tut was an Upper Egyptian/Nubian from the Nile Valley, not a "Mediterranean."*

*Regards,*

*Paul Kekai Manansala*

| 17014|2005-05-12 07:54:06|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

>  
>  
> Paul and Ta\_Seti,  
>  
> I believe that the Media machine of the white civilization is our

greatest enemy and we must use it to our advantage whenever possible.>

I agree, James. There are a couple of things I'd like to say about the "white" media, that I've mentioned here before:

\* There are plenty of non-whites involved now. Not just as go-fers anymore but even in executive positions. This alone can allow you to "slip" things through at times.

\* Before long, the Western media will have a primarily non-white audience (at least in the U.S.). They are very sensitive about this because they get their money from audience response. They will listen when the audience pays for tickets or turns the channel (or rumbles/cheers).

> Many people get all there info from the media and believe whatever

they see or hear from the propaganda machine. It is in the world's interest that we put the truth out there. It's not only about Black folks either. I understand now that Iran is the plastic surgery capital as Iranians now believe that "Western" noses are more beautiful than their own. >

>

I wonder what they consider to be a "Western" nose.

Regards,

Paul Kekai Manansala

| 17015|2005-05-12 08:55:17|Myra Wysinger|Information about the Color of the King Tut Model|  
From the finished clay model, Dayn created a plaster mold with a silicone "skin." She then added a flesh color, based on an average shade for modern Egyptians. Glass eyes, hair, and even historically accurate makeup completed the most lifelike portrayal ever of the long dead ruler.

[http://news.nationalgeographic.com/news/2005/05/0511\\_050511\\_kingtutface.html](http://news.nationalgeographic.com/news/2005/05/0511_050511_kingtutface.html)

| 17016|2005-05-12 09:38:03|Immmre|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
In Ta\_Seti, Paul Kekai Manansala wrote:

>I think this is part of the problem. Hawass is aiming at the "entire world."

What is the proper response for this type of media blitz?

\* To ignore it and keep plugging away with good work.

\* Mount a measured counter response in the media.

\* Meet hype with hype.

Any other ideas?<

Yes, since Hawass plans to subject additional "mummies" to the same scam, we should insist that the artistic work be performed by people having a higher regard for African physiognomy — preferably Black Africans.

Furthermore, we should argue that these artists ought to use as their point of departure original portraiture and statuary rendered in a realistic manner when these already exist. Disputes on this should be submitted to a jury panel whose members include conscious Africans.

Lastly, we should raise an outcry concerning the disgraceful and continuing exploitation of ancestral remains for Europhilic and grossly commercial purposes.

Regards,

Raymond Davis

| 17017|2005-05-12 09:56:33|sincere1906|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
He doesn't look much like Tut either.

In the great "Caucasoid" super theory, Nordics are but one branch of a supposed far flung so-called "race" that seems to stretch on without end.

Stylized features in Egyptian art was common,

though the Armana period was said to be one of realism. Furthermore, when one takes into account the base assumption of "European nostrils," it is not surprising that the French team came up with an "African crania" (their own words), with marked prognathism, that must determined to be "Caucasoid" based on nose shape. Since it was merely assumed that straight nostrils cannot be attributed to "black" Africans (though a journey from Thebes down to Rwanda would show otherwise), Tut was immediately placed as a "Caucasoid" and developed from there.

That is an erroneous assumption from the proverbial "jump" and goes a long way in explaining this reconstruction. As pointed out, the same happened with Kennewick Man, which created an erroneous bust from a skull based on inaccurate assumptions about Asian phenotype--when in fact Kennewick Man most resembles the Ainu of Japan, while his faulty bust looks more akin to actor Patrick Stewart. The reconstructors of Kennewick Man expected a European, and they thus made one.

It is not simply that this French recon. doesn't look like the masks of Tut, nor past reconstructions of related members of the royal family, but that in their very wording the teams who worked on this reveal their inherent bias and erroneous assumptions on phenotype and anthropometry in Africa. Its not that science is at fault here. Its that this is simply \*bad science.\*

SOY Keita's work on this revealed as much, but was obviously ignored by them.

Sin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qyiet\_ryot" wrote:

- > Several archeologists say that ancient depictions of AE are inaccurate
- > because they are "stylized" in order to present famous people in a
- > more flattering light. Therefore, they say such depictions should not
- > be given much credence. Any thoughts on that?
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- > Also, this is just my opinion, but I don't think this recent
- > recreation looks pale at all. He looks rather racially ambiguous -
- > could be Hispanic, mixed African/European, Arab, or Indian. But he
- > certainly doesn't look like a "Nordic" to me.

| 17018|2005-05-12 09:56:51|sincere1906|Re: Information about the Color of the King Tut Model|  
I've been to Egypt.

What exactly is an "average shade for modern Egyptians?"

Maybe an average shade in Alexandria or Cairo, but certainly not Thebes or beyond.

And National Geographics professional objectivity is about as lost as FOX News on this one. I guess since they were footing the bill, thats how it goes.

At any rate, modern Egyptians come in numerous shades far darker than the one shown, and use a common system of skin shade identification that spans the spectrum. In fact, ironically enough, Hawas himself is darker and doesn't come close to the French Mediterranean features of this Tut recon. I'd dare say Mubarak doesn't. Certainly Nasser and Sadat didn't.

Furthermore, Tut's New Kingdom dynasty came from Upper Egypt...

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

- > From the finished clay model, Dayn♦s created a plaster mold with a
- > silicone "skin." She then added a flesh color, based on an average
- > shade for modern Egyptians. Glass eyes, hair, and even historically
- > accurate makeup completed the most lifelike portrayal ever of the long
- > dead ruler.
- >
- >

[http://news.nationalgeographic.com/news/2005/05/0511\\_050511\\_kingtutface.html](http://news.nationalgeographic.com/news/2005/05/0511_050511_kingtutface.html)

> html

| 17019|2005-05-12 09:57:18|sincere1906|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
IMHO, to each their own. This forum for instance, since I've been on and off it, discusses a host of issues--some of which exists on the edges of the domain of its stated purpose. Thankfully, one can receive a digest or view posts online. So if there's anything that is out of your sphere of interest, you can easily skip it. I do it all the time.

So I don't see this as an either or thing.

For those who want to ignore this, feel free.

To those who want to put forth a measured counter response, I'm for it.

*I don't think it's necessary to meet hype with hype; deconstruction of the reconstruction will do.*

*I think the discussion needs to take place. Many people may take for granted that they understand the Hamitic hypothesis and the legacy of Carelton Coon, etc. which lies beneath this debacle. But most people do not. And on numerous forums and in real life, I've been getting questions about this bust from a litany of confused people. So the discussion is there. And the opportunity to get more people involved is there. I say seize it. Especially since Hawas et al plan on mounting a campaign of more scans and reconstructions like this one.*

*The nature of scholarly discourse is to do your own research, and respond to relevant matters in the field of study.*

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> What is the proper response for this type of media blitz?  
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>  
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> \* Meet hype with hype.  
>  
> Any other ideas?  
>  
> Regards,  
> Paul Kekai Manansala

| 17020|2005-05-12 11:44:55|cristofori whitakara|Re: Moses?|

could "mixed multitude" imply different blacks of different ethnic backgrounds? isn't ethnic and nation the same thing? Ethnos means nations in greek and Nas(?) means people in arabic? Djehuti Sundaka wrote:

Of course the question is, what does "an Egyptian" mean? ♦ A reference to the character's perceived ethnicity or a reference to the character's perceived nationality? ♦ One does not necessarily imply the other as demonstrated by the "mixed multitude" of Exodus 12:38 that is no place else distinguished from the rest of YisraEl.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> 17: And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.  
> 18: And when they came to Reuel their father, he said, How is it that ye are come so soon to day?  
> 19: And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.  
> ♦ what stands out is that the cushitic midianites said "AN Egyptian" referring to Moses.....  
>  
> Djehuti Sundaka wrote: Exodus 2:5-15 consistently shows that Mosheh was never mistaken as  
> being an indigenous member of the population. ♦ The story of him being found and adopted was an adaptation of something that had been claimed for Sargon I. ♦ In fact, people often point out the dispute over his wife from K3sh in Numbers 12:1 and the nature of the punishment in Numbers 12:10 to indicate a difference in ethnic complexions. ♦  
>  
> As Mosheh is a character who had been a member of an Aamw people, one need only determine how the Aamw are to be racially classified to come up with a racial answer. ♦ As I've stated in the past, I don't care how people classify them so long as they are consistent in such classifications. ♦ Both the Hika Khaswt and the Yehwdiym had been Aamw > thus it would make no sense to declare one group to have been > Caucasoid and the other to have been Africoid as is sometimes done. ♦  
>  
> Since the Exodus story had ultimately been inspired by the Expulsion > of the Hika Khaswt, the ultimate inspiration behind the character > Mosheh had been a leader of the Hika Khaswt. ♦

> Djehuti Sundaka

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

> >  
> >  
> > Djehuti, the argument that most people make to the ethnic appearance of > > Moses[Moseh] is the fact that he blended in with the Egyptian > > population and was adopted as the pharaoh's son I believe. Thus, they > > claim that Moses had to be black. ♦♦♦♦ If the exodus did happen and > > Moses was found around the Delta we must consider at this time many > > Syro-Palestineans settled this area, or migrated here. ♦♦  
> >  
> >  
> >  
> >  
> >  
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> >  
> >  
> >  
> > ♦ Your Sa3eadi Egyptian Friend,  
> >  
> > ♦ Saidis\_Aswan\_Egy  
> >  
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> -----
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| 17021|2005-05-12 12:17:15|Omar E. Vega|Re: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> > Also, this is just my opinion, but I don't think this recent  
> > recreation looks pale at all. He looks rather racially

ambiguous -

> > > could be Hispanic, mixed African/European, Arab, or Indian.

But

> he  
> > > certainly doesn't look like a "Nordic" to me.  
> >  
> > He IS a Mediterranean, and look Mediterranean. That's why he

looks

> > Hispanic, Moroccan, Arab or Northern Indian. That's all.  
> >  
> > Regards,  
> >  
> > Omar Vega  
>  
> > You left out African/European mixed...do you disagree with that  
> > discription?

Mediterraneans are European, African and Asian, all mixed up. That's  
the definition. Genes flow through the sea as well as by land. And  
the Mediterranean was the highway that put together all those  
populations since thousand of years ago.

Regards,

Omar Vega

| 17024|2005-05-12 13:06:00|Imnmre|Re: From Obia to Obeah: Dibia rituals In the Americas?|  
James,

For further confirmation of Obeah in Louisiana and S. Carolina  
along with the locations I've mentioned, click and scroll here:

[http://adherents.com/Na/Na\\_481.html#2897](http://adherents.com/Na/Na_481.html#2897)

I recently ran across several sources claiming that Obeah Men  
are associated with snakes, can turn themselves into buzzards  
and upon death live on in trees. Reminded me of your work.

Regards,  
Raymond Davis

-----Original Message-----

From: "James St. Clair" <[paintsaint333@yahoo.com](mailto:paintsaint333@yahoo.com)>

Sent: May 6, 2005 6:57 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] From Obia to Obeah: Dibia rituals In the Americas?

Raymond,

These practices have a long history here in the South Carolina Low Country among the Gullah Culture of the Sea Islands. They probabaly continue to this day but mostly undercover. There were many  
Obeah Men here until recently. The most famous of which was known as Dr. Buzzard. Others were Dr. Bug and Dr. Eagle. The annual Gullah Festival here celebrates our African culture each  
Memorial Day weekend.

Peace,  
James St.Clair

Please visit me at <http://www.paintsaint.com>

---

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| 17025|2005-05-12 13:07:51|sincere1906|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

While there were certainly various ethnic types in AE, since the predynastic era and throughout the entire span of the dynastic era, migration and gene flow came from the South as well. In fact, it was migration from the South that "put together all those populations since thousands of years ago" in AE, and founded the first dynasty.

New Kingdom dynasties, of which Tut was a member, were also in great part from the South—Upper Egypt near the border of Lower Nubia—from whence came the Theban princes who would drive out the Asiatic Hyksos.

Also keep in mind that this idea of Mediterranean types along the Nile and Eastern Africa, as proposed by Coon, Speke and other modern racialists, spreads beyond AE and extends across Nubia, Ethiopia, Somalia and as far as Rwanda. In fact, the notions of "dark Mediterraneans" and "Eurafricans" are tied directly to the recent Rwandan ethnic issues, as put in place by Belgian and German colonial overlords.

At any rate, the discussion here is on the reconstruction of Tut, and its vast deviation from the skull type and ancient busts/artworks constructed of the boy king.

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > You left out African/European mixed...do you disagree with that  
> > discription?  
>  
> Mediterraneans are European, African and Asian, all mixed up.  
That's  
> the definition. Genes flow through the sea as well as by land. And  
> the Mediterranean was the highway that put together all those  
> populations since thousand of years ago.  
>  
> Regards,  
>  
> Omar Vega

| 17026|2005-05-12 14:34:40|Omar E. Vega|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:

>  
> > Mediterraneans are European, African and Asian, all mixed up.  
> That's  
> > the definition. Genes flow through the sea as well as by land.

And

> > the Mediterranean was the highway that put together all those  
> > populations since thousand of years ago.  
> >  
> > Regards,  
> >  
> > Omar Vega  
>  
> Technically speaking, many East Indians may be described that way,  
> as well as Arabs - do we consider them all to be Mediterraneans? Of  
> course, in America, if you are mixed with European, Asian and one  
> drop African blood - guess what you'll be considered? Biracial and  
> other terms have definately become more popular, but people still  
> consider folks like Tiger Woods, Barak Obama and Alicia Keys black  
> when it comes down to it.  
>  
> Besides, what reason do we have to believe that Tutankhamen was any  
> more Mediterranean and less African than a Sudanese or Ethiopian  
> contemporary of his day?

No. There is no reason at all. Also we don't have any reason to believe he was less Asian than a Phoenician, Asirian or other.

If we talk about race, we are talking about variables that change continuously from Black to White to Asian. There is not a frontier between populations, just individuals that belong, more or less, to a group or another. Those criteria are arbitrary.

The only think we can say for certain is that he was an Egyptian!

Regards,

Omar Vega

| 17027|2005-05-12 15:22:54|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:

Those criteria are arbitrary.

> The only think we can say for certain is that he was an Egyptian!  
>

*And let's say he was not a "Mediterranean!"*

Regards,  
Paul Kekai Manansala  
| 17028|2005-05-12 15:49:20|Imnmre|Re: From Obia to Obeah: Dibia rituals In the Americas?|  
James and Everyone,

*In looking at my last post, I realized that it could be interpreted as saying James' work asserts that Obeah Men have the powers mentioned. That was not my intent. I was trying to say that I was reminded of the images that appeared in the painting he shared with us.*

Regards,  
Raymond Davis

-----Original Message-----  
From: Imnmre  
Sent: May 12, 2005 1:04 PM  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] From Obia to Obeah: Dibia rituals In the Americas?

James,

For further confirmation of Obeah in Louisiana and S. Carolina along with the locations I've mentioned, click and scroll here:

[http://adherents.com/Na/Na\\_481.html#2897](http://adherents.com/Na/Na_481.html#2897)

I recently ran across several sources claiming that Obeah Men are associated with snakes, can turn themselves into buzzards and upon death live on in trees. Reminded me of your work.

Regards,  
Raymond Davis

-----Original Message-----  
From: "James St. Clair"  
Sent: May 6, 2005 6:57 AM  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] From Obia to Obeah: Dibia rituals In the Americas?

Raymond,

These practices have a long history here in the South Carolina Low Country among the Gullah Culture of the Sea Islands. They probabaly continue to this day but mostly undercover. There were many Obeah Men here until recently. The most famous of which was known as Dr. Buzzard. Others were Dr. Bug and Dr. Eagle. The annual Gullah Festival here celebrates our African culture each Memorial Day weekend.

Peace,  
James St.Claire

Please visit me at <http://www.paintsaint.com>

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[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 17029|2005-05-12 17:38:27|p.manansala@sbcglobal.net|Out of Africa and straight to the beach|  
[http://www.newscientist.com/article.ns?id=dn7371&feedId=online-news\\_rss20](http://www.newscientist.com/article.ns?id=dn7371&feedId=online-news_rss20)

### Out of Africa and straight to the beach

Modern humans emerged just once out of Africa - and headed straight for the beach - new genetic research suggests.

Most scientists agree that modern humans left Africa relatively recently, and it was traditionally thought that the route taken was northwards, overland into the Middle East and beyond.

But by measuring genetic variation in an isolated population in southeast Asia, Vincent Macaulay at the University of Glasgow, UK, and a team of international colleagues, conclude that the dispersal actually took a southern coastal route.

It looks likely that a founder population crossed the Red Sea, and spread to Australia via India and southeast Asia, taking a southern route along the coast, says Macaulay.

### Original inhabitants

Mitochondrial DNA (mtDNA) accumulates mutations over generations, so measuring differences between different human populations can estimate the time since they diverged from one another. The team analysed the mtDNA of 260 members of an isolated population living in Malaysia, called the Orang Asil. The ancestors of these people were the original inhabitants of the Malay Peninsula.

Comparisons of mtDNA between the Orang Asil and other sources from Eurasia and Australasia allowed Macaulay's team to calculate that the first humans arrived in Malaysia around 65,000 years ago. At this time, the northern route out of Africa from the Sinai Peninsula across northern Arabia to the Indian Ocean was blocked by a desert, which early humans would have found almost impossible to cross.

The southern route has been seen as just another route taken by anatomically modern humans out of Africa, says Macaulay. But we are proposing that it is the only route required to explain the mtDNA evidence.

After reaching Malaysia, a group that would eventually settle Europe branched away, but the main dispersal group made a speedy onward journey to Australia, reaching it only a few thousand years later.

### Ancient Australians

The work clears up a question that has long troubled anthropologists: how did modern humans from Africa populate distant Australia long before nearby Europe? The oldest human remains in Australia date from 46,000 to 50,000 years ago, fitting neatly with the new genetics data.

The oldest European human remains, however, consist of an adult male's jawbone, discovered in Romania and dated to between 34,000 and 36,000 years old.

If the migrants had taken the northern route by looping northwards to Turkey to avoid the desert, then the question arises why they did not continue to Europe as well and leave ancient finds there, says Peter Forster of the McDonald Institute for Archaeological Research at the University of Cambridge, UK. By default, the southern route makes more ecological sense.

The southern coastal route might have made more culinary sense, too. The change to the incorporation of shellfish in the human diet [suggested by earlier research] may have made the coastal route attractive, says Macaulay. It's even possible that the motivation for expanding eastwards was declining fish stocks in the Red Sea at the time of the glacial maximum, around 70,000 years ago.

Journal source: Science (vol 308, p 1034)

Regards,  
Paul Kekai Manansala

| 17030|2005-05-12 18:48:56|Djehuti Sundaka|Re: Moses?|  
Could "mixed multitude" imply different "Blacks" of different ethnic backgrounds? I would have to say "no" from the writer's perspective. The writer of the account provides no indication of a perspective pertaining to a specific racial group of ethnic backgrounds.

Ethnic and nation don't mean the same thing. These words were introduced into the conversation by me and I used them with the general understanding they have in 21st century American English. In modern use, an ethnicity is not a nation or vice versa. Even in the Bible, a person's ethnicity is not confused with their membership in a nation. Recall UriYahw the Khatte (2Samuel 11:3) who had definitely been a member of YisraEl as well as Heber(Judges 4:11). Also recall Exodus 12:48-49 where foreigners who want to keep the Pasach must become circumcised and accepted as fellow members of YisraEl.

Djehuti Sundaka

— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara wrote:

> could "mixed multitude" imply different blacks of different ethnic backgrounds? isn't ethnic and nation the same thing? Ethnos means

nations in greek and Nas(?) means people in arabic?

> Djehuti Sundaka wrote:Of course the question is,

what does "an Egyptian" mean? A reference

> to the character's perceived ethnicity or a reference to the  
> character's perceived nationality? One does not necessarily imply the  
> other as demonstrated by the "mixed multitude" of Exodus 12:38 that is  
> no place else distinguished from the rest of YisraEl.

>  
> Djehuti Sundaka

>  
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>> 17: And the shepherds came and drove them away: but Moses stood up  
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>> 19: And they said, An Egyptian delivered us out of the hand of the  
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>> what stands out is that the cushitic midianites said "AN Egyptian"  
> referring to Moses.....

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>> Djehuti Sundaka wrote:Exodus 2:5-15 consitently  
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>> being an indigenous member of the population. The story of him being  
>> found and adopted was an adaptation of something that had been claimed  
>> for Sargon I. In fact, people often point out the dispute over his  
>> wife from K3sh in Numbers 12:1 and the nature of the punishment in  
>> Numbers 12:10 to indicate a difference in ethnic complexions.

>>  
>> As Mosheh is a character who had been a member of an Aamw people, one  
>> need only determine how the Aamw are to be racially classified to come  
>> up with a racial answer. As I've stated in the past, I don't care how  
>> people classify them so long as they are consistent in such  
>> classifications. Both the Hika Khaswt and the Yehwdiym had been Aamw  
>> thus it would make no sense to declare one group to have been  
>> Caucasoid and the other to have been Africoid as is sometimes done.  
>>  
>> Since the Exodus story had ultimately been inspired by the Expulsion  
>> of the Hika Khaswt, the ultimate inspiration behind the character  
>> Mosheh had been a leader of the Hika Khaswt.

>>  
>> Djehuti Sundaka

>>  
>>  
>> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "alberto34482"  
> wrote:

>>>  
>>>  
>>> Djehuti, the argument that most people make to the ethnic

apperance of

>>> Moses[Moseh] is the fact that he blended in with the Egyptian  
>>> population and was adopted as the pharaoh's son I believe. Thus,

they

>>> claim that Moses had to be black. If the exodus did happen and  
>>> Moses was found around the Delta we must consider at this time many  
>>> Syro-Palestineans settled this area,or migrated here.

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>>> Your Sa3eadi Egyptian Friend,  
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>>> Saidis\_Aswan\_Egy

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| 17031|2005-05-12 21:54:51|alberto34482|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
I think this might explain the logic behind using such terms as "Dark  
Caucasians" Look at this Toronto Reconstruction and report that  
describes a burn victim as a quote dark caucasians and also points out  
that these countries include Ethiopia,Somalia,Egypt,and Sudan. This I  
really don't understand but it appears they are only going by the skull:

VAUGHAN, ONT. ? York Regional Police have released drawings of an  
unidentified woman whose badly burned body was found in an industrial  
park more than 10 years ago.

A police officer made the gruesome discovery on Sept. 1, 1994, after  
noticing a fire behind a building on Bradwick Drive near Highway 7 in  
Vaughan.

When the fire was put out, the body of a young woman was found in the  
remains of a suitcase. Gasoline and tires had been used to fuel the fire.

On Tuesday, investigators released drawings of a clay reconstruction  
of the victim's face, along with previously unpublished information  
that they hope may help someone identify her.

Forensic testing indicates that the victim was likely a dark-skinned  
Caucasian from a North African country such as Sudan, Ethiopia,  
Somalia or Egypt. Her estimated age was 17 to 18.

She stood five feet, four inches, and had a very slim build, weighing  
between 85 and 100 pounds. She had dark curly hair, which may have  
been dyed a reddish colour, and protruding front teeth, which were in  
good condition.

Police say the victim had suffered broken bones in her back and lower  
limbs that had been left to heal untreated. As a result, they say she  
was likely immobile and in constant pain.

Drawing of 1994 homicide victim  
[IMG] [http://toronto.cbc.ca/gfx/Toronto/photos/cold\\_case20050125.jpg](http://toronto.cbc.ca/gfx/Toronto/photos/cold_case20050125.jpg)  
<http://toronto.cbc.ca/regional/servlet/View?filename=to-coldcase20050125>  
| 17032|2005-05-12 22:24:39|Alex van Deelen|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
Message: 21  
Date: Thu, 12 May 2005 22:22:45 -0000  
From: "Paul Kekai Manansala" <[pmanansala@sbcbglobal.net](mailto:pmanansala@sbcbglobal.net)>  
Subject: Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed!  
<----- by whom?

> Those criteria are arbitrary.  
  
> > The only think we can say for certain is that he was an Egyptian!  
>  
> And let's say he was not a "Mediterranean!"

And what is a "Mediterranean" anyway? Greek? Spanish?  
French? Israeli? Turkish? Moroccan? Albanian?

Alex  
| 17033|2005-05-13 06:28:58|sincere1906|Geneticists Link Modern Humans to Single Band Out of Africa|  
Geneticists Link Modern Humans to Single Band Out of Africa

By NICHOLAS WADE  
Published: May 12, 2005

A team of geneticists believe they have shed light on many aspects of  
how modern humans emigrated from Africa by analyzing the DNA of the  
Orang Asli, the original inhabitants of Malaysia. Because the Orang

*Asli appear to be directly descended from the first emigrants from Africa, they have provided valuable new clues about that momentous event in early human history.*

<http://www.nytimes.com/2005/05/12/science/12cnd-migrate.html>

*The geneticists conclude that there was only one migration of modern humans out of Africa - that it took a southern route to India, Southeast Asia and Australasia, and consisted of a single band of hunter-gatherers, probably just a few hundred people strong.*

*A further inference is that because these events took place during the last Ice Age, Europe was at first too cold for human habitation and was populated only later - not directly from Africa but as an offshoot of the southern migration which trekked back through the lands that are now India and Iran to reach the Near East and Europe.*

*The findings depend on analysis of mitochondrial DNA, a type of genetic material inherited only through the female line. They are reported in today's issue of Science by a team of geneticists led by Vincent Macaulay of the University of Glasgow.*

*Everyone in the world can be placed on a single family tree, in terms of their mitochondrial DNA, because everyone has inherited that piece of DNA from a single female, the mitochondrial Eve, who lived some 200,000 years ago. There were, of course, many other women in that ancient population, but over the generations one mitochondrial DNA replaced all the others through the process known as genetic drift. With the help of mutations that have built up on the one surviving copy, geneticists can arrange people in lineages and estimate the time of origin of each lineage.*

*With this approach, Dr. Macaulay's team calculates that the emigration from Africa took place about 65,000 years ago, pushed along the coastlines of India and Southeast Asia, and reached Australia by 50,000 years ago, the date of the earliest known archaeological site.*

*The Orang Asli - meaning "original men" in Malay - are probably one of the surviving populations descended from this first migration, since they have several ancient mitochondrial DNA lineages that are found nowhere else. These lineages are between 42,000 and 63,000 years old, the geneticists say.*

*Groups of Orang Asli like the Semang have probably been able to remain intact because they are adapted to the harsh life of living in forests, said Dr. Stephen Oppenheimer, the member of the geneticists' team who collected blood samples in Malaysia.*

*Some archaeologists believe that Europe was colonized by a second migration, which traveled north out of Africa. This fits with the earliest known modern human sites - which date to 45,000 years ago in the Levant and 40,000 years ago in Europe.*

*But Dr. Macaulay's team says there could only have been one migration, not two, because the mitochondrial lineages of everyone outside Africa converge at the same time to the same common ancestors. Therefore, people from the southern migration, probably in India, must have struck inland to reach the Levant, and later Europe, the geneticists say.*

*Dr. Macaulay said it was not clear why only one group had succeeded in leaving Africa. One possibility is that since the migration occurred by one population budding into another, leaving people in place at each site, the first emigrants may have blocked others from leaving.*

*Another possibility is that the terrain was so difficult for hunter-gatherers, who must carry all their belongings with them, that only one group succeeded in the exodus.*

*Although there is general, but not complete, agreement that modern humans emigrated from Africa in recent times, there is still a difference between geneticists and archaeologists as to the timing of this event. Archaeologists tend to view the genetic data as providing invaluable information about the interrelationship between groups of people, but they place less confidence in the dates derived from genetic family trees.*

*There is no evidence of modern humans outside Africa earlier than 50,000 years ago, says Dr. Richard Klein, an archaeologist at Stanford University. Also, if something happened 65,000 years ago to allow people to leave Africa, as Dr. Macaulay's team suggests, there should surely be some record of this event in the archaeological record within Africa, Dr. Klein said. Yet signs of modern human behavior do not appear in Africa until the transition between the Middle and Later Stone Age, 50,000 years ago, he said.*

*"If they want to push such an idea, find me a 65,000-year-old site with evidence of human occupation outside of Africa," Dr. Klein said.*

*Geneticists counter that many of the coastline sites occupied by the first emigrants would now lie under water, since sea level has risen more than 200 feet since the last Ice Age. Dr. Klein expressed*

reservations about this argument, noting that rather than waiting for the rising sea levels to overwhelm them, people would build new sites further inland.

Dr. Macaulay said that genetic dates have improved in recent years now that it is affordable to decode the whole ring of mitochondrial DNA, not just a small segment as before. But he said he agreed "that archaeological dates are much firmer than the genetic ones" and that it is possible his 65,000-year date for the African exodus is too old.

Dr. Macaulay's team has been able to estimate the size of the population in Africa from which the founders are descended. The calculation indicates a maximum of 550 women, but the true size may have been considerably less. This points to a single group of hunter-gatherers, perhaps a couple of hundred strong, as the ancestors of all humans outside of Africa, Dr. Macaulay said.

| 17034|2005-05-13 06:54:50|James St. Clair|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

Paul,

Because of satellites the Western Media already has a majority non-white audience but they still run the old white-supremacy doctrine which most of the planet seems to have bought into. In reality the word western should be understood a "white" as Dr. Welsing so eloquently expresses. So the Iranian woman and perhaps many others have accepted the propaganda that white women are the worldwide standard of beauty. Just look at the list of so called World's most beautiful people each year. What a joke? I certainly don't have the answer but I know we all need to write to all the media when ever we see racism. We also need to challenge our own when they are unconscious of buying into these myths. Peace, James

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| 17038|2005-05-13 10:41:03|Omar E. Vega|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

> And what is a "Mediterranean" anyway? Greek? Spanish?

> French? Israeli? Turkish? Moroccan? Albanian?

>

> Alex

Hi,

Mediterranean is just the people that lives around that sea: North African, Western Asian and Southern Europeans. They resemble each other because they have been in contact for thousand of years. In those population there are peoples of nordic, african, and asian aspect as well.

Europe, for example, is a false entity. The first civilization of that continent were Mediterraneans, and not Northern Europeans. Terms like caucasian, white, and european are artificial constructs of recent times. Ancient Greeks for example were not "Europeans" but Greeks, and they lived in Greece itself, Turkey, Italy and even Egypt.

The point is lines are blurred. Eurocentrism created those lines and constructs to justify racism. Let's think in an universal manner as a change.

Regards,

Omar Vega

| 17039|2005-05-13 10:47:23|Paul Kekai Manansala|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair"

wrote:

>

>

> Paul,

>

> Because of satellites the Western Media already has a majority non-

white audience but they still run the old white-supremacy doctrine which most of the planet seems to have bought into.>

I guess this is true, or least the elite in the developing world have access to certain satellite broadcasts.

Regards,

Paul Kekai Manansala

| 17040|2005-05-13 10:49:26|saidis\_aswan\_egy|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

Only coastal parts of Northern African touches the Mediterranean Ocean. The Saharan desert does is not even close to the Mediterranean Ocean. The region of Luxor or southern Upper Egypt is much closer to Sudan than the Mediterranean proper. You can include some Magrebian countries in this Mediterranean category but leave Egypt out of it please. People from ancient and even modern Upper Egypt look nothing like Greeks or any other Mediterranean people.

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy

| 17041|2005-05-13 11:13:42|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

>  
>  
> Only coastal parts of Northern African touches the Mediterranean  
> Ocean. The Saharan desert does is not even close to the Mediterranean  
> Ocean. The region of Luxor or southern Upper Egypt is much closer to  
> Sudan than the Mediterranean proper. You can include some Magrebian  
> countries in this Mediterranean category but leave Egypt out of it  
> please. People from ancient and even modern Upper Egypt look nothing  
> like Greeks or any other Mediterranean people.  
>  
>

I think we should recall here that C. Loring Brace considered Somali people as "circum-Mediterranean." It does sound depraved when you look at a map.

Remember that "Mediterranean" was the favorite term used by Hamitic theorists.

Regards,  
Paul Kekai Manansala  
| 17042|2005-05-13 13:13:13|noirfist|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
The Ancients of Khemit were not any such people. They were as African as Diop, the Mursi, the Oromo, the Kiisii, the Diola et al. They were, and are not to be confused with the ancient Iberians and other such peoples. That there are "admixture" constituting the gene pools of some of the areas surrounding the "Mediterranean" has nothing to do with the ancient Egyptians or Nubians.

The Batutsi are not "BLACKENED" whites/"HAMITES" or any other such fallacy. Such AFRICAN PEOPLES, INCLUDING the Ancient "EGYPTIANS" merely display the ranges of phenotypes typical of "black-African" peoples.

If Ancestor TUT'S nose is that of a CAUCASOID," then my "JET BLACK," beautiful, AFRICAN-AMERICAN wife's is even more so as it appears "narrower" than that depicted in the supposed bust of King Tut's (and my wife and I are about as CAUCASOID as THEOPHILE OBENGA)!!

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
> > > > Also, this is just my opinion, but I don't think this recent  
> > > recreation looks pale at all. He looks rather racially  
> ambiguous -  
> > > > could be Hispanic, mixed African/European, Arab, or Indian.  
> But  
> > he  
> > > > certainly doesn't look like a "Nordic" to me.  
> > >  
> > > He IS a Mediterranean, and look Mediterranean. That's why he  
> looks  
> > > Hispanic, Moroccan, Arab or Northern Indian. That's all.  
> > >  
> > > Regards,  
> > >  
> > > Omar Vega  
> > >  
> > > You left out African/European mixed...do you disagree with that  
> > > discription?  
> >  
> > Mediterraneans are European, African and Asian, all mixed up.  
> That's  
> the definition. Genes flow through the sea as well as by land. And  
> the Mediterranean was the highway that put together all those  
> populations since thousand of years ago.  
>  
> Regards,  
>  
> Omar Vega

| 17043|2005-05-13 13:31:23|noirfist|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:  
> >  
> >  
> > Only coastal parts of Northern African touches the Mediterranean  
> > Ocean. The Saharan desert does is not even close to the

Mediterranean

> > Ocean. The region of Luxor or southern Upper Egypt is much closer

to

> > Sudan than the Mediterranean proper. You can include some

Magrebian

> > countries in this Mediterranean category but leave Egypt out of

it

> > please. People from ancient and even modern Upper Egypt look

nothing

> > like Greeks or any other Mediterranean people.

> >

> >

>

> I think we should recall here that C. Loring Brace considered

Somali

> people as "circum-Mediterranean." It does sound depraved when you

look

> at a map.

>

> Remember that "Mediterranean" was the favorite term used by Hamitic

> theorists.

>

> Regards,

> Paul Kekai Manansala

Which, then, makes the "Hamitic" theory(?) all the more ludicrous. All of this is merely based upon a white supremacist need to fix a Caucasoid origin of man/"civilization for various reasons. To stop now would topple the very foundation upon which this snowballing pathology (white supremacy) has been based. How does a "scientist" shout "hurray!," at "concluding" that "Tut" is related to Robert Redford after all, if the idea was just to determine a phenotypical profile of the King?

Nonsense. Years ago, I read anthropologist Jean Hrienux's work on the Hamitic theory. He basically debunked it, suggesting a more accurate process by which the features, called Hamitic occurred. It was not through the introduction of supposed "Caucasoid" genes into the gene pools of such African populations but, rather, an environmental adaptation to dry heat. Nasal width, etc, was an adaptation that required this adjustment, whereas in more "humid" areas of the continent, wider nasal breadth occurred. Possible belated genes from "Caucasoids" does not alter this fact, nor does it add anything that would not have occurred given the climatic conditions on the continent.

Regards,

Ken

| 17044|2005-05-13 13:40:39|noirfist|Re: Reconstructions of Tut-ankh-Amun from CT-Scan|  
Kung Fu icon JACKIE CHAN, earlier in his career, had the epicanthic fold REMOVED from his eyelids (obviously to make him more CAUCASOID in appearance). Yes, you are correct. However, it is only with the last 40 years that the media has had to invent new ways to mask this process. However, with a new right (or is that white) wing environment, post 911, occurring, look to see an amended return of past media attitudes (reflective of the aroused, white supremacist milieu).

Regards,

Ken

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "James St. Clair" wrote:

>

>

> Paul and Ta\_Seti,

>

> I believe that the Media machine of the white civilization is our

greatest enemy and we must use it to our advantage whenever possible. Many people get all their info from the media and believe whatever they see or hear from the propaganda machine. It is in the world's interest that we put the truth out there. It's not only about Black folks either. I understand now that Iran is the plastic surgery capital as Iranians now believe that "Western" noses are more beautiful than their own. We seem to be losing the battle and must fight these lies in all ways possible.

>

> Respectfully,

>

> James

>

>

> Please visit me at <http://www.paintsaint.com>



>  
> -----  
> Do you Yahoo!?  
> Yahoo! Small Business - Try our new resources site!

| 17045|2005-05-13 14:04:32|noirfist|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
Here is where, ultimately, the so-called scientists (Hawass/Heroes) bent on selling this revision have done themselves in. Had they stuck with the blackened whites theory, and tried, thru Matrix style CGI to create a white, blackened (let's call 'em EMINEM-Amon) King Tut, they could have, perhaps, delayed the inevitable: the demise of this silly "theory" a bit longer; BUT, by making him lilly MIXED (THAT NOSE ISN'T WHAT THEIR CAMP TYPICALLY CLASSIFIES AS WHITE; it looks rather ARABIC/HISPANIC and, therefore, still set for the GAS CHAMBERS in HITLER'S GERMANY), thinking they were reproducing Eminem, they FAILED miserably; exposed their bias and, thus, agenda, and helped a proper scrutiny of their agenda, methodologies, et al for true scientists to thoroughly dismantle!

Ya gotta give 'em credit. If it has nothing else, this white wing media (white supremacist "academia") has a "big mouth." And, it is by that BIG MOUTH that they will establish their own undoing!

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

> While there were certainly various ethnic types in AE, since the  
> predynastic era and throughout the entire span of the dynastic era,  
> migration and gene flow came from the South as well. In fact, it

was

> migration from the South that "put together all those populations  
> since thousands of years ago" in AE, and founded the first dynasty.  
>  
> New Kingdom dynasties, of which Tut was a member, were also in

great

> part from the South--Upper Egypt near the border of Lower Nubia--

from

> whence came the Theban princes who would drive out the Asiatic

Hyksos.

>  
> Also keep in mind that this idea of Mediterranean types along the  
> Nile and Eastern Africa, as proposed by Coon, Speke and other

modern

> racialists, spreads beyond AE and extends across Nubia, Ethiopia,  
> Somalia and as far as Rwanda. In fact, the notions of "dark  
> Mediterraneans" and "Eurafricans" are tied directly to the recent  
> Rwandan ethnic issues, as put in place by Belgian and German

colonial

> overlords.  
>  
> At any rate, the discussion here is on the reconstruction of Tut,

and

> its vast deviation from the skull type and ancient busts/artworks  
> constructed of the boy king.  
>  
>  
> Sincere  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:  
>  
> > > You left out African/European mixed...do you disagree with that  
> > > discription?  
> >  
> > Mediterraneans are European, African and Asian, all mixed up.  
> > That's  
> > the definition. Genes flow through the sea as well as by land.

And

> > the Mediterranean was the highway that put together all those  
> > populations since thousand of years ago.  
> >  
> > Regards,  
> >  
> > Omar Vega

| 17046|2005-05-13 15:28:32|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:



> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Paul Kekai Manansala"  
> wrote:  
> > --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "saidis\_aswan\_egy"  
> > wrote:  
> > >

>  
> Nonsense. Years ago, I read anthropologist Jean Hiernaux's work on  
> the Hamitic theory. He basically debunked it, suggesting a more  
> accurate process by which the features, called Hamitic occurred.

Stephen Molnar also debunks it in his works on human variations  
specifically with regard to nose width = race.

Just think of all the work breaking noses off statues gone down the  
drain!

Regards,  
Paul Kekai Manansala  
| 17047|2005-05-13 16:05:21|nonameisworthy|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
Man, that was horrible what that girl went through. I pray they find  
out who ever did it to her. Shame with all the talk about dead North  
African people this one of our time got no reponse. Good post my  
friend.  
But, if thier skulls are the same then thier skulls are the same.  
Calling white people racists and such will change the fact that  
North Africans and white people share the same skull types which may  
be different from our own if this is indeed fact, which I dont know,  
but I will find out. With all this talk I have yet to see a post on  
cranium measurement of populations by area, either many have not tok  
the time out to look, or it is a truth that they might no want to  
hear, dont know, but lets find out.....In a minute

1/7  
1/7

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "alberto34482"  
wrote:

>  
>  
> I think this might explain the logic behind using such terms

as "Dark

> Caucasians" Look at this Toronto Reconstruction and report that  
> describes a burn victim as a quote dark caucasians and also points

out

> that these countries include Ethiopia,Somalia,Egypt,and Sudan.

This I

> really don't understand but it appears they are only going by the

skull:

>  
>  
>  
> VAUGHAN, ONT. ? York Regional Police have released drawings of an  
> unidentified woman whose badly burned body was found in an

industrial

> park more than 10 years ago.  
>  
> A police officer made the gruesome discovery on Sept. 1, 1994,

after

> noticing a fire behind a building on Bradwick Drive near Highway 7

in

> Vaughan.  
>  
> When the fire was put out, the body of a young woman was found in

the

> remains of a suitcase. Gasoline and tires had been used to fuel

the fire.

>  
> On Tuesday, investigators released drawings of a clay

reconstruction

> of the victim's face, along with previously unpublished information  
> that they hope may help someone identify her.  
>  
> Forensic testing indicates that the victim was likely a dark-

skinned

- > Caucasian from a North African country such as Sudan, Ethiopia,
- > Somalia or Egypt. Her estimated age was 17 to 18.
- >
- > She stood five feet, four inches, and had a very slim build,

weighing

- > between 85 and 100 pounds. She had dark curly hair, which may have
- > been dyed a reddish colour, and protruding front teeth, which were

in

- > good condition.
- >
- > Police say the victim had suffered broken bones in her back and

lower

- > limbs that had been left to heal untreated. As a result, they say

she

- > was likely immobile and in constant pain.
- >
- >
- > Drawing of 1994 homicide victim
- > [IMG]

[http://toronto.cbc.ca/gfx/Toronto/photos/cold\\_case20050125.jpg](http://toronto.cbc.ca/gfx/Toronto/photos/cold_case20050125.jpg)

- > [http://toronto.cbc.ca/regional/servlet/View?filename=to-](http://toronto.cbc.ca/regional/servlet/View?filename=to-coldcase20050125)

coldcase20050125

| 17048|2005-05-13 16:23:47|Imnmre|Question about the Igbo|  
Ta\_Seti,

Would any of you be surprised to discover that the Igbos  
once sold their own people to European slavers and have  
long had their own caste of "untouchables" called the Ndi  
Osu?

Of course I have known about complicity in slavery  
as a kind of proposition, usually through crude attempts  
by Whites to avoid guilt or accusation, but had not expected  
to find present-day Igbo accounts of it while looking for  
something else.

Has anyone else run across similar accounts?

Regards,

Raymond Davis

| 17049|2005-05-13 16:45:42|Imnmre|Re: From Obia to Obeah: Obi as Father/Village Head/Spiritualist|  
Cristofori,

Is an answer forthcoming?

Regards,

Raymond Davis

-----Original Message-----

From: Imnmre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)>

Sent: May 10, 2005 2:58 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] From Obia to Obeah: Obi as Father/Village Head/Spiritualist

Cris and Ta\_Seti,

Oba (Yoruba) and Obi (Igbo) both mean village head

and their people occupy adjacent lands along the Niger.

Linguistic exchange is therefore probable.

Another candidate is the Efik segment of the Ibo mentioned

in my post. Here's a definition that includes them:

<http://dictionary.reference.com/search?q=obeah>"><http://dictionary.reference.com/search?q=obeah>>

[The combined presence of these three groups on the same  
plantations would strengthen the prospects for the fusion  
and survival of their spiritual practices as "Obeah."](#)

[Parallel processes may account for Candomble \(Brazil\)](#)

and Santeria (e.g., Cuba and Puerto Rico) though I suspect stronger Yoruba and Asante influences there -- along with the usual Christian overlay. In most cases one group provided the dominant motif, if not the only influence. In the case of Obeah, I'm thinking the dominant theme may have been set by the Ibo.

I'm not familiar with the Ethiopian equivalent. Explain?

Regards,

Raymond Davis

-----Original Message-----

From: cristofoi whitakara <boogie\_down\_black@yahoo.com>

Sent: May 10, 2005 12:53 PM

To: Ta\_Seti@yahooogroups.com

Subject: Re: [Ta\_Seti] From Obia to Obeah: Obi as Father/Village Head/Spiritualist

Is there a linguistic relationship between Abu(ethiopia semitic) Oba (yoruba) and the Igbo Obi?

Imnrnre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)> wrote:From: "Igbo Political Systems" by Uzoma Onyemaechi

"The political arrangements for the purpose of administration varied."

"Obi is the name of the head of the family in the Igbo areas."

"In old Owerri and Umuahia provinces, the word chief or Eze is commonly used, representing the majority of the state. The members of the eze's cabinet are called the Nze. They are the Chiefs' or Eze's councilors."

Among Onitsha Igbos, the majesty's councilors are called Ndichie, meaning chiefs. There are three grades: (1) Ndichie Ume (2) Ndichie Okwa and (3) Ndichie Okwaraeze."

"The principal function of both Nze's and Ndichies (is) to assist the Obi/Eze in keeping law and order in the communities."

"The village head oftentimes is the village priest."

Note the equating of Obi, Eze and "chief." Was the original "Obeah man" a captive and enslaved Obi or a Igbo/Yoruba syncretism?

The article on Igbo social structure appears here:

<http://www.umunna.org/politicalsystems.htm>"><http://www.umunna.org/politicalsystems.htm>>

Regards,

Raymond Davis

-----

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- [💎](#)
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| 17050|2005-05-13 17:02:14|no name is worthy|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
Been searching, have yet to find diagrams and measurements, just statements and black and white babbling of people with complexs about thier race, both black and white. I could use some help from  
anyone who has some unbiased scientific data, I mean unbiased by the scientist and the provider of the information if they exist,,  
1/7

**nonameisworthy** wrote:

```
Man, that was horrible what that girl went through. I pray they find
out who ever did it to her. Shame with all the talk about dead North
African people this one of our time got no reponse. Good post my
friend.
But, if thier skulls are the same then thier skulls are the same.
Calling white people racists and such will change the fact that
North Africans and white people share the same skull types which may
be different from our own if this is indeed fact, which I dont know,
but I will find out. With all this talk I have yet to see a post on
cranium measurement of populations by area, either many have not tok
the time out to look, or it is a truth that they might no want to
hear, dont know, but lets find out.....In a minute

1/7
1/7

--- In Ta_Seti@yahoogroups.com, "alberto34482"
wrote:
>💎
>
> I think this might explain the logic behind using such terms
as '"Dark
> Caucasians"'💎💎 Look at this Toronto Reconstruction and report that
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> park more than 10 years ago.  
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> When the fire was put out, the body of a young woman was found in  
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>  
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>  
> Drawing of 1994 homicide victim  
> [IMG]  
[http://toronto.cbc.ca/gfx/Toronto/photos/cold\\_case20050125.jpg](http://toronto.cbc.ca/gfx/Toronto/photos/cold_case20050125.jpg)  
> [http://toronto.cbc.ca/regional/servlet/View?filename=to-](http://toronto.cbc.ca/regional/servlet/View?filename=to-coldcase20050125)  
coldcase20050125

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<http://mail.yahoo.com>

| 17051|2005-05-13 17:23:03|no name is worthy|Re: Question about the Igbo|

I ran across this one on a documentary. It show the man/chief of some sorts old house and all. he was a ruler or high dignitary in some west African population. They was saying that he had like hundreds of people buried under his house. These people we slaughtered and killed in various types of fashions by him and his court, for not conforming when trying to make them slaves and selling them, for an example to the rest of the people on what type of punishment they could incur for not obeying, and most of them simply for the hell of it. It had the guys family of the present day on it as well. I could not remember the name of them or the documentary, it was years ago, but I never forgot the part on how he would bury the people under his house and building or in the vicinity of them. They said this guy was a big slave trader and conditioner. He rose to prominence cause of his brutal tactics. Cant remember his name for the life of me, I pray there is a hell for his butt and the ones you stated, they are worse than the white people. I just refuse to believe that them European whites captured all them fast runnin, native to the land, know how to use roots and herbs to kill you black people and made them get on boats by the thousands and bring them to America. Naturally if they were physically inferior or even mentally to thier hunters, they would at least have the sense to relocate from the areas where they Slave traders were basically harvesting them from, something had to be stopping them, and they would have had to been someone on the inside. Think of the women and thier children, a woman, no offense just my opinion, natural instict at danger is to run, get away, they dont think twice, I have sen it to many times, the first thing they do is grab thier children and go, its automatic without thinking. I know there is no way they would just sit there in the same environment waiting on some darn slave ship to return, that is stupid to assume even of the most stupid persons, no one is that dumb, and there is no way I believe that our ancestors were, some body was helping them white folks, just like they did during slavery. Harsh realities.

---

Ta \_Seti,

Would any of you be surprised to discover that the Igbos  
once sold their own people to European slavers and have  
long had their own caste of "untouchables" called the Ndi  
Osu?

Of course I have known about complicity in slavery  
as a kind of proposition, usually through crude attempts  
by Whites to avoid guilt or accusation, but had not expected  
to find present-day Igbo accounts of it while looking for  
something else.

Has anyone else run across similar accounts?

Regards,  
Raymond Davis

---

Yahoo! Mail

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| 17052|2005-05-13 17:35:58|no name is worthy|Re: Question about the Igbo|

By the way, when I read that i thought of Jack and Tom Cruise, "You want the truth, you cant handle the truth" Many of us cant, thats why they say its white propaganda when said Africans did not sell thier own people, some of it is white propaganda, but its still true. I you chase a squirrel there is no way he will ever come back in the area you are in. I know my ancestors were smarter than squirrels. There is no way they sat thier in their villages after the slave master just took thier uncle and cousins off to the slave market.

Inurnnre wrote:

---

Ta \_Seti,

Would any of you be surprised to discover that the Igbos  
once sold their own people to European slavers and have  
long had their own caste of "untouchables" called the Ndi  
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to find present-day Igbo accounts of it while looking for  
something else.

Has anyone else run across similar accounts?

Regards,  
Raymond Davis

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| 17053|2005-05-13 18:44:44|Omar E. Vega|Re: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
Hi Paul,

Consider this about the Mediterraneans. See my upercases:

"The Mediterranean race was thought to be prevelant in southern Europe and, sometimes, parts of North Africa, and was characterised by dark hair and swarthy complexion. According to some theorists of this period this was due to racial mixing with North African peoples. In Germany, Britain and the USA it was common for white supremacists to promote the merits of the blond, blue-eyed Nordic race as the most advanced of human population groups: the "master race". Southern Europeans were DEEMED TO BE INFERIOR. However, in southern Europe itself alternative models were developed which stressed the merits of Mediterranean peoples. Some of these arguments were taken up by African-American writers to counter the arguments of Nordacists who considered any deviation from "pure" whiteness to be a taint.

The fact that Mediterranean peoples were responsible for the most important of ancient civilisations WAS A PROBLEM for the promoters of Nordic superiority. Giuseppe Sergi's influential book *The Mediterranean Race* (1901) argued that the Mediterranean race had in fact ORIGINATED IN Africa, and that it also included a number of dark-skinned African peoples, such as Ethiopians. According to Sergi the Mediterranean race was responsible for the great civilisations of ancient times, including those of Egypt, Carthage, Greece and Rome. These Mediterranean peoples were QUITE DISTINCT from the peoples of northern Europe. Sergi also argued that the Mediterranean race was CLOSELY RELATED to a Hamitic African population, which included such groups as the Tutsi.

In the USA this idea was taken up in the early twentieth century by African-American writers such as W.E.B. Dubois, who used it to attack white supremacist ideas about racial "purity". Such publications as the *Journal of Negro History* stressed the cross-fertilisation of cultures between Africa and Europe, and adopted Sergi's view that the "civilising" race had originated in Africa itself. This fed into the development of Afrocentrism"

Retrieved from "[http://en.wikipedia.org/wiki/Mediterranean\\_race](http://en.wikipedia.org/wiki/Mediterranean_race)"

---

This is all a matter of definitions.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
> wrote:  
> >  
> >  
> > Only coastal parts of Northern African touches the Mediterranean  
> > Ocean. The Saharan desert does is not even close to the

Mediterranean

> > Ocean. The region of Luxor or southern Upper Egypt is much  
closer to

> > Sudan than the Mediterranean proper. You can include some

Magrebian

> > countries in this Mediterranean category but leave Egypt out of

it

> > please. People from ancient and even modern Upper Egypt look

nothing

> > like Greeks or any other Mediterranean people.  
> >  
> >  
> >  
> I think we should recall here that C. Loring Brace considered

Somali

> people as "circum-Mediterranean." It does sound depraved when you

look

> > at a map.  
> >

> Remember that "Mediterranean" was the favorite term used by

Hamitic

> theorists.  
>  
> Regards,  
> Paul Kekai Manansala

| 17054|2005-05-13 18:47:27|Paul Kekai Manansala|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> Hi Paul,  
>  
  
> Sergi's view that the "civilising" race had originated in Africa  
> itself. This fed into the development of Afrocentrism"  
>  
>

Omar, this is complete nonsense. The Afrocentric school correctly rejects the Hamitic theory as racist propaganda.

Regards,  
Paul Kekai Manansala  
| 17055|2005-05-13 18:54:04|Imnmrre|Re: Question about the Igbo|  
Greetings 1/7,

Well, maybe not worse than the White people involved since they did slavery on a much wider geopolitical scale and lied to the world about their motives. The Igbos probably had little idea what awaited their own people and how long it would last, but I was surprised that they sold them in exchange for horses (10 to 1), guns, rum, or because they had offended someone, were accused of sorcery, failed to pay debts, were orphans, prisoners and so on. What you've described seems like someone who just wanted to expand his power and wealth while scaring the bejeebies out of everyone around him. Sometimes sacrificial victims were buried under houses in the belief that their spirits would pacify the earth deity and sanctify the dwelling.

From what I've been reading slavery and human sacrifice may have been embedded in Igbo creation mythology. They used it to explain the sprouting of the first important crops: yam, oil palm and breadfruit trees as well as the birth of their female earth deity "Ala." So, these institutions may have been with them from the very beginning and long before there was a cross-Atlantic slave trade.

Brutal reality is right.

You've asked for a link on craniometry. Until the bruhaha about the reconstructed Tut, I thought this pseudoscience had died out. Guess I was wrong. Imagine "scientists" rejoicing upon learning that the skull of a pharaoh may be that of a White man. Just think of it:

<http://www.absoluteastronomy.com/encyclopedia/c/cr/craniometry.htm>

Stephen J. Gould's *The Mismeasure of Man* is an excellent and readable critique of such methods. (I may be behind on the most recent developments in this field, but I doubt it.)

Regards,  
Raymond Davis

-----Original Message-----

From: no name is worthy <[street\\_messiah@yahoo.com](mailto:street_messiah@yahoo.com)>

Sent: May 13, 2005 4:23 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: Re: [Ta\_Seti] Question about the Igbo

I ran across this one on a documentary. It show the man/chief of some sorts old house and all, he was a ruler or high dignitary in some west African population. They was saying that he had like hundreds of people buried under his house. These people we slaughtered and killed in various types of fashions by him and his court, for not conforming when trying to make them slaves and selling them, for an example to the rest of the people on what type of punishment they could incur for not obeying, and most of them simply for the hell of it. It had the guys family of the present day on it as well. I could not remember the name of them or the documentary, it was years ago, but I never forgot the part on how he would bury the people under his house and building or in the vicinity of them. They said this guy was a big slave trader and conditioner. He rose to prominence cause of his brutal tactics. Cant remember his name for the life of me, I pray there is a hell for his butt and the ones you stated, they are worse than the white people. I just refuse to believe that them European whites captured all them fast runnin, native to the land, know how to use roots and herbs to kill you black people and made them get on boats by the thousands and brung them to America. Naturally if they were physically inferior or even mentally to thier hunters, they would at least have the sense to relocate from the areas where they Slave traders were basically harvesting them from, something had to be stopping them, and they would have had to been someone on the inside. Think of the women and thier children, a woman, no offense just my opinion, natural instict at danger is to run, get away, they dont think twice, I have sen it to many times, the first thing they do is grab thier children and go, its automatic without thinking. I know there is no way they would just sit there in the same environment waiting on some darn slave ship to return, that is stupid to assume even of the most stupid persons, no one is that dumb, and there is no way I believe that our ancestors were, some body was helping them white folks, just like they did during slavery. Harsh realities.

Ta\_Seti,

Would any of you be surprised to discover that the Igbos once sold their own people to European slavers and have long had their own caste of "untouchables" called the Ndi Osu?

Of course I have known about complicity in slavery as a kind of proposition, usually through crude attempts

*by Whites to avoid guilt or accusation, but had not expected to find present-day Igbo accounts of it while looking for something else.*

*Has anyone else run across similar accounts?*

Regards,  
Raymond Davis

---

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[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

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---

#### Yahoo! Mail

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| 17056|2005-05-13 19:09:10|Djehuti Sundaka|Re: Question about the Igbo|  
Around 12 years ago I came across a book in a library that mentioned  
how the Igbo were preyed upon by the Yoruba during the slave trade and  
how the Igbo had a class of people specifically designated to be  
turned over to them.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Ta\_Seti,

>

> Would any of you be surprised to discover that the Igbo  
> once sold their own people to European slavers and have  
> long had their own caste of "untouchables" called the Ndi  
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>

> Of course I have known about complicity in slavery  
> as a kind of proposition, usually through crude attempts  
> by Whites to avoid guilt or accusation, but had not expected  
> to find present-day Igbo accounts of it while looking for  
> something else.

>

> Has anyone else run across similar accounts?

>

> Regards,  
> Raymond Davis

| 17057|2005-05-13 19:21:32|Myra Wysinger|Photo of King Tut's Skull|  
Skull and reconstructions:

<http://wysinger.homestead.com/tut.html>

| 17058|2005-05-13 19:23:05|Imnmnre|Re: Question about the Igbo|  
Htp Djehuti,

Given your excellent memory, do you recall whether the people  
turned over to the Yoruba were "temple slaves" called Osu? The  
trade, as you know, stirred up intertribal wars, partly out of self-  
protection and partly from a desire to benefit from the trade.

Remember anything else about this?

Regards,  
Raymond Davis

Around 12 years ago I came across a book in a library that mentioned  
how the Igbo were preyed upon by the Yoruba during the slave trade and  
how the Igbo had a class of people specifically designated to be  
turned over to them.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Ta\_Seti,

>

> Would any of you be surprised to discover that the Igbo  
> once sold their own people to European slavers and have  
> long had their own caste of "untouchables" called the Ndi  
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>

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> by Whites to avoid guilt or accusation, but had not expected  
> to find present-day Igbo accounts of it while looking for  
> something else.

>



> Has anyone else run across similar accounts?  
>  
> Regards,  
> Raymond Davis

| 17059|2005-05-13 21:04:11|willie bennett|Re: Question about the Igbo|  
I would be surprised if they had an understanding of what 'slavery' meant to  
Europeans; I believe they would not have done this if they had an idea of  
what the Europeans were up to.  
wb

>From: Imnnnre <[anpugifts@earthlink.net](mailto:anpugifts@earthlink.net)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Question about the Igbo  
>Date: Fri, 13 May 2005 15:22:31 -0800 (GMT-08:00)  
>  
>Ta\_Seti,  
>  
>Would any of you be surprised to discover that the Igbo  
>once sold their own people to European slavers and have  
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>by Whites to avoid guilt or accusation, but had not expected  
>to find present-day Igbo accounts of it while looking for  
>something else.  
>  
>Has anyone else run across similar accounts?  
>  
>Regards,  
>Raymond Davis

| 17061|2005-05-13 22:35:51|nonameisworthy|Re: Question about the Igbo|  
Whats up Bruh,  
Good Post. But IMO, there is no way they thought those white people  
who had "baby shackles and cuffs" were going to take those people  
off somewhere nice. The people they gave to them were not treated  
nice to begin with. Their behinds knew, they were doing it to them  
all ready anyway. Spirituality, and all that stuff was created by  
men, and so was thier GODS who allowed such things> God didnt tell  
these people anything and no one else, you were created with sense  
enough to know better. We got to start acting like we got some.  
Those people werent no better than white people. There are no "lil  
white lies" and no "lil black wrongs" that are excusable by "but it  
must of been" or "but they was" or "its because they". White people  
have more unified power on a large scale, that why thier wrongs have  
more reach. There'nt reall no unified black powers, thats why the  
damage comparable seems small for that time. Still whats done is  
done. They knew, they did it too. The white man did not come way  
down there guessing. He had all ready caught wind I am sure. Devils  
come in all shades.  
Preciate the info on cranium studies. I think your opinion is biased  
however, but I dont disclude it though. Biased or not, you may be  
right. Just that the article purpose is off some black stuff, not to  
show the comparisons of craniums of different population, thats all  
I want to see to understand more. I know with all the science and  
things available today thier is no way these white scientists are  
just saying this just to be saying it. We access to the same data  
and scientific methods. I have yet to see someone who has  
actually done the measurements, just people who use thier own  
ideology on why it doesnt work, it think its just denial. All IMO.  
Got to run. Tommorrow.....

1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnnre wrote:  
> Greetings 1/7,  
>  
> Well, maybe not worse than the White people involved since they did  
> slavery on a much wider geopolitical scale and lied to the  
> world about their motives. The Igbo probably had little idea  
> what awaited their own people and how long it would last, but I was  
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> rum, or because they had offended someone, were accused of sorcery,  
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> that their spirits would pacify the earth deity and sanctify the  
> dwelling.  
>  
> From what I've been reading slavery and human sacrifice may have  
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> the sprouting of the first important crops: yam, oil palm and  
> breadfruit

> trees as well as the birth of their female earth deity "Ala." So, these

> institutions may have been with them from the very beginning and

> long before there was a cross-Atlantic slave trade.

>

> Brutal reality is right.

>

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> reconstructed Tut, I thought this pseudoscience had died out. Guess

> I was wrong. Imagine "scientists" rejoicing upon learning that the skull

> of a pharaoh may be that of a White man. Just think of it:

>

> <http://www.absoluteastronomy.com/encyclopedia/c/cr/craniometry.htm>

>

> Stephen J. Gould's *The Mismeasure of Man* is an excellent and readable

> critique of such methods. (I may be behind on the most recent

> developments in this field, but I doubt it.)

>

> Regards,

> Raymond Davis

>

>

>

> -----Original Message-----

> From: no name is worthy

> Sent: May 13, 2005 4:23 PM

> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> Subject: Re: [Ta\_Seti] Question about the Igbo

>

> I ran across this one on a documentary. It show the man/chief of some sorts old house and all. he was a ruler or high dignitary in some west African population. They was saying that he had like hundreds of people buried under his house. These people we slaughtered and killed in various types of fashions by him and his court, for not conforming when trying to make them slaves and selling them, for an example to the rest of the people on what type of punishment they could incur for not obeying, and most of them simply for the hell of it. It had the guys family of the present day on it as well. I could not remember the name of them or the documentary, it was years ago, but I never forgot the part on how he would bury the people under his house and building or in the vicinity of them. They said this guy was a big slave trader and conditioner. He rose to prominence cause of his brutal tactics. Cant remember his name for the life of me, I pray there is a hell for his butt and the ones

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> stupid persons, no one is that dumb, and there is no way I believe that our ancestors were, some body was helping them white folks. just like they did during slavery. Harsh realities.

>

> Ta\_Seti,

>

> Would any of you be surprised to discover that the Igbos

> once sold their own people to European slavers and have

> long had their own caste of "untouchables" called the Ndi

> Osu?

>

> Of course I have known about complicity in slavery

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> something else.

>

> Has anyone else run across similar accounts?

>

> Regards,

> Raymond Davis

>

>

> -----

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>  
>  
>  
> -----

> Yahoo! Mail

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| 17062|2005-05-13 22:37:47|nonameisworthy|Re: Question about the Igbo|  
Whats up Bruh,

Have you been to Africa? I cant believe you could even fix your mouth to say that. You should go, then maybe you would understand. Take Care.

1/7

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"

wrote:

> I would be surprised if they had an understanding of

what 'slavery' meant to

> europeans; I belirve they would not have done this if they had an

idea of

> what the europeans were up to.

> wb

>

> >From: Imnrnmre

> >Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

> >Subject: [Ta\_Seti] Question about the Igbo

> >Date: Fri, 13 May 2005 15:22:31 -0800 (GMT-08:00)

> >

> >Ta\_Seti,

> >

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> >Has anyone else run across similar accounts?

> >

> >Regards,

> >Raymond Davis

| 17063|2005-05-13 22:56:35|Alex van Deelen|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

Message: 21

Date: Sat, 14 May 2005 01:47:23 -0000

From: "Paul Kekai Manansala" <[pmanansala@shcglobal.net](mailto:pmanansala@shcglobal.net)>

Subject: Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed!

<----- by whom?

> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > Hi Paul,

> >

> > Sergi's view that the "civilising" race had originated in Africa

> > itself. This fed into the development of Afrocentrism"

> >

> >

> > Omar, this is complete nonsense. The Afrocentric school correctly

> > rejects the Hamitic theory as racist propaganda.

> >

> > Regards,

> > Paul Kekai Manansala

Hi Paul,

Seems like this group has been hit by a couple of trolls again.

And that includes the "Blacks are responsible for slavery",  
"Igbos sold their own people" threads too.

Alex

| 17064|2005-05-14 06:29:32|Paul Kekai Manansala|Nordics are people too|

Omar,

Please don't think that it is o.k. to make derogatory and racist comments about "Nordics" on this group.

Regards,

Paul Kekai Manansala

| 17065|2005-05-14 07:00:47|Djehuti Sundaka|Re: Question about the Igbo|

*If I remember correctly, temple slaves were the ones being turned over until the demand out grew the supply and the common raiding of the Igbo took place.*

*This happened until a shift in the tides of history took place making the early benefactors of the trade it's final victims. Thus many Yoruba had become the victims of the trade near its end.*

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> Hlp Djehuti,

>

> Given your excellent memory, do you recall whether the people  
> turned over to the Yoruba were "temple slaves" called Osu? The  
> trade, as you know, stirred up intertribal wars, partly out of self-  
> protection and partly from a desire to benefit from the trade.

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> Remember anything else about this?

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> Regards,

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> Djehuti Sundaka

>

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> > Ta\_Seti,

> >

> > Would any of you be surprised to discover that the Igbos  
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> > Regards,

> > Raymond Davis

| 17066|2005-05-14 07:12:27|Djehuti Sundaka|Re: Question about the Igbo|  
Oops, I meant "beneficiaries", not "benefactors".

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka" wrote:

> If I remember correctly, temple slaves were the ones being turned over  
> until the demand out grew the supply and the common raiding of the  
> Igbo took place.

>

> This happened until a shift in the tides of history took place making  
> the early benefactors of the trade it's final victims. Thus many  
> Yoruba had become the victims of the trade near its end.

>

> Djehuti Sundaka

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> > Hlp Djehuti,

> >

> > Given your excellent memory, do you recall whether the people  
> > turned over to the Yoruba were "temple slaves" called Osu? The  
> > trade, as you know, stirred up intertribal wars, partly out of self-  
> > protection and partly from a desire to benefit from the trade.

> >

> > Remember anything else about this?

> >

> > Regards,

> > Raymond Davis

> >

> > Around 12 years ago I came across a book in a library that mentioned  
> > how the Igbo were preyed upon by the Yoruba during the slave trade and  
> > how the Igbo had a class of people specifically designated to be  
> > turned over to them.

> >

> > Djehuti Sundaka

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:

> > > Ta\_Seti,

> > >

> > > Would any of you be surprised to discover that the Igbos  
> > > once sold their own people to European slavers and have

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> > Osu?  
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> > Of course I have known about complicity in slavery  
> > as a kind of proposition, usually through crude attempts  
> > by Whites to avoid guilt or accusation, but had not expected  
> > to find present-day Igbo accounts of it while looking for  
> > something else.  
> >  
> > Has anyone else run across similar accounts?  
> >  
> > Regards,  
> > Raymond Davis

| 17067|2005-05-14 08:06:07|Omar E. Vega|Re: Nordics are people too|  
OK Paul. You are right. I just wanted to point out that not all the  
Europeans are equal. Not all Europeans are "whites" or Germanics. And  
that words like caucasian and indo-european does not make sense.

Sorry if I get so enthusiastic sometimes.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> Omar,  
>  
> Please don't think that it is o.k. to make derogatory and racist  
> comments about "Nordics" on this group.  
>  
> Regards,  
> Paul Kekai Manansala

| 17068|2005-05-14 08:14:36|nonameisworthy|Re: Question about the Igbo|  
Good post. I would imagine it would. The demand for basically free  
labor would of course rise if you could get away with it, and is  
unexcusable in my opinion no matter how or what their idea of  
slavery was. Anyone with any brain knows that people will not work  
for free, you have to make them. So they did what they had to  
do to them to make slaves work, so they knew that the people they  
sold them to would also. EX-PLORATION, the oldest money maker in  
the book besides prostitution. You do not sell human beings man, or  
make them work for nothing or whatever the hell you feel like  
giving them. I don't hate white peoples, Arabs, Portuguese, or Igbo's  
and Yoruba's, but the ones of them who participated in slavery I  
do. Whether it be money, war, be slave or inslave, right is right  
and wrong is wrong. Even if it were a mule plowing the field, to me,  
that's wrong too, you got to hands, do it yourself!  
Y'all two know some stuff. What else y'all got on this. I'm listening.

1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

> If I remember correctly, temple slaves were the ones being turned

over

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> >  
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> > > Regards,  
> > > Raymond Davis

| 17069|2005-05-14 09:00:07|Imnmre|Re: Question about the Igbo|  
Htp Djehuti,

*The system of dedicating people as slaves (or wives of the god) still exists in certain parts of Igboland today. In some places it has evolved into a caste system complete with stigmatization, untouchability, unpaid labor, loss of civil rights and prohibition against intermarriage with "free" Igbos called "Dialas."*

*Analogous situations exist elsewhere in Africa, though in some instances what is truly involved are people who are undergoing extended periods of training and service prior to initiation as "priestesses." Nevertheless, sometimes young women even in these situations are assigned at a very young age and are vulnerable to sexual abuse. So one has to distinguish between legitimate and illegitimate relationships.*

*My impression is, as you can tell from what I've said, that women appear to be the brunt of this, but I may be wrong. I have not really examined the practice closely, having only just learned about the Osu while looking for the origin of "Obeah" among the Igbo. (I now know it's not that simple.)*

*The following paper on the Ndi Osu caste may be of interest, though it is somewhat long:*

[http://www.nigerdeltacongress.com/oarticles/osu\\_caste\\_system\\_in\\_igboland/%20D.htm](http://www.nigerdeltacongress.com/oarticles/osu_caste_system_in_igboland/%20D.htm)

Peace,  
Raymond Davis

---Original message---

*If I remember correctly, temple slaves were the ones being turned over until the demand out grew the supply and the common raiding of the Igbo took place.*

*This happened until a shift in the tides of history took place making the early benefactors of the trade it's final victims. Thus many Yoruba had become the victims of the trade near its end.*

Djehuti Sundaka

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>> *by Whites to avoid guilt or accusation, but had not expected*  
>> *to find present-day Igbo accounts of it while looking for*  
>> *something else.*  
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>> *Has anyone else run across similar accounts?*  
>>  
>> *Regards,*  
>> *Raymond Davis*

| 17070|2005-05-14 10:07:38|no name is worthy|Re: Question about the Igbo|  
Fascinating. Good post.

**Imnrnre** wrote:

Htp Djehuti,

The system of dedicating people as slaves (or wives of the god) still exists in certain parts of Igboland today. In some places it has evolved into a caste system complete with stigmatization, untouchability, unpaid labor, loss of civil rights and prohibition against intermarriage with "free" Igbos called "Dialas."

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Peace,  
Raymond Davis

-----Original message-----

If I remember correctly, temple slaves were the ones being turned over until the demand out grew the supply and the common raiding of the Igbo took place.

This happened until a shift in the tides of history took place making the early benefactors of the trade it's final victims.☛ Thus many Yoruba had become the victims of the trade near its end.

Djehuti Sundaka

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| 17071|2005-05-14 10:31:30|sincere1906|Cranial Studies of Northern Africa, Pharaonic Egypt and the Upper N|

Actually such work is readily found in journals of anthropology, and most likely a tedious search through this forum's archives would yield numerous such discussions. However there is more here than simple similarity in skull shape and craniometrics. There is undoubted bias and racism inherent in these themes. The Hamitic hypothesis posits that certain cranial shapes are inherently so-called "Caucasoid" even if they appear on peoples such as East African Bejas or Northern Japanese Ainu. The fact that race is imperfect and that skull shape can be misleading is not taken into account, thus grouping peoples of wide phenotypic variation conveniently under the so-called "Caucasoid" banner. The term "Caucasoid" is so wide and encompassing however, it ceases to make coherent sense.

For what you're searching on, a cranial analysis of skull types in North and Eastern Africa in comparison with European and African skulls, see the following especially, which have been discussed on this forum quite often:

Keita, S. O. Y. 1990. "Studies of Ancient Crania from Northern Africa." *American Journal of Physical Anthropology* 85: 35-48.

Keita, SOY  
Department of Surgery, Howard University Hospital, Washington, DC

Article synopsis:

Historical sources and archaeological data predict significant population variability in mid-Holocene northern Africa. Multivariate analyses of crania demonstrate wide variation but also suggest an indigenous craniometric pattern common to both late dynastic northern Egypt and the coastal Maghreb region. Both tropical African and European metric phenotypes, as well intermediate patterns, are found in mid-Holocene Maghreb sites. Early southern predynastic Egyptian crania show tropical African affinities, displaying craniometric trends that differ notably from the coastal northern African pattern. The various craniofacial patterns discernible in northern Africa are attributable to the agents of microevolution and migration.

See also:

Keita, S. O. Y. 1992. "Further Studies of Ancient Northern African Crania." *American Journal of Physical Anthropology* 87: 445-54.

Synopsis:

An analysis of First Dynasty crania from Abydos was undertaken using multiple discriminant functions. The results demonstrate greater affinity with Upper Nile Valley patterns, but also suggest change from earlier craniometric trends. Gene flow and movement of northern officials to the important southern city may explain the findings.

Both articles can be found in the 1990 and 1992 archives of the *American Journal of Physical Anthropology*. For online editions, you can access it through the National Institute of Health's Library of Medicine (NIH/NLM).

Hope this helps.

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nonameisworthy" <  
street\_messiah@y...>  
wrote:>

> But, if thier skulls are the same then thier skulls are the same.  
> Calling white people racists and such will change the fact that  
> North Africans and white people share the same skull types which  
> may be different from our own if this is indeed fact, which I dont  
> know, but I will find out. With all this talk I have yet to see a  
> post on cranium measurement of populations by area, either many  
> have not tok the time out to look, or it is a truth that they  
> might no want to hear, dont know, but lets find out.....In a  
> minute

[ 17072|2005-05-14 10:41:43|sincere1906|CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Brief selection from a paper I wrote for an undergrad anthropometry  
class some ten years ago. A bit rough, but please excuse as it is  
unedited undergraduate writing. I still thought it relevant however  
to the present discourse. Footnotes and larger context (preceding  
and following paragraphs) omitted for brevity.

Sincere

---

Anthropologist G.A. Dorsey in *Race and Civilization* stated, "Races do not exist; classifications of mankind do." That is to say, the notion of race is one of invention: an attempt to understand, and classify, the wide range of human variation. With this in mind it



can be said then that the division of race is based heavily on bias.  
Enter the Hamite.

According to Webster's New World Dictionary a Hamite can be described as, "a member of any of several usually dark-skinned peoples of N and E Africa, including the Egyptians, Berbers, Somalis, Ethiopians, etc." These Hamites fall conveniently into the category of Caucasian. In his work, Races of Africa, Dr. C.G. Seligman makes the following statement:

"?the civilizations of Africa are the civilizations of the Hamites, its history the record of these peoples and their interaction with the two other African stocks, the Negro and the Bushman, whether this influence was exerted by highly civilized Egyptians or by such wider pastoralists as are represented at the present day Beja and Somali?The incoming Hamites were pastoral Europeans?arriving wave after wave?better armed as well as quicker witted than the dark agricultural Negroes."

Aside from the obvious racism inherent in this statement, there is a confusing play on words. While Seligman links the "highly civilized Egyptians" with the Beja and Somali, he identifies them as Hamites who themselves are separated from "the Negro and the Bushman." In fact these Hamites, who may have reached as far as Somalia, are classified as "pastoral Europeans."

A somewhat similar viewpoint is held by Dr. Donald Weidner in his work, A Short History of Africa South of the Sahara:

"Caspian types also began to appear in western Kenya. They are known variously as Caspian people, early Cushites or early Hamites? These people, it is believed, migrated northeastward into Arabia and western Asia as well as northwestward into Egypt and North Africa. Recent scholars (notably Joseph H. Greenberg) have suggested that the term Cushite be applied to this parent of the Caucasian race, and that their basic language be Afroasiatic (formerly Hamitic)? Cushites who were developing Caucasian characteristics penetrated Egypt about 5,000 B.C."

Though similar in theme, unlike Seligman, Weidner places these mysterious Hamites as originating in the heart of Africa itself, as far as Kenya, and migrating northward. But in accordance with Seligman he readily identifies them with Caucasians. Thus when these supposed Caucasian cranial traits were found to exist in certain Nile Valley populations, it was assumed that these Africans were either Caucasians or hybrids of Caucasians and Africans.

In fact, as seen in the quotes of Seligman and Weidner, it was generally accepted that nearly all African populations had experienced some form of Caucasian admixture. These Hamites are also known as members of the Brown race, Mediterranean race, Euraficans, dark-whites and other seemingly contradictory names.

In her article, "The Myth of the Mediterranean Race" Dana Reynolds traces the origins of the Hamitic hypothesis. She begins with the following statement:

"The anthropological concept of a Mediterranean Race or Mediterranean Type has long been used to denote long-headed gracile types of men anciently inhabiting the lands around the Mediterranean, and alleged by some of its more extreme proponents to be ancestral to modern Europeans and Caucasoid types in Asia and Africa. It is a concept that has been predicated upon erroneous idea, and sustained by fallacious notions of the processes involved in human biological evolution and morphological variation."

Reynolds attributes this pattern of thought to Orientalist theories regarding the origins of civilization in Europe, North Africa, and Southwest Asia. She begins with a discussion on Guiseppe Sergi, Professor of Anthropology in the University of Rome. It is Sergi she believes who first becomes one of the major proponents of the concept of a Mediterranean Race. Through the use of craniometric data, Sergi classified the Mediterranean and Eurafican into three separate subgroupings: the African Hamites, the true Mediterraneans such as Southern Italians, and the Nordic race.

In his examination of the Hamite, Sergi found his closest modern relative in East Africa, specifically the Horn of Africa. Reynolds makes the following critique of Sergi's findings:

"This so-called Hamite or Abyssinian man was immediately inducted by scholars?[who]?saw no irony in portraying such phenotypically diverse people as the Ba-Himas of Uganda, long-headed Russians, Scandinavians, Italians, and Arabs, as representative of his superfamily of Euraficans. Phenotypical characteristics like skin coloring and hair form were proclaimed 'external traits without diagnostic value' because they were 'subject to environmental influence.' At the same time, for Sergi, cranio-facial measurements were not viewed as subject to such influence."

Reynolds attributes much of this erroneous interpretation of data to the fact that scholars believed the form of the human skull was a permanent racial character.

*Sir Grafton Elliot Smith was the next figure to whom Reynolds attributed the proliferation of the Mediterranean myth. A Professor of Anatomy at Cairo's Egyptian Museum in the early 1900s, Smith based his findings on his examination of a wide variety of human bodies belonging to predynastic and dynastic Egyptians. His findings revealed what he described as people having an effeminate and frail build, poorly developed eyebrows, small broad noses and slight prognathism. Of course it would seem with such words, to many, that Smith is describing an African type. But he classifies these people of predynastic and dynastic times as members of the Brown race and, according to Reynolds, vehemently "rejected the thought of a Negroid or Black affiliation of the type generally called Hamitic or Brown."*

*Reynolds makes the following summary of Smith's findings:*

*"Smith initially designated this type the Brown race on the basis of the coloring of the ancient Egyptian iconography and, secondly, because of what he considered to be the close osteological and cranial affinities with the mainly Cushitic-speaking peoples of East Africa, now called Bedja, Somali, Beni Amer, and Oroma (Galla) in Sudan, Ethiopia, and Eritrea."*

*In this manner did Smith make the ancient Egyptians non-Africans, placing them in the Caucasian branch of humanity. Of the ancient Egyptians, Nubians, modern Somali, Bedja and other East African types, he asserted there was only a minor Negroid element.*

*Smith goes further in stating that careful examination of the body of West and Central Africans would reveal a profound gap separating the Negro not only from East Africa, but Southern Africa and the rest of mankind. Reynolds takes note that Smith, "harshly criticized William Z. Ripley's 1899 work?The Races of Europe? for asserting that the entire ancient 'Mediterranean race' was descended from 'African Negroes.'"*

*Carleton S. Coon is the next major advocate of the Mediterranean Race pointed out by Reynolds. Using craniometric analysis he described this Mediterranean type as, "a man of short stature with a cranial index of 73-75, browridges and bone development weak, short face, variable nasal form, paedomorphic and sexually undifferentiated 'with a slight negroid tendency.'"* It is this type he finds to predominate in early Egypt. Reynolds shows that Coon makes an even more grandiose claim of these Mediterranean types.

*"Coon reported that excavations in Kenya and Tanganyika had uncovered the remains of a tall, extremely long-headed Mediterranean type with a tendency to great elongation and narrowness of face. Recognizing the morphometric similarities, with characteristic abandon, Coon pronounced they are of the late stone age sites in East Africa, such as Elmenteita and Naivasha," a second southern periphery of the white racial stock: peripheral in this case to the world of the African Negro.' He speaks of the East African 'Hamite' as being 'without doubt derived from this Palaeolithic racial type.'"*

*Thus Coon makes Caucasians not only of the ancient Egyptians and modern East Africans, but early stone age African man as well. Reynolds points out that Coon is not alone in such thought. She documents another specialist in African prehistory, Sonia Cole, in describing the tall dolichocephalic peoples of Gamble's Cave, Naivasha, and Olduvai, as Caucasoids.*

*It is this manner in which the Hamitic or Mediterranean African is separated from other Africans. And thus by populating East Africa with these Mediterranean-Hamitic types, the culture and people of the region can be designated as not only non-African, but white. But along with Reynolds, there are others who question the validity of this Hamitic hypothesis.*

*Historian Cheikh Anta Diop makes the statement, "Coon's work contributes nothing new. If all the specimens of races and sub-races described by him lived in New York today, they would reside in Harlem."*

*In his article "The Racial Identity of Ancient Egyptian Populations Based on the Analysis of Physical Remains," Keith Crawford similarly critiques Coon's findings. In an examination of Coon's Hamitic hypothesis, Crawford notes the following:*

*"Coon (1965) displays a picture of a Shilluk man with black skin, ulotrichous (wooly) hair and somewhat thickened lips. Under the photo of this unquestionably "Negroid" person is the caption 'A Shilluk with European features?'" To the lay person such a statement is most puzzling. Understand that Coon is referring to features of the cranial anatomy, erroneously thought to have resulted from Caucasoid admixture."*

*At the center of this debate is the notion of what many have referred to as the "true Negro." Diop borrows this term from anthropologists who use this racial classification to differentiate between what they term black Africans and Hamites. This "true Negro" has such characteristics as black skin, long arms and legs, tall stature, broad shoulders, narrow hips, black and kinky hair, doliocephalic cranium, considerable prognathism, a flat nose and thick often everted lips. This definition holds to the idea that*

black Africans share one set morphology which is static and unchanging. Thus one can classify those who do not fit this description precisely enough as Hamites with Caucasian features. But Diop criticizes this monotypic classification of black Africans in the following statement:

"Anthropologists have invented the ingenious, convenient, fictional notion of the 'true Negro,' which allows them to consider, if need be, all the real Negroes on earth as fake Negroes, more or less approaching a kind of Platonic archetype, without ever attaining it. Thus African history is full of 'Negroids,' 'Hamites, semi-Hamites, Nilo-Hamites, Ethiopoids, Sabaeans, even Caucasoids!?' If the African anthropologist made a point of examining European races 'under the magnifying glass,' he would be able to multiply them ad infinitum by grouping physiognomies into races and sub-races as artificially as his European counterpart does with regard to Africa. He would, in turn, succeed in dissolving collective European reality into a fog of insignificant facts."

Crawford states the following regarding this monotypic classification of Africans:

"A critical point to understand when studying the racial makeup of Nile Valley populations is that the full diversity of Africoid variants was not often appreciated by the early anthropologists. What anthropologists called the 'Negro' identified only one form of Africoid variant common to the forest zone of West Africa? Other Africoid variants are important to our discussion of Nile Valley populations because their range of distribution overlaps or is in close vicinity with the Nile valley. Their physical traits were likely present in ancient Egyptian populations."

Crawford identifies several of these Africoid variants. Two of these he describes as the Elongated African variant and the Nilotic variant. He notes that, "the Elongated variant is distinguished by a generalized elongated body, narrow head, face and nose, dark skin and spiralled hair, thick but not everted lips." He identifies these Elongated types with the such groups as the West African-Saharan Fulani, the Great Lakes Region Tutsi and Hima, the Masai of Kenya, the Galla of Southern Ethiopia, Tigreans and Amharas from Ethiopia, Somalis and the Beja of Northern Sudan. Crawford cites Hiernaux as stressing, "there is evidence for the continued presence of Elongated traits since Pleistocene times, with no evidence of gene flow from populations outside of Africa? Elongated traits arose as an adaptation to dry heat."

Crawford also cites Hiernaux in his description of the Nilotic variant who are described, in comparison to the Elongated variant, as taller, more narrow headed, lower and wider nosed, of slender build, long legs and little fat. These Nilotic types include the Nuer, Dinka, Shilluk and Anuak who occupy the Nile river basins in the southern Sudanese region. In conclusion of these observations Crawford makes the following statement:

"The preceding discussion should make it clear that African populations display an entire spectrum of phenotypes including those attributed to being characteristic of other races. This must be the case since all races evolved from an African prototype and it was necessary that this type possess the potential to express multiple traits which could then be modified further by the environment. The so-called 'true Negro' does not even represent the majority of African types on the continent."

Coon, Carleton S., cited by Reynolds,

Crawford, Keith W. "The Racial Identity of Ancient Egyptian Populations Based on the Analysis of Physical Remains," *Egypt Child of Africa*, ed. I. Van Sertima. New Brunswick: Journal of African Civilizations, (1994)

Diop, Cheikh Anta. *African Origin of Civilization: Myth or Reality*, trans. and ed. Mercer Cook (1974)

Keita, S.O.Y. "Studies of Ancient Crania from Northern Africa," *American Journal of Physical Anthropology* (1990)

Reynolds, Dana. "The Myth of the Mediterranean Race," *Egypt: Child of Africa*, (1994)

Seligman, C.G., *Races of Africa*, (1924)

Weidner, Donald. *A Short History of Africa South of the Sahara*.  
| 17073|2005-05-14 10:57:09|alberto34482|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Sincere, are you aware that some early anthropologist even tried to say some groups in Nigeria started out as Hamites but mixed with "Negroes" and became hybrid populations? The Hamitic myth even reaches into Western Africa which most people don't realize.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 17074|2005-05-14 11:01:11|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"

wrote:

>  
>  
> Sincere, are you aware that some early anthropologist even tried to  
> say some groups in Nigeria started out as Hamites but mixed with  
> "Negroes" and became hybrid populations? The Hamitic myth even  
> reaches into Western Africa which most people don't realize.

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> Your Sa3eadi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

| 17076|2005-05-14 11:04:13|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"

wrote:

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> Sincere, are you aware that some early anthropologist even tried to  
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> Your Sa3eadi Egyptian Friend,  
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> Saidis\_Aswan\_Egy

| 17076|2005-05-14 11:04:21|no name is worthy|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|

◆◆◆◆◆ That's what I am talking about brother. Unbiased information. But to clarify what ◆ I am exactly looking for is a regional average of cranium measurements if they exist. For example, lets say like a CIA world factbook of craniums, many countries, thier regions, their measurements from those regions. Basically a few studies that show cranium measurements from various regions of the world, from some who did them just for the sake of scientific study, or maybe dispersal patterns, or even for the check for abnormalities. I must admit as you probably can tell I am not very keen on such topics, nor do I have the scientic vocabulary so to speak to know how to search for them using fast means such as the net. I am a writer, but not a good speller. I ◆ really appreciate your posting. Its hard to decipher information in emotional arguments no matter how 'civil' the conversation. When I try a search, all I get is Stormfront or the Stewart Synopsis, or a Clegg book or something, biased information, which maybe true on both parts, but the results will allways be tainted. I will research the info you have given me, if not an answer, I still feel it will put me on a track and others of the hundreds + silent members who may want to know the same things for truth, clarification or to have a clear understanding. "crystal".

◆  
1 of 7

sincere1906 wrote:

Actually such work is readily found in journals of anthropology, and most likely a tedious search through this forum's archives would yield numerous such discussions. However there is more here than simple similarity in skull shape and craniometrics. There is undoubted bias and racism inherent in these themes. The Hamitic hypothesis posits that certain cranial shapes are inherently so-called "Caucasoid" even if they appear on peoples such as East African Bejas or Northern Japanese Ainu. The fact that race is imperfect and that skull shape can be misleading is not taken into account, thus grouping peoples of wide phenotypica variation conveniently under the so-called "Caucasoid" banner. The term "Caucasoid" is so wide and encompassing however, it ceases to make coherent sense.

For what you're searching on, a cranial analysis of skull types in North and Eastern Africa in comparison with European and African skulls, see the following especially, which have been discussed on this forum quite often:

Keita, S. O. Y. 1990. "Studies of Ancient Crania from Northern Africa." *American Journal of Physical Anthropology* 85: 35-48.

Keita, SOY  
Department of Surgery, Howard University Hospital, Washington, DC

Article synopsis:

Historical sources and archaeological data predict significant population variability in mid-Holocene northern Africa. Multivariate analyses of crania demonstrate wide variation but also suggest an indigenous craniometric pattern common to both late dynastic northern Egypt and the coastal Maghreb region. Both tropical African and European metric phenotypes, as well intermediate patterns, are found in mid-Holocene Maghreb sites. Early southern predynastic

Egyptian crania show tropical African affinities, displaying craniometric trends that differ notably from the coastal northern African pattern. The various craniofacial patterns discernible in northern Africa are attributable to the agents of microevolution and migration.

See also:

Keita, S. O. Y. 1992. "Further Studies of Ancient Northern African Crania." *American Journal of Physical Anthropology* 87: 445-54.

Synopsis:

An analysis of First Dynasty crania from Abydos was undertaken using multiple discriminant functions. The results demonstrate greater affinity with Upper Nile Valley patterns, but also suggest change from earlier craniometric trends. Gene flow and movement of northern officials to the important southern city may explain the findings.

Both articles can be found in the 1990 and 1992 archives of the *American Journal of Physical Anthropology*. For online editions, you can access it through the National Institute of Health's Library of Medicine (NIH/NLM).

Hope this helps.

Sincere

--- In Ta\_Seti@yahoogroups.com, "nonameisworthy" <street\_messiah@...> wrote:>

> But, if thier skulls are the same then thier skulls are the same.  
> Calling white people racists and such will change the fact that  
> North Africans and white people share the same skull types which  
> may be different from our own if this is indeed fact, which I dont  
> know, but I will find out. With all this talk I have yet to see a  
> post on cranium measurement of populations by area, either many  
> have not tok the time out to look, or it is a truth that they  
> might no want to hear, dont know, but lets find out.....In a  
> minute

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Yahoo! Mail

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| 17077|2005-05-14 11:17:58|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis| Alberto,

*Indeed. The notion of the Hamites of Africa came from an application of the Biblical mythology of Ham. Though never in full agreement, it was often asserted there were two branches of African Hamites: Eastern and Northern Branches.*

*In the Eastern Branch were ancient and modern Egyptians (with a notation to exclude those of Arabic descent), Nubians, Beja, most Ethiopians, the Oromo, the Danakil of Afar, Somalis, Maasai, Tutsis and more.*

*In the Northern Branch were the peoples of the Maghreb (described 'tawny' Mediterranean and Saharan Berbers), and numerous West Africans including Tibbu Berbers, the Fulani, Hausa and more.*

*Interesting that in early Hamitic hypothesis folklore, pharaonic Egyptians were aligned with East Africans, and not with the inhabitants of the Maghreb with whom they are often arbitrarily grouped in today.*

Sincere

— In [Ta\\_Seti@yahoogroups.com](#), "alberto34482" wrote:

>  
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> Sincere, are you aware that some early anthropologist even tried to  
> say some groups in Nigeria started out as Hamites but mixed with  
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> Your Sa3eadi Egyptian Friend,  
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> Saidis\_Aswan\_Egy

| 17078|2005-05-14 11:22:09|alberto34482|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
*All we have to do is present a documentary explaining about the Hamitic Hypothesis to the general public. Most Americans have no idea about the Hamitic Hypothesis or what it implies. This hypothesis is*

more far reaching than just ancient Egypt, and is really also in Western Africa. If we made this information public then people would make an outcry next time National Geographic or Hawass tries to label ancient Egyptian crania "Northern African caucasoid"

Who here has the time or money to devote on a project like this?

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

| 17079|2005-05-14 11:34:01|Asar Imhotep|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
I have the time and desire....the funds however.....

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"

wrote:

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- >
- > All we have to do is present a documentary explaining about the
- > Hamitic Hypothesis to the general public. Most Americans have no

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- > Saidis\_Aswan\_Egy

| 17080|2005-05-14 11:44:01|sincere1906|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
Street Messiah:

What it sounds like you are searching for is a text on craniofacial anthropometry. Such reference books exist, and are used by forensic anthropologists and researchers such as SOY Keita--though he also does his own primary analysis.

You can perform a search for such a text using words like craniofacial anthropometry at a local bookstore, or medical textbook outlet. I believe we had an in class oversize reference guide in my undergrad course. However, these texts are often for professional use. So they are not only expensive (the one in our class cost \$600...hence why we only had one), but filled with medical jargon. However if you know what you're searching for, which I \*believe\* is craniofacial anthropometry, you should be able to find something better suited for the general public.

Yet and still, such texts are filled with inaccurate assumptions that are hardly unbiased. The idea of the Hamitic hypothesis is not simply something pushed by overt racists or white supremacists. It might not even still go by that name. But its tenets, sadly, are still alive and well in modern anthropology and anthropometry--including within these medical texts. It has been institutionalized until its has become accepted as fact--even though it is simply psuedo-scientific.

The entire myth of the Hamitic hypothesis is based on the false (yet widely held premise) that so-called "Caucasoids" can come in a wide variety--from Scandanavians, to Somalis, to Northen Japanese. But terms like "black" or the equally fallacious "Negroid" apply to a smaller and more distinct group.

So if a skull from France and a skull from Ethiopia show some semblance of pre-defined similarity, they are both assigned with the nonsense word "Caucasoid" because that term is imbued by institutionalized racism with a more encompassing definition. No one would think to call both skulls under the similarly nonsense word "Negroid," because institutionalized racism has made that term less encompassing and narrowly defined. In this way the ranks of so-called "Caucasoids" expands across continents and peoples of wide variance. Meanwhile so-called "Negroids" are confined to small parts of Africa, and separated from deemed "Hamite Caucasoids" or "Caucasoid Khosians" etc.

*That is the problem for instance with this recent Tut reconstruction. Though the cranium was called "African" because of nasal shape they deemed the skull "Caucasoid"—because while "Caucasoids" are allowed to have thin noses even if they have African skulls, so-called "Negroids" supposedly are not allowed to have thin noses.*

*It is a game based on the power of institutions to set definitions and rules, even if such things are arbitrary and contradicting—as anthropologists from Diop to Keita have long asserted, and illustrated through their own cranial analyses.*

*Therefore having the measurements set forward in texts on craniofacial anthropometry can be blatantly misleading, unless one understands the process by which such classifications are ultimately arrived. Generalized judgments on so called "race" cannot be made by merely looking at generalized cranial measurements.*

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> *Thats what I am talking about brother. Unbiased information.*

*But to clarify what I am exactly looking for is a regional average of cranium measurements if they exist. For example, lets say like a CIA world factbook of craniums, many countries, thier regions, their measurements from those regions. Basically a few studies that show cranium measurements from various regions of the world, from some who did them just for the sake of scientific study, or maybe dispersal patterns, or even for the check for abnormalities.*  
| 17081|2005-05-14 11:58:49|sincere1906|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
*Its a worthy effort Alberto.*

*The vexing irony however, is that the Hamitic hypothesis is openly denounced in the anthropological world as a fallacy. YET, it is still "applied" if not so named. It is an amazing feat of double-talk to on the one hand debunk such notions, yet on the other openly speak of North African Caucasoids—or North Japanese Caucasoids (the Ainu)—as if such things were perfectly sensible.*

*I think what is needed in this case is a written and researched scholarly analysis on the Tut reconstruction, and the fallacy of the Hamitic hypothesis in craniofacial anthropometry, of the type we have been discussing, put forth by a reputable and established individual in the field. Someone who cannot be discredited or merely ignored as an outsider, amateur, etc.*

*In the meantime I would think that a short article by someone like yourself Alberto, being that you are of Egyptian descent, simply dissenting with Havass' depiction (without being slanderous) would go a long way—much like the Egypto-Nubian immigrant who attacked the Hamitic hypothesis back in the 1980s/90s by insisting the term "white" be taken off his US documents.*

*You could attempt to have it published in National Geographic perhaps, or elsewhere. Even though NG are behind this reconstruction, they are not beyond publishing dissent on such matters. When they put out their magazine 'Pharaohs of the Sun' that depicted Akhenaten, Tiy, and Nefertiti as "French-looking Mediterraneans," someone (perhaps in academia) took them to task for white-washing the 18th Dynasty rulers in a following issue.*

MHO

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

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> All we have to do is present a documentary explaining about the  
> Hamitic Hypothesis to the general public. Most Americans have no

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> ancient Egyptian crania "Northern African caucasoid"  
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> Who here has the time or money to devote on a project like this?

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> Your Sa3eadi Egyptian Friend,  
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> Saidis\_Aswan\_Egy

| 17082|2005-05-14 12:40:27|sincere1906|Query: Toby Wilkinson by Genesis of the Pharaohs|  
Are there any reviews on the forum for archaeologist Toby  
Wilkinson's work 'Genesis of the Pharaohs' (2003)...or his theories  
on Egyptian cultural origins?

Curious.

Sincere

---

Modern scholars have tended to accept that the brilliant civilization of the pharaohs is the product of the rich agricultural surpluses of the Nile floodplain. But ancient rock carvings tell a different story, according to this illustrated treatise on ancient Egypt. Archaeologist Wilkinson specializes in rock art in the region between the Nile and the Red Sea dating from the 5th millennium B. C., when this now-desert area was verdant grassland. These pre-Pharaonic carvings, he argues, are a complex mixture of motifs, depicting crocodiles, hippos and boats from the Nile alongside ostriches and giraffes from the savannah, and suffused with cattle imagery and the religious symbolism that would characterize classical Egyptian art. This evidence, he asserts, shows that pre-Pharaonic Egyptians were not settled flood-plain farmers, but semi-nomadic herders who drove their cattle in between the lush riverbanks and the drier grasslands-a legacy evident, for example, in the Egyptian royal sceptre, which looks like a shepherd's crook. Wilkinson argues for Egyptian civilization's deep roots in a distinctive African landscape. His theory tacitly challenges an orthodoxy that holds that civilization sprang from efforts to irrigate land around the great rivers of Egypt, Mesopotamia and China; "cultural complexity," he writes, "was not borne of an easy agricultural lifestyle by the banks of the river, but of the fight for survival in more difficult terrain." Wilkinson wears his erudition lightly and provides an engaging and clearly written guide to the arcana of pre-historic Egyptology. His book is an invigorating contribution to a vital historiographical debate. 87 illustrations, 25 in color.

Copyright 2003 Reed Business Information, Inc.

Library Journal, Edward K. Werner, 1 June 2003  
| 17083|2005-05-14 13:16:49|willie bennett|Re: Question about the Igbo|  
Went there. Loved it. Ran out of money. Had to come back. Going again.  
I beleve that in general, a slave to an African can gain release and rise to become what they want. I do not think an African said that 'your son is black so he is a slave too'. I'm speaking as general institutions go.  
African vs European.  
Have not fixed my mouth yet,  
wb

>From: "nonameisworthy" <[street\\_messiah@yahoo.com](mailto:street_messiah@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Question about the Igbo  
>Date: Sat, 14 May 2005 05:37:45 -0000  
>  
>Whats up Bruh,  
>Have you been to Africa? I cant believe you could even fix your  
>mouth to say that. You should go, then maybe you would understand.  
>Take Care.  
>1/7  
>  
>--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "willie bennett"  
>wrote:  
>> I would be surprised if they had an understanding of  
>what 'slavery' meant to  
>> europeans; I belirve they would not have done this if they had an  
>idea of  
>> what the europeans were up to.  
>> wb  
>>  
>>>From: Imnnrmre  
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>>>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>>>Subject: [Ta\_Seti] Question about the Igbo  
>>>Date: Fri, 13 May 2005 15:22:31 -0800 (GMT-08:00)  
>>>  
>>>Ta\_Seti,  
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>>>Would any of you be surprised to discover that the Igbo  
>>>once sold their own people to European slavers and have  
>>>long had their own caste of "untouchables" called the Ndi  
>>>Osu?  
>>>



> > > Of course I have known about complicity in slavery  
> > > as a kind of proposition, usually through crude attempts  
> > > by Whites to avoid guilt or accusation, but had not expected  
> > > to find present-day Igbo accounts of it while looking for  
> > > something else.  
> > >  
> > > Has anyone else run across similar accounts?  
> > >  
> > > Regards,  
> > > Raymond Davis  
>  
>

| 17084|2005-05-14 14:23:00|Alex van Deelen|DNA Study Yields Clues on First Migration of Early Humans|  
By the way, I ordered one of those DNA kits from the  
genographic project of dr. Spencer Wells.

Alex

*DNA Study Yields Clues on First Migration of Early Humans*

By NICHOLAS WADE

Published: May 13, 2005

By studying the DNA of an ancient people in Malaysia, a team of  
geneticists says it has illuminated many aspects of how modern humans  
migrated from Africa.

Andy Wong/Associated Press

The Orang Asli people, north of Kuala Lumpur, Malaysia, were studied  
by geneticists who traced their mitochondrial DNA from Africa.

The geneticists say there was only one migration of modern humans out of  
Africa; that it took a southern route to India, Southeast Asia and  
Australia;  
and that it consisted of a single band of hunter-gatherers, probably just a  
few hundred people strong.

Because these events occurred in the last Ice Age, when Europe was at first  
too cold for human habitation, the researchers say, it was populated only  
later,  
not directly from Africa but as an offshoot of the southern migration. The  
people  
of this offshoot would presumably have trekked back through the lands that  
are  
now India and Iran to reach the Near East and Europe.

The findings depend on analysis of mitochondrial DNA, a type of genetic  
material inherited solely through the female line. They are reported today  
in  
Science by a team of geneticists led by Dr. Vincent Macaulay of the  
University of Glasgow.

Everyone in the world can be placed on a single family tree, in terms of  
their  
mitochondrial DNA, because everyone has inherited that piece of DNA from  
a single woman, the mitochondrial Eve, who lived some 200,000 years ago.

There were, of course, many other women in that ancient population. But over  
the generations, one mitochondrial DNA replaced all the others through the  
process known as genetic drift.

With the help of mutations that have built up on the one surviving copy,  
geneticists can arrange people in lineages and estimate the time of origin  
of each lineage.

With this approach, Dr. Macaulay's team calculates that the emigration from  
Africa occurred 65,000 years ago, pushed along the coasts of India and  
Southeast Asia and reached Australia by 50,000 years ago, the date of  
the earliest known archaeological site there.

The Malaysian people whom the geneticists studied are the Orang Asli.  
The term means "original men" in Malay.

They are probably descended from this first migration, because they have  
several ancient mitochondrial DNA lineages that are found nowhere else.

These lineages are 42,000 to 63,000 years old, the geneticists say.  
Subgroups  
of the Orang Asli, like the Semang, have probably been able to remain intact  
because they adapted to the harsh existence of living in forests, said  
Dr. Stephen Oppenheimer, the member of the geneticists' team who  
collected blood samples in Malaysia.

Some archaeologists theorize that Europe was colonized by a second migration  
that traveled north out of Africa. This fits with the earliest known modern  
human  
sites, dating from 45,000 years ago in the Levant and 40,000 years ago in  
Europe.

Dr. Macaulay's team says there could have been just one migration, not two,  
because the mitochondrial lineages of everyone outside Africa converge at  
the  
same time to the same common ancestors. Therefore, people from the southern

migration, probably in India, must have struck inland to reach the Levant and, later, Europe, the geneticists say.

Dr. Macaulay said it was not clear why just one group succeeded in leaving Africa. One possibility is that because the migration occurred by continuous population expansion, leaving people in place at each site, the first emigrants may have blocked others from leaving. Another is that the terrain was so difficult for hunter-gatherers, who carry all their belongings with them, that only one group succeeded in the exodus.

Although there is general but not complete agreement that modern humans emigrated from Africa in recent times, there is still a difference between geneticists and archaeologists about its timing. Archaeologists tend to view the genetic data as providing invaluable information about the interrelationship between groups, but they place less confidence in the dates derived from genetic family trees.

There is no evidence of modern humans outside Africa earlier than 50,000 years ago, said Dr. Richard Klein, an archaeologist at Stanford. Also, if something happened 65,000 years ago to allow people to leave Africa, as Dr. Macaulay's team suggests, there should surely be some record of that in the archaeological record in Africa, Dr. Klein said. Yet signs of modern human behavior do not appear in Africa until 50,000 years ago, the transition between the Middle and Later Stone Ages, he said.

"If they want to push such an idea, find me a 65,000-year-old site with evidence of human occupation outside of Africa," Dr. Klein said.

Geneticists counter that many of the coastline sites occupied by the first emigrants would now lie under water, because the sea level has risen more than 200 feet since the last Ice Age. Dr. Klein expressed reservations about that argument, noting that people would not wait for the slowly rising sea levels to overwhelm them but would build new sites farther inland.

Dr. Macaulay said genetic dates had improved in recent years, now that it is affordable to decode the whole ring of mitochondrial DNA, and not just a small segment.

But he said he agreed "that archaeological dates are much firmer than the genetic ones" and that it was possible his 65,000-year date for the African exodus was too old.

Dr. Macaulay's team has been able to estimate the size of the population in Africa from which the founders descended. The calculation indicates a maximum of 550 women. The true size may have been considerably less. This points to a single group of hunter-gatherers, perhaps a couple of hundred strong, as the ancestors of all humans outside of Africa, Dr. Macaulay said.

[ 17085]2005-05-14 15:05:19[no name is worthy]Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis]

Thats some big lie that has a large scope. Do you not believe that fractions of it may have some truth, are you susceptible to that truth if it is made evident by academics who have good credibility, or are you the like ♦McCoys and Hatfields, if they said it, I will deny it. I read your post, your pretty sharp. I dont think white people are that good they made it all up, maybe over, overly blatantly exaggerated the truth, but all lies come from the truth, either an exaggeration/twisting etc. or ♦a complete reversal. Are you aware of the different ethnicities of the Northern sector of Africa, ♦and also look at the similarities of ethnic groups(improper) ♦along ♦longitudinal ♦lines. I took some anthropology classes in college, my teacher did studies in Southern India in that area and such. She was a white lady, her husband was one of the black skinned people from India, his exact affinity or how he classifies himself I cant remember, but what i do remember is that she was part of a school of thought that belived, ethnicity/race/color/traits etc were influenced by the concentration of ultraviolet rays.

1 of 7



alberto34482 wrote:

Sincere, are you aware that some early anthropologist even tried to say some groups in Nigeria started out as Hamites but mixed with ''Negroes'' and became hybrid populations?♦♦ The Hamitic myth even reaches into Western Africa which most people don't realize.

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy

---

Yahoo! Mail

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| 17086|2005-05-14 15:13:25|no name is worthy|Re: Question about the Igbo|

You allright wit me. lol

1/7

willie bennett wrote:

Went there. Loved it. Ran out of money. Had to come back. Going again.  
I beleve that in general, a slave to an African can gain release and rise to  
become what they want. I do not think an African said that 'your son is  
black so he is a slave too'.♦ I'm speaking as general institutions go.  
African vs European.  
Have not fixed my mouth yet,  
wb

>From: "nonameisworthy"  
>Reply-To: Ta\_Seti@yahooogroups.com  
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> > >Ta\_Seti,  
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> > >Would any of you be surprised to discover that the Igbo  
> > >once sold their own people to European slavers and have  
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> > >Of course I have known about complicity in slavery  
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> > >  
> > >Has anyone else run across similar accounts?  
> > >  
> > >Regards,  
> > >Raymond Davis  
> > >  
> > >

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Yahoo! Mail

Stay connected, organized, and protected. [Take the tour](#)

| 17087|2005-05-14 15:19:42|sincere1906|Re: DNA Study Yields Clues on First Migration of Early Humans|

Score another one for the Recent Out of Africa model.

Let's see what the strict Multi Regionalists have to throw  
at this one...

This would explain greatly why certain populations along  
this route still retain features similar to modern Africans.  
Rather than having re-developed such features, perhaps their  
relative isolation in some cases caused them to retain that  
phenotype while others went through a more radical change.

Also illuminates why these populations (Australians, Andaman  
Islanders, etc) are so genetically divergent from Africans while  
Europeans and others are closer--the length of time such groups  
have been outside of the continent as compared to other human  
groups, and how isolated they often have been.

Sincere

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Alex van Deelen"  
wrote:

> By the way, I ordered one of those DNA kits from the  
> genographic project of dr. Spencer Wells.  
>  
> Alex  
>  
> DNA Study Yields Clues on First Migration of Early Humans

>  
> By NICHOLAS WADE  
> Published: May 13, 2005  
> By studying the DNA of an ancient people in Malaysia, a team of  
> geneticists says it has illuminated many aspects of how modern

humans

> migrated from Africa.  
>  
>

| 17088|2005-05-14 15:33:29|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Wasn't it Seligman who claimed the Bantu were "Hamites." Who does  
that leave?

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"  
wrote:

> Alberto,  
>  
> Indeed. The notion of the Hamites of Africa came from an

application

> of the Biblical mythology of Ham. Though never in full agreement,

it

> was often asserted there were two branches of African Hamites:  
> Eastern and Northern Branches.  
>  
> In the Eastern Branch were ancient and modern Egyptians (with a  
> notation to exclude those of Arabic descent), Nubians, Beja, most  
> Ethiopians, the Oromo, the Danakil of Afar, Somalis, Maasai,

Tutsis

> and more.  
>  
> In the Northern Branch were the peoples of the Maghreb  
> (described 'tawny' Mediteranean and Saharan Berbers), and

numerous

> West Africans including Tibbu Berbers, the Fulani, Hausa and more.  
>  
> Interesting that in early Hamitic hypothesis folklore, pharaonic  
> Egyptians were aligned with East Africans, and not with the  
> inhabitants of the Maghreb with whom they are often arbitrarily  
> grouped in today.  
>  
>  
> Sincere  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"  
> wrote:  
>  
>  
> > Sincere, are you aware that some early anthropologist even tried

to

> > say some groups in Nigeria started out as Hamites but mixed with  
> > "Negroes" and became hybrid populations? The Hamitic myth

even

> > reaches into Western Africa which most people don't realize.  
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> >  
> > Your Sa3eadi Egyptian Friend,  
> >  
> > Saidis\_Aswan\_Egy

| 17089|2005-05-14 15:36:55|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Street Messiah:

Just for clarification, I am not talking about white academians vs  
black academians (Hatfields and McCoy's).

I am talking about institutionalized academic racism, as I have  
seen it first hand, being within academia. Its very pervasive  
and invades what should be good historical, scientific, research.  
Hence why a forum like this is needed in the first place. It doesn't  
matter to me if the researcher is black, white, asian, or otherwise.

*I give the information they put out critical analysis, with the understanding that bias based on white institutional racism exists. One does not have to be white to practice such things, because they are taught to everyone.*

*As a person who was part of this forum since its inception, with brief intervals of non participation, a trip through the archives will show that I am equally as critical of assertions made by black researchers which I think may be erroneous or fallacious. Gotten me into arguments with more than a few on here.*

*As for the Hamitic hypothesis, I've concluded that it is not truthful because it contains glaring flaws that do not merit scientific worth, and are based on bias. Its fractions of truth become lost when it is twisted to fit a false ideology. Somalis and Ethiopians are not Caucasoid or descended from some mythical Caucasian forbearers. The genetic and craniometric data has borne this out. Only by twisting such data has anything to the contrary been allowed to exist.*

*I am not only aware of North Africa's current diversity, but have tried to study as much as I can about its historic change in human variation over time (at least the past 10,000 years). And keep in mind, we are talking about Egypt, which is often separated from the Maghreb to the West, and Tutankhamun to be specific, who comes from Upper Egypt, to the South, near Sudan.*

*But, I understand that each person must do the research for them self and come to whatever conclusions they will. So I don't mean to tell you I have all the answers or that what I'm saying has to be accepted at face value.*

*As for the chart, it shows a correlation between sunlight and skin color...a product of human evolution and variation...one of many markers for the concept of race, which itself is a false biological construct. No such thing as race, not along the dividing lines created by the white scholarly world. Race is a prime example where fractions of truth (physical variation among humans) was used by white institutional bias to create the false doctrine of different human races, including nonsense terms like "Caucasoid" and "Negroid."*

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> Thats some big lie that has a large scope. Do you not believe that

*fractions of it may have some truth, are you susceptible to that truth if it is made evident by academics who have good credibility, or are you the like McCoys and Hatfields, if they said it, I will deny it. I read your post, your pretty sharp. I don't think white people are that good they made it all up, maybe over, overly blatantly exaggerated the truth, but all lies come from the truth, either an exaggeration/twisting etc. or a complete reversal. Are you aware of the different ethnicities of the Northern sector of Africa, and also look at the similarities of ethnic groups (improper) along longitudinal lines. I took some anthropology classes in college, my teacher did studies in Southern India in that area and such. She was a white lady, her husband was one of the black skinned people from India, his exact affinity or how he classifies himself I can't remember, but what I do remember is that she was part of a school*

> of thought that belived, ethnicity/race/color/traits etc were

*influenced by the concentration of ultraviolet rays.*

> 1 of 7

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> alberto34482 wrote:

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>

> Sincere, are you aware that some early anthropologist even tried to

> say some groups in Nigeria started out as Hamites but mixed with

> "Negroes" and became hybrid populations? The Hamitic myth even

> reaches into Western Africa which most people don't realize.

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> Your Sa3eadi Egyptian Friend,

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> Saidis\_Aswan\_Egy

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| 17090|2005-05-14 15:44:49|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Not much. lol

*Just for fun, we should do as Diop suggested, apply a reverse Hamitic hypothesis to Europe. The Greeks, Romans and Spanish can be light Ethiopoids due to their somewhat elongated tropical limbs and darker skin, obvious evidence of a superior race of roaming Ethiopoids who must have founded Euro-Mediterranean culture.*

*We'll leave NW Europeans the only "true Europoids"...for now. :)*

*Read with sarcasm for full effect. Also see the speculative fiction work Lion's Blood by author Steven Barnes, where due to slight historical changes, Europe remains a backwater while Africa and the Mid East rise to prominence, and Alexander the Great is rendered by arrogant Africans as a light skinned black man, because the idea of whites doing anything of historical worth is scoffed at.*

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> Wasn't it Seligman who claimed the Bantu were "Hamites." Who does  
> that leave?  
>  
> Regards,  
> Paul Kekai Manansala  
>

| 17091|2005-05-14 15:46:11|Paul Kekai Manansala|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
Discovery Channel and the National Geographic Society both provide grants for projects that they like. I think the DC would be the much better bet.

*I was going to write a proposal last summer but some family losses caused me to delay this and I haven't been able to get back on track yet.*

*There are some groups members with skills that are willing to help out.*

*A DC proposal takes 6-8 weeks for them to review. It must include: the title; a short description (250 words or less); a one to two page treatment; the proposed number of episodes and length; and an estimated budget.*

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> I have the time and desire....the funds however....  
>  
>  
>  
> Asar Imhotep  
> <http://www.mochasuite.com>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:  
>  
>  
>  
> > All we have to do is present a documentary explaining about the  
> > Hamitic Hypothesis to the general public. Most Americans have no  
> > idea  
> > about the Hamitic Hypothesis or what it implies. This hypothesis  
> > is  
> > more far reaching than just ancient Egypt, and is really also in  
> > Western Africa. If we made this information public then people  
> > would

> > make an outcry next time National Geographic or Hawass tries to  
> label  
> > ancient Egyptian crania "Northern African caucasoid"  
> >  
> >  
> >  
> > Who here has the time or money to devote on a project like  
this?  
> >  
> >  
> >  
> >  
> > Your Sa3eadi Egyptian Friend,  
> >  
> > Saidis\_Aswan\_Egy

| 17092|2005-05-14 15:54:44|Paul Kekai Manansala|Re: Query: Toby Wilkinson by Genesis of the Pharaohs|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

> Are there any reviews on the forum for archaeologist Toby  
> Wilkinson's work 'Genesis of the Pharaohs' (2003)...or his theories  
> on Egyptian cultural origins?  
>  
>

*I may be mistaken, but this is a sea change for Wilkinson, unless I'm mistaking him for someone else. As I remember, he was one of those who held to the idea of heavy Mesopotamian influence in the genesis of even predynastic Egypt.*

Regards,  
Paul Kekai Manansala  
| 17093|2005-05-14 15:58:13|Imnmrre|Re: Question about the Igbo|  
Greetings 1/7,

You wrote:

>Anyone with any rain know that people will not work

for free, you gone have to make them.<

*Yes, and history shows that systems of exploitation that are based on the naked use of force are always unstable. That is why the perps try to justify their actions on the basis of religious, genetic ("racial") and other grounds. Remember, slavery and human sacrifice appeared in the cosmogony of the Igbo; they were, therefore, already infused into their socio-spiritual identity.*

*Since slavery had long existed among the Igbo before the European incursion, the outrage you've expressed may not have been widely shared by them except where seizure of a person violated some other local protocol. While it is always tempting to judge ancient situations using our own values, it is often a mistake.*

*As you've accurately stated this kind of discussion is awkward and uncomfortable, so I will leave it alone.*

>Even if it were a mule plowing the field, to me,

thats wrong too, you got to hands, do it yourself!<

*I don't know how popular mules are these days, but I betting most people would rather wrap a harness round a mule. And I would agree with them -- in the absence of a large combine (machine).*

*Thanks for the compliment.*

Regards,  
Raymond Davis  
| 17094|2005-05-14 16:08:10|sincere1906|Re: Query: Toby Wilkinson by Genesis of the Pharaohs|  
Interesting. Yet he is the one that has been looking at the Petroglyphs. I thought perhaps someone on here has examined and reviewed the book. I know with prior discussion we've had on Nabta, etc., we touch on a wide range of indigenous Southern African origins... wanted to know what anyone thought of Wilkinson's Eastern Egypt ideology....what part is he talking about? How far South?

Sincere

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> I may be mistaken, but this is a sea change for Wilkinson, unless  
> I'm mistaking him for someone else. As I remember, he was one of  
> those who held to the idea of heavy Mesopotamian influence in the  
> genesis of even predynastic Egypt.  
>

> Regards,  
> Paul Kekai Manansala

| 17095|2005-05-14 16:27:49|Myra Wysinger|Re: DNA Study Yields Clues on First Migration of Early Humans|  
I ordered the kit too and have sent it in. My sample is at stage 1 of 3:

You can follow what stage of your sample once you receive your ID number.

Stage 1

#### ARRIVAL AND BATCH CREATION

The kits are received at the Houston office of Family Tree DNA and checked in. All of the kits are assigned to a batch and shipped to the Arizona Research Labs at the University of Arizona. The samples are received at the university and the orders are transferred to a computer system. The computer sorts the orders and assigns each sample to a specific location in one of many sample grids. As the barcodes on the samples are read the computer directs the researchers where to place each sample (which tray and which coordinates).

Stage 2:

#### DNA ISOLATION

The cells are broken open by incubation with a protein-cutting enzyme overnight. Chemicals and the samples are transferred into deep well blocks for robotic DNA isolation. The blocks of chemicals and samples are placed on the extraction robot. The robotic DNA isolation uses silica-coated iron beads. In the presence of the appropriate chemicals DNA will bind to silica. The robot then uses magnetic probes to collect the beads (and DNA) and transfer them through several chemical washes and finally into a storage buffer, which allows the beads to release the DNA. At this point the beads are collected and discarded.

Stage 3:

#### DNA ANALYSIS AND QUALITY CONTROL

The samples are transferred into PCR amplification plates for testing using a robotic liquid handling station. The appropriate chemicals are added to the samples to amplify the targeted regions of the DNA for testing. The samples are heated and cooled in a thermal cycler in order to run the PCR amplification. The PCR amplification products are loaded into the capillary electrophoresis machine and the products are sorted by size and color.

A laboratory staff member uses a computer program to assign scores to the samples. The computer generated scores are then reviewed by two additional laboratory staff members to produce finalized data.

Myra

Alex van Deelen wrote:

By the way, I ordered one of those DNA kits from the  
genographic project of dr. Spencer Wells.

Alex

DNA Study Yields Clues on First Migration of Early Humans

By NICHOLAS WADE

Published: May 13, 2005

By studying the DNA of an ancient people in Malaysia, a team of  
geneticists says it has illuminated many aspects of how modern humans  
migrated from Africa.

Andy Wong/Associated Press

The Orang Asli people, north of Kuala Lumpur, Malaysia, were studied  
by geneticists who traced their mitochondrial DNA from Africa.

The geneticists say there was only one migration of modern humans out of  
Africa; that it took a southern route to India, Southeast Asia and  
Australia;  
and that it consisted of a single band of hunter-gatherers, probably just a  
few hundred people strong.

Because these events occurred in the last Ice Age, when Europe was at first  
too cold for human habitation, the researchers say, it was populated only  
later,  
not directly from Africa but as an offshoot of the southern migration. The  
people  
of this offshoot would presumably have trekked back through the lands that  
are  
now India and Iran to reach the Near East and Europe.

The findings depend on analysis of mitochondrial DNA, a type of genetic  
material inherited solely through the female line. They are reported today  
in

Science by a team of geneticists led by Dr. Vincent Macaulay of the  
University of Glasgow.

Everyone in the world can be placed on a single family tree, in terms of  
their  
mitochondrial DNA, because everyone has inherited that piece of DNA from  
a single woman, the mitochondrial Eve, who lived some 200,000 years ago.

There were, of course, many other women in that ancient population. But over  
the generations, one mitochondrial DNA replaced all the others through the  
process known as genetic drift.

With the help of mutations that have built up on the one surviving copy,  
geneticists can arrange people in lineages and estimate the time of origin  
of each lineage.

With this approach, Dr. Macaulay's team calculates that the emigration from  
Africa occurred 65,000 years ago, pushed along the coasts of India and  
Southeast Asia and reached Australia by 50,000 years ago, the date of  
the earliest known archaeological site there.

The Malaysian people whom the geneticists studied are the Orang Asli.  
The term means "original men" in Malay.

They are probably descended from this first migration, because they have  
several ancient mitochondrial DNA lineages that are found nowhere else.

These lineages are 42,000 to 63,000 years old, the geneticists say.  
Subgroups



of the Orang Asli, like the Semang, have probably been able to remain intact because they adapted to the harsh existence of living in forests, said Dr. Stephen Oppenheimer, the member of the geneticists' team who collected blood samples in Malaysia.

Some archaeologists theorize that Europe was colonized by a second migration that traveled north out of Africa. This fits with the earliest known modern human sites, dating from 45,000 years ago in the Levant and 40,000 years ago in Europe.

Dr. Macaulay's team says there could have been just one migration, not two, because the mitochondrial lineages of everyone outside Africa converge at the same time to the same common ancestors. Therefore, people from the southern migration, probably in India, must have struck inland to reach the Levant and, later, Europe, the geneticists say.

Dr. Macaulay said it was not clear why just one group succeeded in leaving Africa. One possibility is that because the migration occurred by continuous population expansion, leaving people in place at each site, the first emigrants may have blocked others from leaving. Another is that the terrain was so difficult for hunter-gatherers, who carry all their belongings with them, that only one group succeeded in the exodus.

Although there is general but not complete agreement that modern humans emigrated from Africa in recent times, there is still a difference between geneticists and archaeologists about its timing. Archaeologists tend to view the genetic data as providing invaluable information about the interrelationship between groups, but they place less confidence in the dates derived from genetic family trees.

There is no evidence of modern humans outside Africa earlier than 50,000 years ago, said Dr. Richard Klein, an archaeologist at Stanford. Also, if something happened 65,000 years ago to allow people to leave Africa, as Dr. Macaulay's team suggests, there should surely be some record of that in the archaeological record in Africa, Dr. Klein said. Yet signs of modern human behavior do not appear in Africa until 50,000 years ago, the transition between the Middle and Later Stone Ages, he said.

"If they want to push such an idea, find me a 65,000-year-old site with evidence of human occupation outside of Africa," Dr. Klein said.

Geneticists counter that many of the coastline sites occupied by the first emigrants would now lie under water, because the sea level has risen more than 200 feet since the last Ice Age. Dr. Klein expressed reservations about that argument, noting that people would not wait for the slowly rising sea levels to overwhelm them but would build new sites farther inland.

Dr. Macaulay said genetic dates had improved in recent years, now that it is affordable to decode the whole ring of mitochondrial DNA, and not just a small segment.

But he said he agreed "that archaeological dates are much firmer than the genetic ones" and that it was possible his 65,000-year date for the African exodus was too old.

Dr. Macaulay's team has been able to estimate the size of the population in Africa from which the founders descended. The calculation indicates a maximum of 550 women. The true size may have been considerably less. This points to a single group of hunter-gatherers, perhaps a couple of hundred strong, as the ancestors of all humans outside of Africa, Dr. Macaulay said.

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| 17096|2005-05-14 16:29:58|Paul Kekai Manansala|Re: Query: Toby Wilkinson by Genesis of the Pharaohs|  
-- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "sincere1906" wrote:

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> etc., we touch on a wide range of indigenous Southern African  
> origins... wanted to know what anyone thought of Wilkinson's Eastern  
> Egypt ideology....what part is he talking about? How far South?  
>  
>

The Eastern Desert aka the "Arabian Desert" mostly south of al-Quseir  
which is a little north of Luxor on the coast.

I'm sure there were influences from the East. The people were probably  
related to the modern Beja.

Regards,  
Paul Kekai Manansala

| 17097|2005-05-14 18:36:47|no name is worthy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

I feel what you saying. I was not suggesting that you were some type of Radio Raheem(lol. watching 'Do The Right Thing'). The way they classify things may be of thier own personal agendas and all that stuff, but the data they are using to come up with those are so known as you yourself, in a round about way stated, that they have to have some premise for such thought, or else it would not be so widely held as if I said the the Earth rotates around the moon, no one would even consider it, I take that back, many would not consider even the thought. My wife is from round that way, North East Africa, I have seen pictures of her family for a few generations etc, and they dont look nothing like us. You put on some Southern Rap music they get up and shake it, have the same generation saying and such, watch BET all day, but they dont 'look' like us, except for thier skin tones, that is why I am do have a partial position when it comes to basically saying we all the same. There are all kinds of cats, there are all kinds of monkeys, apes, fish, mollusks, roaches etc, certainly there are different types of humans. These things in nature have developed in part due to thier envions, and so have we. Lion skulls are different from Tigers and House Cats, Spider Monkeys different from Howler, White folk head different from Black folk head and us different from Vietnamese folk head. I dont believe that a race is superior to the next because of their big heads, or a species of cat for that matter, but the cvariation of species do exist, and skin color is not the only marker, cant be, we are not removed from the planet we live on. I am not saying that Egyptians and Ethiopians were smarter than everybody else, I see nothing spectacular about something

made out of a rock or paintings on a wall, those things helped nobody during drought or war or locust, toilet paper to me is a far greater invention than a pyramid, Aksum obelisk, or even a Computer. I am basically saying with all the inventions and black, white, asian, latin and indian pride is something they made or whatever removed, hamitic hypothesis is revoked, Thomas Jefferson dead and gone, Farrakan has a sore throat and etc out of the picture, there still remains one thing about humans that is undeniable, you can see it with the naked eye, you don't need a micrometer and gene testing, there are different types of humans and color is not the only thing that separates them, heads, noses, builds etc all are apart of this differentiation. Africans themselves have ways of telling members of different tribes by their heads, skin colors and builds, and they didn't have any micrometers or head calipers.

1 of 7

rock t Messiah:

Just for clarification, I am not talking about white academicians vs black academicians (Hatfields and McCoys).

I am talking about institutionalized academic racism, as I have seen it first hand, being within academia. It's very pervasive and invades what should be good historical, scientific, research. Hence why a forum like this is needed in the first place. It doesn't matter to me if the researcher is black, white, asian, or otherwise. I give the information they put out critical analysis, with the understanding that bias based on white institutional racism exists. One does not have to be white to practice such things, because they are taught to everyone.

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Sincere

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> Your Sa3eadi Egyptian Friend,

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> Saidis\_Aswan\_Egy

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[17098]2005-05-14 18:43:52[ulagankmy]Fwd: Propagation of Auroch and Language From Sudan to Catal Huyuk t|  
 --- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Marc Washington"  
 wrote:

Propagation of Auroch and Language From Sudan to Catal Huyuk to Mesopotamia  
<http://members.chello.hu/washington.marc/51-04-100-00-12-01.htm>

**CATTLE AND THE EMERGENCE OF CIVILIZATION:** The intention of this essay is to be terse. The period of migrations concerns the span of time from 9000 BC to 3000 BC. In considering the root of modern language, culture, and religion question, there may be usefulness (not without flaw) in viewing the issue from another perspective; a perspective resting on archeological artifact and cultural anthropological images centered primarily, but not only, on cattle.

Cattle served as the focus for much societal and religious concerns in ancient societies including Egypt, Mesopotamia, and Catal Huyuk; as such, this has impacted some modern religious concepts and imagery. In the religious past, Asarte in Mesopotamia and Isis in Egypt were sometimes symbolized as the cow; in India, the cow was (and is) holy to many. Early gods and kings of Armenia, Mesopotamia, and Egypt were at times symbolized as the sun with the title: "Bull of Heaven." This brief essay will consider if the new roles of cattle, agriculture, and pottery as they emerged in the late Old Stone Age and early Neolithic in the Sudan could have impacted the emergence of civilization in Catal Huyuk, Mesopotamia, and Egypt and the peoples who interacted with them who went on to form today's world. I hope you feel the writing has been objective.

**NEW BEHAVIORS, NEW WORDS AND LANGUAGE:** More books have been written on Microsoft products than the next 20 most popular subjects put together as a quick check at Amazon.com will show. In just a quarter century, computer users spawned completely new languages. The approach in this essay says that new technologies spawn new words and language with that related to the following ... Some consider agriculture (near 12,500 BC) in Sudan [1], pottery-use (near 9000 BC) [2], and cattle domestication (near 10,000 BC in Sudan) [2] to have been early started (not necessarily earlier than other places), in the Sudan. These new technologies near 11,000 to 10,000 BC would create engage new objects of attention (cattle, plants, clay, home-building) in new behaviors and relationships that would have to be expressed in words; and, for its era moving from the Old to New Stone Age, modern language? being in Turkey, was it the Mother Language and Culture and the ultimate source of the Indo-European language which did carry on traditions and the words to explain them found in the Sudan?

**ARIDITY NEAR 9000 BC FORCES EARLY AGROPASTORALISTS OUT OF NORTH AFRICA:** Though people travel in the best of times (and 10,000 BC no doubt did), aridity would cause more travel. If it were conditions of growing aridity that pushed people out of the prehistoric world of Sudan near 9000 BC, then they had to move elsewhere. And the cultural toolkit of agro-pastoralism, pottery, and new language would be carried with them.

**The Cattle Question:** For over a century, it has been discussed whether or not cattle were first domesticated in the Sudan or Middle East or whether it was independently domesticated in both places. I'd say that is not the key issue. A significant point has been overlooked. That point is that the auroch appears in the archeological record of Africa and Catal Huyuk thousands of years before the zebu appeared either in the Middle East, Egypt, or Africa: (See pics. 7 ? 11 of non-humpbacks). Fred Wendorf [2] has produced pictures (Pic. 2 is a symbolic stand-in for earlier pictures from 10,000 BC at the British Museum) showing cattle buried literally within arm's reach or above grave sites as early as 10 or 11,000 BC in the Sudan. The journal Science has shown Wendorf dating to be correct [3].

**The Pottery Question:** His work, along with others has also shown that pottery occurred earlier in the Sudan than in the Middle East (See images in Appendix link). While it's true that pottery-making technology differed between the Sudan and Middle East, the ubiquitous multi-level zig-zag design (See Pic. 1 in Appendix link) representing water was found first in the Sudan. It may bear study to see if the Middle East version is wholly a independent design or, rather (and within reason) a design of innovators who previously used the more ancient technology. Pottery and the auroch are found together wherever they were. That pottery accompanied the auroch may help answer the question of how civilization in Catal Huyuk was

*jump-started. And the early civilizations at Palestine and Jericho were transit points of persons from the Sudan who would find their way to Catal Huyuk. Would people evolve and technologically innovate with time? It often happens. Was this the case of Jericho, an extremely early civilization?*

*CONVERGENCE IN CATAL HUYUK BETWEEN SUDANESE AND UPPER PALEOLITHIC PEOPLE FROM EUROPE?: Mellaart, Erdy [4], and Gamkrelidze [5] discuss the movement of peoples from Upper Paleolithic Europe to Turkey (Catal Huyuk in particular) near 10,000 BC ? that would have been from Armenia (which had highly evolved society much earlier than Catal Huyuk). [5] It has been stated that these people were the figurine-makers of the Mother Goddess of the Upper Paleolithic and brought this technology and "religion" with them to Catal Huyuk. It would be interesting to determine if Catal Huyuk were the meeting point figurine-makers (their miniatures are still with us in China and people in miniature hard plastic children's toys) and the pottery-making agro-pastoralists from the Sudan with new technologies and ways that others would come to use. Along with their language? And cattle-based religious world-view that would yet grow into non-cattle and non-zoomorphic fields of imagery? Grow into anthropomorphic imagery with a supra-human god?*

*THE SPREAD OF LANGUAGE AND THE NEOLITHIC WAY OF LIFE LEADING TO THE MODERN WORLD: It is my belief that the growth of North African conditions of aridity drove early pottery-using pastoralists to Catal Huyuk; by 7000 BC, auroch statuary was prevalent in Catal Huyuk. It is believed by many that from Catal Huyuk, some thousands of years later, there was a movement of people and their culture from Catal Huyuk to Mesopotamia and Iran. And from those places to India in the form of the Dravidians and Indo-Sumerians. Each was a new language center ? languages that would have morphologized from the older Mother Language and lead to some extinct and some present-day languages?*

*If the logic fails or facts are missing at places in this hopefully terse overview, please be take the time to inform me.*

*Not all the following are useful. But, might one or two of the following perspectives be helpful in viewing the emergence of modern societies, culture, language, and religion?*

*[A] Neolithic concern to show bull and person in art (Pic. 3, Egypt, Dyn. 5 ? and not the earliest in Egypt; Pic. 8, Catal Huyuk)*

*[B] the preservation of bull-leaping (Pic. 11, Catal Huyuk; Pic. 5, Africa today; such images were typical in Classical Greece).*

*[C] the procession of multiple bull's-head as a religious symbol (Pic. 2, Dynasty I, Altar, Egypt; Pic. 9, 10, Altar, Catal Huyuk)*

*[D] the single bull's head as an apparent religious symbol. Migrations from the Middle East held Central Europe as a target. And the auroch traveled from Catal Huyuk to Central Europe: (Pic. 12, 13, Moldavia, 7000 BC; Pic. 14, Hungary, 6000 BC; Pic. 15, 16, Russia and Ukraine; Pic. 18 Ubaid, Mesopotamia, 5000 BC; Pic. 19, Ur III, 2112 BC; Pic. 20, Viking helmet)*

*[E] the horned helmet (in Mesopotamia god and the king represented the sun as the indomitable bull of heaven) (Pic. 17, Naram-Sin, third king of Akkad, 2254 BC; Pic. 4, today's African).*

*The relationships between the pictures has not been exhausted in the arrangements above. Hopefully some may generate new ways of thinking for the reader.*

*This ends the essay. Below are some more details on the pictures, the bibliography, and appendix.*

Marc Washington

---

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*[2] a): Fred Wendorf, The prehistory of Nubia, (Fort Burgwin Research Center, Dallas, 1968); b) Wendorf et al. 1984, Cattle-Keepers of the Eastern Sahara: the Neolithic of Bir Kiseiba, (Institute for the Study of Earth and Man, Southern Methodist University, 1984); c) Wendorf et al. 2001, "Holocene Settlement of the Egyptian Sahara, Vol. 1, The Archaeology of Nabta Playa." Kluwer, Academic/plenum Press, New York; d) Beatrix Midant-Reynes, The prehistory of Egypt, (Blackwell Publishers, London, 2000).*

*[3] a) Erik Stokstad, Early Cowboys Herded Cattle in Africa, Science, 296:5566, p. 236, Issue of 12 Apr 2002; b) Olivier Hanotte, Daniel G. Bradley, Joel W. Ochieng, Yasmin Verjee, Emmeline W. Hill, J. Edward O. Rege, African Pastoralism: Genetic Imprints of Origins and Migrations, Science, 296:5566, pp. 336-339, Issue of 12 Apr 2002.*

*[4] a) James Mellaart, Catal Huyuk ? a Neolithic town in Anatolia, (Thames*

and Hudson, London, 1967); b) Miklós Erdy, *The Sumerian, Ural-Altaic, Magyar relationship: a history of research*, (Gilgamesh, New York, 1974).

[5] a) G. Albrecht, B. Albrecht, H. Berke, et. al., 1992, Late Pleistocene and Early Holocene finds from Kızı: a contribution to the settlement History of the bay of Antalya, Turkey, *Paléorient*, vol. 18/2: 123; b) Thomas V. Gamkrelidze and V. V. Ivanov, *The early history of Indo-European languages*, Scientific American, pp. 110 ? 116, Issue of March 1990. The monumental art of Stone Henge is found many thousands of years earlier in Armenia.

## APPENDIX

Spread of Cattle Culture, Pottery, from the Nile Valley of 9,000 BC. 2x4 POSTER

<http://members.chello.hu/washington.marc/51-04-100-00-09-01.htm>

--- End forwarded message ---

| 17099|2005-05-14 20:26:02|Alex van Deelen|Re: CT Scans and Tut: Brief History of the Hamitic > Hypothesis|

> Message: 25  
> Date: Sat, 14 May 2005 22:33:27 -0000  
> From: "Paul Kekai Manansala" <[pmansala@sbcsglobal.net](mailto:pmansala@sbcsglobal.net)>  
> Subject: Re: CT Scans and Tut: Brief History of the Hamitic > Hypothesis

> Wasn't it Seligman who claimed the Bantu were "Hamites." Who does  
> that leave?  
>  
> Regards,  
> Paul Kekai Manansala

You have to wonder who the non-hamites were.

The Hamite myth is explicitly used to explain away civilization in Africa. I guess he just came across too much of it.

| 17100|2005-05-14 20:29:46|Alex van Deelen|Re: Question about the Igbo|

Message: 20

Date: Sat, 14 May 2005 20:16:48 +0000

From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>

Subject: RE: Re: Question about the Igbo

> Went there. Loved it. Ran out of money. Had to come back. Going again.

What did you like most about the place (I assume Nigeria?).

What was your best experience over there?

Alex

| 17101|2005-05-14 22:23:42|Omar E. Vega|Re: Question about the Igbo|

Hi friends,

If would like to suggest that ancient peoples should not be judged by modern standards. In the case of European slave traders, the ones that were involved were not all the Europeans, but an small commercial elite that was only looking for money. Actually, back in Europe, the factory workers were treated in the most inhuman manner for the same commercial elite that only cared about money.

The same applies for the Igbo, if that's the case. They might be involved in that trade just for money and western goods. Who knows? When money is involved human beings forget many times about their brothers, about moral, and about the duty. That's still happening in our society; we all know.

Also, societies of any color can commit the worst crimes in certain circumstances. All that is necessary for that to happens are the wrong leaders. We have the example of Nazi Germany, but also the cruelty of gladiators and slavery in Ancient Rome. Remember the human sacrifices in Canaan, Carthage, China and specially in the Aztec Empire. Remember the cruelty of the Mongolians when they invaded the Middle East. etc. Those were not bad peoples, but societies that were sick in some time of history.

People is people, and many times behave in the worst manner. No single people is free of violence and injustice. It has happened before around the world, and it will happens again. That's human nature, I guess.

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Greetings 1/7,

>

> You wrote:

>

> > Anyone with any rain know that people will not work  
> for free, you gone have to make them. <

>

> Yes, and history shows that systems of exploitation that

> are based on the naked use of force are always unstable.  
 > That is why the perps try to justify their actions on  
 > the basis of religious, genetic ("racial") and other grounds.  
 > Remember, slavery and human sacrifice appeared in the  
 > cosmogony of the Igbos; they were, therefore, already  
 > infused into their socio-spiritual identity.  
 >  
 > Since slavery had long existed among the Igbos  
 > before the European incursion, the outrage you've  
 > expressed may not have been  
 > widely shared by them except where seizure of  
 > a person violated some other local protocol. While  
 > it is always tempting to judge ancient situations  
 > using our own values, it is often a mistake.  
 >  
 > As you've accurately stated this kind of discussion  
 > is awkward and uncomfortable, so I will leave it alone.  
 >  
 > >Even if it were a mule plowing the field, to me,  
 > that's wrong too, you got to hands, do it yourself!<  
 >  
 > I don't know how popular mules are these days,  
 > but I betting most people would rather wrap a harness  
 > round a mule. And I would agree with them -- in the  
 > absence of a large combine (machine).  
 >  
 > Thanks for the compliment.  
 >  
 > Regards,  
 > Raymond Davis

| 17102|2005-05-14 22:53:25|nonameisworthy|Re: Question about the Igbo|  
 Raymond,  
 This yo house, i just stopped by to say hi and chat with ya for a  
 spell. I apologize, dont want no trouble (lol).

But all I am saying is I dont care if you were born in 7378bc or  
 1989, you got sense enough to know that slavery is wrong, just by  
 the sheer look on someones face when you are making them do  
 something you know you are bringing discomfort to them and invading  
 on thier own personal happiness, Igbo or Catholic, slavery is wrong  
 and taking advantage of weaker is primitive and sub-human. Your  
 Welcomed Sir  
 1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immrnre wrote:  
 > Greetings 1/7,  
 >  
 > You wrote:  
 >  
 > >Anyone with any rain know that people will not work  
 > for free, you gone have to make them.<  
 >  
 > Yes, and history shows that systems of exploitation that  
 > are based on the naked use of force are always unstable.  
 > That is why the perps try to justify their actions on  
 > the basis of religious, genetic ("racial") and other grounds.  
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 > cosmogony of the Igbos; they were, therefore, already  
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 > Since slavery had long existed among the Igbos  
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 > a person violated some other local protocol. While  
 > it is always tempting to judge ancient situations  
 > using our own values, it is often a mistake.  
 >  
 > As you've accurately stated this kind of discussion  
 > is awkward and uncomfortable, so I will leave it alone.  
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 > >Even if it were a mule plowing the field, to me,  
 > that's wrong too, you got to hands, do it yourself!<  
 >  
 > I don't know how popular mules are these days,  
 > but I betting most people would rather wrap a harness  
 > round a mule. And I would agree with them -- in the  
 > absence of a large combine (machine).  
 >  
 > Thanks for the compliment.  
 >  
 > Regards,  
 > Raymond Davis

| 17103|2005-05-15 01:30:40|willie bennett|Re: Question about the Igbo|  
 Liberia, Ivory Coast, and Nigeria, in order. Liberians were the most  
 friendly. I was 'adopted' at least twice. Ivory Coast was the most  
 organized. Good for me that every fifth person spoke english. Nigeria was  
 hectic. A drive in Lagos made a drive downtown New York look like something  
 you could do blindfolded.  
 My most significant moment came in Ibadin, Nigeria, where an elder female  
 offered that I resembled people from Bendel, somewhere in southeast Nigeria.

*I was later to see a film clip on Bendel, and they definately look like a people I would come from. Facial features seemed an exact match. I hope to get to visit them one day.*

wb

>From: "Alex van Deelen" <[avdeelen@wanadoo.nl](mailto:avdeelen@wanadoo.nl)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
>Subject: [Ta\_Seti] RE: Re: Question about the Igbo  
>Date: Sun, 15 May 2005 05:29:21 +0200  
>  
>Message: 20  
> Date: Sat, 14 May 2005 20:16:48 +0000  
> From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>  
>Subject: RE: Re: Question about the Igbo  
>  
> > Went there. Loved it. Ran out of money. Had to come back. Going again.  
>  
>What did you like most about the place (I assume Nigeria?).  
>  
>What was your best experience over there?  
>  
>Alex  
>

| 17104|2005-05-15 06:56:11|Paul Kekai Manansala|Re: Question about the Igbo|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nonameisworthy"  
wrote:

> But all I am saying is I dont care if you were born in 7378bc or  
> 1989, you got sense enough to know that slavery is wrong, just by  
> the shear look on someones face when you are making them do  
> something you know you are bringing discomfort to them and

invading

> on thier own personal happiness, Igbo or Catholic, slavery is

wrong

> and taking advantage of weaker is primitive and sub-human.

*You certainly have a point especially when one is confronted face-to-face with the more negative sides of slavery.*

*However, when slavery gets established in society, some people become dependent on that system for survival.*

*For example, many of us have read how some slaves in the South were very hesitant to leave their master's home. I suspect many of these were "house slaves" but even field slaves working for a not-so-cruel master might have had these attitudes.*

*Many people today are slaves of a sort, in milder form. Debt slavery in varying degrees still exists.*

*The founders of Grameen Bank have noted that the credit system today is not unlike some older debt slavery systems. Only the punishment is different. They bankrupt you and throw you in the street rather than into debt prison.*

*Grameen offered a revolutionary lending system where the lender and the borrower are on an equal level with one side's interest not taking precedence over the other.*

Regards,

Paul Kekai Manansala

| 17105|2005-05-15 08:50:56|James St. Clair|Re: Question about the Igbo|

*There is no positive side to slavery and indeed we are all still suffering from the carryover of the slave system and in many ways still psychological slaves...anyone who has not read "Breaking the Chains of Psychological Slavery" by Dr. Na'im Akbar should do so. Peace, James*

Please visit me at <http://www.paintsaint.com>

---

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

| 17106|2005-05-15 08:56:55|sincere1906|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
In finality,

*I'm not certain what is meant by they don't 'look like us'... On this forum we have a wide variety of people, from different parts of Africa, Europe, Asia, and the Americas...including some from North East Africa.*

*And I wouldn't \*expect\* people from varied regions of Africa to all look alike, any more than I expect all Europeans or the entire continent of Asia to all look alike. That is at the heart of what is \*wrong-headed\* with the Hamitic hypothesis.*



*As for comparing different species of animals to human variation, I can't agree that such a thing is scientifically valid. Homo sapiens sapiens are all members of the same species, and too young to have had the time to allow for any form of speciation. Physical variation among humans does not equal speciation—the formation of a new evolutionary biological life form that is genetically distinct. That is a now considered, in the main, to be a fallacy of the biological race school. While there are different \*populations\* of humans that show genetic diversity and discernible physical variation, there is no known uniform genetic division that falls along what we call "races," not without considerable overlap. What we call race is usually rendered by phenotype, is often imperfect, and subject to individual human bias. Case in point, try defining what is meant by the supposed race term "Asian" one day—given the high variance of physical types on that continent.*

*At any rate, I'm not trying to get into a wider discourse on human evolution since the African exodus some 50 to 80 kya, or a debate on the inherent errors of race as a biological construct—at this moment. I'm simply, for the moment, focusing on the boy king Tutankhamun of 18th Dynasty Egypt, the fallacy of the Hamitic hypothesis, and rendering criticisms of the recent C Scan reconstruction.*

Sincere

— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), no name is worthy wrote:

> I feel what you saying. I was not suggesting that you were some

*type of Radio Raheem (lol. watching 'Do The Right Thing'). The way they classify things may be of thier own personal agendas and all that stuff, but the data they are using to come up with those are so known as you yourself, in a round about way stated, that they have to have some premise for such thought, or else it would not be so widely held as if I said the the Earth rotates around the moon, no one would even consider it, I take that back, many would not consider even the thought. My wife is from round that way, North East Africa, I have seen pictures of her family for a few generations etc, and they dont look nothing like us. You put on some Southern Rap music they get up and shake it, have the same generation saying and such, watch BET all day, but they dont 'look' like us, except for thier skin tones, that is why I am do have a partial position when it comes to basically saying we all the same. There are all kinds*

> of cats, there are all kinds of monkeys, apes, fish, mollusks,

*roaches etc, certainly there are different types of humans. These things in nature have developed in part due to thier environs, and so have we. Lion skulls are different from Tigers and House Cats, Spider Monkeys different from Howler, White folk head different from Black folk head and us different from Vietnamese folk head. I dont believe that a race is superior to the next because of their big heads, or a species of cat for that matter, but the cvariation of species do exist, and skin color is not the only marker, cant be, we are not removed from the planet we live on. I am not saying that Egyptians and Ethiopians were smarter than everybody else, I see nothing spectacular about something made out of a rock or paintings on a wall, those things helped nobody during drought or war or locust, toilet paper to me is a far greater invention than a pyramid, Aksum obelisk, or even a Computer. I am basically saying with all*

> the inventions and black, white, asain, latin and indian pride is

*something they made or whatever removed, hamatic hypotheseis revoked, Thomas Jefferson dead and gone, Farrakan has a sore throat and etc out of the picture, there still remains one thing about humans that is undeniable, you can se it with the naked eye, you dont need a micrometer and gene testing, there are different types of humans and color is not the only thing that separates them, heads, noses, builds etc all are apart of this differentiation. Africans themselves have ways of telling members of different tribes by thier heads, skin colors and builds, and they didnt have any micrometers or head calipers.*

>  
> 1 of 7  
>

[ 17107|2005-05-15 09:09:08|sincere1906|Leprosy Genome Points to East African Origins|

*I remember in a human evolution course, we discussed disease pathology and humans. The common thinking was that Africa has some of the most life threatening human diseases, because such viruses/bacteria have been evolving alongside humans there longer than elsewhere—as Africa is the birthplace of anatomically modern humans, not to mention the hominid line.*

*At any rate, interesting...if leprosy originates in East Africa and then spreads to the Indian subcontinent, and to the Near East, what this says about human migration patterns. Notions of stationary andlocked Africans visted by roaming Mesopotamians now gets turned*



on its head.

Sincere

---

*Leprosy genome tells story of human migrations, French researchers report in Science*

14 May 2005

*A French genetics study comparing strains of leprosy-causing bacteria has revealed some surprises about how the pathogen evolved and how it was spread across the continents by human migrations. The research, led by scientists at the Pasteur Institute in Paris, appears in the 13 May issue of the journal Science, published by AAAS, the nonprofit science society.*

*The findings indicate that the world's existing leprosy infections are all caused by a single bacterial clone that has spread yet barely mutated for centuries. They also show that the disease may have begun in East Africa, as opposed to India as previously thought, and then spread to the other continents in part through European colonialism and later the slave trade.*

*One of the oldest known human diseases, leprosy is still a significant problem in parts of the developing world, especially India. According to the World Health Organization, roughly 500,000 new cases were detected in 2003.*

*"Leprosy is still very real and devastating to patients who aren't treated appropriately. The better we can understand this pathogen's genome and the subtle differences among its various strains worldwide, the better position we'll be in to ultimately eliminate the disease," said Caroline Ash, Senior Editor at Science.*

*The ability to trace an infection back to a certain region may help public health workers monitor the movement of the disease over time and determine the geographic source of new infections, said study author Stewart Cole of the Pasteur Institute.*

*Historically, it's been thought that leprosy originated in the Indian subcontinent and was then introduced to Europe by Greek soldiers returning from the Indian campaign of Alexander the Great, according to Cole. More research will be necessary to confirm this, but the new findings indicate that the disease actually originated in East Africa or perhaps the Near East, then migrated eastward and westward.*

*Europeans and North Africans then spread Leprosy to West Africa, and the slave trade brought the disease from West Africa to the Caribbean and South America, the study suggests. Europeans also introduced leprosy to North America.*

*"Colonialism was extremely bad for parts of the world in terms of human health," said Cole.*

*The disease, caused by Mycobacterium leprae, primarily affects the skin and nervous system, particularly the limbs and digits. It's not especially contagious, as people once widely believed, but it can cause permanent disability and disfigurement and is still a source of social stigma. The disease is treatable with a combination of antibiotics.*

*The bacterium has long puzzled researchers because its genome is filled with an unusually high proportion of damaged, nonfunctional genes. This is probably why it grows exceedingly slowly, making it difficult for researchers to study because they can't grow it in culture. In fact, M. leprae only lives in humans and in armadillos (which might have acquired the bacterium by eating infected human cadavers), and it can also grow in the footpads of mice.*

*Cole and his international research team compared the genomes of seven strains of M. leprae taken from patients around the world and then grown in armadillos until the samples were large enough to analyze. They focused on genetic sequences known to be dynamic -- to move around, copy themselves or disappear -- and thus most likely to reflect evolutionary change, but found strikingly little variation.*

*Next, the researchers looked for mutations known as "single nucleotide polymorphisms" or "SNPs," which are substitutions of single nucleotides or "letters" at a specific spot in the genome. They found only three spots where useful SNPs occurred.*

*"Finding so few SNPs is pretty unusual. It's the least number of SNPs I'm aware of in any bacterium," Cole said.*

*At each of the three SNP locations, one of four different nucleotides can be substituted, making for a possible 64 different combinations in the genetic sequence. In a study of 175 different bacteria samples from 21 countries, the researchers found only four of these possible combinations.*

*Overall, the genetic similarity between the different samples suggests that the bacterium's genome is exceedingly stable.*

*"It seems that there was only a single source of the bacterium that was at the origin of this global pandemic," Cole said.*

*Each of the four SNP combinations was most common in a certain geographic region, allowing the researchers to trace how the pathogen had spread from its original source.*

*| 17108|2005-05-15 09:13:37|sincere1906|In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots*

*By Monte Reel  
Washington Post Foreign Service  
Thursday, May 5, 2005; A14*

<http://www.washingtonpost.com/wp-dyn/content/article/2005/05/04/AR2005050402125.html>

*BUENOS AIRES -- Their disappearance is one of Argentina's most enduring mysteries. In 1810, black residents accounted for about 30 percent of the population of Buenos Aires. By 1887, however, their numbers had plummeted to 1.8 percent.*

*So where did they go? The answer, it turns out, is nowhere.*

*Popular myth has offered two historical hypotheses: a yellow fever epidemic in 1871 that devastated black urban neighborhoods, and a brutal war with Paraguay in the 1860s that put many black Argentines on the front lines.*

*But two new studies are challenging those old notions, using distinct methods: a door-to-door census to determine how many Argentines consider themselves black, and an analysis of DNA samples to detect traces of African ancestry in those who consider themselves white.*

*The results are only partially compiled, but they suggest that many of the black Argentines did not vanish; they just faded into the mixed-race populace and became lost to demography. According to some researchers, as many as 10 percent of Buenos Aires residents are partly descended from black Argentines but have no idea.*

*"People for years have accepted the idea that there are no black people in Argentina," said Miriam Gomes, a professor of literature at the University of Buenos Aires who is part black and considers herself Afro-Argentine. "Even the schoolbooks here accepted this as a fact. But where did that leave me?"*

*It left her as part of a practically invisible fringe, a group whose very existence had been snubbed by the country's early statesmen. The nation aggressively courted "the reviving spirit of European civilization" -- in the words of 19th-century Argentine social architect Juan Bautista Alberdi -- and promoted an image of a European country transplanted on South American soil.*

*"Argentina was interested in presenting itself as a white country," said George Reid Andrews, a history professor at the University of Pittsburgh who has specialized in black history in Latin America. "Its ideologues and writers put a great emphasis on the yellow fever epidemic and the war, and it was feasible to pretend that the black population had simply disappeared as immigration exploded."*

*Estimates of the current population of blacks in Buenos Aires are essentially wild guesses, partly because the Argentine government has not reflected African racial ancestry in its census counts in well over a century.*

*But Gomes is among the group of scholars and scientists who want to take a closer look at today's black culture in Argentina, which they believe will help them form a clearer picture of what happened in the past.*

*Funded in part by the World Bank and assisted by Argentina's census bureau, the group launched a limited census of various neighborhoods in the capital last month.*

*First, they asked whether any people in the house considered themselves Afro-Argentine, then they asked whether anyone in the house had any black ancestors. In neighborhoods with historically high concentrations of black residents, they conducted more detailed surveys of religious practice, diet and social organization -- an attempt to measure the influence of African culture there.*

*The results won't be analyzed until later this year. Diego Masello, a professor with the National University of the Third of February, said the thorniest challenge of the census has been eliciting honest answers -- or any answers at all.*

*"In some cases, the census-takers reported that residents who visibly had some African traits, even some who appeared completely black, absolutely refused to participate," said Masello, who is helping direct the census.*

*Gomes said such responses have been frustrating, but illustrative.*

*"Without a doubt, racial prejudice is great in this society, and people want to believe that they are white," Gomes said. "Here, if someone has one drop of white blood, they call themselves white."*

*But personal definitions do not count when analyzing DNA, which is what a group of scientists from the University of Buenos Aires and Oxford University in England did earlier this year. After collecting blood samples at a local hospital, they searched for genetic markers that indicate African ancestry. The results, to be published this year in the American Journal of Physical Anthropology, suggested that 10 percent of those who identified themselves as white were, in part, descendants of black Argentines.*

*"A lot of people were very surprised by this," said Francisco R. Carnese, a geneticist at the University of Buenos Aires and co-author of the study. "When you walk around Buenos Aires, you don't see signs of African ancestry. But you see it in the genes."*

*Carnese said there was also a growing desire among Argentines to figure out their heritage -- one reason that multiple studies are trying to shed light on the same thing, he said. For most Argentines, that means delving into the cultures of Italy, England and Germany, but Africa also deserves consideration, he said.*

*The near-invisibility of black culture and roots in Argentina has been a striking contrast with neighboring Brazil, which once imported millions of African slaves and has a large, high-profile Afro-Brazilian community.*

*Africans had a strong hand in shaping Brazilian culture: samba music, the Lenten festival of carnival and African religions that have melded with Roman Catholicism to form hybrid systems of faith. Even the national dish, a black bean staple called feijoadá, is popularly credited to 16th-century slaves.*

*In Argentina, partly in response to the new research, black interest groups have started promoting what they say is a strong African influence on some of the traditions most closely associated with Argentina. There was little slave trade with Argentina; many Africans who ended up there had originally been imported to Brazil.*

*"The first paintings of people dancing the tango are of people of African descent," Gomes said.*

*The asado -- the traditional Argentine barbecue that includes glands, livers and other organs from cows -- also was influenced by blacks who collected the parts that the Argentine cowboys, or gauchos, threw away, according to Masello.*

*The census-takers hope their work will inspire the government to include African ancestry in its next census in 2011 -- a decision that Gomes said she believed would go a long way in acknowledging the role of Africa in today's Argentina.*

*"If we're not counted," she said, "there's no way to really convince people that we actually exist."*  
[ 17109|2005-05-15 09:23:42|sincere1906|Finds Hint at Nubian and Egyptian Diplomacy/Royalty|  
Uncovering secret buried deep in past

JULIA HORTON

*`AN offering which the King gives to Osiris [God of the Dead]. He may give an offering of bread and beer, ox and fowl, for the soul of the estate manager Khnumhotep, son of Nebut."*

*Dr Bill Manley reads out the mass of Ancient Egyptian hieroglyphics on the front of one of the ornate coffins on display at the Royal Museum as if he were reading words written in English.*

*Peering at the jumble of symbols, it is possible to spot a bird for the fowl or buns for the bread and fool yourself that you too could translate hieroglyphics.*

*But all is not quite what it seems, as Bill explains.*

*He says: "You can see lots of birds, but there is no real reference to birds in the text. There is also a plant but no mention of plants.*

*"In English the letter 'm' means the sound 'm'. In Ancient Egyptian the sound for 'm' is represented by a picture of an owl. Just as we are taught in school that the symbol 'm' means the sound 'm', Ancient Egyptians were taught that a picture owl represents the sound 'm'."*

*Because they were designed to decorate temples and tombs, hieroglyphics can also be written in any direction - vertical as well as horizontal and right to left as well as left to right - to give craftsmen greater flexibility. Or possibly just to confuse historians in generations to come.*

*Anyone keen to learn the basics of translating hieroglyphics should*

*not despair, however. For while Bill, 40 - Egyptologist at the National Museums of Scotland in Edinburgh and a lecturer in Ancient Egypt at Glasgow University - has spent years studying the ancient language, he says it is possible to teach people how to read the symbols in as little as two days.*

*He has even co-written a book entitled How to Read Egyptian Hieroglyphs which covers all the basics.*

*He says: "It's easier to read hieroglyphics than it is to read most people's handwriting. Hieroglyphics are not as mysterious as people think. They are really straightforward. You just have to learn a new set of symbols.*

*"I ended up studying Ancient Egypt at university because I liked history and language so I decided to combine the two interests and study the oldest language in the world, Ancient Egyptian, doing a degree and a PhD.*

*"But I have run courses in London teaching people how to read them in a week and I will be running courses in the summer in Glasgow teaching people in two days."*

*He adds: "I can speak Ancient Egyptian too but there's not much point - everyone who could speak it is dead."*

*As the only Egyptologist at the NMS in Chambers Street, Bill is at the forefront of work unravelling the mystery of one of the most exciting exhibits there - the only royal Egyptian burial outside Egypt.*

*The skeletal remains of a woman and child found by eminent archeologist Sir Flinders Petrie during a dig at Qurneh on the banks of the Nile almost a century ago have long been suspected to be those of royalty because of the splendour of the gilded coffin and the luxurious gifts, including gold jewellery, left in the tomb.*

*However, the symbols on the unidentified coffin stop at the point where the person's name would be given, due to erosion of the plaster dating from thousands of years ago.*

*But now Bill believes that, thanks to work with a range of other experts, he has discovered the likely identity of the woman.*

*By looking at the shape of the coffin and studying the grave gifts academics have been able to date the burial to around 1550BC.*

*Bill, who has been working on the project for around seven years, used that information to focus his research, reading numerous texts from that period in the British Museum in London and the Louvre in Paris.*

*He has narrowed the options down to two long-lost queens who have never been found - Nubemhat and Haankhes.*

*A visit to Egypt in 2003 allowed Bill to use Petrie's notes and maps to help pinpoint the location of the burial site further but failed to find the actual spot.*

*Bill says: "Qurneh is a huge area. It's like saying the body is buried in Edinburgh. But we were able to identify an area in Qurneh called El-Khor. There's no doubt in my mind that that is where she was buried. Ancient Egyptians tended to bury families together so we can look at the people buried around her and use their identities to help us work out who she was.*

*"But it's desert, not sand but stone, and there are dozens of graves there."*

*Further analysis of the pottery gifts in her tomb has shown that it was from Nubia, a country which once existed roughly where Sudan is now, bordering Ancient Egypt.*

*That final discovery has led Bill to the belief that the woman is Nubemhat. He explains: "It is pure speculation on my part but my most romantic solution is that she is Nubemhat because of the connection with Nubia [in the name Nubemhat and the pottery found in the tomb].*

*"She could also be Haankhes, who has also never been found."*

*Little is known about these two queens' lives but if Bill is right, the find does have great significance. He says: "She has turned out to be far more important than we could have ever imagined.*

*"Not just because she is royal, but because it seems that she is also from Nubia. At that time there was conflict between Nubia and Egypt so it seems very unusual that she should have gifts from the Nubian royal family in her tomb.*

*"That suggests that although the nations were fighting there were times when they were on good terms too."*

*There is still no proof, however, leaving Bill and his fellow*

experts to continue their work.

However, a cast of the head of the child, buried in a separate coffin next to the queen, has been created and has gone on display at the museum alongside an existing cast of the woman's head.

The child, who would have been about two, is likely to have been the son or daughter of the queen - but experts can't be sure.

Meanwhile, Bill remains hopeful that one day the mystery will be solved. He says: "At the moment it is not possible to get good enough quality samples of DNA to do reliable comparisons with bodies from other burials in Egypt because the bones have deteriorated so much. But hopefully it will be possible in the future."

And so perhaps one day, experts will be able to say not just definitely who this woman was, but what her daily life ruling a desert nation was like.

Until then, she will lie silently in her ornate coffin thousands of miles from her home.

#### SHOWING THE SIGNS

HIEROGLYPHICS are the Ancient Egyptian equivalent of the modern-day English alphabet.

Most hieroglyphs are pictures representing sounds.

A picture of a mat represents the sound "p", but most symbols in Ancient Egyptian represent combinations of sounds, for example a picture of an eye represents the sound "ir".

The Ancient Egyptian for wine is irp, so an eye symbol together with a picture of a square mat means "wine", not "I have a mat".

However some symbols do represent the object they depict. For example, a mouth represents the word "mouth".

There are around 700 hieroglyphs in Ancient Egyptian  
| 17110|2005-05-15 10:17:21|Imnrnre|Re: Question about the Igbo|  
Htp 1 Of 7,

I agree completely;  
100% inhuman, immoral, and without justification  
whatsoever. "And before I'd be a slave, I'd be  
buried in my grave . . . . and be free."

Glad you're stopping by. No need to hurry . . . .  
Kinda jus got here mysef. (lol)

Regards,  
Raymond Davis

-----Original Message-----

Raymond,

This yo house, i just stopped by to say hi and chat with ya for a spell. I apologize, dont want no trouble (lol).

But all I am saying is I dont care if you were born in 7378bc or 1989, you got sense enough to know that slavery is wrong, just by the sheer look on someones face when you are making them do something you know you are bringing discomfort to them and invading on thier own personal happiness, Igbo or Catholic, slavery is wrong and taking advantage of weaker is primitive and sub-human. Your Welcomed Sir<  
1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrnre wrote:  
> Greetings 1/7,  
>  
> You wrote:  
>  
> >Anyone with any rain know that people will not work  
> for free, you gone have to make them.<  
>  
> Yes, and history shows that systems of exploitation that  
> are based on the naked use of force are always unstable.  
> Thas is why the perps try to justify their actions on  
> the basis of religious, genetic ("racial") and other grounds.  
> Remember, slavery and human sacrifice appeared in the  
> cosmogony of the Igbos; they were, therefore, already  
> infused into their socio-spiritual identity.  
>  
> Since slavery had long existed among the Igbos  
> before the European incursion, the outrage you've  
> expressed may not have been  
> widely shared by them except where seizure of  
> a person violated some other local protocol. While  
> it is always tempting to judge ancient situations  
> using our own values, it is often a mistake.

>  
 > As you've accurately stated this kind of discussion  
 > is awkward and uncomfortable, so I will leave it alone.  
 >  
 > > Even if it were a mule plowing the field, to me,  
 > that's wrong too, you got to hands, do it yourself! <  
 >  
 > I don't know how popular mules are these days,  
 > but I betting most people would rather wrap a harness  
 > round a mule. And I would agree with them -- in the  
 > absence of a large combine (machine).  
 >  
 > Thanks for the compliment.  
 >  
 > Regards,  
 > Raymond Davis

| 17111|2005-05-15 11:03:37|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
 --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "sincere1906" wrote:

> In finality,  
 >  
 > I'm not certain what is meant by they don't 'look like us'... On  
 > this forum we have a wide variety of people, from different parts of  
 > Africa, Europe, Asia, and the Americas...including some from North  
 > East Africa.  
 >

I agree. East Africans themselves don't all look alike. There are plenty who could pass for West or South Africans. Others are very unusual like the Dinka. That doesn't mean we divide the whole place up into a lot of subraces.

Like you discussed earlier, we don't see Western scholarship coming up with an Attila the Hun theory to explain broad faces and high cheekbones in Russia and Austria, or a Black Athena theory to explain dark complexion and long-heads in southern Europe.

The Hamitic theory simply is racist on the face of it and no fancy statistical plotting maps can obscure this reality.

Regards,  
 Paul Kekai Manansala  
 | 17112|2005-05-15 11:38:52|no name is worthy|Re: Question about the Igbo|  
 My Daddy, bless his soul he ain't here with us no more, use to say the same thing in a way. He wuld all ways say if you cant buy it then leave it in the store. He said credit, debt, grocery and land bills is what keep the black people down for so long. They could not get ahead or even break a tie.  
 As far as the dependant system and all that, of course thier would be people who would rather conform then depart, I once wrote in a book of mine that no matter what it is, you can get somebody to believe it, do it, and teach it to somebody else, realer than real. But regardless of a non-stable mental state, justifies not the actions of those who were basically at the top of the food chain but chose to feed off of thier own kind just for the shear taste. Man those people must have really had to have been broken, or where they came from was a lot worse than where they were going. Europe, Egyptian, Igbo, Asian, Pakistan, Central America, Mesopotamia etc. if thier culture of the past practiced slavery, made it law, religious, doctrinised it or what ever, they were some sick people, and I am glad they ain't here no more. I cant even understand how people defend thier ideaology. As a great writer by the name of 4 of 7 once wrote, "there is a big difference between positive thinking and lying to yourself".

1 of 7

Paul Kekai Manansala wrote:  
 wrote:

> But all I am saying is I dont care if you were born in 7378bc or  
 > 1989, you got sense enough to know that slavery is wrong, just by  
 > the shear look on someones face when you are making them do  
 > something you know you are bringing discomfort to them and

invading

> on thier own personal happiness, Igbo or Catholic, slavery is

wrong

> and taking advantage of weaker is primitive and sub-human.

You certainly have a point especially when one is confronted face-to-face with the more negative sides of slavery.

However, when slavery gets established in society, some people become dependent on that system for survival.

For example, many of us have read how some slaves in the South were very hesitant to leave their master's home. I suspect many of these were "house slaves" but even field slaves working for a not-so-cruel master might have had these attitudes.

Many people today are slaves of a sort, in milder form. Debt slavery in varying degrees still exists.

The founders of Grameen Bank have noted that the credit system today is not unlike some older debt slavery systems. Only the punishment is different. They bankrupt you and throw you in the street rather than into debt prison.

Grameen offered a revolutionary lending system where the lender and the borrower are on an equal level with one side's interest not taking precedence over the other.

Regards,  
 Paul Kekai Manansala

---

Yahoo! Mail Mobile

[Take Yahoo! Mail with you!](#) Check email on your mobile phone.

| 17113|2005-05-15 11:45:07|Inunnnre|Re: Questions About the Ibo|  
Hi James,

You wrote:

>There is no positive side to slavery and indeed we are all still

suffering from the carryover of the slave system and in many ways still psychological slaves...anyone who has not read "Breaking the Chains of Psychological Slavery" by Dr. Na'im Akbar should do so.<

Yes, slavery, needless to say, was a holocaust from whose lasting disastrous effects WE greatly suffer today.

It was also part of a vast enterprise involving competition by Europe's elites for land, natural resources, booty, power and outlets for their unwanted poor, criminal and dissident populations. This trade in human chattel flourished for several centuries and continued for years even after it had been declared illegal.

The governments, shipping and insurance companies, and other interests that greatly benefitted from the slave trade in some cases continue to enjoy their ill-begotten gains even today, demands for reparations notwithstanding. So the question of gains and losses depends on the lens through which you view slavery and its aftermath.

Without likely gains, slavery would not have existed anywhere. Afterall, it is always (by definition) a form of unpaid labor whether temporary, as in its "Old World" form, or *durante vita* (for life) as became in the invaded territories of the so-called "New World."

But certainly no one is trying to justify slavery here on Ta\_Seti. Such a thing would be completely repugnant, not to mention suicidal.

Regards,

Raymond Davis

| 17114|2005-05-15 12:25:42|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Hi,

My oppinion on this issue:

(1) Blacks in most countries of mainland Hispanic America were small minorities, except in the cities. The high class, which lived in the cities, usually had Blacks for the domestic work.

(2) Cities of those times were small. Most people lived in the countryside. At least 90% of the population lived directly in large farms.

(3) A 30% of Blacks in Buenos Aires at the beginning of XIX century means nothing. Because it depends on how many people have that town at that time. Buenos Aires perhaps had no more that 50.000 individuals in a country of about two millions. So, a 30% of Blacks means only 15.000 persons, or 1 in one thousand people.

(4) Since the middle of the XIX century large waves of European immigrants came to Latin America. About one in two Europeans that arrived to the Americas went to live to Latin America. In 1920 about half the population of Argentina was foreign born!

(5) Saying that 10% of people of Argentina has some Black ancestry because of DNA means anything either. The same analysis prove that Europeans are 14% Native Americans!! That does not means at all that the 10% of the population is Black. It does not means -either- that they have a 10% of Black genes, but only that they have detected one particular gen in that segment of the population, therefore they probably have one Black ancestor between who knows how many branches of the family tree. And the Black ancestry could be even Moorish blood from Southern Spain, France or Italy!

(6) Blacks in Latin America were not isolated from the rest of the population. They lived together and intermarry freely. You can trace their presence in Church records.

(7) Most 1/4 Black individuals cannot be differenciated by sight from the rest of the so called "white" population. Here we are talking about peoples that have even smaller proportions. In the U.S. there are many blue-eyed white individuals that are 1/8 Black and nobody notice them!

If one visits Argentina today, there is not a single individual that look African at all. And if you find one, the more likely is that he/she is a foreigner. Most times is Brazilian. Of course, there are always exceptions that confirm the rule.

So, the mistery of the lost Black peoples of Argentina is very easy to understand. They were dilluted in an flood of European immigrants.

That phenomena not only absorved Black populations, but also affected

Native Americans and Spanish descendents, which reduced their populations very much. Today most Argentineans have Italian and Northern European last names. Not Spanish ones.

Regards,

Omar Vega

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"  
wrote:

- > In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots
- >
- > By Monte Reel
- > Washington Post Foreign Service
- > Thursday, May 5, 2005; A14
- >
- > [http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2005/05/04/AR2005050402125.html)
- > [dyn/content/article/2005/05/04/AR2005050402125.html](http://www.washingtonpost.com/wp-dyn/content/article/2005/05/04/AR2005050402125.html)
- >
- > BUENOS AIRES -- Their disappearance is one of Argentina's most
- > enduring mysteries. In 1810, black residents accounted for about 30
- > percent of the population of Buenos Aires. By 1887, however, their
- > numbers had plummeted to 1.8 percent.
- >
- > So where did they go? The answer, it turns out, is nowhere.
- >
- > Popular myth has offered two historical hypotheses: a yellow fever
- > epidemic in 1871 that devastated black urban neighborhoods, and a
- > brutal war with Paraguay in the 1860s that put many black

Argentines

- > on the front lines.
- >
- > But two new studies are challenging those old notions, using
- > distinct methods: a door-to-door census to determine how many
- > Argentines consider themselves black, and an analysis of DNA

samples

- > to detect traces of African ancestry in those who consider
- > themselves white.
- >
- > The results are only partially compiled, but they suggest that many
- > of the black Argentines did not vanish; they just faded into the
- > mixed-race populace and became lost to demography. According to

some

- > researchers, as many as 10 percent of Buenos Aires residents are
- > partly descended from black Argentines but have no idea.
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- > "People for years have accepted the idea that there are no black
- > people in Argentina," said Miriam Gomes, a professor of literature
- > at the University of Buenos Aires who is part black and considers
- > herself Afro-Argentine. "Even the schoolbooks here accepted this as
- > a fact. But where did that leave me?"
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- > It left her as part of a practically invisible fringe, a group

whose

- > very existence had been snubbed by the country's early statesmen.
- > The nation aggressively courted "the reviving spirit of European
- > civilization" -- in the words of 19th-century Argentine social
- > architect Juan Bautista Alberdi -- and promoted an image of a
- > European country transplanted on South American soil.
- >
- > "Argentina was interested in presenting itself as a white country,"
- > said George Reid Andrews, a history professor at the University of
- > Pittsburgh who has specialized in black history in Latin
- > America. "Its ideologues and writers put a great emphasis on the
- > yellow fever epidemic and the war, and it was feasible to pretend
- > that the black population had simply disappeared as immigration
- > exploded."
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- > Estimates of the current population of blacks in Buenos Aires are
- > essentially wild guesses, partly because the Argentine government
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- > But Gomes is among the group of scholars and scientists who want to
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- > believe will help them form a clearer picture of what happened in
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- > surveys of religious practice, diet and social organization -- an attempt to measure the influence of African culture there.
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- > The results won't be analyzed until later this year. Diego Masello, a professor with the National University of the Third of February, said the thorniest challenge of the census has been eliciting

#### honest

- > answers -- or any answers at all.
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- > "In some cases, the census-takers reported that residents who visibly had some African traits, even some who appeared completely black, absolutely refused to participate," said Masello, who is helping direct the census.
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- > Gomes said such responses have been frustrating, but illustrative.
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- > "Without a doubt, racial prejudice is great in this society, and people want to believe that they are white," Gomes said. "Here, if someone has one drop of white blood, they call themselves white."
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- > But personal definitions do not count when analyzing DNA, which is what a group of scientists from the University of Buenos Aires and Oxford University in England did earlier this year. After

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- > that indicate African ancestry. The results, to be published this year in the American Journal of Physical Anthropology, suggested that 10 percent of those who identified themselves as white were,

#### in

- > part, descendants of black Argentines.
- >
- > "A lot of people were very surprised by this," said Francisco R. Carnese, a geneticist at the University of Buenos Aires and co-author of the study. "When you walk around Buenos Aires, you don't see signs of African ancestry. But you see it in the genes."
- >
- > Carnese said there was also a growing desire among Argentines to figure out their heritage -- one reason that multiple studies are trying to shed light on the same thing, he said. For most Argentines, that means delving into the cultures of Italy, England and Germany, but Africa also deserves consideration, he said.
- >
- > The near-invisibility of black culture and roots in Argentina has been a striking contrast with neighboring Brazil, which once imported millions of African slaves and has a large, high-profile Afro-Brazilian community.
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- > Africans had a strong hand in shaping Brazilian culture: samba music, the Lenten festival of carnival and African religions that have melded with Roman Catholicism to form hybrid systems of faith. Even the national dish, a black bean staple called feijoada, is popularly credited to 16th-century slaves.
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- > In Argentina, partly in response to the new research, black

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- > groups have started promoting what they say is a strong African influence on some of the traditions most closely associated with Argentina. There was little slave trade with Argentina; many Africans who ended up there had originally been imported to Brazil.
- >
- > "The first paintings of people dancing the tango are of people of African descent," Gomes said.
- >
- > The asado -- the traditional Argentine barbecue that includes glands, livers and other organs from cows -- also was influenced by blacks who collected the parts that the Argentine cowboys, or gauchos, threw away, according to Masello.
- >
- > The census-takers hope their work will inspire the government to include African ancestry in its next census in 2011 -- a decision that Gomes said she believed would go a long way in acknowledging the role of Africa in today's Argentina.
- >
- > "If we're not counted," she said, "there's no way to really

#### convince

- > people that we actually exist."

| 17115|2005-05-15 12:51:50|Imnrnre|Re: Question about the Igbo|  
In Taq\_Seti, no name is worthy wrote:

>Man those people must have really had to have been broken,

or where they came from was a lot worse than where they were going. Europe, Egyptian, Igbo, Asian, Pakistan, Central America, Mesopotamia etc. if thier culture of the past practiced slavery, made it law, religious, doctrinised it or what ever, they were some sick people, and I am glad they aint here no more. I cant even understand how people defend thier ideaology.<

Here's an example. The author, a professor, does not defend slavery, but mentions it in his descriptions of Igbo cosmogony (origins of the gods), annual festivals and ritual practice. To be fair, I must mention that he is a Christian, and near the end of his lecture turns towards his faith in Christ.

Chukwu is one of the names of the Igbo high "god." "Chi" refers to the first two letters of his name and is a sacred quality/force with which all living things are endowed, particularly humans. All humans therefore are (ironically) "gods on earth" in a society that sanctioned slavery and the performance of human sacrifice under certain conditions:

>A town is not only susceptible to pride and shame; it is susceptible

to health and sickness. The annual festival cycles of various communities have much to do with the cleansing and reinvigoration of towns and villages. For most communities in Igboland, the most important of the festivals is centred on the new yam harvest. Some towns may achieve the same results with other festivals. At Isu in Nkwere Local Government Area, the festival Nta n'ala is not exactly centred on the yam but its celebration on an Af? market day in the sixth month of the year is said to be "to thank chi for the crops that have matured towards harvest" (Amadi). In Orodo, the festival is called Egwu Amak? and the main dish eaten is ?kwa (breadfruit) but again it is held just before the harvest and the blowing of the mpi ?kpu (horn), the symbol of authority, marks the beginning of the Orodo new year (Uzokwe). In most other places in Igbo-land, however, the festival of renewal is directly connected with the yam harvest (Modum, Kalu, Agada).

Two published stories give an insight into the reasons for the high place which yam occupies in Igbo view. The Afikpo story has to do with Ibiniukpabi asking a woman, Orie Nta Imomo to "plant something under a tree, tie her son to the tree, and set fire to both as a sacrifice to him". First, the woman used a slave and the result was ji abana which is not satisfying. At last she gave up her only son to Ibiniukpabi; and that is how good yam came to be regarded as Amad? in Afikpo. The Nr? story supports the nri claim to have given great benefits to Igboland. It was their king, Ndri, who obtained yam and cocoyam from Chukwu, again through sacrifice of his only son, and a slave.<

Full text here:

<http://ahiqoku.ignonet.com/1984/>

Regards,  
Raymond Davis  
| 17116|2005-05-15 13:05:07|Imnrnre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Buenas Omar,

I regret to say that the words you have chosen are insensitive given that you are addressing a group whose members are committed to the identification, recovery and reconstruction of their African heritage.

There are, I believe, more effective ways to make your point about the absorption of Africans into the European colonial and immigrant population to the South.

Why choose to be offensive?

Regards,  
Raymond Davis

-----Original Message-----

From: "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)>

Sent: May 15, 2005 11:03 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots

Hi,

My oppinion on this issue:

(1) Blacks in most countries of mainland Hispanic America were small minorities, except in the cities. The high class, which lived in the cities, usually had Blacks for the domestic work.

(2) Cities of those times were small. Most people lived in the countryside. At least 90% of the population lived directly in large farms.

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(5) Saying that 10% of people of Argentina has some Black ancestry because of DNA means anything either. The same analysis prove that Europeans are 14% Native Americans!!! That does not means at all that the 10% of the population is Black. It does not means -either- that they have a 10% of Black genes, but only that they have detected one particular gen in that segment of the population, therefore they probably have one Black ancestor between who knows how many branches of the family tree. And the Black ancestry could be even Moorish blood from Southern Spain, France or Italy!

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If one visits Argentina today, there is not a single individual that look African at all. And if you find one, the more likely is that he/she is a foreigner. Most times is Brazilian. Of course, there are always exceptions that confirm the rule.

So, the mystery of the lost Black peoples of Argentina is very easy to understand. They were diluted in an flood of European immigrants.

That phenomena not only absorbed Black populations, but also affected Native Americans and Spanish descendents, which reduced their populations very much. Today most Argentineans have Italian and Northern European last names. Not Spanish ones.

Regards,

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

wrote:

> In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots  
>  
> By Monte Reel  
> Washington Post Foreign Service  
> Thursday, May 5, 2005; A14  
>  
> <http://www.washingtonpost.com/wp->http://www.washingtonpost.com/wp->dyn/content/article/2005/05/04/AR2005050402125.html>  
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> [It left her as part of a practically invisible fringe, a group](#)

[whose](#)

> [very existence had been snubbed by the country's early statesmen. The nation aggressively courted "the reviving spirit of European civilization" -- in the words of 19th-century Argentine social](#)

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> year in the American Journal of Physical Anthropology, suggested  
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> "A lot of people were very surprised by this," said Francisco R.  
> Carnese, a geneticist at the University of Buenos Aires and co-  
> author of the study. "When you walk around Buenos Aires, you don't  
> see signs of African ancestry. But you see it in the genes."

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> Carnese said there was also a growing desire among Argentines to  
> figure out their heritage -- one reason that multiple studies are  
> trying to shed light on the same thing, he said. For most  
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> and Germany, but Africa also deserves consideration, he said.

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> The near-invisibility of black culture and roots in Argentina has  
> been a striking contrast with neighboring Brazil, which once  
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> Africans had a strong hand in shaping Brazilian culture: samba  
> music, the Lenten festival of carnival and African religions that  
> have melded with Roman Catholicism to form hybrid systems of faith.  
> Even the national dish, a black bean staple called feijoada, is  
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> In Argentina, partly in response to the new research, black

interest

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> influence on some of the traditions most closely associated with  
> Argentina. There was little slave trade with Argentina; many  
> Africans who ended up there had originally been imported to Brazil.

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> "The first paintings of people dancing the tango are of people of  
> African descent," Gomes said.

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> The asado -- the traditional Argentine barbecue that includes  
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> The census-takers hope their work will inspire the government to  
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- To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)>[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)
- To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahooogroups.com?subject=Unsubscribe](mailto:Ta_Seti-unsubscribe@yahooogroups.com?subject=Unsubscribe)>[Ta\\_Seti-unsubscribe@yahooogroups.com](mailto:Ta_Seti-unsubscribe@yahooogroups.com)
- Your use of Yahoo! Groups is subject to the <http://docs.yahoo.com/info/terms/>>Yahoo! Terms of Service.

| 17117|2005-05-15 13:17:50|Immrnre|Re: Questions about The Igbo|  
Again, the full text, entitled "Towards an Understanding of Igbo  
Traditional Religious Life and Philosophy" by Rev. Professor  
Emmanuel Nienanya Onwu.

<http://ahiajoku.igbonet.com/2002/>

Regards,

Raymond Davis

| 17118|2005-05-15 14:04:40|no name is worthy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

At any rate, I'm not trying to get into a wider discourse on human evolution since the African exodus some 50 to 80 kya ,or a debate on the inherent errors of race as a biological construct--at this moment. I'm simply, for the moment, focusing on the boy king Tutankhamun of 18th Dynasty Egypt, the fallacy of the Hamitic hypothesis, and rendering criticisms of the recent C Scan reconstruction.

Sincere



In finality brother, and the beginning so was I. Thats why I asked for or was looking for cranium ratios of various regions.

---

Do you Yahoo!?

Read only the mail you want - [Yahoo! Mail SpamGuard](#).

| 17119|2005-05-15 14:09:02|Immrnre|In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

Sincere,

Excellent post. In previous discussions I've said that many Latin American countries have promoted this myth that they are White and European while using images of the indigenes as exotic minorities. Their immigration policies frankly in specific cases disallowed the entry of Blacks coming there as permanent residents. It is refreshing to witness the coming out of African descendants and their laying claim to a side of their heritage that has been too long suppressed in countries like Peru and Argentina. It will be interesting to see what unfolds in Uruguay and Chile.

Thanks,

Raymond Davis

| 17120|2005-05-15 14:25:22|no name is worthy|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

I read them both, niether seemed insensitive to me. ♦People express things as part of thier personality, they will always tend to be themselves, they cant help it, and should be heard just as well as ♦everyone else. He made some good points.



1/7 ♦

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Why choose to be offensive?

Regards,  
Raymond Davis

-----Original Message-----

From: "Omar E. Vega"  
Sent: May 15, 2005 11:03 AM  
To: Ta Seti@yahooogroups.com  
Subject: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots

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wrote:

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>

> By Monte Reel

> Washington Post Foreign Service

> Thursday, May 5, 2005; A14

>

> <http://www.washingtonpost.com/wp->">[http://www.washingtonpost.com/wp-](http://www.washingtonpost.com/wp-dyn/content/article/2005/05/04/AR2005050402125.html)

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- To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)
- Your use of Yahoo! Groups is subject to the <http://docs.yahoo.com/info/terms/> Yahoo! Terms of Service.

---

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| 17121|2005-05-15 14:56:46|Imnmre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
1 of 7,

Thank you for your opinion. You have mine.  
I'm sure Omar can speak for himself, just  
as he has in the past.

Regards,  
Raymond Davis

-----Original Message-----

From: no name is worthy <[street\\_messiah@yahoo.com](mailto:street_messiah@yahoo.com)>

Sent: May 15, 2005 1:25 PM

To: [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com)

Subject: Re: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots

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1/7

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> [So where did they go? The answer, it turns out, is nowhere.](#)  
>  
> [Popular myth has offered two historical hypotheses: a yellow fever epidemic in 1871 that devastated black urban neighborhoods, and a brutal war with Paraguay in the 1860s that put many black](#)

[Argentines](#)

> [on the front lines.](#)  
>  
> [But two new studies are challenging those old notions, using distinct methods: a door-to-door census to determine how many Argentines consider themselves black, and an analysis of DNA](#)

[samples](#)

> [to detect traces of African ancestry in those who consider themselves white.](#)  
>  
> [The results are only partially compiled, but they suggest that many of the black Argentines did not vanish; they just faded into the mixed-race populace and became lost to demography. According to](#)

[some](#)

> [researchers, as many as 10 percent of Buenos Aires residents are partly descended from black Argentines but have no idea.](#)  
>  
> ["People for years have accepted the idea that there are no black people in Argentina," said Miriam Gomes, a professor of literature](#)

> at the University of Buenos Aires who is part black and considers  
> herself Afro-Argentine. "Even the schoolbooks here accepted this as  
> a fact. But where did that leave me?"

>

> It left her as part of a practically invisible fringe, a group

whose

> very existence had been snubbed by the country's early statesmen.

> The nation aggressively courted "the reviving spirit of European

> civilization" -- in the words of 19th-century Argentine social

> architect Juan Bautista Alberdi -- and promoted an image of a

> European country transplanted on South American soil.

>

> "Argentina was interested in presenting itself as a white country,"

> said George Reid Andrews, a history professor at the University of

> Pittsburgh who has specialized in black history in Latin

> America. "Its ideologues and writers put a great emphasis on the

> yellow fever epidemic and the war, and it was feasible to pretend

> that the black population had simply disappeared as immigration

> exploded."

>

> Estimates of the current population of blacks in Buenos Aires are

> essentially wild guesses, partly because the Argentine government

> has not reflected African racial ancestry in its census counts in

> well over a century.

>

> But Gomes is among the group of scholars and scientists who want to

> take a closer look at today's black culture in Argentina, which

they

> believe will help them form a clearer picture of what happened in

> the past.

>

> Funded in part by the World Bank and assisted by Argentina's census

> bureau, the group launched a limited census of various

neighborhoods

> in the capital last month.

>

> First, they asked whether any people in the house considered

> themselves Afro-Argentine, then they asked whether anyone in the

> house had any black ancestors. In neighborhoods with historically

> high concentrations of black residents, they conducted more

detailed

> surveys of religious practice, diet and social organization -- an

> attempt to measure the influence of African culture there.

>

> The results won't be analyzed until later this year. Diego Masello,

> a professor with the National University of the Third of February,

> said the thorniest challenge of the census has been eliciting

honest

> answers -- or any answers at all.

>

> "In some cases, the census-takers reported that residents who

> visibly had some African traits, even some who appeared completely

> black, absolutely refused to participate," said Masello, who is  
> helping direct the census.  
>  
> Gomes said such responses have been frustrating, but illustrative.  
>  
> "Without a doubt, racial prejudice is great in this society, and  
> people want to believe that they are white," Gomes said. "Here, if  
> someone has one drop of white blood, they call themselves white."  
>  
> But personal definitions do not count when analyzing DNA, which is  
> what a group of scientists from the University of Buenos Aires and  
> Oxford University in England did earlier this year. After

collecting

> blood samples at a local hospital, they searched for genetic

markers

> that indicate African ancestry. The results, to be published this  
> year in the American Journal of Physical Anthropology, suggested  
> that 10 percent of those who identified themselves as white were,

in

> part, descendants of black Argentines.  
>  
> "A lot of people were very surprised by this," said Francisco R.  
> Carnese, a geneticist at the University of Buenos Aires and co-  
> author of the study. "When you walk around Buenos Aires, you don't  
> see signs of African ancestry. But you see it in the genes."  
>  
> Carnese said there was also a growing desire among Argentines to  
> figure out their heritage -- one reason that multiple studies are  
> trying to shed light on the same thing, he said. For most  
> Argentines, that means delving into the cultures of Italy, England  
> and Germany, but Africa also deserves consideration, he said.  
>  
> The near-invisibility of black culture and roots in Argentina has  
> been a striking contrast with neighboring Brazil, which once  
> imported millions of African slaves and has a large, high-profile  
> Afro-Brazilian community.  
>  
> Africans had a strong hand in shaping Brazilian culture: samba  
> music, the Lenten festival of carnival and African religions that  
> have melded with Roman Catholicism to form hybrid systems of faith.  
> Even the national dish, a black bean staple called feijoada, is  
> popularly credited to 16th-century slaves.

> In Argentina, partly in response to the new research, black  
interest

> groups have started promoting what they say is a strong African  
> influence on some of the traditions most closely associated with  
> Argentina. There was little slave trade with Argentina; many  
> Africans who ended up there had originally been imported to Brazil.  
>  
> "The first paintings of people dancing the tango are of people of  
> African descent," Gomes said.



>

> The asado -- the traditional Argentine barbecue that includes  
> glands, livers and other organs from cows -- also was influenced by  
> blacks who collected the parts that the Argentine cowboys, or  
> gauchos, threw away, according to Masello.

>

> The census-takers hope their work will inspire the government to  
> include African ancestry in its next census in 2011 -- a decision  
> that Gomes said she believed would go a long way in acknowledging  
> the role of Africa in today's Argentina.

>

> "If we're not counted," she said, "there's no way to really

convince

> people that we actually exist."

---

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---

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| 17122|2005-05-15 15:09:39|nonameisworthy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

Yall can chew at what I say all day, but yall cant keep playing both side of the fence, using information that only conviently suites your purposes. Have you been to Ethiopia, Egypt, The Sudan, Tunisia or Chad. We are talking about the majority populations, which developed in those regions. Humans do have ethnic groups, they do have cranium variations, an average person from Vietnams skull compared with an Austalian skull will yield different measurements, you dont even have to measure you can look at them and tell. Yall use race when convient for your purposes, when including all thease India, Mesopotamia etc people in the black race, but exclude all that stuff when white do it, and 9 times out of 10 you got the

information from them to begin with. Everybody body know the majority North East African stock, and they know it is different from West African, Arab, African American or European, aint no sharp and fancy ways to explain away this. White people may be wrong about thier Hamitic Hypothesis, but they are not wrong in about different types and stocks of humans by area/region. And how are you going to explain away a King Tut skull that you havent did any research on or even seen first hand, if they said the skull was negroid this topic would not even exist, which is the main reason why I dont just jump in the boat on any of these topics. This topic still stretches cause aint nobody came up with anything, mainly cause they havent done any work on the skull, and also because I know thier is information out thier that shows skull ratios by area, i had all ready seen it. I am not as uneducated as you many may think, i just cant type, and dont use overly biased material, and I see things for what they are, not what I want them to be. Hearts are not bigger than mouths here. The white man will go broke, spend days and years digging, for no profits, spend money on research, thats why the scope of his believabilty is so far reaching. You are not going to debunk a myth that will be here when your dead abd has been here before our great Grandmothers with out doing field research with test specimans, all these books and articles and all that is worthless, tey only use the works and findings of your preferred scientist, who are most likely white to begin with. Gone have to step it up brothers. But I still hold my position, North Africans population majority wise "dont look like us" and are a complete different ethnic group from ours and the European.

1/7

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

wrote:

> > In finality,  
> >  
> > I'm not certain what is meant by they don't 'look like us'... On  
> > this forum we have a wide variety of people, from different

parts of

> > Africa, Europe, Asia, and the Americas...including some from

North

> > East Africa.  
> >  
> >  
> > I agree. East Africans themselves don't all look alike. There are  
> > plenty who could pass for West or South Africans. Others are very  
> > unusual like the Dinka. That doesn't mean we divide the whole

place up

> > into a lot of subraces.  
> >  
> > Like you discussed earlier, we don't see Western scholarship

coming up

> > with an Attila the Hun theory to explain broad faces and high  
> > cheekbones in Russia and Austria, or a Black Athena theory to

explain

> > dark complexion and long-heads in southern Europe.  
> >  
> > The Hamitic theory simply is racist on the face of it and no fancy  
> > statistical plotting maps can obscure this reality.  
> >  
> > Regards,  
> > Paul Kekai Manansala

| 17123|2005-05-15 16:27:39|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nonameisworthy"

wrote:

Everybody body know the

> > majority North East African stock, and they know it is different  
> > from West African, Arab, African American or European, aint no

sharp

> > and fancy ways to explain away this.

That's not what we we're discussing in the first place. There's no such thing as a "North East African stock." People in this region are very different. A Galla can be different than an Amhara, a northern Kenyan from a Dinka, a Beja from a Shilluk.

- > White people may be wrong about
- > thier Hamitic Hypothesis, but they are not wrong in about

different

- > types and stocks of humans by area/region.

The Hamitic myth is not about people being different, it is about explaining all types of differences as the result of white culture-bearers and nothing else.

They use the same type of reasoning throughout the globe. It is racial ideology, the primary factor in all Western scholarship.

Regards,  
Paul Kekai Manansala  
| 17124|2005-05-15 17:21:52|no name is worthy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Funny, though I had never heard of it until this group in that light. Maybe yall are helping to spread the word about it more than they are. Besides, what means do you have of disproving them, besides just calling them racist?

◆  
1/7

Paul Kekai Manansala wrote:

--- In Ta\_Seti@yahoogroups.com, "nonameisworthy" wrote:

Everybody body know the  
> majority North East African stock, and they know it is different  
> from West African, Arab, African American or European, aint no sharp  
> and fancy ways to explain away this.

That's not what we we're discussing in the first place.◆ There's no such thing as a "North East African stock."◆◆ People in this region are very different. A Galla can be different than an Amhara, a northern Kenyan from a Dinka, a Beja from a Shilluk.

> White people may be wrong about  
> thier Hamitic Hypothesis, but they are not wrong in about different  
> types and stocks of humans by area/region.

The Hamitic myth is not about people being different, it is about explaining all types of differences as the result of white culture-bearers and nothing else.

They use the same type of reasoning throughout the globe.◆ It is racial ideology, the primary factor in all Western scholarship.

Regards,  
Paul Kekai Manansala

---

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| 17125|2005-05-15 17:36:21|clyde winters|Re: Hamitic Hypothesis|  
Hi

You can easily disprove this theory. First of all, no body classifies people as stock any more. The literature you are reading is dated, if you found this the proper way to refer to African people. Nobody would refer to Greeks and Italians Mediterranean Stock.

Next you would argue that African people, like European people should be classified according to language family. This is a more appropriate way to identify African people, rather than using terms such as "East African stock".

Clyde

-- no name is worthy <[street\\_messiah@yahoo.com](mailto:street_messiah@yahoo.com)>  
wrote:

- > Funny, though I had never heard of it until this
- > group in that light. Maybe yall are helping to
- > spread the word about it more than they are.
- > Besides, what means do you have of disproving them,
- > besides just calling them racist?
- >
- > 1/7
- >
- > Paul Kekai Manansala <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>
- > wrote:
- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "nonameisworthy"
- > wrote:
- >
- > Everybody body know the
- > > majority North East African stock, and they know
- > > it is different
- > > from West African, Arab, African American or
- > > European, aint no
- > > sharp
- > > and fancy ways to explain away this.
- >

> *That's not what we're discussing in the first*  
> *place. There's no*  
> *such thing as a "North East African stock." People*  
> *in this region*  
> *are very different. A Galla can be different than an*  
> *Amhara, a*  
> *northern Kenyan from a Dinka, a Beja from a Shilluk.*  
>  
>  
> > *White people may be wrong about*  
> > *thier Hamitic Hypothesis, but they are not wrong*  
> *in about*  
> *different*  
> > *types and stocks of humans by area/region.*  
>  
> *The Hamitic myth is not about people being*  
> *different, it is about*  
> *explaining all types of differences as the result of*  
> *white culture-*  
> *bearers and nothing else.*  
>  
> *They use the same type of reasoning throughout the*  
> *globe. It is*  
> *racial ideology, the primary factor in all Western*  
> *scholarship.*  
>  
> *Regards,*  
> *Paul Kekai Manansala*  
>  
>  
>  
>  
> -----  
> *Yahoo! Groups Links*  
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| 17126|2005-05-15 18:03:39|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy

wrote:

> *Maybe yall are helping to spread the word about it more than they*

*are. Besides, what means do you have of disproving them, besides*  
*just calling them racist?*

>  
>

*You've already been given information where to look.*

*Also why do you keep saying "yall." Are you addressing the whole*  
*rest of the group?*

*Regards,*

*Paul Kekai Manansala*

| 17127|2005-05-15 18:04:44|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

Hi,

*In Peru, 5% of the population is Black. There is a tradition of Black*  
*music, cousine and culture in that country. Peruvians know it and*  
*celebrate it. Of course, they give more importance to Spanish and*  
*Indian tradition because of the simple fact is those are the*  
*majorities in that country.*

*In Colombia 14% is Black and nobody denies it. In Mexico some*  
*individuals between hundreds look African, so the old Black*  
*population was assimilated. They know it. The countries of the*  
*Caribbean: Cuba and Dominican Republic are black, mixed and white.*  
*They know it and don't deny it.*

*In Argentina is very hard to find a person which look African at all.*  
*And if you find one, the person will have the same culture and*

traditions of anyone else.

Also, you cannot convert the Indian minorities of Argentina in Black. They are really Indian people, that look Native up to this day. They make about the 10% of the population.

That's a fact. Nobody denies anything.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:

> Sincere,

>

> Excellent post. In previous discussions I've said that many

> Latin American countries have promoted this myth that

> they are White and European while using images of the

> indigenes as exotic minorities. Their immigration policies

> frankly in specific cases disallowed the entry of Blacks

> coming there as permanent residents. It is refreshing

> to witness the coming out of African descendants and

> their laying claim to a side of their heritage that has been

> too long suppressed in countries like Peru and Argentina.

> It will be interesting to see what unfolds in Uruguay and

> Chile.

>

> Thanks,

> Raymond Davis

[ 17128|2005-05-15 18:05:43|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|Hi Raymond and Friends,

I don't understand why I am insensitive, and I wish you could point it exactly where I make offensive statements. Please let me know, because I DON'T WANT to be offensive. That way I will avoid it next time.

Argentina, in particular, recognize the influence of Blacks in culture, specially in Music. However, the influence of Blacks population in that country has been minor when you compare it to other Latin American countries.

The influence in culture depends on the percentage of a people in the general population. That's why some countries have more or less impact coming from a particular group.

For the ones interested in this issue, I will show information about the Black populations in the Latin American countries. One must to be careful, though, because there is not an isolated Black population in Latin America, and intermarriage was, and is, widespread. What exist is a continuum of variations between individuals.

Actually, most Latin Americans are difficult to classify by racial standards. Ask the U.S. census about it.

This is from wikipedia talking about mixed Black-White populations:

"Hispanic America and Brazil

In Latin America, mulattos officially make up the majority of the population in the Dominican Republic (73%) and Cuba (51%).

In other American countries where mulattos don't constitute a majority, they can represent a significant portion of their populations; Brazil (aprox. 38%), Colombia (14%), and Panama (14%). However, these are exceptions rather than the rule.

Although mulattos, and even full-blooded Africans, did once represent a portion of the population in countries such as Mexico and Honduras, they were absorbed there by the mestizo populations of mixed European and Native American descent."

The following link show detailed statistics by country and race. If one study them will find a lot of interesting information that explain the diversity between countries in Latin America:

<http://en.wikipedia.org/wiki/Talk:Mestizo>

Studying it, comparing percentages and size of populations, and with the help of a map, one gets a real picture of the "racial" issues of Latin America.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> I read them both, neither seemed insensitive to me. People express

things as part of thier personality, they will allways tend to be themselves, they cant help it, and should be heard just as well as everyone else. He made some good points.

>  
> 1/7  
>  
> Imnnrnre wrote:  
> Buenas Omar,  
>  
> I regret to say that the words you have chosen are  
> insensitive given that you are addressing a group whose  
> members are committed to the identification, recovery  
> and reconstruction of their African heritage.  
>  
> There are, I believe, more effective ways to make your  
> point about the absorption of Africans into the European  
> colonial and immigrant population to the South.  
>  
> Why choose to be offensive?  
>  
> Regards,  
> Raymond Davis  
>  
> -----Original Message-----  
> From: "Omar E. Vega"  
> Sent: May 15, 2005 11:03 AM  
> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
> Subject: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-

#### Unclaimed African Roots

>  
>  
>  
>  
> Hi,  
>  
>  
> My oppinion on this issue:  
>  
> (1) Blacks in most countries of mainland Hispanic America were  
small  
> minorities, except in the cities. The high class, which lived in  
the  
> cities, usually had Blacks for the domestic work.  
>  
> (2) Cities of those times were small. Most people lived in the  
> countryside. At least 90% of the population lived directly in large  
  
> farms.  
>  
> (3) A 30% of Blacks in Buenos Aires at the beginning of XIX century  
  
> means nothing. Because it depends on how many people have that town  
  
> at that time. Buenos Aires perhaps had no more that 50.000  
> individuals in a country of about two millions. So, a 30% of Blacks  
  
> means only 15.000 persons, or 1 in one thousand people.  
>  
> (4) Since the middle of the XIX century large waves of European  
> immigrants came to Latin America. About one in two Europeans that  
  
> arrived to the Americas went to live to Latin America. In 1920  
about  
> half the population of Argentina was foreign born!  
>  
> (5) Saying that 10% of people of Argentina has some Black ancestry

> because of DNA means anything either. The same analysis prove that

> Europeans are 14% Native Americans!!! That does not means at all  
that

> the 10% of the population is Black. It does not means -either- that

> they have a 10% of Black genes, but only that they have detected  
one

> particular gen in that segment of the population, therefore they

> probably have one Black ancestor between who knows how many  
branches

> of the family tree. And the Black ancestry could be even Moorish

> blood from Southern Spain, France or Italy!

>

> (6) Blacks in Latin America were not isolated from the rest of the

> population. They lived together and intermarry freely. You can  
trace

> their presence in Church records.

>

> (7) Most 1/4 Black individuals cannot be diferenciatiated by sight  
from

> the rest of the so called "white" population. Here we are  
talking

> about peoples that have even smaller proportions. In the U.S. there

> are many blue-eyed white individuals that are 1/8 Black and nobody

> notice them!

>

> If one visits Argentina today, there is not a single individual  
that

> look African at all. And if you find one, the more likely is that

> he/she is a foreigner. Most times is Brazilian. Of course, there  
are

> always exceptions that confirm the rule.

>

> So, the mistery of the lost Black peoples of Argentina is very easy

> to understand. They were dilluted in an flood of European  
immigrants.

>

> That phenomena not only absorved Black populations, but also  
affected

> Native Americans and Spanish descendents, which reduced their

> populations very much. Today most Argentineans have Italian and

> Northern European last names. Not Spanish ones.

>

> Regards,

>

> Omar Vega

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

sincere1906@y...

> wrote:

> > In Buenos Aires, Researchers Exhume Long-Unclaimed African

Roots

> >

> > By Monte Reel

> > Washington Post Foreign Service

> > Thursday, May 5, 2005; A14

> >

> > <http://www.washingtonpost.com/wp->

"><http://www.washingtonpost.com/wp->

> > [dyn/content/article/2005/05/04/AR2005050402125.html](http://dyn/content/article/2005/05/04/AR2005050402125.html)

> >

> > [BUENOS AIRES -- Their disappearance is one of Argentina's most](#)

[enduring mysteries. In 1810, black residents accounted for about 30](#)

[percent of the population of Buenos Aires. By 1887, however, their](#)

[numbers had plummeted to 1.8 percent.](#)

> >

> > [So where did they go? The answer, it turns out, is nowhere.](#)

> >

[Popular myth has offered two historical hypotheses: a yellow fever](#)

[epidemic in 1871 that devastated black urban neighborhoods, and a](#)

[brutal war with Paraguay in the 1860s that put many black](#)

[Argentines](#)

[on the front lines.](#)

> >

> > [But two new studies are challenging those old notions, using](#)

[distinct methods: a door-to-door census to determine how many](#)

[Argentines consider themselves black, and an analysis of DNA](#)

[samples](#)

[to detect traces of African ancestry in those who consider](#)

[themselves white.](#)

> >

[The results are only partially compiled, but they suggest that many](#)

[of the black Argentines did not vanish; they just faded into the](#)



> > mixed-race populace and became lost to demography. According to

> some

> > researchers, as many as 10 percent of Buenos Aires residents are

> > partly descended from black Argentines but have no idea.

> >

> > "People for years have accepted the idea that there are no black

> > people in Argentina," said Miriam Gomes, a professor of literature

> > at the University of Buenos Aires who is part black and considers

> > herself Afro-Argentine. "Even the schoolbooks here accepted this as

> > a fact. But where did that leave me?"

> >

> > It left her as part of a practically invisible fringe, a group

> whose

> > very existence had been snubbed by the country's early statesmen.

> > The nation aggressively courted "the reviving spirit of European

> > civilization" -- in the words of 19th-century Argentine social

> > architect Juan Bautista Alberdi -- and promoted an image of a

> > European country transplanted on South American soil.

> >

> > "Argentina was interested in presenting itself as a white country,"

> > said George Reid Andrews, a history professor at the University of

> > Pittsburgh who has specialized in black history in Latin

> > America. "Its ideologues and writers put a great emphasis on the

> > yellow fever epidemic and the war, and it was feasible to pretend

> > that the black population had simply disappeared as immigration

> > exploded."

> >

> > Estimates of the current population of blacks in Buenos Aires are

> > essentially wild guesses, partly because the Argentine government

> > has not reflected African racial ancestry in its census counts in

> > well over a century.

> >

> > But Gomes is among the group of scholars and scientists who  
want to

> > take a closer look at today's black culture in Argentina,  
which

> they

> > believe will help them form a clearer picture of what happened  
in

> > the past.

> >

> > Funded in part by the World Bank and assisted by Argentina's  
census

> > bureau, the group launched a limited census of various

> neighborhoods

> > in the capital last month.

> >

> > First, they asked whether any people in the house considered

> > themselves Afro-Argentine, then they asked whether anyone in  
the

> > house had any black ancestors. In neighborhoods with  
historically

> > high concentrations of black residents, they conducted more

> detailed

> > surveys of religious practice, diet and social organization --  
an

> > attempt to measure the influence of African culture there.

> >

> > The results won't be analyzed until later this year. Diego  
Masello,

> > a professor with the National University of the Third of  
February,

> > said the thorniest challenge of the census has been eliciting

> honest

> > answers -- or any answers at all.

> >

> > "In some cases, the census-takers reported that residents  
who

> > visibly had some African traits, even some who appeared  
completely

> > black, absolutely refused to participate," said Masello,  
who is

> > helping direct the census.

> >

> > Gomes said such responses have been frustrating, but  
illustrative.

> >

> > "Without a doubt, racial prejudice is great in this  
society, and

>> people want to believe that they are white," Gomes said.  
"Here, if  
  
>> someone has one drop of white blood, they call themselves  
white."  
  
>>  
>> But personal definitions do not count when analyzing DNA,  
which is  
  
>> what a group of scientists from the University of Buenos Aires  
and  
  
>> Oxford University in England did earlier this year. After  
collecting  
  
>> blood samples at a local hospital, they searched for genetic  
  
markers  
  
>> that indicate African ancestry. The results, to be published  
this  
  
>> year in the American Journal of Physical Anthropology,  
suggested  
  
>> that 10 percent of those who identified themselves as white  
were,  
  
> in  
  
>> part, descendants of black Argentines.  
  
>>  
>> "A lot of people were very surprised by this," said  
Francisco R.  
  
>> Carnese, a geneticist at the University of Buenos Aires and co-  
  
>> author of the study. "When you walk around Buenos Aires,  
you don't  
  
>> see signs of African ancestry. But you see it in the  
genes."  
  
>>  
>> Carnese said there was also a growing desire among Argentines  
to  
  
>> figure out their heritage -- one reason that multiple studies  
are  
  
>> trying to shed light on the same thing, he said. For most  
Argentines, that means delving into the cultures of Italy,  
England  
  
>> and Germany, but Africa also deserves consideration, he  
said.  
  
>>  
>> The near-invisibility of black culture and roots in Argentina  
has  
  
>> been a striking contrast with neighboring Brazil, which once  
  
>> imported millions of African slaves and has a large, high-  
profile  
  
>> Afro-Brazilian community.  
  
>>  
>> Africans had a strong hand in shaping Brazilian culture: samba

>> music, the Lenten festival of carnival and African religions that

>> have melded with Roman Catholicism to form hybrid systems of faith.

>> Even the national dish, a black bean staple called feijoada , is

>> popularly credited to 16th-century slaves.

>>

>> In Argentina, partly in response to the new research, black

> interest

>> groups have started promoting what they say is a strong African

>> influence on some of the traditions most closely associated with

>> Argentina. There was little slave trade with Argentina; many

>> Africans who ended up there had originally been imported to Brazil.

>>

>> "The first paintings of people dancing the tango are of people of

>> African descent," Gomes said.

>>

>> The asado -- the traditional Argentine barbecue that includes

>> glands, livers and other organs from cows -- also was influenced by

>> blacks who collected the parts that the Argentine cowboys, or

>> gauchos, threw away, according to Masello.

>>

>> The census-takers hope their work will inspire the government to

>> include African ancestry in its next census in 2011 -- a decision

>> that Gomes said she believed would go a long way in acknowledging

>> the role of Africa in today's Argentina.

>>

>> "If we're not counted," she said, "there's no way to really

> convince

>> people that we actually exist."

>

>

>

>

>

>

>

> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy  
> wrote:  
>  
>  
>  
>  
> > Maybe yall are helping to spread the word about it  
> more than they

> are. Besides, what means do you have of disproving  
> them, besides  
> just calling them racist?  
>>  
>>  
>  
> You've already been given information where to look.  
>  
> Also why do you keep saying "yall." Are you  
> addressing the whole  
> rest of the group?  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>  
>  
>  
>

---

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 17130|2005-05-15 20:42:49|no name is worthy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
That was very funny.

*clyde winters* wrote:

```
Hi Paul
I have also been wondering about the use of this word
by this person in many of her post. I think this
person is always using this word because they are
trying to pretend they are African American.
◆◆◆◆ The author is listed as a male, but the use of
yall, implies a female rather than a male. The
attempted use of ebonics in the authors post is often
out of context, it suggest to me that no nameworthy
,is probably a white female trying to pretend she is
African American.
◆◆◆ If I am correct this person has been listening to
the conversation of some African American girls and
figured she would join the forum and pretend she was a
Sistuh. The only problem with her performance is that
use of the term yall, is mainly used in informal
conversations among African American females, they
would not normally use such a term when talking about
ideas in a "formal" setting like this forum .
```

Clyde

```
--- Paul Kekai Manansala
wrote:
> --- In Ta_Seti@yahoogroups.com, no name is worthy
> wrote:
>
>
>
>◆>Maybe yall are helping to spread the word about it
> more than they
> are. Besides, what means do you have of disproving
> them, besides
> just calling them racist?
> >◆
> >
>
> You've already been given information where to look.
>
> Also why do you keep saying "yall."◆ Are you
> addressing the whole
> rest of the group?
>
> Regards,
> Paul Kekai Manansala
>
>
>
>
>
>
```

---

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---

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<http://mail.yahoo.com>

| 17131|2005-05-15 21:04:19|mmmmre|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Clyde,

There is something to what you say.

I've had the feeling all along that 1/7 is an imposter,  
has been here before under other pseudo-  
nyms and may have surfaced on another Afrocentric  
boards. The ebonics is forced, pretentious  
and unnatural. The understated references to Africa and

*attempts to appear untutored are pure camouflage.  
I believe this person is a provocateur.*

*Regards,  
Raymond Davis*

*Hi Paul  
I have also been wondering about the use of this word  
by this person in many of her post. I think this  
person is always using this word because they are  
trying to pretend they are African American.*

*The author is listed as a male, but the use of  
yall, implies a female rather than a male. The  
attempted use of ebonics in the authors post is often  
out of context, it suggest to me that no nameworthy  
,is probably a white female trying to pretend she is  
African American.*

*If I am correct this person has been listening to  
the conversation of some African American girls and  
figured she would join the forum and pretend she was a  
Sistuh. The only problem with her performance is that  
use of the term yall, is mainly used in informal  
conversations among African American females, they  
would not normally use such a term when talking about  
ideas in a "formal" setting like this forum .*

*Clyde  
| 17132|2005-05-15 22:34:38|mmnmre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Dear Omar,*

*Here is how I reacted to your post:*

*>(1) Blacks in most countries of mainland Hispanic America were small*

*minorities, except in the cities. The high class, which lived in the  
cities, usually had Blacks for the domestic work.<*

*Venezuela, Colombia and Panama are all on the mainland. Who do  
you believe provided the labor to build their cities? What is your definition  
of "mainland Hispanic America." Was this just an oversight?*

*Besides, as I said before, Black troops predominated in the army that  
liberated Chile and Argentina. Time to include them in your data.*

*>(2) Cities of those times were small. Most people lived in the*

*countryside. At least 90% of the population lived directly in large  
farms.<*

*Depends on the period of history. Do you mean in indigenous villages,  
on encomiendas, on farms of the landed aristocracy, plantations?  
What do you mean by "large farms?" When? Where?*

*>(3) A 30% of Blacks in Buenos Aires at the beginning of XIX century*

*means nothing. . . . 30% of Blacks means only 15.000 persons,  
or 1 in one thousand people.<*

*To say 15,000 Blacks means nothing in a country that has been  
unable to account for their "disappearance" is at least insensitive,  
and to me offensive. Accounting for them was the purpose of the  
study.*

*>(5) Saying that 10% of people of Argentina has some Black ancestry*

*because of DNA means anything either.<*

*Of course it does, in a country that has been proud of being "White and  
European." We've discussed their past immigration policies before. The  
historical record is clear on this.*

*>It does not means -either- that they have a 10% of Black genes,<*

*What the heck are "Black genes?" Who says that anymore?*

*>And the Black ancestry could be even Moorish blood from*

*Southern Spain, France or Italy!<*

*"Moorish blood?" What difference does it make where the  
gene pool came from as long as it's African? Is this your Mediteraneanism  
showing its head again? More likely Spain and Portugal but in*

theend these all can be traced to Africa. So what's the point of this?

>So, the mistery of the lost Black peoples of Argentina is very easy  
to understand. They were dilluted in an flood of European immigrants.<

Here you simply ignore the people who were afraid to speak with the  
interviewers though they were strikingly of visible African descent or  
who defined themselves according to an archaic "one drop of White  
blood" rule.

In short your comments deny the rationale for the study, despite  
eyewitness testimony and DNA evidence that the problem actually  
exists. Note that I am not a champion of racial categories, but these  
are people who are being denied the right to be give full expression  
to who they really are.

Regards,  
Raymond Davis  
| 17133|2005-05-16 07:11:57|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Hi Raymond,

I see. Well, I used the term mainland Hispanic America to talk about  
the countries located in Mesoamerica and South America.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

> Dear Omar,

>

> Here is how I reacted to your post:

>

> >(1) Blacks in most countries of mainland Hispanic America were  
small

> minorities, except in the cities. The high class, which lived in  
the

> cities, usually had Blacks for the domestic work.<

>

> Venezuela, Colombia and Panama are all on the mainland. Who do

> you believe provided the labor to build their cities? What is your  
definition

> of "mainland Hispanic America." Was this just an oversight?

>

Venezuela has 10% of Black Population. Colombia and Panama have about  
15% Peru has 5%, Bolivia less than 1%, Uruguay, about 1%, Paraguay  
0%, Argentina 0%, Chile 0%, Costa Rica about 3%, Mexico 0%

When I say 0% I mean less than 1%

> Besides, as I said before, Black troops predominated in the army  
that

> liberated Chile and Argentina. Time to include them in your data.

>

You are right to say there were Blacks in those armies. They were  
known as pardos (grey). But it is an exageration to say they  
predominate.

Also, you forget the large migrations that affected most of Latin  
America, but specially Argentina.

>

> >(2) Cities of those times were small. Most people lived in the  
> countryside. At least 90% of the population lived directly in large  
> farms.<

>

> Depends on the period of history. Do you mean in indigenous  
villages,

> on encomiendas, on farms of the landed aristocracy, plantations?

> What do you mean by "large farms?" When? Where?

>

In many places of Latin America Indian labour was plenty. In the  
country side they used a lot the "encomiendas" system, which was a  
sort of Middle Ages feudal system with a lord in charge of the  
peasants. In those areas slavery was not quite common. Although  
peasants suffered a lot, anyways.

In Chile, for example, force labor of condemned criminal was the most  
common way to construct public works.

> >(3) A 30% of Blacks in Buenos Aires at the beginning of XIX  
century

> means nothing. . . . 30% of Blacks means only 15.000 persons,

> or 1 in one thousand people.<

>

> To say 15,000 Blacks means nothing in a country that has been

> unable to account for their "disappearance" is at least insensitive,

> and to me offensive. Accounting for them was the purpose of the

> study.

Raymond. The "disappearence" is nothing more than admixture. People  
got married. There, in the churches, you can find the evidence. The  
records exist.



>  
> >(5) Saying that 10% of people of Argentina has some Black ancestry  
> because of DNA means anything either.<  
>  
> Of course it does, in a country that has been proud of being "White  
> and  
> European." We've discussed their past immigration policies before.  
The  
> historical record is clear on this.  
>

*Why Argentina should not be proud of being European? They have  
achieved a lot, although they have had some economical problems in  
recent years.*

> >It does not means -either- that they have a 10% of Black genes,<  
>  
> What the heck are "Black genes?" Who says that anymore?  
>  
> >And the Black ancestry could be even Moorish blood from  
> Southern Spain, France or Italy!<  
>  
> "Moorish blood?" What difference does it make where the  
> gene pool came from as long as it's African? Is this your  
Mediterraneanism  
> showing its head again? More likely Spain and Portugal but in  
> the end these all can be traced to Africa. So what's the point of  
this?  
>

*You well know that the Moors came from Africa. They were people from  
the Magreb. I won't enter in THAT discussion though. You can see  
Moors in northern Africa up to this day.*

> >So, the mystery of the lost Black peoples of Argentina is very  
easy  
> to understand. They were diluted in an flood of European  
immigrants.<  
>  
> Here you simply ignore the people who were afraid to speak with the  
> interviewers though they were strikingly of visible African descent  
or  
> who defined themselves according to an archaic "one drop of White  
> blood" rule.  
>

*Afraid of what? If there is some people that look black in Argentina  
and they don't want to speak about, the more likely is that they  
don't want to recognize the fact.*

> In short your comments deny the rationale for the study, despite  
> eyewitness testimony and DNA evidence that the problem actually  
> exists. Note that I am not a champion of racial categories, but  
these  
> are people who are being denied the right to be give full  
expression  
> to who they really are.

*I think the problem is imposing to people identities they don't  
accept. In the case of Argentina I believe is a lost cause. I know  
Argentines, they have migrated in mass to my country. They are  
proud to be Argentines, and nothing else. All of them look European  
to me.*

Regards,

Omar Vega

| 17134|2005-05-16 09:00:42|Imnmre|From Obia to Obeah: Questions about the Igbo|  
Ta\_Seti,

*Remember Chinua Achebe's little classic Things Fall Apart (1958)?  
Decided to pull it off the shelf and read it since it's often cited in  
the stuff I've been sharing with you. I'm only halfway through, but  
man, does it confirm what we've already found in other sources!  
Achebe grew up in the cross-river area and his knowledge of Igbo  
history and culture is intimate, fresh and very revealing.*

*From a note by Angus Wilson on the rear cover:*

*"... The story is the tragedy of Ikonkwo, an important man in the  
Obi tribe in the days when white men were first appearing on the  
scene ... Mr Achebe's very simple but excellent novel tells of the  
series of events by which Okonkwo through his pride and his fears  
becomes exiled from his tribe and returns only to be forced into  
the ignominy of suicide to escape the results of his rash courage  
against the white man ... He handles the macabre with telling  
restraint and the pathetic without any false embarrassment."*

*If you too have put off reading this book, I recommend you open  
it today.*

Regards,  
Raymond Davis

| 17135|2005-05-16 09:05:30|saidis\_aswan\_egy|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|

*You remeber the Eritreian/Ethiopian person that posted on here about the ancient Egyptians being "red skinned" Africans? I have a feeling that street messiah is this person. The person has changed his name, and morphed himself, but the same type of language comes out. Most people from the Horn of Africa Somalia, Eritrea, Ethiopia, Djibouti, and others feel they are ethnically different from Western and Central Africans. Many have a sense of superioity over them.*

*These people have their own color coded classification quite different from most people.*

Your Sa3eadi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 17136|2005-05-16 09:24:55|Myra Wysinger|The Levant versus the Horn of Africa: Evidence for Bidirectional Co|  
". . . Africa is particularly complex, not  
only because of its primary role in the  
evolution of our species but also because  
Africa was both a source and a recipient  
of transcontinental gene flow during different  
episodes of human history."

[http://hppl.stanford.edu/publications/AJHG\\_2004\\_v74\\_p000-0130.pdf](http://hppl.stanford.edu/publications/AJHG_2004_v74_p000-0130.pdf)  
| 17137|2005-05-16 10:09:29|Immrnre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Omar,

You wrote:

>I see. Well, I used the term mainland Hispanic America to talk about  
the countries located in Mesoamerica and South America.<

Mesoamerica\_IS\_Central America and its countries are exactly  
the ones you left out of your "Hispanic America." Your writing also  
leaves the impression that Africans only worked as domestic  
servants which is a stereotype that is so far from the truth as to  
almost be unworthy of comment. A fair assessment would include  
their work at sea ports, farming grain, ground and river transportation,  
mining, the military, the priesthood, and after independence, the politics  
of the new states.

And this is only a beginning; we have not even touched on their  
impact on the music, dance, and cuisine of these countries, an  
impact that far exceeds any impression you would get by only  
looking at their numbers as a percentage of the national population.

To understand this point you only have to look at how Africans in  
the U.S. have influenced the culture of this country while a relatively  
small percentage of the national population.

One of the hopeful aspects of the study you are taking pains to  
discredit, is that for the first time Argentinians are beginning to  
redefine their country's culture and identity in the light of an  
African presence.

Regards,  
Raymond Davis  
| 17139|2005-05-16 10:35:56|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
Hello,

This email message is a notification to let you know that  
a file has been uploaded to the Files area of the Ta\_Seti  
group.

File : /Ancient Africa/prehistoric.pdf  
Uploaded by : nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
Description : Evidence of the Early Penetration of Negroes into Prehistoric Egypt; by Eugen Strouhal; The Journal of African History, Vol. 12, No. 1. (1971), pp. 1-9.

You can access this file at the URL:  
[http://groups.yahoo.com/group/Ta\\_Seti/files/Ancient%20Africa/prehistoric.pdf](http://groups.yahoo.com/group/Ta_Seti/files/Ancient%20Africa/prehistoric.pdf)

To learn more about file sharing for your group, please visit:  
<http://help.yahoo.com/help/us/groups/files>

Regards,

nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
| 17140|2005-05-16 10:36:38|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"  
wrote:

>  
>

>  
>

- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), Myra Wysinger wrote:  
> Paul should I download this article for the group.  
>  
> *The Hamitic Hypothesis; Its Origin and Functions in Time Perspective*  
> Edith R. Sanders  
> *The Journal of African History*, Vol. 10, No. 4. (1969), pp. 521-532.  
>  
>  
> Paul Kekai Manansala wrote:  
> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "saidis\_aswan\_egy" wrote:  
>  
>  
>  
>  
>  
>  
>  
>  
>  
> *These people have their own color coded classification quite*  
> *different from most people.*  
>  
>  
>  
> *Are there any scholarly or at least journalist-level works on this*  
> *color classification. Is it pre-colonial in origin?*  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>  
>  
>  
> -----  
> Yahoo! Groups Links  
>  
> To visit your group on the web, go to:  
> [http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)  
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> To unsubscribe from this group, send an email to:  
> [Ta\\_Seti-unsubscribe@yahooogroups.com](mailto:Ta_Seti-unsubscribe@yahooogroups.com)  
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> Take Yahoo! Mail with you! Check email on your mobile phone.

| 17145|2005-05-16 11:42:44|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Dear Friend,

*You have to consider this. Slavery did not have the same intensity in different countries of the America. The number of people that suffered slavery and that came from Africa vary quite a lot between countries. In same the number of slave was in the millions. In other there were quite a few slaves. In the Caribbian there exist the plantation society.  
In Southern South America there were not the need of importing slaves in large numbers because the Indian pesants were quite a lot and were cheaper for the landlords.*

*Those are historical facts that are documented.*

*You must realize that.*

*Nobody is hiding anything.*

*Regards,*

*Omar Vega*

> Omar,  
>  
> You wrote:  
>  
> >I see. Well, I used the term mainland Hispanic America to talk

about

> the countries located in Mesoamerica and South America.<  
>  
> Mesoamerica IS Central America and its countries are exactly  
> the ones you left out of your "Hispanic America." Your writing also  
> leaves the impression that Africans only worked as domestic  
> servants which is a stereotype that is so far from the truth as to  
> almost be unworthy of comment. A fair assessment would include  
> their work at sea ports, farming grain, ground and river

transportation,

> mining, the military, the priesthood, and after independence, the

politics

> of the new states.  
>  
> And this is only a beginning; we have not even touched on their  
> impact on the music, dance, and cuisine of these countries, an  
> impact that far exceeds any impression you would get by only  
> looking at their numbers as a percentage of the national population.  
>  
> To understand this point you only have to look at how Africans in  
> the U.S. have influenced the culture of this country while a

relatively

> small percentage of the national population.  
>  
> One of the hopeful aspects of the study you are taking pains to  
> discredit, is that for the first time Argentinians are beginning to  
> redefine their country's culture and identity in the light of an  
> African presence.  
>  
> Regards,  
> Raymond Davis

| 17146|2005-05-16 11:51:49|cristofori whitakara|Re: Moses?|

*my understanding from your answer is that tis group was racially mixed as is america is today? and that the ancient israelites were a majority european and asiatic admixture with only a small element of them being africans?*

**Djehuti Sundaka** wrote:

Could "mixed multitude" imply different "Blacks" of different ethnic backgrounds?◆ I would have to say "no" from the writer's perspective. The writer of the account provides no indication of a perspective pertaining to a specific racial group of ethnic backgrounds.◆

Ethnic and nation don't mean the same thing.◆ These words were introduced into the conversation by me and I used them with the general understanding they have in 21st century American English.◆ In modern use, an ethnicity is not a nation or vice versa.◆ Even in the Bible, a person's ethnicity is not confused with their membership in a nation.◆ Recall UriYahw the Khatte (2Samuel 11:3) who had definately been a member of YisraEl as well as Heber(Judges 4:11).◆ Also recall Exodus 12:48-49 where foreigners who want to keep the Pasach must become circumcised and accepted as fellow members of YisraEl.◆

Djehuti Sundaka

--- In Ta\_Seti@yahoogroups.com, cristofori whitakara

```

> wrote:
> > could "mixed multitude" imply different blacks of different ethnic
> > backgrounds? isn't ethnic and nation the same thing? Ethnos means
> > nations in greek and Nas(?) means people in arabic?
> > Djehuti Sundaka wrote:Of course the question is,
> > what does "an Egyptian" mean? A reference
> > to the character's perceived ethnicity or a reference to the
> > character's perceived nationality? One does not necessarily imply the
> > other as demonstrated by the "mixed multitude" of Exodus 12:38 that is
> > no place else distinguished from the rest of YisraEl.
>
> > Djehuti Sundaka
>
> > --- In Ta_Seti@yahooogroups.com, cristofori whitakara
> > wrote:
> > > 17: And the shepherds came and drove them away: but Moses stood up
> > > and helped them, and watered their flock.
> > > 18: And when they came to Reuel their father, he said, How is it
> > > that ye are come so soon to day?
> > > 19: And they said, An Egyptian delivered us out of the hand of the
> > > shepherds, and also drew water enough for us, and watered the flock.
> > > what stands out is that the cushitic midianites said "AN Egyptian"
> > > referring to Moses.....
> >
> > > Djehuti Sundaka wrote:Exodus 2:5-15 consintently
> > > shows that Mosheh was never mistaken as
> > > being an indigenous member of the population. The story of him being
> > > found and adopted was an adaptation of something that had been claimed
> > > for Sargon I. In fact, people often point out the dispute over his
> > > wife from K3sh in Numbers 12:1 and the nature of the punishment in
> > > Numbers 12:10 to indicate a difference in ethnic complexions.
> >
> > > As Mosheh is a character who had been a member of an Aamw people, one
> > > need only determine how the Aamw are to be racially classified to come
> > > up with a racial answer. As I've stated in the past, I don't care how
> > > people classify them so long as they are consistent in such
> > > classifications. Both the Hika Khaswt and the Yehwdiym had been Aamw
> > > thus it would make no sense to declare one group to have been
> > > Caucasoid and the other to have been Africoid as is sometimes done.
> >
> > > Since the Exodus story had ultimately been inspired by the Expulsion
> > > of the Hika Khaswt, the ultimate inspiration behind the character
> > > Mosheh had been a leader of the Hika Khaswt.
> >
> > > Djehuti Sundaka
> >
> > > --- In Ta_Seti@yahooogroups.com, "alberto34482"
> > > wrote:
> > >
> > > > Djehuti, the argument that most people make to the ethnic
> > > > apperance of
> > > > Moses[Moseh] is the fact that he blended in with the Egyptian
> > > > population and was adopted as the pharaoh's son I believe. Thus,
> > > > they
> > > > > claim that Moses had to be black. If the exodus did happen and
> > > > > Moses was found around the Delta we must consider at this time many
> > > > > Syro-Palestineans settled this area,or migrated here.
> > >
> > >
> > >
> > >
> > >
> > >
> > > Your Sa3eadi Egyptian Friend,
> >
> > > Saidis_Aswan_Egy
> >
> >
> >
> > -----
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| 17147|2005-05-16 12:07:11|Myra Wysinger|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
The Hamitic Hypothesis; Its Origin and Functions in Time  
Perspective

I uploaded this article in file section of this e-group.

It's in the Ancient Africa folder.



Paul Kekai Manansala wrote:

Myra, I'm sure everyone would appreciate access to the article.

Thanks,  
Paul Kekai Manansala

--- In Ta\_Seti@yahoogroups.com, Myra Wysinger wrote:

> Paul should I download this article for the group.

>  
> The Hamitic Hypothesis; Its Origin and Functions in Time  
Perspective

> Edith R. Sanders

> The Journal of African History, Vol. 10, No. 4. (1969), pp. 521-  
532.

>

>

> Paul Kekai Manansala wrote:

> --- In Ta\_Seti@yahoogroups.com, "saidis\_aswan\_egy"

> wrote:

> >

> >

> >

> >

> >

> > These people have their own color coded classification

quite

> > different from most people.

> >

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| 17148|2005-05-16 12:26:57|alberto34482|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
I don't know of any specific work on this. Just going off

Somalis, Ethiopians, and other people from the Horn of Africa whom I  
have personally communicated with. I believe the Somalis say  
Meran[red] and the Ethiopians say Teyim.

Here is a link and a book that covers some of this issue:

<http://ethiopianreview.homestead.com/BookReviewNegussayAyeleApr98.html>

Prof. William R. Scott's recent publication, *The Sons of Sheba's Race*  
(Bloomington, 1993)

You have heard of the Somali Bantu, right? The Somali Bantu have often  
face ethnocentricity by the ethnic Somalis.

Your Sa3eadi Egyptian Friend,

Saidis Aswan Egy

| 17149|2005-05-16 13:23:34|Paul Kekai Manansala|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"

wrote:

>

> Here is a link and a book that covers some of this issue:

>

>

>

<http://ethiopianreview.homestead.com/BookReview/NegussayAyeleApr98.htm>

I

>

These quotes caught my eye:

"A more serious issue that has been around for some time and repeated in the book is the allegation that Ethiopians did not regard themselves as 'Negro' and thereby denied being black. On this point, however, the latter conclusion does not follow from the former. As aptly explained by Dr. Melaku Bayen, Ethiopia's Special Envoy for the Western Hemisphere in the 1930s, "Ethiopians merely objected to the word 'Negro' and not to being classified with their blood brothers in America with whom they shared a common ancestry." (p.23)"

"An informative treatment of this maligned topic is found in Prof. William R. Scott's recent publication, *The Sons of Sheba's Race* (Bloomington, 1993, pp193-207) In it he cites J.A. Rogers' cogent statement that "White visitors did all they could to popularize the Ethiopians' Caucasoid roots (after the Adwa Battle). Yet, 'while telling the Amharas (i.e., Ethiopians) they were a superior race before their faces, the Europeans called them 'niggers' behind their backs."

I wish Dr. Ayele Bekerie from Ethiopia and (Dr.?) Mohamed Diriye Abdullahi from Somalia were still active here to comment on this issue.

Regards,

Paul Kekai Manansala

| 17150|2005-05-16 13:51:27|noirfist|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
I agree with Raymond. It is offensive, and what is the motive of Omar, on this particular site, with its specific agenda, in CONSTANTLY promoting this mixed racial, diminished African gene pool dogma of his? I, as an African-"American," would not enter a Chinese site pointing out that the Han, and other "Mongoloids," actually descend from Africans who should embrace an African genetic content in their gene pool.

The "Latin-Americian" world has components of which make up part of the African Diaspora. As such, it is a part of the totality of the African experience, not the other way around. If Omar is not heer to discuss African culture but, rather, a mixed Mediterranean/Latin/Iberian cultural/biological agenda, he is in the wrong forum.

He is rather quick to point out supposed admixtures of African populations without providing facts, which largely consist of statements like "nobody denies this..." Likewise, what is the interest in such an investigation relative to African cultural/historical reclamation.

Until inquiry provides otherwise, should anyone even care, I will deem such comments, from individuals such as Omar, as attempts to thwart Africans from reclaiming their sense of dignity with regards to African culture and history.

Thanks,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy wrote:

> I read them both, niether seemed insensative to me. People express

things as part of thier personality, they will allways tend to be themselves, they cant help it, and should be heard just as well as everyone else. He made some good points.

>

> 1/7

>

>

> Imnrmre wrote:

> Buenas Omar,

>

> I regret to say that the words you have chosen are  
> insensitive given that you are addressing a group whose  
> members are committed to the identification, recovery  
> and reconstruction of their African heritage.  
>  
> There are, I believe, more effective ways to make your  
> point about the absorption of Africans into the European  
> colonial and immigrant population to the South.  
>  
> Why choose to be offensive?  
>  
> Regards,  
> Raymond Davis  
>  
> -----Original Message-----  
> From: "Omar E. Vega"  
> Sent: May 15, 2005 11:03 AM  
> To: [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)  
> Subject: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-

#### Unclaimed African Roots

>  
>  
>  
>  
>  
> Hi,  
>  
>  
> My opinion on this issue:  
>  
>  
> (1) Blacks in most countries of mainland Hispanic America were  
small  
> minorities, except in the cities. The high class, which lived in  
the  
> cities, usually had Blacks for the domestic work.  
>  
> (2) Cities of those times were small. Most people lived in the  
> countryside. At least 90% of the population lived directly in large  
> farms.  
>  
> (3) A 30% of Blacks in Buenos Aires at the beginning of XIX century  
> means nothing. Because it depends on how many people have that town  
> at that time. Buenos Aires perhaps had no more that 50.000  
> individuals in a country of about two millions. So, a 30% of Blacks  
> means only 15.000 persons, or 1 in one thousand people.  
>  
> (4) Since the middle of the XIX century large waves of European  
> immigrants came to Latin America. About one in two Europeans that  
> arrived to the Americas went to live to Latin America. In 1920  
about  
> half the population of Argentina was foreign born!  
>  
> (5) Saying that 10% of people of Argentina has some Black ancestry  
> because of DNA means anything either. The same analysis prove that  
> Europeans are 14% Native Americans!!! That does not means at all  
that



> the 10% of the population is Black. It does not means -either- that

> they have a 10% of Black genes, but only that they have detected  
one

> particular gen in that segment of the population, therefore they

> probably have one Black ancestor between who knows how many  
branches

> of the family tree. And the Black ancestry could be even Moorish

> blood from Southern Spain, France or Italy!

>

> (6) Blacks in Latin America were not isolated from the rest of the

> population. They lived together and intermarry freely. You can  
trace

> their presence in Church records.

>

> (7) Most 1/4 Black individuals cannot be differentiated by sight  
from

> the rest of the so called "white" population. Here we are  
talking

> about peoples that have even smaller proportions. In the U.S. there

> are many blue-eyed white individuals that are 1/8 Black and nobody

> notice them!

>

> If one visits Argentina today, there is not a single individual  
that

> look African at all. And if you find one, the more likely is that

> he/she is a foreigner. Most times is Brazilian. Of course, there  
are

> always exceptions that confirm the rule.

>

> So, the mistery of the lost Black peoples of Argentina is very easy

> to understand. They were dilluted in an flood of European  
immigrants.

>

> That phenomena not only absorved Black populations, but also  
affected

> Native Americans and Spanish descendents, which reduced their

> populations very much. Today most Argentineans have Italian and

> Northern European last names. Not Spanish ones.

>

> Regards,

>

> Omar Vega

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

sincere1906@y...

> wrote:

> > In Buenos Aires, Researchers Exhume Long-Unclaimed African

Roots

> >

> > By Monte Reel

> > Washington Post Foreign Service

> > Thursday, May 5, 2005; A14

> >

> > <http://www.washingtonpost.com/wp->

"><http://www.washingtonpost.com/wp->

> > [dyn/content/article/2005/05/04/AR2005050402125.html](http://dyn/content/article/2005/05/04/AR2005050402125.html)

> >

> > [BUENOS AIRES -- Their disappearance is one of Argentina's most](#)

> > [enduring mysteries. In 1810, black residents accounted for](#)

[about 30](#)

> > [percent of the population of Buenos Aires. By 1887, however,](#)

[their](#)

> > [numbers had plummeted to 1.8 percent.](#)

> >

> > [So where did they go? The answer, it turns out, is nowhere.](#)

> >

> > [Popular myth has offered two historical hypotheses: a yellow](#)

[fever](#)

> > [epidemic in 1871 that devastated black urban neighborhoods,](#)

[and a](#)

> > [brutal war with Paraguay in the 1860s that put many black](#)

> > [Argentines](#)

> > [on the front lines.](#)

> >

> > [But two new studies are challenging those old notions, using](#)

> > [distinct methods: a door-to-door census to determine how many](#)

> > [Argentines consider themselves black, and an analysis of DNA](#)

> > [samples](#)

> > [to detect traces of African ancestry in those who consider](#)

> > [themselves white.](#)

> >

> > [The results are only partially compiled, but they suggest that](#)

[many](#)

> > [of the black Argentines did not vanish; they just faded into](#)

[the](#)

> > [mixed-race populace and became lost to demography. According](#)

[to](#)

> > [some](#)

> > [researchers, as many as 10 percent of Buenos Aires residents](#)

[are](#)

> > partly descended from black Argentines but have no idea.

> >

> > "People for years have accepted the idea that there are no black

> > people in Argentina," said Miriam Gomes, a professor of literature

> > at the University of Buenos Aires who is part black and considers

> > herself Afro-Argentine. "Even the schoolbooks here accepted this as

> > a fact. But where did that leave me?"

> >

> > It left her as part of a practically invisible fringe, a group

> whose

> > very existence had been snubbed by the country's early statesmen.

> > The nation aggressively courted "the reviving spirit of European

> > civilization" -- in the words of 19th-century Argentine social

> > architect Juan Bautista Alberdi -- and promoted an image of a

> > European country transplanted on South American soil.

> >

> > "Argentina was interested in presenting itself as a white country,"

> > said George Reid Andrews, a history professor at the University of

> > Pittsburgh who has specialized in black history in Latin

> > America. "Its ideologues and writers put a great emphasis on the

> > yellow fever epidemic and the war, and it was feasible to pretend

> > that the black population had simply disappeared as immigration

> > exploded."

> >

> > Estimates of the current population of blacks in Buenos Aires are

> > essentially wild guesses, partly because the Argentine government

> > has not reflected African racial ancestry in its census counts in

> > well over a century.

> >

> > But Gomes is among the group of scholars and scientists who want to

> > take a closer look at today's black culture in Argentina, which

> they

> > believe will help them form a clearer picture of what happened  
in

> > the past.

> >

> > Funded in part by the World Bank and assisted by Argentina's  
census

> > bureau, the group launched a limited census of various  
> neighborhoods

> > in the capital last month.

> >

> > First, they asked whether any people in the house considered

> > themselves Afro-Argentine, then they asked whether anyone in  
the

> > house had any black ancestors. In neighborhoods with  
historically

> > high concentrations of black residents, they conducted more

> detailed

> > surveys of religious practice, diet and social organization --  
an

> > attempt to measure the influence of African culture there.

> >

> > The results won't be analyzed until later this year. Diego  
Masello,

> > a professor with the National University of the Third of  
February,

> > said the thorniest challenge of the census has been eliciting

> honest

> > answers -- or any answers at all.

> >

> > "In some cases, the census-takers reported that residents  
who

> > visibly had some African traits, even some who appeared  
completely

> > black, absolutely refused to participate," said Masello,  
who is

> > helping direct the census.

> >

> > Gomes said such responses have been frustrating, but  
illustrative.

> >

> > "Without a doubt, racial prejudice is great in this  
society, and

> > people want to believe that they are white," Gomes said.  
"Here, if

> > someone has one drop of white blood, they call themselves  
white."

> >

> > But personal definitions do not count when analyzing DNA,

which is

> > what a group of scientists from the University of Buenos Aires

and

> > Oxford University in England did earlier this year. After

> collecting

> > blood samples at a local hospital, they searched for genetic

> markers

> > that indicate African ancestry. The results, to be published

this

> > year in the American Journal of Physical Anthropology,

suggested

> > that 10 percent of those who identified themselves as white

were,

> in

> > part, descendants of black Argentines.

> >

> > "A lot of people were very surprised by this," said

Francisco R.

> > Carnese, a geneticist at the University of Buenos Aires and co-

> > author of the study. "When you walk around Buenos Aires,

you don't

> > see signs of African ancestry. But you see it in the

genes."

> >

> > Carnese said there was also a growing desire among Argentines

to

> > figure out their heritage -- one reason that multiple studies

are

> > trying to shed light on the same thing, he said. For most

> > Argentines, that means delving into the cultures of Italy,

England

> > and Germany, but Africa also deserves consideration, he

said.

> >

> > The near-invisibility of black culture and roots in Argentina

has

> > been a striking contrast with neighboring Brazil, which once

> > imported millions of African slaves and has a large, high-

profile

> > Afro-Brazilian community.

> >

> > Africans had a strong hand in shaping Brazilian culture: samba

> > music, the Lenten festival of carnival and African religions

that

> > have melded with Roman Catholicism to form hybrid systems of

faith.

[> > Even the national dish, a black bean staple called feijoada ,  
is](#)

[> > popularly credited to 16th-century slaves.](#)

[> >](#)

[> > In Argentina, partly in response to the new research, black](#)

[> interest](#)

[> > groups have started promoting what they say is a strong  
African](#)

[> > influence on some of the traditions most closely associated  
with](#)

[> > Argentina. There was little slave trade with Argentina; many](#)

[> > Africans who ended up there had originally been imported to  
Brazil.](#)

[> >](#)

[> > "The first paintings of people dancing the tango are of  
people of](#)

[> > African descent," Gomes said.](#)

[> >](#)

[> > The asado -- the traditional Argentine barbecue that includes](#)

[> > glands, livers and other organs from cows -- also was  
influenced by](#)

[> > blacks who collected the parts that the Argentine cowboys, or](#)

[> > gauchos, threw away, according to Masello.](#)

[> >](#)

[> > The census-takers hope their work will inspire the government  
to](#)

[> > include African ancestry in its next census in 2011 -- a  
decision](#)

[> > that Gomes said she believed would go a long way in  
acknowledging](#)

[> > the role of Africa in today's Argentina.](#)

[> >](#)

[> > "If we're not counted," she said, "there's no  
way to really](#)

[> convince](#)

[> > people that we actually exist."](#)

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| 17151|2005-05-16 14:00:33|Immrnre|Questions about the Igbo|  
Htp qviet\_ryot,

You wrote:

>It may be helpful for us to remember that people form divisions among

themselves beyond "race" in a bid for power and control.<

I agree completely that this has nothing whatsoever to do with "race."  
Human sacrifice can be found among people as varied as the ancient  
Europeans, the /rmtj n kmt/ (AE) and the ancient Mayas – which is not  
to excuse it.

>To me, the biggest irony of the Trans-Atlantic slave trade

is that it flourished within a nation that boasted about its respect  
for human rights and the ideologies of freedom, justice and  
equality. As inhumane as they were, at least the Igbo's weren't  
being duplicitous about their deeds.<

What you say is true. The European invaders lied to the world and  
in time to themselves. This country has not begun to face up to the  
horrors upon which it was founded.

But consistency can produce its own chamber of horrors.  
Among the Igbo's the principle that all Igbo's were vehicles of the  
divine light was used as a basis for offering back to Chi-Ukwu (God)  
his most precious creation, a human sacrifice. According to one  
account, body parts of these victims were used in certain sacred  
rituals and may have been consumed during the ancient Yam festival  
mentioned earlier.

This dubious honor of being god's children did not  
extend to the Igbo's enemies (outsiders) whose skulls were collected  
as trophies and who could also be enslaved or offered up as sort of  
"second tier."

My impression is that all of this exacted  
unquestioning obedience from people who wanted to ward off  
divine anger. It also gave extraordinary power to the "holy men"  
and elders who presided over this system and who kept demand  
for their services high by keeping everyone in a constant state

of fear.

*There must also have been a great need for secrecy, hence the "secret societies" and esoteric knowledge about various cures, and rituals designed to commune with deities, ward off evil and acquire control of nature. (None of which will be discussed here.)*

*There is some indication that remnants of these ancient practices continue today:*

<http://www.christianitytoday.com/ct/2004/012/16.22.html>

<http://www.100megsfree4.com/farshores/nsacrifi.htm>

Regards,

Raymond Davis

| 17152|2005-05-16 14:01:11|noirfist|Re: Cranial Studies of Northern Africa, Pharaonic Egypt and the Upp|  
Old texts, which I read in the late 80s, still "qualified" the Hausa and Peuhl as "HAMITES(?)." The are folks now attempting to say that a particular "Bantu" speaking people of Zimbabwe were not only the founders of this ancient kingdom, despite data lending support to the Shona as such, but that these Bantu speaking people are actually descended from ancient Hebrews. Given that everything that substantiates them as a Bantu people is identical to other "Bantu" cultural enclaves, and that the evidence at the ancient Zimbabwean ruins are specific to Africans generally, and the "Bantu" specifically, it makes such a claim all the more ridiculous.

So, yes-such nonsense is widespread.

Regards,

Ken

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

- >
- >
- > All we have to do is present a documentary explaining about the
- > Hamitic Hypothesis to the general public. Most Americans have no

idea

- > about the Hamitic Hypothesis or what it implies. This hypothesis is
- > more far reaching than just ancient Egypt, and is really also in
- > Western Africa. If we made this information public then people would
- > make an outcry next time National Geographic or Hawass tries to

label

- > ancient Egyptian crania "Northern African caucasoid"
- >
- >
- >
- > Who here has the time or money to devote on a project like this?
- >
- >
- >
- > Your Sa3eadi Egyptian Friend,
- >
- > Saidis\_Aswan\_Egy

| 17153|2005-05-16 14:06:41|Paul Kekai Manansala|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

- >
- > He is rather quick to point out supposed admixtures of African
- > populations without providing facts, which largely consist of
- > statements like "nobody denies this..."

Omar likes to talk a lot about "church records" but these are not really reliable either (if he really has studied them).

Because one's social mobility depended on certain racial status, people devised ways of defeating the system.

Scholars in "Latin America" often come up with statistics on admixture that differ wildly from those of other scholars invariably showing a greater percentage of white genes.

One can tell from reading Omar that he is very concerned about other people's perception of racial quantum in Meso- and South America.

Regards,

Paul Kekai Manansala

| 17154|2005-05-16 14:08:46|noirfist|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
RFLOL-Exeactly, Dr. Winters!

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:



> Hi Paul  
 > I have also been wondering about the use of this word  
 > by this person in many of her post. I think this  
 > person is always using this word because they are  
 > trying to pretend they are African American.  
 > The author is listed as a male, but the use of  
 > yall, implies a female rather than a male. The  
 > attempted use of ebonics in the authors post is often  
 > out of context, it suggest to me that no nameworthy  
 > ,is probably a white female trying to pretend she is  
 > African American.  
 > If I am correct this person has been listening to  
 > the conversation of some African American girls and  
 > figured she would join the forum and pretend she was a  
 > Sistuh. The only problem with her performance is that  
 > use of the term yall, is mainly used in informal  
 > conversations among African American females, they  
 > would not normally use such a term when talking about  
 > ideas in a "formal" setting like this forum .

> Clyde

> --- Paul Kekai Manansala

> wrote:

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy

> > wrote:

> >

> >

> >

> > > Maybe yall are helping to spread the word about it

> > more than they

> > are. Besides, what means do you have of disproving

> > them, besides

> > just calling them racist?

> > >

> > >

> > >

> > You've already been given information where to look.

> >

> > Also why do you keep saying "yall." Are you

> > addressing the whole

> > rest of the group?

> >

> > Regards,

> > Paul Kekai Manansala

> >

> >

> >

> >

> >

> >

> >

> >

> Do You Yahoo!?

> Tired of spam? Yahoo! Mail has the best spam protection around

> <http://mail.yahoo.com>

| 17155|2005-05-16 14:18:42|noirfist|Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
 Yes, and this, also, is changing (the attitudes of the "East  
 Africans" you note).

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy"

wrote:

>

>

> You remeber the Eritreian/Ethiopian person that posted on here about

> the ancient Egyptians being "red skinned" Africans? I have a

feeling

> that street messiah is this person. The person has changed his

> name, and morphed himself, but the same type of language comes out.

Most

> people from the Horn of Africa Somalia, Eritrea, Ethiopia, Djibouti, and

> others feel they are ethnically different from Western and Central

> Africans. Many have a sense of superioity over them.

>

>

> These people have their own color coded classification quite

> different from most people.

>

>

>

>

>

>

>

> Your Sa3eadi Egyptian Friend,

>  
> Saidis\_Aswan\_Egy

| 17156|2005-05-16 14:42:46|noirfist|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
You clearly a revisionist, white supremacist of the highest order. You are here playing the numbers game in terms of African suffering on the bondage situations in latin America. I would hardly call the 70 million or so acknowledged African-Brazilian population the result of less intense bondage structure. What precisely is less intense? How does one qualify that, and to which group of African sufferers have you spoken to qualify that?

Likewise, why would Europeans involved in the BUSINESS of the enslavement of Africans, for PROFIT, involve themselves in such a practice if it was of relative insignificance? Have you read the works of African-Brazilian historian Abdias Du Naciemento? Works such as Mixture Or Massacre?

Instead of making unsubstantiated claims that speak more about your personal Mediterranean/Iberian agenda, how about listing sources for your very ludicrously expressed, "everybody knows this," theories.

Your are a white supremacist masking himself as one deeply concerned about a proper discourse on African historical reconstruction.

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> Dear Friend,  
>  
> You have to consider this. Slavery did not have the same intensity in  
> different countries of the America. The number of people that  
> suffered slavery and that came from Africa vary quite a lot between  
> countries. In same the number of slave was in the millions. In  
> other  
> there were quite a few slaves. In the Caribbian there exist the  
> plantation society.  
> In Southern South America there were not the need of importing  
> slaves  
> in large numbers because the Indian peasants were quite a lot and  
> were  
> cheaper for the landlords.  
>  
> Those are historical facts that are documented.  
>  
> You must realize that.  
>  
> Nobody is hiding anything.  
>  
> Regards,  
>  
> Omar Vega  
>  
> > Omar,  
> >  
> > You wrote:  
> >  
> > >I see. Well, I used the term mainland Hispanic America to talk  
> > about  
> > the countries located in Mesoamerica and South America.<  
> >  
> > Mesoamerica IS Central America and its countries are exactly  
> > the ones you left out of your "Hispanic America." Your writing  
> also  
> > leaves the impression that Africans only worked as domestic  
> > servants which is a stereotype that is so far from the truth as to  
> > almost be unworthy of comment. A fair assessment would include  
> > their work at sea ports, farming grain, ground and river  
> transportation,  
> > mining, the military, the priesthood, and after independence, the  
> politics  
> > of the new states.  
> >  
> > > And this is only a beginning; we have not even touched on their  
> > impact on the music, dance, and cuisine of these countries, an  
> > impact that far exceeds any impression you would get by only  
> > looking at their numbers as a percentage of the national  
> population.  
> >  
> > > To understand this point you only have to look at how Africans in  
> > the U.S. have influenced the culture of this country while a  
> relatively  
> > small percentage of the national population.  
> >  
> > One of the hopeful aspects of the study you are taking pains to  
> > discredit, is that for the first time Argentinians are beginning  
> to  
> > redefine their country's culture and identity in the light of an  
> African presence.  
> >  
> > Regards,  
> > Raymond Davis

[ 17157]2005-05-16 14:43:18[p.manansala@sbcglobal.net]"Antibiotic" Beer Gave Ancient Nubians Health Buzz|  
[http://news.nationalgeographic.com/news/2005/05/0516\\_050516\\_ancientbeer.html](http://news.nationalgeographic.com/news/2005/05/0516_050516_ancientbeer.html)

"Antibiotic" Beer Gave Ancient Africans Health Buzz  
John Roach  
for National Geographic News  
May 16, 2005

Humans have been downing beer for millennia. In certain instances, some drinkers got an extra dose of medicine, according to an analysis of Nubian bones from Sudan in North Africa.

George Armelagos is an anthropologist at Emory University in Atlanta, Georgia. For more than two decades, he and his colleagues have studied bones dated to between A.D. 350 and 550 from Nubia, an ancient kingdom south of ancient Egypt along the Nile River.

The bones, the researchers say, contain traces of the antibiotic tetracycline. Today tetracycline is used to treat ailments ranging from acne flare-ups to urinary-tract infections. But the antibiotic only came into commercial use half a century ago. So how did tetracycline get into the Nubian bones?

Armelagos and his team say they found an answer in ancient beer. The brew was made from grain contaminated with the bacteria streptomycetes, which produces tetracycline.

The ancient Nubians, according to Armelagos, stored their grain in mud bins. A soil bacteria, streptomycetes is ubiquitous in arid climates like Sudan's.

"We looked at how the grain was used then and came across a recipe for beer," Armelagos said. The Nubians would make dough with the grain, bake it briefly at a hot temperature, and then use it to make beer.

"We're not talking about Heineken or Bud Light. This was a thick gruel, sort of a sour cereal," he said.

Feel-Good Drink

According to Armelagos, the Nubians would drink the gruel and probably allowed their children to eat what was left at the bottom of the vat. Traces of tetracycline have been found in more than 90 percent of the bones the team examined, including those of 24-month-old infants.

But did the Nubians know they were drinking beer contaminated with tetracycline?

"They probably realized the alcohol made them feel better, but there is a whole series of Egyptian pharmacopoeias [medicine books] that talk about things beer can help with," Armelagos said. (The ancient Nubians had no written language but lived just south of the Egyptians who did.)

Armelagos said the Egyptians used beer as a gum-disease treatment, a dressing for wounds, and even an anal fumigant? a vaporborne pesticide to treat diseases of the anus. The anthropologist also believes the tetracycline protected the Nubians from bone infections, as all the bones he examined are infection free.

Charlie Bamforth, a professor of biochemistry and brewing science at the University of California, Davis, said that beer has been a staple of the human diet for thousands of years and that the health benefits of beer were likely known, even if not scientifically explained, in ancient times.

"They must have consumed it because it was rather tastier than the grain from which it was derived. They would have noticed people fared better by consuming this product than they were just consuming the grain itself," he said.

Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>

□  
[ 17158]2005-05-16 14:48:09[noirfist]Re: CT Scans and Tut: Brief History of the Hamitic Hypothesis|  
Are the Somali "Bantu," about whom you reference, the Oromo? Are they  
an extension of the Oromo population from Ethiopia?

Regards,

Ken

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482"  
wrote:

>  
>  
> I don't know of any specific work on this. Just going off  
> Somalis, Ethiopians, and other people from the Horn of Africa whom I  
> have personally communicated with. I believe the Somalis say  
> Meran[red] and the Ethiopians say Teyim.  
>  
>  
> Here is a link and a book that covers some of this issue:  
>  
>  
>

<http://ethiopianreview.homestead.com/BookReview/NegussayAyeleApr98.html>

>  
>  
> Prof. William R. Scott's recent publication, *The Sons of Sheba's*

Race

> (Bloomington, 1993  
>  
>  
>  
> You have heard of the Somali Bantu, right? The Somali Bantu have

often

> face ethnocentricity by the ethnic Somalis.  
>  
>  
>  
> Your Sa3eadi Egyptian Friend,  
>  
>  
> Saidis\_Aswan\_Egy

[ 17159]2005-05-16 15:23:57[Omar E. Vega]Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

Hi,

*I see. Perhaps is offensive to tell the truth: Blacks in most countries of Latin America got integrated to the rest of society. They were not rejected but accepted and they got assimilated. In places when Blacks were a very minority group they got "absorbed", because they marry the majority groups.*

*Perhaps is offensive to say that people mix.*

*African diaspora is a part of the origin of Latin America; nobody denies it. An important part, indeed. But is not the main part, except in some countries I have already mentioned.*

*That's the truth. Sorry if that offends.*

*I am with you people if you are searching for pride, but not at the cost of the truth. If you are looking for the history of my region, no problem. Just ask about. There are many interesting things about it I can help you to research.*

*I know my history. And I know it well.*

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:

> I agree with Raymond. It is offensive, and what is the motive of  
> Omar, on this particular site, with its specific agenda, in  
> CONSTANTLY promoting this mixed racial, diminished African gene  
pool  
> dogma of his? I, as an African-"American," would not enter a  
Chinese  
> site pointing out that the Han, and other "Mongoloids," actually  
> descend from Africans who should embrace an African genetic content  
> in their gene pool.

>  
> The "Latin-American" world has components of which make up part of  
> the African Diaspora. As such, it is a part of the totality of the  
> African experience, not the other way around. If Omar is not here  
to  
> discuss African culture but, rather, a mixed  
> Mediterranean/Latin/Iberian cultural/biological agenda, he is in  
the  
> wrong forum.

>  
> He is rather quick to point out supposed admixtures of African  
> populations without providing facts, which largely consist of  
> statements like "nobody denies this..." Likewise, what is the  
> interest in such an investigation relative to African  
> cultural/historical reclamation.  
>  
> Until inquiry provides otherwise, should anyone even care, I will  
> deem such comments, from individuals such as Omar, as attempts to  
> thwart Africans from reclaiming their sense of dignity with regards  
to  
> African culture and history.

>  
> Thanks,

>  
> Ken

>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), no name is worthy  
> wrote:

> > I read them both, neither seemed insensitive to me. People  
express  
> things as part of their personality, they will always tend to be  
> themselves, they can't help it, and should be heard just as well as  
> everyone else. He made some good points.

> >  
> > 1/7

> >  
> > Immrnnre wrote:  
> > Buenas Omar,

> >  
> > I regret to say that the words you have chosen are  
> > insensitive given that you are addressing a group whose  
> > members are committed to the identification, recovery  
> > and reconstruction of their African heritage.

> >  
> > There are, I believe, more effective ways to make your  
> > point about the absorption of Africans into the European  
> > colonial and immigrant population to the South.

> >  
> > Why choose to be offensive?

> >  
> > Regards,  
> > Raymond Davis

> >  
> > -----Original Message-----  
> > From: "Omar E. Vega"  
> > Sent: May 15, 2005 11:03 AM

>> To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>> Subject: [Ta\_Seti] Re: In Buenos Aires, Researchers Exhume Long-  
> Unclaimed African Roots  
>>  
>>  
>>  
>>  
>>  
>>  
>> Hi,  
>>  
>>  
>> My opinion on this issue:  
>>  
>>  
>> (1) Blacks in most countries of mainland Hispanic America were  
> small  
>> minorities, except in the cities. The high class, which lived in  
> the  
>> cities, usually had Blacks for the domestic work.  
>>  
>>  
>> (2) Cities of those times were small. Most people lived in the  
>> countryside. At least 90% of the population lived directly in  
> large  
>  
>> farms.  
>>  
>> (3) A 30% of Blacks in Buenos Aires at the beginning of XIX  
> century  
>  
>> means nothing. Because it depends on how many people have that  
> town  
>  
>> at that time. Buenos Aires perhaps had no more than 50.000  
>> individuals in a country of about two millions. So, a 30% of  
> Blacks  
>  
>> means only 15.000 persons, or 1 in one thousand people.  
>>  
>> (4) Since the middle of the XIX century large waves of European  
>> immigrants came to Latin America. About one in two Europeans that  
>  
>> arrived to the Americas went to live to Latin America. In 1920  
> about  
>> half the population of Argentina was foreign born!  
>>  
>> (5) Saying that 10% of people of Argentina has some Black  
> ancestry  
>  
>> because of DNA means anything either. The same analysis prove  
> that  
>  
>> Europeans are 14% Native Americans!!! That does not mean at all  
> that  
>> the 10% of the population is Black. It does not mean -either-  
> that  
>  
>> they have a 10% of Black genes, but only that they have detected  
> one  
>> particular gene in that segment of the population, therefore they  
>  
>> probably have one Black ancestor between who knows how many  
> branches  
>> of the family tree. And the Black ancestry could be even Moorish  
>  
>> blood from Southern Spain, France or Italy!  
>>  
>>  
>> (6) Blacks in Latin America were not isolated from the rest of  
> the  
>  
>> population. They lived together and intermarry freely. You can  
> trace  
>> their presence in Church records.  
>>

> > (7) Most 1/4 Black individuals cannot be differentiated by sight  
> from

> > the rest of the so called "white" population. Here we  
are  
> talking

> > about peoples that have even smaller proportions. In the U.S.  
there  
>

> > are many blue-eyed white individuals that are 1/8 Black and  
nobody  
>

> > notice them!

> >

> > If one visits Argentina today, there is not a single individual  
> that

> > look African at all. And if you find one, the more likely is that  
>

> > he/she is a foreigner. Most times is Brazilian. Of course, there  
> are

> > always exceptions that confirm the rule.

> >

> > So, the mystery of the lost Black peoples of Argentina is very  
easy  
>

> > to understand. They were dilluted in an flood of European  
> immigrants.

> >

> > That phenomena not only absorved Black populations, but also  
> affected

> > Native Americans and Spanish descendents, which reduced their  
> > populations very much. Today most Argentineans have Italian and

> > Northern European last names. Not Spanish ones.

> >

> > Regards,

> >

> > Omar Vega

> >

> >

> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"  
> sincere1906@y...

> > wrote:

> > > In Buenos Aires, Researchers Exhume Long-Unclaimed African  
> Roots

> > >

> > > By Monte Reel

> > > Washington Post Foreign Service

> > > Thursday, May 5, 2005; A14

> > >

> > > <http://www.washingtonpost.com/wp->  
> > > [http://www.washingtonpost.com/wp->](http://www.washingtonpost.com/wp-)

> > > [dyn/content/article/2005/05/04/AR2005050402125.html](http://dyn/content/article/2005/05/04/AR2005050402125.html)

> > >

> > > [BUENOS AIRES -- Their disappearance is one of Argentina's  
most  
> > > enduring mysteries. In 1810, black residents accounted for  
> > > about 30  
> > > percent of the population of Buenos Aires. By 1887, however,  
> > > their  
> > > numbers had plummeted to 1.8 percent.](#)

> > >

> > > [So where did they go? The answer, it turns out, is  
nowhere.](#)

> > >

> > > [Popular myth has offered two historical hypotheses: a yellow  
> > > fever  
> > > epidemic in 1871 that devastated black urban neighborhoods,](#)

> and a

>>> brutal war with Paraguay in the 1860s that put many black

>> Argentines

>>> on the front lines.

>>>

>>> But two new studies are challenging those old notions, using

>

>>> distinct methods: a door-to-door census to determine how

many

>

>>> Argentines consider themselves black, and an analysis of DNA

>

>> samples

>>> to detect traces of African ancestry in those who consider

>>> themselves white.

>>>

>>> The results are only partially compiled, but they suggest

that

> many

>>> of the black Argentines did not vanish; they just faded into

> the

>>> mixed-race populace and became lost to demography. According

> to

>> some

>>> researchers, as many as 10 percent of Buenos Aires residents

> are

>>> partly descended from black Argentines but have no idea.

>>>

>>> "People for years have accepted the idea that there are

> no black

>>> people in Argentina," said Miriam Gomes, a professor of

> literature

>>> at the University of Buenos Aires who is part black and

> considers

>>> herself Afro-Argentine. "Even the schoolbooks here

> accepted this as

>>> a fact. But where did that leave me?"

>>>

>>> It left her as part of a practically invisible fringe, a

group

>

>> whose

>>> very existence had been snubbed by the country's early

> statesmen.

>>> The nation aggressively courted "the reviving spirit of

> European

>>> civilization" -- in the words of 19th-century Argentine

> social

>>> architect Juan Bautista Alberdi -- and promoted an image of

a

>

>>> European country transplanted on South American soil.

>>>

>>> "Argentina was interested in presenting itself as a

white

> country,"

>>> said George Reid Andrews, a history professor at the

> University of

>>> Pittsburgh who has specialized in black history in Latin

>>> America. "Its ideologues and writers put a great

emphasis

> on the

>>> yellow fever epidemic and the war, and it was feasible to

> pretend

>>> that the black population had simply disappeared as

> immigration

>>> exploded."

>>>

>>> Estimates of the current population of blacks in Buenos Aires.  
> are

>>> essentially wild guesses, partly because the Argentine government

>>> has not reflected African racial ancestry in its census counts  
> in

>>> well over a century.

>>>

>>> But Gomes is among the group of scholars and scientists who want to

>>> take a closer look at today's black culture in Argentina,  
> which

>> they

>>> believe will help them form a clearer picture of what happened  
> in

>>> the past.

>>>

>>> Funded in part by the World Bank and assisted by Argentina's census

>>> bureau, the group launched a limited census of various

>> neighborhoods

>>> in the capital last month.

>>>

>>> First, they asked whether any people in the house considered  
>

>>> themselves Afro-Argentine, then they asked whether anyone in  
> the

>>> house had any black ancestors. In neighborhoods with  
> historically

>>> high concentrations of black residents, they conducted more  
>

>> detailed

>>> surveys of religious practice, diet and social organization -  
=  
> an

>>> attempt to measure the influence of African culture there.

>>>

>>> The results won't be analyzed until later this year. Diego Masello,  
> Masello,

>>> a professor with the National University of the Third of February,  
> February,

>>> said the thorniest challenge of the census has been eliciting  
>

>> honest

>>> answers -- or any answers at all.

>>>

>>> "In some cases, the census-takers reported that residents  
> who

>>> visibly had some African traits, even some who appeared completely  
> completely

>>> black, absolutely refused to participate," said Masello,  
> who is

>>> helping direct the census.

>>>

>>> Gomes said such responses have been frustrating, but illustrative.  
> illustrative.

>>>

>>> "Without a doubt, racial prejudice is great in this society, and  
> society, and

>>> people want to believe that they are white," Gomes said.  
> said.

>>> "Here, if

>>> someone has one drop of white blood, they call themselves white."  
> white."



>>>

>>> But personal definitions do not count when analyzing DNA,  
> which is

>>> what a group of scientists from the University of Buenos  
Aires  
> and

>>> Oxford University in England did earlier this year. After

>> collecting

>>> blood samples at a local hospital, they searched for genetic  
>

>> markers

>>> that indicate African ancestry. The results, to be published  
> this

>>> year in the American Journal of Physical Anthropology,  
> suggested

>>> that 10 percent of those who identified themselves as white  
> were,

>> in

>>> part, descendants of black Argentines.

>>>

>>> "A lot of people were very surprised by this,"  
said  
> Francisco R.

>>> Carnese, a geneticist at the University of Buenos Aires and  
co-  
>

>>> author of the study. "When you walk around Buenos  
Aires,  
> you don't

>>> see signs of African ancestry. But you see it in the  
> genes."

>>>

>>> Carnese said there was also a growing desire among  
Argentines  
> to

>>> figure out their heritage -- one reason that multiple  
studies  
> are

>>> trying to shed light on the same thing, he said. For most

>>> Argentines, that means delving into the cultures of Italy,  
> England

>>> and Germany, but Africa also deserves consideration, he  
> said.

>>>

>>> The near-invisibility of black culture and roots in  
Argentina  
> has

>>> been a striking contrast with neighboring Brazil, which once  
>

>>> imported millions of African slaves and has a large, high-  
> profile

>>> Afro-Brazilian community.

>>>

>>> Africans had a strong hand in shaping Brazilian culture:  
samba  
>

>>> music, the Lenten festival of carnival and African religions  
> that

>>> have melded with Roman Catholicism to form hybrid systems of  
> faith.

>>> Even the national dish, a black bean staple called  
feijoada,  
> is

>>> popularly credited to 16th-century slaves.

>>>

>>> In Argentina, partly in response to the new research, black  
>

>> interest

>>> groups have started promoting what they say is a strong  
> African

>>> influence on some of the traditions most closely associated

> with

>>> Argentina. There was little slave trade with Argentina; many  
>

>>> Africans who ended up there had originally been imported to  
> Brazil.

>>>

>>> "The first paintings of people dancing the tango are of  
> people of

>>> African descent," Gomes said.

>>>

>>> The asado -- the traditional Argentine barbecue that  
> includes

>>> glands, livers and other organs from cows -- also was  
> influenced by

>>> blacks who collected the parts that the Argentine cowboys,  
> or

>>> gauchos, threw away, according to Masello.

>>>

>>> The census-takers hope their work will inspire the  
> government  
> to

>>> include African ancestry in its next census in 2011 -- a  
> decision

>>> that Gomes said she believed would go a long way in  
> acknowledging

>>> the role of Africa in today's Argentina.

>>>

>>> "If we're not counted," she said, "there's no  
> way to really

>> convince

>>> people that we actually exist."

>>

>>

>>

>>

>>

>>

>>

>>

>>

>>

---

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>>

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>>

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>>

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> >  
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> >  
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| 17160|2005-05-16 15:24:35|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "noirfist" wrote:

> You clearly a revisionist, white supremacist of the highest order.

You

> are here playing the numbers game in terms of African suffering on  
> the bondage situations in latin America. I would hardly call the 70  
> million or so acknowledged African-Brazilian population the result

of

> less intense bondage structure. What precisely is less intense? How  
> does one qualify that, and to which group of African sufferers have  
> you spoken to qualify that?  
>  
> Likewise, why would Europeans involved in the BUSINESS of the  
> enslavement of Africans, for PROFIT, involve themselves in such a  
> practice if it was of relative insignificance? Have you read the  
> works of African-Brazilian historian Abdias Du Nascimento? Works

such

> as Mixture Or Massacre?  
>  
> Instead of making unsubstantiated claims that speak more about your  
> personal Mediterranean/Iberian agenda, how about listing sources

for

> your very ludicrously expressed, "everybody knows this," theories.  
>  
> Your are a white supremacist masking himself as one deeply concerned  
> about a proper discourse on African historical reconstruction.  
>  
> Ken  
>

Ken,

Spaniards and Portuguese are gone. Latinos remain. And Latinos are of  
any color. What matters is our common culture. And that culture is  
strong and very well alive. Whites-Blacks-Indians-Mulatto-Mestizos-  
Sambos-Chinese-Japanese-Germans-Anglos-French-Palestinians-Jews  
everyone that is Latino is Latino first. No matter if your last name  
is Chang, you pray to YHWH or your skin is dark. We are all Latinos  
and nothing else. That's my point.

And I AM NOT WHITE. Mediterranean/Indian if you wish. But first a  
Latino and above all a Human Being. Like everyone else.

Regards,

Omar Vega

> --- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "Omar E. Vega" wrote:  
> > Dear Friend,  
> >  
> > You have to consider this. Slavery did not have the same

intensity

> in  
> > different countries of the America. The number of people that  
> > suffered slavery and that came from Africa vary quite a lot

between

> > countries. In same the number of slave was in the millions. In  
> other  
> > there were quite a few slaves. In the Caribbean there exist the  
> > plantation society.  
> > In Southern South America there were not the need of importing  
> slaves

> > in large numbers because the Indian peasants were quite a lot and  
> were  
> > cheaper for the landlords.  
> >  
> > Those are historical facts that are documented.  
> >  
> > You must realize that.  
> >  
> > Nobody is hiding anything.  
> >  
> > Regards,  
> >  
> > Omar Vega  
> >  
> > > Omar,  
> > >  
> > > You wrote:  
> > >  
> > > I see. Well, I used the term mainland Hispanic America to talk  
> > about  
> > > the countries located in Mesoamerica and South America.<  
> > >  
> > > Mesoamerica IS Central America and its countries are exactly  
> > > the ones you left out of your "Hispanic America." Your writing  
> also  
> > > leaves the impression that Africans only worked as domestic  
> > > servants which is a stereotype that is so far from the truth as

to

> > > almost be unworthy of comment. A fair assessment would include  
> > > their work at sea ports, farming grain, ground and river  
> > transportation,  
> > > mining, the military, the priesthood, and after independence,

the

> > politics  
> > > of the new states.  
> > >  
> > > And this is only a beginning; we have not even touched on their  
> > > impact on the music, dance, and cuisine of these countries, an  
> > > impact that far exceeds any impression you would get by only  
> > > looking at their numbers as a percentage of the national  
> population.  
> > >  
> > > To understand this point you only have to look at how Africans

in

> > > the U.S. have influenced the culture of this country while a  
> > > relatively  
> > > small percentage of the national population.  
> > >  
> > > One of the hopeful aspects of the study you are taking pains to  
> > > discredit, is that for the first time Argentinians are

beginning

> to  
> > > redefine their country's culture and identity in the light of an  
> > > African presence.  
> > >  
> > > Regards,  
> > > Raymond Davis

[ 17161]2005-05-16 15:43:15[Paul Kekai Manansala]Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "noirfist" wrote:  
> >  
> > Ken,  
> >  
> > Spaniards and Portuguese are gone. Latinos remain. And Latinos are

of

> any color. What matters is our common culture. And that culture is  
> strong and very well alive. Whites-Blacks-Indians-Mulatto-Mestizos-  
> Sambos-Chinese-Japanese-Germans-Anglos-French-Palestinians-Jews  
> everyone that is Latino is Latino first. No matter if your last name  
> is Chang, you pray to YHWH or your skin is dark.

Omar this is only your own personal view.

I know several Asians born and raised in Mesoamerica and Peru, who  
came to the U.S. and identify and associate mostly with other Asians.

Most blacks raised Puerto Rico, the Dominican Republic, etc. that I  
have seen either hang around other blacks from their country or with  
African Americans.

These are people that were born and raised supposedly as "Latino."

Stop pretending that race doesn't matter in "Latin America." It is  
everything as we can see from reading your postings, just they

approach it in a different way than "Nordics."

Regards,  
Paul Kekai Manansala  
| 17162|2005-05-16 15:47:28|Ta\_Seti@yahoo.com|New file uploaded to Ta\_Seti |  
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Regards,

nmyemail <nmyemail@yahoo.com>  
| 17163|2005-05-16 16:30:04|Djehuti Sundaka|Re: Moses?|  
There is no perspective pertaining to "race" in the mention of the  
"mixed multitude". The concept of "race" just isn't expressed by the  
writer. Whether or not the various ethnicities of the "mixed  
multitude" had involved various races as we understand them is unknown  
as it simply wasn't expressed.

In reality, the region inhabited by YisraEl and Yehwdah DID have a  
significant population of people whose ancestors had arrived from  
Turkey and the Aegean. The majority however had been Amw as they are  
to this day whose ancestors had ultimately originated from the  
Afroasiatic homeland of Pwanit (i.e. Eritrea/Ethiopia) via Arabia. No  
doubt people from K3sh had also contributed to the population during  
the New Kingdom when various peoples were being uprooted and  
transplanted to other regions.

Djehuti Sundaka

— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara  
wrote:

> my understanding from your answer is that tis group was racially

mixed as is america is today? and that the ancient israelites were a  
majority european and asiatic admixture with only a small element of  
them being africans?

>  
> Djehuti Sundaka wrote: Could "mixed multitude" imply

different "Blacks" of different ethnic

> backgrounds? I would have to say "no" from the writer's perspective.  
> The writer of the account provides no indication of a perspective  
> pertaining to a specific racial group of ethnic backgrounds.

>  
> Ethnic and nation don't mean the same thing. These words were  
> introduced into the conversation by me and I used them with the  
> general understanding they have in 21st century American English. In  
> modern use, an ethnicity is not a nation or vice versa. Even in the  
> Bible, a person's ethnicity is not confused with their membership in a  
> nation. Recall UriYahw the Khatte (2Samuel 11:3) who had definitely  
> been a member of YisraEl as well as Heber (Judges 4:11). Also recall  
> Exodus 12:48-49 where foreigners who want to keep the Pasach must  
> become circumcised and accepted as fellow members of YisraEl.

>  
> Djehuti Sundaka

>  
>  
> — In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara  
> wrote:

> > could "mixed multitude" imply different blacks of different ethnic  
> backgrounds? isn't ethnic and nation the same thing? Ethnos means  
> nations in greek and Nas(?) means people in arabic?  
> > Djehuti Sundaka wrote: Of course the question is,  
> > what does "an Egyptian" mean? A reference  
> > to the character's perceived ethnicity or a reference to the  
> > character's perceived nationality? One does not necessarily imply the  
> > other as demonstrated by the "mixed multitude" of Exodus 12:38 that is  
> > no place else distinguished from the rest of YisraEl.

> >  
> > Djehuti Sundaka

> >  
> >  
> > — In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara  
> > wrote:  
> > > 17: And the shepherds came and drove them away: but Moses stood up  
> > and helped them, and watered their flock.  
> > > 18: And when they came to Reuel their father, he said, How is it  
> > that ye are come so soon to day?  
> > > 19: And they said, An Egyptian delivered us out of the hand of the

*being*

*claimed*

people, one

*to come*

*care how*

 $Aamw$ 

*done.*

happen and

*many*

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| 17164|2005-05-16 19:07:12|alberto34482|Re: Moses?|  
Djehuti, do you have a reference to Kushites in Israel during the New  
Kingdom? Is this in Donald Redford's Caanan, Israel, and Egypt?

Your Sa3eadi Egyptian Friend,

Saidis Aswan\_Egy  
| 17165|2005-05-16 20:46:03|Omar E. Vega|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

> Omar this is only your own personal view.  
>  
> I know several Asians born and raised in Mesoamerica and Peru, who  
> came to the U.S. and identify and associate mostly with other

Asians.

>  
> Most blacks raised Puerto Rico, the Dominican Republic, etc. that I  
> have seen either hang around other blacks from their country or

with

> African Americans.  
>  
> These are people that were born and raised supposedly as "Latino."  
>  
> Stop pretending that race doesn't matter in "Latin America." It is  
> everything as we can see from reading your postings, just they  
> approach it in a different way than "Nordics."  
>  
> Regards,  
> Paul Kekai Manansala

Hi Paul,

I have seen that as well. Once people enter to the U.S.A. they start

*to look for similar people to where they are accepted. That affects Latinos as well. But remember, that attitude is a reaction to the extreme racism that exists in the U.S.A.*

*In that country you have to take a stand on the race issue, otherwise the society crush you.*

*So people that never though in those terms before, have to addapt to the racist mentality of the U.S.A.*

*In countries of Latin America race have less importance. There exist some racial problem as well, specially with foreigners (Latin Americans are xenophobics). But the internal groups get alone relative well. A lot better than in the U.S.A.*

*That's all.*

Regards,

Omar Vega  
| 17166|2005-05-16 21:40:14|Immmre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Greetings Omar,

You wrote:

*>Once people enter to the U.S.A. they start*

*to look for similar people to where they are accepted. That affects Latinos as well. But remember, that attitude is a reaction to the extreme racism that exists in the U.S.A.*

*In that country you have to take a stand on the race issue, otherwise the society crush you.*

*So people that never though in those terms before, have to addapt to the racist mentality of the U.S.A.<*

*This is true as I can personally attest and about which I wrote in an earlier post. I will spare everyone the gory details of my years in a small midwestern mill town in Ohio. It's still true today!*

*>In countries of Latin America race have less importance. There exist some racial problem as well, . . . <*

*At last you acknowledge this reality also exists!!! It's about time! And this unfinished work cannot be swept away by naive odes to "Hispanic America" as a racial paradise. It is not! One only has to point to Mexican President Vicente Fox' recent remark about jobs "even Black Americans would not accept" so why should Mexicans, as symptomatic of a wider problem. And don't say it's because Mexico has been poisoned by racism from across the border; the same thing exists elsewhere South of Mexico.*

*>But the internal groups get alone relative well. A lot better than in the U.S.A.<*

*Oh \_more\_ than "relatively well" compared to the U.S.N.A.! This is true as I can attest from personal experience, but then everything depends on what you say, after having said this. Why skip so fast to xenophobia? It's a different problem altogether. What's the hurry? Is it that you don't know about the continuing preference for light skin and the people who continue to think of themselves as "pure bloods," by which they mean "White?"*

*Omar take your head out of the sand!*

Regards,  
Raymond Davis

*specially with foreigners (Latin Americans are xenophobics). But the internal groups get alone relative well. A lot better than in the U.S.A.*

*That's all.*  
| 17167|2005-05-17 09:01:55|Djehuti Sundaka|Re: Moses?|  
Yes, it's in Redford's book. However, it would be incorrect to call the region "Israel" during the New Kingdom. At the time, perhaps as early as Riamasis II's 5th year, YisraEl had been nothing more than a band of Apirw centered around Shechem. It's not until just after the end of the empire that YisraEl began to expand into a territorial entity.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:  
> Djehuti, do you have a reference to Kushites in Israel during the New  
> Kingdom? Is this in Donald Redford's Caanan, Israel, and Egypt?



*It's guesswork anyway. Don't be fooled by anthropological mumbo jumbo about the images being based on multiple CT scans and computer-modelling. Show me someone who resembles their skull and I'll show you an extra in a horror movie. Until they work out how to play the Pharaoh's home-movies, embedded in scarabs buried in his coffin (those Egyptians were more advanced than anyone thought), we can only speculate on Tut's appearance.*

*What's left of him isn't looking too flash. Greater prominence was given to images of his reconstructed face, but the picture that struck me was one of his body stripped of all its finery, ready for the CT machine. The photographer had gone for an undignified angle, from the feet looking north (similar to camera-work in that controversial new movie 9 Songs), and the result showed precious little respect for royalty.*

*Ancient Egyptians were renowned for their ability with the embalming fluid. But if you look closely at Tut's coffin I suspect you'd find, in tiny hieroglyphics, the message "Not To Be Opened After 1263 AD" - the mortician's equivalent of a use-by date. For Tut has clearly seen better times. His feet have gone black; his arms and legs are little more than bone. Put shorts and a singlet on him and you'd have a Kenyan marathon runner.*

*But it's the face that fascinates us. Anthropologists have gone to all this trouble to answer that most basic question: "What did he look like?" Answer: much like the images left behind. Tut was unearthed inside a magnificent gold death mask. Life-like, you might say, give or take some adornments. An expert in antiquities was quoted this week as marvelling that the high-tech model was "remarkably similar to a famous image of Tutankhamen as a child". Well who was he expecting - Brad Pitt?*

*It's time to stop tampering with Tut. Let him be. All that scientific effort and ingenuity could go elsewhere. Conjuring useful rain over southern Australia would be a good start. Besides, do we need more relics when our PM is close to 66 and the Rolling Stones have just announced another world tour? And don't forget that everyone's favourite mummy, the Queen, will be here for the Commonwealth Games.*

*No matter how gentle the handling, how white the gloves of the CT technicians, the indignities Tut has endured recently amount to desecration of the dead. I hope that all those responsible have signed Tit For Tut forms authorising scientists 3000 years hence to dig them up, do some slicing and dicing, and hook them up to some whizzbang computer equipment. Let's see how good they look in their close-ups.*

*What's wrong with some mystery anyway? The Shroud of Turin maintains its fascination because its image is so ambiguous. And apart from all that gold, much of Tut's mystique gets back to unanswered questions about his looks and the reason for his death at 19. This week the scientists were ruling out foul play, a relief for overworked cold case detectives in Cairo's police HQ. Evidence of a fractured bone in one leg has led to complications from the break being nominated as a possible cause of death - a lame theory in all sorts of ways.*

*What we've witnessed this week is the anthropological equivalent of a CSI TV show, with a mummy instead of a murder victim being lain horizontal and subjected to all kinds of probing and prodding. It is scientific snooping. And the end result is no more convincing than if you'd given a handful of eminent sculptors blocks of marble, access to all known likenesses, then asked them to come up with a bust.*

*This is history with an asterisk; an official portrait with a footnote saying "Digitally Altered Image". Still, those pictures that went around the world will annoy all those sharp guys who've shaved their heads in the name of fashion. Tut was there first. But I still prefer to think of him as he appeared on his coffin. Wearing that regal striped head-dress, sometimes mistaken for the scarf of a Tigers supporter. His face is dignified, serene. The face of a man ready for a long snooze.*

*I seldom wish harm on anyone. But if those stories of a Pharaoh's curse have credibility outside Vincent Price movies, these mummy-modellers are prime candidates for retribution. Something nasty but not brutal. Perhaps a few centuries in a sarcophagus with a pop song on endless replay. Which one? Easy. The Bangles' big hit Walk like an Egyptian.*

*| 17170|2005-05-17 09:49:57|sincere1906|Brazil Grapples With Race, Language and Offensive Slurs| note: Not pointing fingers at anyone on the recent thread on race, South America and the African Diaspora. But I thought these recent articles might be relevant. Hopefully they don't stray too far off-topic.*

*Sincere*

---

*from the May 17, 2005 edition -  
<http://www.csmonitor.com/2005/0517/p01s04-woam.html>*

*In un-P.C. Brazil, a list of 96 offensive terms causes offense*

*By Andrew Downie | Correspondent of The Christian Science Monitor*

*RIO DE JANEIRO - A plump woman strolling through a Mexican market might be showered with affectionate cries of gordita (fatty). In Argentina, feo (ugly) can be a term of endearment. Even here in Brazil, a black woman might be flattered to be called neguinha (little black girl).*

Throughout Latin America, a person is as likely to be described by his skin color or girth as someone elsewhere might be called tall or smart or gregarious. A word that in the US could provoke a fistfight or a court case is often just a personal identifier here.

Now Brazil is making its first forays into changing this. Last year the government quietly issued an 87-page document entitled "Political Correctness and Human Rights," which listed 96 words and phrases it hopes will eventually become unacceptable.

The challenge is formidable: introducing P.C. terms bucks years of tradition and cultural norms. And the government may have undercut its own efforts, prompting ridicule earlier this month when word spread that the list included words such as "clown" and "drunk" that it said could offend comedians or tipplers.

But the move shines a light on the culturally complex relationship between words and prejudice in the region. In the absence of institutional racism, the implicit condoning of racially sensitive terms is one of the reasons racism persists here, many experts say.

"If you use the N-word in public in the United States, you will lose your job, there's no question about it. It is unacceptable," says Thomas Stephens, author of "The Dictionary of Latin American Racial and Ethnic Terminology." "But in Brazil nobody has made a concerted effort to remove these words from the language. Brazil has never corrected itself like the United States has."

That failure to understand how racially sensitive words perpetrate discrimination is typical of many Brazilians, academics and black leaders here say. Because there has been no institutional racism in Brazil since slavery was abolished in 1888 - no separate toilets or buses, no limits on interracial unions, no ban on black groups or political parties - many Brazilians firmly believe that racism does not exist.

Discrimination, however, is evident in many ways, black leaders say. Afro-Brazilians live on average 5.3 years less than white Brazilians and are more likely to be poor, sick, uneducated, and unemployed. Those who do have jobs earn only 46 percent of what whites earn, according to a government study released in 2000.

But perhaps the clearest example is found in conversations, says Douglas Souza, assistant secretary for the government's Promotion of Racial Equality Policies. "Racism in Brazil exists though hidden interpersonal relationships," Mr. Souza says. "There are no racist laws, but there is a culture of racism and the instruments of that racism here are words."

In the US, minorities have waged lengthy battles to take control of the language used to describe them. Indigenous groups have rejected the term "Indians." "African-American" has replaced negro and colored. Even some disabled people find the term "handicapped" offensive. But the black lobby in Brazil, where 45 percent of Brazilians call themselves black or dark-skinned, does not have the political clout to dictate what words are unacceptable.

Even if it did, the vagaries of the Portuguese language (and Spanish in Hispanic America) complicate the process. The impact of sensitive words can be reduced by using the diminutive forms of nouns. By adding "-inho" for the masculine or "-inha" for feminine softens a word and gives it an affectionate, less-threatening feel.

"The word *neguinha*, for example. There's nothing more racist, even if it is used in a supposedly affectionate way," says Mr. Stephens. "You can use euphemisms, but it means the same thing."

The government document contains many such euphemisms, along with warnings that some people may find them offensive. At least 17 of the 96 terms refer to race, ethnicity, or creed. However, those serious warnings were missed in the firestorm over the inclusion of many other seemingly innocuous words. Drunks should not be called drunks because even alcoholics deserve respect, the document says. Old people should be called elderly because being called old has negative connotations. And the document even counseled people to take care when using the word clown in case professional funny-men get offended.

Bestselling author Jo  o Ubaldo Ribeiro ignited the situation earlier this month when he criticized the text as an "authoritarian, delirious and stupid" example of political correctness. Perly Cipriano, the government official who oversaw the document's publication, says the intention was not to prohibit words or phrases, and that there would be no condemnation and no penalty.

However, the outcry was so loud that officials quickly halted distribution of the document. The human rights secretary said the government would convene a seminar on the subject next month at which experts and representatives of minority groups will discuss how to address the issue in the future.

Black leaders say that the government's quick capitulation will serve only to maintain the status quo. A subject that should be debated seriously is once again being buried, they say. "People tried to

disqualify [the document] because it touches on words that are racist and that are used as a matter of course," says Ivanir dos Santos, one of Rio's most outspoken black leaders. "One of the principal characteristics of Brazilian racism is that we don't talk about it. Withdrawing it is a mistake."  
| 17171|2005-05-17 10:00:48|sincere1906|Afro-Venezuelan Conference Addresses Race and Racism in Latin Ameri|  
Race/Ethnicity/Culture  
Teaching Race in Venezuela  
By Abigail Elwood  
May 17, 2005

[http://www.axisoflogic.com/artman/publish/article\\_17717.shtml](http://www.axisoflogic.com/artman/publish/article_17717.shtml)

At the International Afro-Descendent Conference hosted by Venezuela last weekend, Humberto Brown of the Global Afro-Latino and Caribbean Initiative (USA) stated that "Afro Descendents cannot talk about democracy in countries in which racism exists." The conference was hosted by The Afro-Venezuelan Network and the Ministry of Information and Communication May 6-8 in Caracas. The aim of the conference was to ensure that in the process of creating Latin American unity, the inclusion of historically oppressed sectors (composed mainly of indigenous and Afro-descendant groups) is not overlooked. Participating in discussions were panelists from Venezuela, Brazil, Peru and Colombia, among others, as well as a delegation from the US-based Trans-Africa Forum.

Discussions focused on ways to promote inclusion and visibility for Afro-descendents, to be achieved through both state and grassroots initiatives. Proposed mediums through which this inclusion could be obtained were the institutional recognition of Afro-descendents in the Bolivarian Revolution (Indigenous peoples are formally recognized in the constitution of 1999 but Afro-descendents are not) and the continued and full participation of Afro?descendant communities in policies that affect them. This participation in the creation of a new "Bolivarian" education syllabus is especially important because state and community-based strategies for institutionalizing the participation of Afro-descendant communities in Venezuela meet in the classroom.

#### *The Cosmic Race or the Cosmic Myth?*

It is the commonly held opinion of many Venezuelans (no matter their skin color) that racism does not exist in Venezuela. There is an obvious and ragged divide between the light-skinned elite and the darker skinned popular classes, that can be seen most clearly in the distribution of wealth. However, as it is very difficult to find a person in Venezuela that does not have at least a drop of indigenous or African blood (usually both), and because racism is not perceived as a contributing factor to poverty, racism is generally not seen as overt.

Unfortunately, it does exist, and is very often overt. All one has to do to see blatant racism is to open a newspaper and there will be a cartoon of President Chavez?who openly and proudly proclaims his indigenous and African roots?depicted as a monkey. Or turn on the television and see television shows that one would swear are from Europe because there is not even the token black person one sees in some North American shows, mostly consisting of white folks. This conference was held to combat the false belief that racism has been eradicated and does not exist in Venezuela. After all, even invisible chains imprison. While one can still see the color divide between rich and poor, and when the president of a country can still be compared to a monkey because of the color of his skin and his heritage, racism is undeniably alive and well.

#### *The Role of the State*

Globalization has exacerbated the already grossly unequal distribution of resources between rich and poor countries, and between rich and poor people. Competition for scarce resources now includes a larger pool of people, yet these resources have become even further concentrated in the hands of a familiar few. This increases the undemocratic exclusion from resources of already oppressed sectors, most of whom are African, Afro-descendant, or Indigenous (women, children and immigrants bear the brunt of this exclusion as the global economy demands cheaper and cheaper labor).

However in Colombia, where decades of civil war have made the exclusion of the majority of the population almost complete, there is still hope. According to Colombian activist Carlos Rosero, 7 million hectares of land is now owned collectively by Afro-descendant communities. The land in question is one of the two most important rainforests in the world, and the community is constantly trying to increase their holdings, bringing more land under their protection, and building hope that the community can become self sufficient. The movement to gain food sovereignty for this community is based on Colombian Afro-descendants' assertion that they have land rights in Colombia similar to Indigenous peoples, says Rosero. Though Colombian Afro-descendants are not indigenous to that land, they were taken away from their traditional lands in Africa, and have become a part of Colombia and a part of the Americas. But while they have achieved some important victories, the Colombian government is hardly supportive, and like everyone else in Colombia, Rosero's community is often caught between the military, the right-wing

paramilitaries, and the guerrillas in Colombia's decades-long civil war. In a country like Venezuela, however, where the President and members of his cabinet have repeatedly encouraged Afro-descendant communities, there is great potential for the future application of similar projects.

A speaker from Peru spoke about the state institutions already in place in his country. INDEPA, the National Institute of the Development of the Andean, Amazonian, and Afro-Peruvian peoples, has been newly created out of the organization CONAPA. CONAPA, the National Commission of the Andean, Amazonian and Afro-Peruvian peoples, is an open space within the government which provides visibility for the Indigenous and Afro-Peruvian communities in Peru, coordinating and promoting policies of social inclusion. INDEPA was created to ensure that through changes of political power the rights and inclusion of Indigenous and Afro-Peruvian people would still be promoted. The president of INDEPA has the right to speak in parliament (though he cannot vote) and with this right may bring demands about health, education and justice for the communities he represents.

Sonia Noriega of UNICEF mentioned that even in countries such as Venezuela, where the government has expressed its commitment to combating racism, poverty, and all forms of social exclusion, and where there is visible support from the Ministries of Communication and Education who were both present at the conference, there is still a need for the castigation and penalization of discrimination. The fact that discrimination goes largely unpunished all over the world, even in "developed" countries, was explained by Janvieve Williams of the Latin American and Caribbean Community Center in Panama. She gave the example of "democratic racism," which she described as containing two forms: vertical and horizontal. Vertical racism affects access to health care and jobs, while horizontal racism is the more basic and transparent of the two, affecting access to public spaces.

Gilberto Leal from the Afro Brazilian Movement gave an example of the Brazilian experience with "democratic racism." Hypertension and diabetes are very common in Afro-Brazilian communities, yet national health policy gives little provision for these diseases. Universities are only obligated to hold 2 % of admission space for Afro-descendent applicants, and as poverty disproportionately affects Brazil's Afro-descendant and Indigenous communities, they often lack the necessary secondary-level education to even apply.

In Venezuela, a country Humberto Brown believes could lead the Americas in participatory democracy, there seems to be hope for the creation of state institutions and policies for Afro-Venezuelans. Government participation in the fight of Afro-Venezuelans for state recognition can be seen in the Minister of Education and Sports, Aristobulo Isturiz's statement that the government should and is currently creating new teachers and doctors. The ones who teach now were educated by a different government and with a different ideology? the current ideology being one of inclusion and community participation. However there is fear that with too much government involvement, individual communities may be sidelined from their own struggle. As Mirna Sojo of the host organization, Network of Afro Venezuelan Organizations, put it: "the revolution must be financed, not administrated."

#### Grassroots Initiatives

The fact that state power is an essential ingredient to change was acknowledged, but even in countries whose governments seem to be promoting change, the responsibility of communities to keep a close eye on their leaders to ensure that policies are implemented was viewed as equally essential. "Social movements must always maintain their autonomy? because it is the social movements that will alert people to a possible straying of the government, said Jesus "Chucho" Garcia, one of the founders of the Afro-Venezuelan Network, in an interview with Greg Wilpert in January of 2004. "I think we are in an interesting process right now. If groups such as the African-Venezuelan Network do not declare themselves to be totally pro-government, the process can advance significantly. And then we can truly say that this is a participatory democracy? [but] if we just wait for Chavez to take the initiative, then we will achieve very little."

Dr. Samuel Moncada, Minister of Higher Education, also argued that public policies are not enough to achieve change. "It is necessary for those who do accumulate wealth due to public policies to make themselves responsible for solutions," said Moncada. He went so far as to say that public responsibility must be demanded. "While it is important to be acknowledged in the legal framework, the communities need to make sure they are the beneficiaries of their rights. Afro-Venezuelans owe a debt to themselves due to failure to organize and due to "endoracismo" ("self-racism") stated Dr. Manuel Urbina, a member of the Network of Afro-Venezuelan Organizations. Evidence of endoracismo and failure to organize could be seen in the

call for the inclusion of women and youth in the struggle of Afro-descendants to wipe out exclusion.

Women and children around the world are considered the "other" (among all the races and creeds) and as such their participation is often limited even within the struggle for race-based rights. Because machismo and racism often go hand in hand, and since those of African descent are already considered to be the "other" in most societies, this acceptance of the "other" philosophy often forces women to choose between the two struggles. This is counter productive because it reproduces within communities exactly what they are fighting to be rid of. Also, it perpetuates a feeling of exclusion within communities, not just without. "In all exploited groups, women and children are in fact the most exploited" points out UNICEF's Noriega. The race struggle and the struggle for sexual rights are after all, complementary.

State + Grassroots = Education

The struggle for inclusion on all fronts is most strongly fought on the battlefield of education. "One of the great problems that we have in the communities of African descent is endoracismo ? racism against one's self. The educational system has such a strong effect on our communities that they too deny the existence of racism," says Chucho Garcia.

It is in schools where one learns "history," economics, and all other tools used to keep the oppressed, oppressed and the elite, elite. As was explained by Juan Pedro Machado, representative of Afro Uruguay World; "Racism is an ideology born in Europe. People are not born hating, they learn hate."

There is a world-wide struggle being played out visibly in Latin America now. It is a struggle against still prevalent colonial structures and even more menacing, the theory of Social Darwinism. European colonialism has resulted in many Afro-descendent and Indigenous peoples' belief that they first and foremost belong to a nation and then and only then to an ethnic group. Exacerbating this is the fact that leaders in many Latin American countries still retain inferiority complexes to the US and Europe and still look to them for guidance. In the words of Simon Rodriguez, "Spanish America is an original construction. Its institutions and governments must be original as well, and so too must be the methods we use to construct them both. Either we shall invent, or we shall wander around and make mistakes."

Creating an original structure that retains community involvement and individuality as well as creating national unity and identity is very important to both the Afro-Venezuelan community and the Minister of Education and Sports. However, both groups are struggling with how to define the relationship between government participation and community participation.

Mirna Sojo mentioned that at the last assembly for the development of the Venezuelan syllabus, Afro-descendent communities were not consulted. "We are not advancing if communities are not asked what they want or need in education." Isturiz responded with a plea that while the discussion on education and the syllabus is open, there is still a need for understanding where education in Venezuela is now. According to Isturiz, public education as such was almost non-existent 4 or 5 years ago. The poorest people were looking for private schools to send their children to. And while he announced that 250 new schools have been built, and 60,000 new teachers are being taught, it is still not enough. He said, quoting Simon Rodriguez, that to create a Republic one must first create republicans. And while individual communities and identities are very important, "we are trying to educate away from individualism to socialism and the syllabus must give us the citizen we want." He said that if every one could decide what they wanted in the syllabus, schools would not be able to create the kind of citizen Venezuela needs. Black, white, or Indigenous, all are equally selfish. So the process must begin by creating common values. Though Sojo's point that "when Afro-descendants are not teaching in schools we have not assumed communication," cannot be ignored.

Minister Isturiz did not ignore this point but stated that once there is a syllabus creating unity, creating Bolivarian Republicans, the syllabus would be sent to communities to be critiqued, adjusted and made more specific for individual groups. However, harking back to the point that communities must watch their leaders to ensure promised changes are adhered to, and the fact that colonialism was criticized for creating first and foremost a national identity and second an ethnic one, communities must make sure that the national and ethnic identities are on equal footing and that one does not subsume the other. The making of the syllabus will be a true testing ground for the ability of the government and the people to work together for the common good. To create children, who feel that they belong to Venezuela as Afro-Venezuelans or as Indigenous-Venezuelans, or European-Venezuelans, or all three, and belong equally and have a place in that society as such, would be a great achievement indeed.

*And if it is going to happen it will begin in the schools. "Education is not innocent nor is it neutral," Isturiz told the conference. "It is a tool of manipulation and control, but can also be a tool for transformation and openness."*

*Let it be so.*

<http://www.venezuelanalysis.com/articles.php?artno=1447>

| 17172|2005-05-17 10:12:47|sincere1906|Facing up to the Failure of "Racial Democracy" in Brazil|  
\*dated article. link inactive\*

[http://www.africana.com/DailyArticles/index\\_20011128.htm](http://www.africana.com/DailyArticles/index_20011128.htm)

*Africana*

November 28, 2001

*Facing up to the Failure of "Racial Democracy" in Brazil*

*By Hisham Aidi*

*What do the Brazilians who call themselves "prieto," "pardo" and "mestico" have in common? Despite a dizzying array of options when it comes to racial classification, all would be considered "black" by US standards.*

*A DNA study by Brazilian scientists found that 80 percent of the population has at least some African ancestry, and fully half of the nation's 165 million inhabitants consider themselves to be of African descent. Brazil, the largest country in South America, is home to the largest black population outside of the African continent.*

*But despite the widely held and consciously promoted view of Brazil as a "racial democracy," vast inequalities exist between the country's white minority and the mixed and black majority. Afro-Brazilians live in appalling conditions often concentrated in impoverished, crime-ridden favelas (slums) of Brazil's large urban centers; very few Afro-Brazilians are in government, whether in the legislature, state bureaucracy or the military. Afro-Brazilians have also long been excluded from the civil service and other professions, with newspapers advertising private sector jobs stipulating "good appearance," a code word for "white." And only two percent of Brazil's 1.6 million college students are black.*

*In an effort to address the racial disparities, Brazil's government (led by sociologist/president Fernando Henrique Cardoso) recently initiated legislation to create a groundbreaking affirmative action/racial quotas program that would guarantee blacks 20 to 25 percent of the positions at universities, in the civil service and even on television programs.*

*The Racial Equality Statute, currently being debated in the Brazilian congress, also attempts to rectify the under-representation of Afro-Brazilians in the government (less than 5 percent of Brazil's mayors, governors, senators and members of congress are black) by insuring that political parties allot 30 percent of candidacies for public office to blacks.*

*The proposed bill is widely seen as the product of pressure from Brazil's quilombos, communities of Afro-Brazilians who occupy villages originally founded by runaway slaves. Quilombos, numbering an estimated 1000, have been fighting for ownership rights to the land they have inhabited for years and now spearhead Brazil's black consciousness movement.*

*Afro-Brazilian leaders often find themselves fighting two battles – one against inequality and another against the notion that Brazil does not suffer the same kind of racial acrimony that afflicts the United States. Spurning the myth of racial democracy, blacks here speak of exposing Brazil's "racismo cordial," or polite racism.*

*According to a study published in the newspaper Folha de Sao Paulo, 89 percent of Brazilians said they believed there was racism in the society, but only 10 percent admitted they themselves were racist; 87 percent of those surveyed, however, manifested some sort of prejudice in agreeing with some popular racist statements and admitted having exhibited some racist behavior in the past. Nearly half the Afro-Brazilians surveyed agreed with popular statements such as "Good blacks have white souls."*

*Critics point to Carnival, Brazil's famous pre-Lenten celebration, as a forum for more explicit manifestations of the racial tensions that exist below the surface of Brazilian society. In the informal segregation of Carnival troupes and samba schools, as well as lyrics of popular carnival songs like "O Teu Cabelo Nao Nega" (Your Hair Can't*

*Deny It*) and "Nega do Cabelo Duro" (Hard-Hair Blackie), racial stereotypes and questions of identity are played out openly.

*The proposed legislation could also serve to bring into the open issues formerly obscured in Brazilian society. "I see this as a positive development," said Michael Hanchard of Northwestern University, author of Orpheus and Power, a book about Afro-Brazilian movements. "The Brazilian government is at last acknowledging the existence of long-standing inequalities based on racial and phenotypic distinctions. Brazil [in terms of race] has long been considered a special, atypical case; racial distinction has long been considered an American peculiarity. This development is an acknowledgment of the needs of Afro-Brazilians, who are represented in areas of cultural and corporeal expression, but hardly represented politically.*

*"This is a positive first step, but it will come with a set of problems," Hanchard continued. "First, unlike the United States, there is no 'one drop' rule, so how does one determine if people are considered black or 'pardo' or 'pardo' or 'pardo'? Also, you have conditions of inequality affecting all Brazilians. How should this program be made to provide social access for all?"*

*"There is a consensus in Brazil that those who should benefit from an eventual affirmative action program for 'blacks' should be those who had self-identified themselves as 'preto' or 'pardo.' But this is the only consensus in this issue," said Professor Antonio Sergio Alfredo Guimaraes of the University of Sao Paulo, a prominent Afro-Brazilian activist and one of the brains behind the racial quotas initiative. "There are two main arguments against affirmative action in Brazil. First, people argue that because everybody has some black ancestry, there is no way to control 'free riders' and opportunists. Second, people argue that we are a poor country and it is not fair to make the life of poor whites even more difficult."*

*Another point of opposition often heard warns that importing American-style affirmative action programs will not work in the Brazilian context. Some have charged reverse discrimination, while others have said that Brazil's racial situation is not amenable to American solutions. Others have taken issue with the use of the term "affirmative action." Manolo Florentino, a history professor at the Federal University of Rio de Janeiro, stated that "it is necessary to be prudent in importing explicitly American guidelines," cautioning that the proposed legislation could further inflame racial tensions.*

*Others dismiss such warnings as politically motivated excuses. "When it's something that benefits the elite, they don't think twice about imitating it," Raimundo Santos, a Roman Catholic friar and educational lobbyist, told the New York Times. "But now that we are talking about importing something that benefits the population of African descent, they say they are against it."*

*Americans have long been fascinated by Brazil's racial tranquility and apparent absence of racial conflict, despite centuries of white domination. After a trip to Brazil in 1914, President Teddy Roosevelt wrote an article titled "Brazil and the Negro," observing that both the US and Brazil had "mixed" populations, and commented on "the tendency of Brazil to absorb the Negro...these white men draw no line against the Negro."*

*But with that relative tranquility has come a weak and slow-growing black consciousness movement in Brazil. Sometimes its growth was thwarted by outside forces, as when the government in 1937 outlawed the Frente Negra Brasileira, a black political organization created in 1931. The Movimento Negro Unificado (United Black Movement), inspired by America's civil rights struggle and Black Power Movement, emerged in the 1970s but dwindled soon thereafter -- though not before proclaiming November 20, the anniversary of the 1695 death of legendary quilombo leader Zumbi dos Palmares, as a National Day of Black Consciousness, an event recognized with increasing participation in recent years.*

*In his book, Making Race and Nation, Anthony Marx compares the powerful black movements in America and South Africa to the relatively timid mobilization of blacks in Brazil. In the US, Marx argues, Jim Crow provided a target for black protests. In Brazil, "with no clear target of state ideology and segregation policy to organize against -- no apartheid or Jim Crow to challenge or reform -- little Afro-Brazilian protest emerged, and racial conflict was largely avoided despite considerable socio-economic inequality."*

*According to Marx, Brazilian elites deliberately avoided creating an American or South African-style system of legal*



racial domination after witnessing the large slave revolts in the US: "They [Brazilian leaders] were eager to submerge potential racial conflict under the myth of 'racial democracy'...rather than reinforce past images of racial inferiority and domination." While the US used past discrimination to justify new systems of segregation and exclusion, post-abolition Brazil chose to create an ideology of "racial democracy" and to avoid legal distinctions based on race.

Myriad racial categories also hamper Afro-Brazilians' ability to mobilize. A 1974 census presented 134 categories, ranging from "bem-branca" (real white) to "bailano" (ebony). In the most recent census only 6 percent of Brazilians classified themselves as black, while 40 percent preferred the term "pardo" ("brown") – and others chose one of the 100 different terms to describe their skin tone: "criolo," "moreno," "mulato," "mestico."

In addition, Afro-Brazilians struggle against a dominant history that paints Brazilian slavery as relatively benign, at least compared to slavery as practiced in North America. Theories advanced in the 1930s by noted Brazilian sociologist Gilberto Freyre contended that because of certain Catholic and Portuguese cultural influences, the institution of slavery in Brazil recognized the slaves' humanity, allowed them to marry, own property, and even buy their own freedom. Recent historians, however, note that Portuguese slavery was decidedly pernicious and cruel; marriage among slaves was rare, property held by slaves was often appropriated, and according to one historian, "Mortality among slave children was estimated to be about 80 percent, with slaves working in the mines generally surviving only for seven to ten years."

Proponents hope the racial quotas bill under consideration will debunk these ideas of "benign slavery" and "racial democracy" once and for all. As Father Alexander Coelho, a quilombo leader, told the BBC, "When we started to talk about race, we were accused of bringing racism to Brazil. But the facts show otherwise. Black women especially are marginalized...most of the poor neighborhoods are black, and there's no racism here?"  
| 17173|2005-05-17 12:25:06|Imnmre|Facing up to the Failure of "Racial Democracy" in Brazil|  
Sincere,

Thank you for the timely and informative articles.  
Clearly racism has been, and continues to be, a problem throughout the Americas, not just in the U.S.N.A.  
(United States of North America).

No doubt the colonial elite of Brazil took note of the slave revolts that broke out in the U.S., but uprisings occurred throughout "Latin America" wherever a significant number of slaves existed -- including Brazil! Africans in Brazil not only revolted, and struck fear in the hearts of their captors, they set up their own republic (Palmares). They so outnumbered Whites in that country that setting up a dual system of segregation would have been foolhardy. So instead the elites declared Brazil the home of a "Cosmic Race," abolished slavery, then did absolutely nothing in its aftermath. Hence the flavelas, widespread illiteracy and poverty among the descendants of former slaves there today.

The "racial intermixture" (i.e., access to Black women) to which critics point as distinguishing "Latin American" from Anglo-American slavery also occurred here in the U.S.N.A. The difference is that no Civil War was fought over slavery in "Latin America" and there was no "hands-off Jim Crow compromise" to divide those countries in two like there was here. The result was the evolution of more positive interracial relations, no formal legal barriers, and, unfortunately, the incorporation of racist expressions as "cute." As a result, Latin American culture remains to this day both chauvinistic and racist; yet both are accepted as just part of the region's culture.

Where else in the Americas is it OK to refer to a grown woman as a "little black girl" or considered charming to publicly refer to one as "obese?" The region needs its own unique reconstruction, and the articles you shared indicate that it may finally "get it."

What's happening in Venezuela sounds very promising. Let's hope Chavez survives Bush, Rumsfeld and Rice. Policies like his have in the past inspired U.S. clandestine or overt military intervention.

Regards,  
Raymond Davis  
| 17174|2005-05-17 13:20:30|Paul Kekai Manansala|Re: Facing up to the Failure of "Racial Democracy" in Brazil|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

> Sincere,  
>

- > Thank you for the timely and informative articles.
- > Clearly racism has been, and continues to be, a problem
- > throughout the Americas, not just in the U.S.N.A
- > (United States of North America).

If they described North America as "Anglo America" inhabited by "Anglos," I think many people would be unhappy. But that's basically what they do with "Latin America" and "Latinos!"

- >
- >
- > The "racial intermixture" (i.e., access to Black women)
- > to which critics point as distinguishing "Latin American"
- > from Anglo-American slavery also occurred here in the
- > U.S.N.A. The difference is that no Civil War was fought
- > over slavery in "Latin America" and there was no
- > "hands-off Jim Crow compromise" to divide those countries
- > in two like there was here.

They even had their own "Code Noir" of mulattos, sambos, quadroons, etc.

- > Where else in the Americas is it OK to refer to a grown
- > woman as a "little black girl" or considered charming to
- > publicly refer to one as "obese?"

Not to mention one possible etymology for "mulato" has it coming from \_mulo\_ "mule."

Regards,  
Paul Kekai Manansala  
| 17175|2005-05-17 14:24:06|ASET International Services Corporation|work for Somali<>English translators|  
ASET International Services corporation, a premier language services provider based in Arlington, VA, USA, seeks individuals who are native speakers of the Somali language and are also fluent in English to work as translators in the Washington, DC, area.

If you know people who could benefit from this opportunity, please let them know that we accept resumes at

live @ asetquality.com

Thank you in advance!

ASET team  
www.asetquality.com  
| 17176|2005-05-17 15:38:16|noirfist|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Here's my take, based upon my experience, with the African experience in Latin America. A Puerto Rican senior remarked to me, when I naively asked her where I could find, in Puerto Rico, the vestiges of African culture left there as follows: "Why do you want to go there; those people all walk around naked and act like primitives."

She was referring to areas such as Carolina and Loiza, where the African cultural structures have remained relatively intact.

As Elder Nasciomento has eloquently laid out, with reference to Brazil, white supremacy took a different, not more egalitarian, form. There was African forms of resistance in this country, as noted by the Maroon Palmares (as manifested in the resistance of Palmares "King" Zumbi) and Cuban Palenques communities. As a matter of fact, in Cuba, there were both Chinese maroons as well as Chinese Tong societies there which used by the Spanish controlled government of the time to aid in the attempts to crush African rebellion on the Island. There is a Congolese descended community in Panama which has preserved a relatively Congolese way of life there.

The African presence in Brazil, as revealed via the number of names used to designate Africans, those of "mixed" descent, and whites. Luso-Brazilians, along with Czechs, and other Slavs, Germans, in addition to Lebanese and a 3 million or so strong Japanese community make up this so-called Latin population. To this day, the Japanese community still retains its linguistic and cultural connections to Japan, and the national Carnival celebrations there often have racial overtones, with white-Brazilians attempting to push a more white oriented theme into this festivity via funding of themes that have a decidedly Luso-Brazilian/Euro-American (which includes North AND South America) slant. Moreover, ARGENTINA was/is(?) a part of the formation of, with the original APARTHEID regime of South Africa, S.A.T.O. (The South Atlantic Treaty Organization).

It is, therefore, absolutely absurd to contend that white supremacist beliefs/behavioral practices are not part of the very cornerstone of "Latin-American" politics. Nasciomento mentions that African-Brazilians still had to enter the "back doors" of the houses of the white Brazilians at which they were employed.

Simply because Latin-Americans also enjoy African derived cultural

expressions in that part of this hemisphere, such as African-Brazilian Capoeira, Samba, et al, does not, in any way, mitigate the severity of white supremacist behavior in that region.

Thanks,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:

> Greetings Omar,

>

> You wrote:

>

> >Once people enter to the U.S.A. they start

> to look for similar people to where they are accepted. That affects

> Latinos as well. But remember, that attitude is a reaction to the

> extreme racism that exists in the U.S.A.

>

> In that country you have to take a stand on the race issue, otherwise

> the society crush you.

>

> So people that never though in those terms before, have to addapt to

> the racist mentality of the U.S.A.<

>

> This is true as I can personally attest and about which I wrote in

> an earlier post. I will spare everyone the gory details of my

> years in a small midwestern mill town in Ohio. It's still true

> today!

>

> >In countries of Latin America race have less importance. There

> exist

> some racial problem as well, . . .<

>

> At last you acknowledge this reality also exists!!! It's about

> time! And

> this unfinished work cannot be swept away by naive odes to "Hispanic

> America" as a racial paradise. It is not! One only has to point to

> Mexican

> President Vincente Fox' recent remark about jobs "even Black

> Americans

> would not accept" so why should Mexicans, as symptomatic of a wider

> problem. And don't say it's because Mexico has been poisoned by

> racism

> from across the border; the same thing exists elsewhere South of

> Mexico.

>

> >But the internal groups get alone relative well. A lot better

> than in the U.S.A.<

>

> Oh \_more\_ than "relatively well" compared to the U.S.N.A.!

> This is true as I can attest from personal experience, but then

> everything

> depends on what you say, after having said this. Why skip so fast to

> xenophobia? It's a different problem altogether. What's the hurry?

> Is it that you don't know about the continuing preference for light

> skin and the people who continue to think of themselves as "pure

> bloods," by which they mean "White?"

>

> Omar take your head out of the sand!

>

> Regards,

> Raymond Davis

>

>

>

> specially with foreigners (Latin

> Americans are xenophobics). But the internal groups get alone

> relative well. A lot better than in the U.S.A.

>

> That's all.

| 17177|2005-05-17 16:09:22|abscisseafrica|Re: South Africans to help build Timbuktu library to house medieval|  
Laudable initiative and well deserved! An ancient Timbuktu saying has it that "Salt comes from the north, gold from the south, and silver from the country of the white men, but the word of God and the treasures of wisdom are only to be found in Timbuktu." Indeed, Leo Africanus wrote in AD 16 c. after he visited Timbuktu: "In Timbuktu there are numerous judges, scholars and priests, all well paid by the king. Many manuscript books coming from Barbary are sold. Such sales are more profitable than any other goods". Thus the commodity which came to be the most profitable object of trade in Timbuktu at the time was not gold, or silver, or grain -- but books! Not sure about what's planned about translation of ancient manuscripts, but this is a library we can use.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:

- > South Africans to help build Timbuktu library
- >
- > <http://www.angolapress-angop.ao/noticia-e.asp?ID=332640>
- >
- > Cape Town, South Africa, 04/11 - A group of South African

academics

- > and historians are heading to Timbuktu in Mali to help build a
- > library to house thousands of manuscripts dating back to the 13th
- > century.
- >
- > This was announced at a fund-raising dinner in Cape Town at the
- > weekend attended by President Thabo Mbeki, cabinet ministers, and a
- > cross section of diplomatic, cultural, academic, media and other
- > leaders.
- >
- > Funds raised will contribute toward the first New Partnership for
- > Africa's Development (NEPAD) Cultural Project, which aims to

preserve

- > and celebrate a unique selection of 13th Century manuscripts in
- > Timbuktu.
- >
- > Dr Shamil Jeppie of the University of Cape Town described the
- > manuscripts as "tangible evidence of African scholarship, of

Africans

- > reading and writing, at extremely high levels of sophistication,
- > centuries before colonialism."
- >
- > Mbeki, who visited Timbuktu in 2001, and is the driving force

behind

- > the conservation of the more than 300,000 priceless manuscripts,

has

- > pledged his government's assistance to the library project.
- >
- > Historians say the ancient documents, written in Arabic, were once
- > used to teach mathematics, history, science and astronomy. World-
- > renowned and award winning Malian Jazz musician Ali Farka Toure

and

- > Cape Town's internationally recognised artiste Abdullah Ebrahim
- > provided entertainment at the fund-raising dinner.
- >
- > "It is only in reclaiming our African identity, linkages, history

and

- > future we can build our 'Home for All' into the fullness of its
- > promise. The generous contribution toward this project by the

people

- > of the Western Cape demonstrates our growing commitment to being
- > African. It also signifies the realisation that as a Province, we
- > have a lot to give to, and a lot to gain from Africa's

renaissance,"

- > said Western Cape Premier Ebrahim Rasool who hosted the function.

| 17178|2005-05-17 16:23:21|Innrnre|Re: Facing up to the Failure of "Racial Democracy" in Brazil|  
Paul,

You wrote:

- >If they described North America as "Anglo America" inhabited

by "Anglos," I think many people would be unhappy. But that's  
basically what they do with "Latin America" and "Latinos!"<

As you know, Latin is traceable to an ancient town in Italy,  
to Rome and the Roman Catholic Church which is the last  
institution in which it is spoken today. No question that  
the perspective is linguistic, religious and European --  
or as Omar prefers, "Mediterranean," which means it excludes  
everyone else.

Time for a "reconstruction" that includes the voices of all  
culturally, politically and economically isolated peoples  
especially the native people, the peasantry and descendants  
of formerly enslaved Africans. This is what Omar Torrijos  
tried to do in Panama before his plane mysteriously exploded  
inflight, bringing CIA agent, Manuel Noriega to power. Now he  
is in Florida doing time on the heels of an invasion.

As I said, there is a lot at stake in Central and South America,  
and we are all involved, like it or not. Black people there are  
trying to get their present-day equivalent of "forty acres and  
a mule" which is overdue there just like it's been "Up North."

Regards,  
Raymond Davis  
| 17179|2005-05-17 17:45:49|Immrnre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Htp Ken,

You wrote:

>There is a Congolese descended community in Panama which has  
preserved a relatively Congolese way of life there.<

Can you tell us more about this? Do you know where? I'm very  
interested.

Here's a link on masked "dirty devils" in Panama. (The same tradition  
exists in Puerto Rico.) In the town where I grew up, they sported decidedly  
African masks and costumes decorated with mirrors. They also lunged  
at children (who would run away squeeling), made deep-throated noises,  
and stopped every now and then to engage in mock duels:

<http://www.czimages.com/CZMemories/Photos/diablicos/diabicopres.htm>

Regards,  
Raymond Davis  
| 17180|2005-05-17 18:03:10|Manu Ampim|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|

◆Paul Manansala wrote:

> Omar this is only your own personal view.  
>  
> I know

several Asians born and raised in Mesoamerica and Peru, who

> came to the

U.S. and identify and associate mostly with other  
Asians.

>  
>

Most blacks raised Puerto Rico, the Dominican Republic, etc. that I

>

have seen either hang around other blacks from their country or  
with

> African Americans.  
>  
> These are people that were born and

raised supposedly as "Latino."

>  
> Stop pretending that race

doesn't matter in "Latin America." ◆ It is

> everything as we can see

from reading your postings, just they

> approach it in a different way

than "Nordics."

---

Hi Paul,

I have seen that as well. Once people enter to the U.S.A. they start  
to look for similar people to where they are accepted. That affects  
Latinos as well. But remember, that attitude is a reaction to the  
extreme racism that exists in the U.S.A.

In that country you have to take a stand on the race issue, otherwise  
the society crush you.

So people that never though in those terms before, have to addapt to  
the racist mentality of the U.S.A.

In countries of Latin America race have less importance. There exist  
some racial problem as well, specially with foreigners (Latin  
Americans are xenophobics). But the internal groups get alone  
relative well. A lot better than in the U.S.A.

That's all.

Regards,

Omar Vega

---

◆

Omar Vega wrote:

◆

◆

Greetings,

◆

I did not find this to be the case at all. ◆ My personal experience is completely opposite to your comments. ◆

◆

In the 1987, I traveled throughout Nicaragua and it was clear that the ◆populations on the Atlantic Coast (east coast), namely the Native American ◆and ◆Black groups, were fundamentally at odds with the Mestizo population. ◆◆There were fundamental differences based on race, language, and politics. ◆These sharp differences had nothing to do with the racism in the U.S. ◆In fact, the racial and cultural differences were so acute that ◆many Black people in Bluefields on the Atlantic Coast (who all speak English) reject speaking Spanish because it is related to Mestizo culture.

◆

Advancing the work,

◆

Manu Ampim

| 17181|2005-05-17 19:59:52|Omar E. Vega|Re: Facing up to the Failure of "Racial Democracy" in Brazil|

> As I said, there is a lot at stake in Central and South America,  
> and we are all involved, like it or not. Black people there are  
> trying to get their present-day equivalent of "forty acres and  
> a mule" which is overdue there just like it's been "Up North."  
>  
> Regards,  
> Raymond Davis

Hi Raymond,

If you change the word "Black" by "Poor" in your expression above I would agree with you. It is very easy to see that the problem in Latin America is between the rich and the poor. And race does not necessarily determine the economical position of people. There are lots of rich and powerful people that have Indian or Black blood in Latin America.

And there are also lots of Whites and Indians that are extremely poor in Latin America. Why don't we take them into account as well?

The problem of our Latin American society is poverty and inequality. That is not exclusive of Black population.

Each society has a particular problem. India has the caste system; the USA the racial divide. And Latin America is sick of classism. But Classism is not the same that racism. You have to live in a classist society to understand it.

Regards,

Omar Vega

| 17182|2005-05-17 20:24:56|Imnnrre|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Manu Ampim <[Profmanu@acninc.net](mailto:Profmanu@acninc.net)> wrote:

>In the 1987, I traveled throughout Nicaragua and it was clear

that the populations on the Atlantic Coast (east coast), namely the Native American and Black groups, were fundamentally at odds with the Mestizo population. There were fundamental differences based on race, language, and politics. These sharp differences had nothing to do with the racism in the U.S. In fact, the racial and cultural differences were so acute that many Black people in Bluefields on the Atlantic Coast (who all speak English) reject speaking Spanish because it is related to Mestizo culture.<

Manu, if you should ever decide to conduct a tour of the region stretching from Bluefields (Nicaragua) along the Atlantic seaboard southward through Limon (Costa Rica), and the Almirante/Changuinola/Bocas de Toro complex down to the port cities of Panama, please let me know. The conflict between Spanish-speaking Mestizos and English-speaking Black Protestants runs through this region like a red ribbon.

Although the "West Indian ethnics" have established a strong record of labor union activism, thousands have emigrated to escape this conflict. Many of the remaining younger generation seem to have made a special project of assimilating and adopting the stance of super patriots. But the region has always reflected strong interest in Black consciousness movements and cultural trends in the U.S.

When I was in Bocas during research I was shown the place where Marcus Garvey had his office. The elder who took me there was a Garvey lieutenant who even in his late years was repeatedly jailed by the Mestizo police because he preached self-determination to the plantation workers there.

Omar did not include Central America and Northern South America in his definition of "Hispanic America." That was a significant oversight, though I remember him having referred to them before. My experience is that almost every generalization about "Latin America" has to be followed with a "but on the other hand" depending on the region under discussion. This is just another one.

Regards,

Raymond Davis

| 17183|2005-05-17 21:04:33|Imnnrre|Re: Facing up to the Failure of "Racial Democracy" in Brazil|

>If you change the word "Black" by "Poor" in your expression above I

would agree with you. It is very easy to see that the problem in Latin America is between the rich and the poor. And race does not necessarily determine the economical position of people.<

Omar, there are conservative scholars who try to make the same case for the USNA, and they, like you, are wrong. Class and racial stratification can and do co-exist even in the absence of legal segregation. It is ironic that the situations in North, Central and South America are converging now that the bug-a-boo of legal segregation longer prevails. People to the south of Texas can no longer point to that as the dividing line separating the devils from the angels in this part of the world. Now we are all living in never-never land where things are less clear to everyone except the victims.

>There are lots of rich and powerful people that have Indian or Black blood in Latin America.<

You really ought to give up those expressions (Indian blood & Black blood); it's from an ugly racist era when people were ranked in terms of whether they were "full bloods" "half bloods" "mixed breeds" and so on. It also makes you seem less informed than you really are. Why not speak in terms of descent, lineage and heritage, if not the laboratory language some people around here seem to enjoy, genetic markers and so on?

>And there are also lots of Whites and Indians that are extremely poor in Latin America. Why don't we take them into account as well?<

Well, most of the poor people in the U.S.N.A are White; that hasn't stopped you from referring to the situation here as blatantly racist. Has it? We have truly indigenous people here too or have you not heard of that either?

>Each society has a particular problem. India has the caste system;

the USA the racial divide. And Latin America is sick of classism. But Classism is not the same that racism. You have to live in a classist society to understand it.<

Well, you forget; I too was born and raised in "Latin America." Besides, you've fallen victims to another myth, that the U.S.N.A is a classless society. Now I know you are NOT for real. You're just rattling off these lines for the sheer pleasure of getting a response.

Raymond Davis  
| 17184|2005-05-18 07:01:49|sincere1906|Teaching the History of Race & Class in Latin America|  
The following comes from the Teaching column in the October 1997 Perspectives, which attempts to give educators a template for teaching about the complex interplay of race and class in Latin America.

Sincere

---

Teaching the History of Race in Latin America

By Julio Cesar Pino

Contributing Editor's Note: This essay not only delineates a structure and language for teaching about race in Latin America, it also represents a useful introduction for historians looking to strengthen the Latin America portion of their world civilization surveys.

Race has been entangled in every major issue of politics, religion, gender, economics, and culture in Latin America for the past 500 years. I teach an upper-division one-semester history course at Kent State University that seeks to explain Latin American race relations from a political standpoint. Students are challenged to explain whose purpose was served by the construction of racial categories through an examination of the Hispanization of the Indians and the Africans, the transmutation of indigenous ways in Spanish America in a manner that allowed for collective survival, and the transmission of African cultures, customs, languages, religions, and labor practices to the hostile environment of the Caribbean and Brazil. Although I argue that race is an outcome of political struggle, the course does not focus on grand political events. Our subjects are the actors of social history: ordinary men and women who challenged racial and sexual stereotypes. The history of race in Latin America should not be allowed to degenerate into the victimology savored by some academics, nor need we accept the rhetoric of "racial democracy" repeated by politicians on national holidays. The historian's task is to trace the evolution, and sometimes revolution, of race relations across time.

I taught this class for the first time in spring 1996. Most of the students who signed up had not taken a course on Latin America before. Their assumption, like that of many Americans, was that Latin Americans all belong to one race, or to the contrary, that language

and religion are the only features that separate Latin America from North America. I proceed to point out that historians have actually identified three kinds of racial categorization used in Latin America: (1) phenotype?race defined by physical characteristics, chiefly skin color and the shape of lips, hair, and nose; (2) genetics?also known as the "one-drop" rule, whereby having a single ancestor belonging to the "inferior" race was enough to have oneself classified as part of that group; and (3) sociocultural status?racial identity conferred by formal education, language skills in the dominant tongue, religion, wealth, custom, dress, and manners. Which categorization prevailed depended not so much on the goodwill of the dominant group but on the ability of people of color to resist the stigmatization associated with their race.

#### *The Precolonial Triple Heritage*

A course on race relations in Latin America should start with a broad survey of the indigenous, Iberian, and African populations on the eve of conquest, emphasizing their cultural uniqueness and also the political limits to their view of themselves and outsiders as members of a separate race.

The civilizations of the Aztec and Inca had enough in common to allow for useful comparisons with their European conquerors: large urban centers that served as political, administrative, religious, and commercial capitals; an economy run on intensive agriculture; social classes and estates based on distribution of economic surplus appropriated by the ruling class through tribute collection; a monarchy that monopolized the legal use of violence, but ruled through provincial units of political organization?the calpuli in Central Mexico and ayllu in Inca territory? that were based on ethnic, religious, and economic specialization; and an organized religion, with a cosmogony that attempted to give a rational explanation for the origins of the civilization. For both groups, the concept of an Indian "race," based either on biology or culture, lacked any meaningful context. (The disappeared civilization of the Maya is treated separately when I touch on Yucatan in our readings.)

Spain is also a modern invention. Before 1492 it did not feature a national labor market or currency, and hardly any trans-regional trade. The ruling class of hidalgos (nobles) made money through pillage and other forms of extralegal expansion. Spanish cities had won a great deal of autonomy from the national state, and fueros (legal and political privileges held by local elites) limited the outreach of state power. Only the Catholic Church and the experience of the Reconquista (reconquest) of the Iberian Peninsula from Arab rule infused Spaniards with a sense of national unity, albeit weakly. Race was not the crucial element in defining a Spaniard. Nationality was seen largely as a matter of faith and birthplace; Spaniards were not Moslems or Jews, and most Iberians identified themselves by place: region, city, or town.

Portugal, Spain's next-door neighbor, had a longer tradition of national identity but one built on weaker foundations. Its territorial boundaries had remained virtually the same since the Middle Ages, and the monarchy underwent only two changes of dynasty after 1200. But with only one million inhabitants in 1500 (the year of Pedro Cabral's arrival in Brazil), Portugal could scarcely hope to shape the overseas societies it had conquered, and was more concerned with India and Africa than with the South American colonies.

The heritage of Africa?animistic religions, farmer and herder societies, mutual family and clan obligations, and the spread of Islam and Christianity?was vital to the shaping of Brazilian and Caribbean societies. The instructor should survey ancient African economies, religion, and political systems so students may understand why Africa was chosen as the site for the transatlantic slave trade, and the economic capacities and technical knowledge of Africans that allowed their implantation in the Americas. Slavery should be treated as an institution common to all three continents?Africa, Europe, and pre-Colombian America? but which devastated Africa once it was transformed from a domestic institution into an international chattel trade.

#### *The Colonial Background*

Race relations after 1492 evolved according to the economic needs of Europe, changing demographic ratios between the three populations, and political organization within each community. The ideal of limpieza de sangre (biological and cultural purity) and the segregation of the races in Spanish America clashed with the practical reality of running an empire. The myriad racial categories devised by the Spanish authorities?mestizo, castizo, mulatto, quadroon, and other castes?indicated the inability of state and church to stop the blurring of racial lines and the entry of the "mixed-races" into areas of life from which their caste status should have barred them. The status of a caste came to be associated with other features besides bloodlines, such as occupation, residence, wealth, and religion. Mestizo became a cultural, not biological category, determined largely by behavior. Likewise, mulattos were reserved a special status in Spanish America and Brazil, as opposed to British North America, not due to any particular Spanish or Portuguese cultural affinity for dark-skinned people, but because the severe labor shortage in these areas meant they had to perform jobs that Indians and poor whites would have performed elsewhere.



Probably the biggest myth that survives about colonial race relations is that of the total collapse of the Indian world after 1492. "Indian" as a racial category is a Spanish invention, resulting from what the conquerors saw as the overthrow of the indigenous people through demographic collapse, land grabs for the formation of haciendas (great estates), enforcement of the labor tribute system of *encomienda*, subjugation of national and regional political institutions, eradication of indigenous religions, and the gradual replacement of Indian languages. But although the conquest did reorder Indian society at the highest levels of economics, politics, and culture, it did not eradicate Indian ways. Recognition and use of native elites was a vital necessity for the Spaniards to exploit indigenous labor. The Indian nobility in Mexico and Peru acquired Spanish honorific titles of Don and Doña, won the right to intermarry with the conquistadores, and kept a portion of the tribute labor. Indian commoners maintained their way of life intact after the conquest by consciously maneuvering through the interstices of the Spanish state, church, and society. Precolonial provincial and subprovincial political units served as the basis for the *encomienda*, town, and parish districts, allowing Indian mayors and town councils to function under Spanish direction. The indigenous people were also active in the world of the church. Indian political leaders often allied themselves to the secular and regular clergy against Crown officials, while others held minor but symbolic church offices.<sup>2</sup>

The great contradiction confronting Africans in the New World was that, although by phenotype they were the ethnic group most removed from Europeans, they were much closer to their masters than the Indians in the practices of everyday life. Legally Africans were chattel slaves, but soon they assumed the role of intermediaries between Europeans and the indigenous population. Africans in Spanish America served as soldiers, supervised Indian workers on the hacienda, and managed domestic servants in the town house. The shortage of labor in urban areas eventually led to the creation of a class of skilled black craftsmen who could purchase their own freedom.

The social life of slaves in Brazil is especially instructive in illuminating the survival of African ways in the Americas. On the plantation, godparenthood and coparenthood, both common to the peoples of Africa, substituted for the shattered extended family. In the large cities the *inmandades* (lay brotherhoods; *cotradias* in Spanish America) sponsored by the Catholic Church granted slaves, free blacks, and mulattos a degree of autonomy by permitting them to assemble on holidays, gather funds for the less fortunate, and elect a leadership to observe the rituals of their particular saint. African languages mixed with Portuguese provided a *lingua franca* that kept African practices alive, particularly through the religious ceremonies of Candomblé, Macumba, and other Afro-Brazilian syncretic faiths.<sup>3</sup>

*Modern Latin America: A Second Conquest and New Resistance*  
The 19th century witnessed a second conquest of the Indian and African peoples. Independence from Iberia led to further dependence for these subaltern groups. In Argentina, some Indians fought in the gaucho ranks against the Spaniards, while in Mexico, Indians and mestizos followed the rebel priests Miguel Hidalgo and José Morelos. But these were the exceptions; few of the Creole independence leaders dared to stir up the indigenous population with talk of liberation. Afro-Latin soldiers fought on both sides of the South American wars. Simón Bolívar, although he led a multicolored army, promised abolition to the slaves of Nueva Granada only after the Spaniards had done so, and at the end of his life expressed fears that Venezuela would become a *pardocracia* (mulatto republic).

The transformation of the Indian majority into mestizos and the marginalization of the emancipated African population constituted the two great trends of 19th-century racial history. Both were ultimately the product of changes in the global economy: the reorientation of the hacienda away from domestic markets toward exports, and the beginnings of industrialization in Latin America.

Mestization in Mexico, Central America, and the Andean republics was tied to the presence of valuable export products that drove the Indians out of their villages and into the market economy; for example, the mining sector in Mexico, guano in Peru, and coffee in Central America. Mestizos also formed the majority of the rural proletariat and the informal semiproletariat in the cities. The mestizo was now identified not by ancestry but socioeconomic status: bilingualism; Catholicism of the orthodox, not syncretic, variety; residence in the rural towns or cities; and new European styles of dress and fashion.

Blacks in Latin America found the freedom that came with abolition to be deceptive. The modernization of the sugar industry in Brazil from labor-intensive plantations to the capital-intensive factory system spelled disaster. Former slaves were regarded by white employers as unreliable and more likely to resist industrial discipline, and many wound up living in shantytowns employed at menial tasks in the service sector. Black women were even worse off. Those who had previously worked in the plantation fields or served as domestics saw their jobs vanish, and this period witnessed a diminution in their social position vis-à-vis black males.

*The economic boom in Latin American exports in the second half of the 19th century caused the elites to ponder why their nations were not following the path of economic stability and political order trodden by the advanced capitalist countries. The philosophy of positivism and its cult of progress seemed to offer a plausible explanation. If the measure of civilization was industry, and if technology was available to all nations, then Latin America's backwardness had to be due to cultural factors. Indians, Africans, and mixed-bloods lacked the requisite mentality to adapt to industrial civilization. National progress thus depended on forcibly assimilating these "barbarians" into the dominant culture or physically removing them from society.*

*The indigenous and African peoples under siege from modernizing elites did not passively accept their degradation. Indigenous communities from Mexico to Chile combined archaic and modern methods of preserving their economic and political autonomy, including the resuscitation of the traditions of ancestor worship, animism, and millenarian movements; appealing to the national government against abusive local officials; litigation?law suits as well as "mock trials" of hacendados and corrupt officials; adopting European forms of warfare such as fortified defenses; starting a system of tax collection to forge inter-Indian unity; making alliances with local and regional caciques (political bosses); and the restoration of precolonial forms of economic and political organization such as community plots and popular councils.*

*Less research has been done on Afro-Latin forms of resistance to white hegemony in the post-abolition period. Blacks and mulattos, who during the colonial era had been culturally closer to the Spaniards than Indians and mestizos, now found themselves hurled to the margins of society by the need of the elite to catch up with Europe and the United States. Attempts at independent political organizing met with savage repression. The "Race War of 1912" in Cuba, in which thousands of Afro-Cuban militants were massacred in a matter of weeks, was the most dramatic example of how white rulers responded to demands for racial equality.*

*Denied direct political expression, black resistance focused on preserving family life, religion, and culture. The strength of the black family allowed for the formation of autonomous communities composed of extended households who zealously defended their freedom from the white world. In many parts of Spanish America blacks chose their own local jefe (political boss) who traded votes for economic favors from the white ruling class. Blacks were also adept at negotiating for their value as laborers. A black community located in an economically valuable area usually selected someone who would haggle over terms of employment, often through a mulatto contractor. Black economic life outside the wage economy needs to be explored further by historians, including the exploitation of natural resources through subsistence agriculture, hunting, fishing, and trade networks.*

#### *Course Assignments*

*The case studies of race relations examined in my course are the Mayan Indians of southern Mexico?Chiapas and the Yucatan Peninsula? from the mid-19th century to the Mexican Revolution of 1910, blacks in Cuba under slavery in the 19th century, and Afro-Brazilians from emancipation in 1888 to the 1960s. The Maya afford a chance to study how indigenous people combined militant and subtle forms of resistance?armed struggle, religious revival, and political alliances with "revolutionary" elites?to preserve their own identity. Nelson Reed's *The Caste War of Yucatan* is both an exciting yarn and a profound historical investigation of how the modern Mayans fought back against the intrusion of the mestizos and succeeded in forging their own theocratic state that lasted for nearly half a century. Mexican anthropologist Ricardo Pozas's *Juan the Chamula* tells the heartbreaking tale of a Chiapas Maya who participates in the Revolution of 1910 and unwittingly brings the modern world into his own community. Both volumes stress that no matter how many times the Maya were trounced politically and militarily, their defeat was never final, because they had a culture more resilient than that of their enemies, a fact recent events in Chiapas have once again dramatically confirmed.*

*Cuba's development as a slave society with a black majority population serves the historian well in documenting the interplay of social class, race, and gender in Latin America. A parallel African world coexisted beneath Spanish hegemony, with its own religion, language, martial arts, and political leadership. Verena Martinez-Alier's *Marriage, Class, and Colour in Nineteenth-Century Cuba* is a demanding work of social anthropology that may be too difficult for some students, but it does prod them into thinking of how racism and sexism reinforce each other, and the ways in which men and women of color exploited the contradictions of colonial society to facilitate social mobility. Biography of a Runaway Slave, the story of Esteban Montejo as told to Cuban anthropologist Miguel Barnet, illustrates how the struggles for abolition, national liberation, and social revolution in late 19th-century Cuba became intertwined, sowing the seeds for Fidel Castro's triumph in 1959. Particularly fascinating are Montejo's recollections of how the blacks' constant attempts to outwit their masters fed a growing political consciousness that led them to embrace the Cuban independence movement.*

Brazil begs consideration for a different reason: to test the claim made by the proponents of Latin American "racial democracy" that miscegenation provides the only viable solution to racism. Some Brazilian historians view their country as a glorious counterpoint to the legal segregation once found in the United States. Others see a false stability produced by centuries of denial of the problem of racism by Brazilian whites. Carl Degler's thesis of the "mulatto as escape hatch," presented in *Neither Black nor White: Race Relations in Brazil and the United States*, has come under challenge since the book was published.

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<http://www.historians.org/perspectives/issues/1997/9710/9710TEC.CFM>

on May 18, 2005

| 17185|2005-05-18 07:26:01|sincere1906|Race and Latin America: Some Sources|

Books:

Dominguez, Jorge ed. *Race and Ethnicity in Latin America*. Garland Publishing, 1994

Miller, Marilyn Grace. *Rise and Fall of the Cosmic Race: The Cult of Mestizaje in Latin America*. University of Texas Press, 2004.

Nascimento, Abdias. *Racial Democracy in Brazil, Myth or Reality?: A Dossier of Brazilian racism*. Sketch Publishers, 1977.

Twine, FW. *Racism in a Racial Democracy: The Maintenance of White Supremacy in Brazil*. Rutgers University Press, 1998.

Journal Articles:

McCallum, Cecilia. (2005) "Racialized bodies, naturalized classes: Moving through the city of Salvador da Bahia." *American Ethnologist* 32:1, 100-117

Pravaz, Natasha. (2003) "Brazilian Mulatice: Performing Race, Gender, and the Nation." *Journal of Latin American Anthropology* 8:1, 116-146

Rebhun, LA. (2004) "Sexuality, Color, and Stigma among Northeast Brazilian Women." *Medical Anthropology Quarterly* 18:2, 183-199

Reichmann, Rebecca. 1995. "Brazil's Denial of Race." *NACLA Report on the Americas* 28:6, 35-45

Sheriff, Robin. (2003) "Embracing Race: Deconstructing Mestiagem in Rio de Janeiro." *Journal of Latin American Anthropology* 8:1, 86-115

\_\_\_\_\_. (2000) "Exposing Silence as Cultural Censorship: A Brazilian Case." *American Anthropologist* 102:1, 114-132

Streicker, Joel. (1995) "Policing Boundaries: Race, Class, and Gender in Cartagena, Colombia." *American Ethnologist* 22:1, 54-74.

| 17186|2005-05-18 07:27:11|sincere1906|Re: Teaching the History of Race & Class in Latin America|  
Article is a bit choppy, so providing the link:

<http://www.historians.org/perspectives/issues/1997/9710/9710TEC.CFM>

— In *Ta\_Seti@yahooogroups.com*, "sincere1906"

wrote:

- > The following comes from the Teaching column in the October 1997
- > Perspectives, which attempts to give educators a template for
- > teaching about the complex interplay of race and class in Latin
- > America.
- >
- > Sincere
- >
- > -----
- >
- > Teaching the History of Race in Latin America
- >
- > By Julio Cesar Pino
- >
- > Contributing Editor's Note: This essay not only delineates a
- > structure and language for teaching about race in Latin America, it
- > also represents a useful introduction for historians looking to
- > strengthen the Latin America portion of their world civilization
- > surveys.

| 17187|2005-05-18 07:38:21|Djehuti Sundaka|No Indians, No Blacks [Racism In Latin America]|

Danzon and Mexico's Caste System

<http://www.webcom.com/~intvoice/montalvo3.html>

Globalization and African Identity: The case of communities of African descent in Latin America

[http://www.nigerdeltacongress.com/garticles/globalization\\_and\\_african\\_identi.htm](http://www.nigerdeltacongress.com/garticles/globalization_and_african_identi.htm)

Indigenous Mestizos: The Politics of Race and Culture in Cuzco, Peru

[http://www.library.arizona.edu/ej/jpe/volume\\_8/701England.html](http://www.library.arizona.edu/ej/jpe/volume_8/701England.html)

NO INDIANS, NO BLACKS

<http://www.geocities.com/CapitolHill/6876/oaaindiosen.htm>

OAA SPEAKS TO OAS

<http://www.geocities.com/CapitolHill/6876/OAAOAS.htm>

Healing from racism in Latin America

[http://www.the-tidings.com/2001/0608/healing\\_text.htm](http://www.the-tidings.com/2001/0608/healing_text.htm)

Racism and Discourse in Spain and Latin America

[http://www.benjamins.com/cgi-bin/t\\_bookview.cgi?bookid=DAPSAC%2014](http://www.benjamins.com/cgi-bin/t_bookview.cgi?bookid=DAPSAC%2014)

| 17189|2005-05-18 12:44:02|sincere1906|Re: Op-Ed from The Age: Leaving the Mummy of Tut Alone|

What can one say?

Its Australia... who's never owned up to its own heinous race problem.

As must be often done with such things, flesh out the interesting

bits from the poison and do what you can with it.

Best advice I can offer.

Sincere

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qviet\_ryot" wrote:

> > His feet have gone black; his arms and legs are little

> > more than bone. Put shorts and a singlet on him and you'd have a

> > Kenyan marathon runner.

>

> Hey, what the heck?!!

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

> wrote:

> >

> > Tut-tut. Leave the mummy's boy alone

> >

> > [http://www.theage.com.au/news/Opinion/Tuttut-Leave-the-mummys-boy-](http://www.theage.com.au/news/Opinion/Tuttut-Leave-the-mummys-boy-alone/2005/05/13/1115843369040.html)

> > alone/2005/05/13/1115843369040.html

> >

> > By Alan Attwood

> > May 14, 2005

> >

> > Hold the scans, it's time we left what's left of Tutankhamen in

> peace.

> >

| 17190|2005-05-18 13:32:15|Emeagwali, Gloria (History)|Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <-----|

The omission is the sin.

GE

-----Original Message-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)] On Behalf

Of qviet\_ryot

Sent: Thursday, May 12, 2005 10:34 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Fw: [Al Gadush Lohuwaat] Face of Tutankhamun revealed! <----- by whom?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > Also, this is just my opinion, but I don't think this recent

> > recreation looks pale at all. He looks rather racially ambiguous -

> > could be Hispanic, mixed African/European, Arab, or Indian. But

he

> > certainly doesn't look like a "Nordic" to me.

>

> He IS a Mediterranean, and look Mediterranean. That's why he looks

> Hispanic, Moroccan, Arab or Northern Indian. That's all.

>

> Regards,

>

> Omar Vega

You left out African/European mixed...do you disagree with that  
discription?

Yahoo! Groups Links

| 17191|2005-05-18 13:46:54|Imnmrre|From Obia to Obea: The Source|

Ta\_Set,

Okay, here is where I am on this:

Obeah appears to be derived from the Igbo word "abia"

meaning knowledge and wisdom. (See John Anenichukwu

Umeh, After God is Dibia. Vol I (1997).

The first "a" in "abia" is unstable and is sometimes

pronounced as an "o", as in "obia" or dropped altogether as in "Dibia," a contraction of Di (husband, master) and (a)bia. A dibia is, therefore a master of sacred knowledge and wisdom as understood among the Igbos. (Umeh, p. 73-74)

The word "abia" also appears in one of the Igbo names for their high god, Chukwu, in the form of Ch-ukwu-abiam (literally, God Great of Knowledge and Wisdom). "Abiam" may have been the origin of a title having a similar pronunciation in the Americas, namely, "Obeahma(n)."

In short, "Obeah" may be a "New World" corruption of "Abia" (or Obia) that refers to the sacred arts practiced by the Dibia ((Di-Abia) at the highest level of adepts within Igbo society.

We looked at some photos of Dibias at the beginning of this discussion. I would be happy to post them again. Comments from some linguists, and other members of this board, would be appreciated as to how this resonates with you.

Regards,

Raymond Davis

| 17192|2005-05-18 15:01:32|Omar E. Vega|Re: Facing up to the Failure of "Racial Democracy" in Brazil  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnnre wrote:

- > > If you change the word "Black" by "Poor" in your expression above
- > I
- > would agree with you. It is very easy to see that the problem in
- > Latin America is between the rich and the poor. And race does not
- > necessarily determine the economical position of people. <
- >
- > Omar, there are conservative scholars who try to make the same case
- > for the USA, and they, like you, are wrong. Class and racial

stratifi-

- > cation can and do co-exist even in the absence of legal segregation.
- > It is ironic that the situations in North, Central and South

America are

- > converging now that the bug-a-boo of legal segregation longer

prevails.

One can't compare the Anglosaxon society (including all races) with the Latin societies. The mentality, history and experiences are different. One has to consider each one by its own value.

- > People to the south of Texas can no longer point to that as the

dividing

- > line separating the devils from the angels in this part of the world.
- > Now we are all living in never-never land where things are less

clear

- > to everyone except the victims.
- >

Yeap. White anglo-saxons protestants (WASP) have changed that "manifest destiny" attitude they used to have. Now they are trying to show an image similar to "Santa clauss". They are all good and tolerant people.

- > > There are lots of rich and powerful people that have Indian or
- > Black blood in Latin America. <
- >
- > You really ought to give up those expressions (Indian blood & Black

blood);

- > it's from an ugly racist era when people were ranked in terms of

whether

- > they were "full bloods" "half bloods" "mixed breeds" and so on. It

also

- > makes you seem less informed than you really are.

I apply it to myself. I am a half blood, mixed blood, meti or mestizo. A mixture of European and Indian. And proud of it. I did not know that in English is incorrect to use those terms. In Spanish is not incorrect nor offensive.

- > Why not speak in terms
- > of descent, lineage and heritage, if not the laboratory language

some

> people around here seem to enjoy, genetic markers and so on?  
>

I get it. I will correct my wordings.

> >And there are also lots of Whites and Indians that are extremely

poor

> in Latin America. Why don't we take them into account as well?<  
>  
> Well, most of the poor people in the U.S.N.A are White; that hasn't  
> stopped you from referring to the situation here as blatantly

racist.

> Has it? We have truly indigenous people here too or have you not  
> heard of that either?  
>  
> >Each society has a particular problem. India has the caste system;  
> the USA the racial divide. And Latin America is sick of classism.

But

> Classism is not the same that racism. You have to live in a

classist

> society to understand it.<  
>  
> Well, you forget; I too was born and raised in "Latin America."

If my memory is not wrong -(Please correct me if not)- You were born in Panama, Raymond. As you well know, Panama is an artificial country that was separated from Colombia by the Americans when they build the Panama canal. They brought hundred of thousands of workers from the west indies to Panama, creating a focus of conflict in there. I don't know if those facts produced racial problems I am not aware of. On the other side, my experience is with countries whose people have had five centuries to get alone, and where the racial lines are blurred. That is, in most of Latin America.

> Besides,  
> you've fallen victims to another myth, that the U.S.N.A is a  
> classless  
> society. Now I know you are NOT for real. You're just rattling off  
> these  
> lines for the sheer pleasure of getting a response.  
>  
> Raymond Davis

The difference in income between poor and rich in the U.S. is large. However, in Latin America that difference of income is astronomical. In Latin America, just the way you pronounce the "ch" or the "r" can make a huge difference in one life. Also, the surname is more important than the color of skin.

Regards,

Omar Vega

| 17193|2005-05-18 16:37:05|Paul Kekai Manansala|International alliance to unlock secrets of Egyptian mummies|  
<http://www.manchester.ac.uk/press/title.26474.en.htm>

International alliance to unlock secrets of Egyptian mummies (17 May, 2005)

Two world-renowned teams of experts on Egyptian mummies have joined forces in an international effort to better understand disease and its treatment in ancient Egypt.

The University of Manchester's Centre for Biomedical Egyptology and Cairo's National Research Center have signed a formal agreement to enhance future academic research and teaching in the field.

The Manchester-Cairo alliance will promote cooperation between the two institutions by supporting joint research activities and encouraging visits and exchanges by their staff and students.

"This is a unique opportunity to work with Egypt's foremost, scientific-research institution and share our expertise," said Professor Rosalie David, head of Egyptian-mummy studies in Manchester.

"By creating this partnership we hope to be able to shed more light on the diseases and ailments that afflicted the ancient Egyptians, and on the medical treatments used thousands of years ago."

One of the initial joint studies will be the first scientifically-based identification of the therapeutic elements of the medicines used by the ancient Egyptians.

*Members of both teams will also investigate the craniofacial characteristics of ancient Egyptian skulls dating back some 5,000 years - to the time when the earliest pyramids were built.*

*Researchers will also pursue a study of disease patterns, including schistosomiasis, a debilitating parasitic disease that the Manchester group has been studying for several years.*

*The relationship was proposed by the President of the National Research Center, Professor Hany El-Nazer, and follows a visit to the Cairo Center by six members of the Manchester team in January.*

*During the 10-day visit Manchester experts took part in a workshop on the biological evaluation of human remains from ancient Egypt, giving lectures and leading discussions with staff and postgraduate students from universities and museums in Egypt.*

*"The workshop was an excellent opportunity for the two groups to discuss their current research projects and to share their knowledge with others," added Professor David.*  
| 17194|2005-05-18 19:07:11|Immrnre|Re: Facing up to the Failure of "Racial Democracy" in Brazil  
Omar,

You wrote:

>If my memory is not wrong -(Please correct me if not)-

You were born in Panama.<

That's correct.

>As you well know, Panama is an artificial country

that was separated from Colombia by the Americans when they build the Panama canal.>

*I know no such thing. By your standard all the countries in this hemisphere are "artificial" since they were established by foreign powers. So singling out Panama in this way is malicious and just shows you have run out of meaningful ideas.*

>They brought hundred of thousands of workers from the west indies to Panama, creating a focus of conflict in there.<

*First of all, your figure is a gross exaggeration. Secondly, it was not the presence of West Indians that created the conflict; it was White American racism in collusion from puppet politicians more interested in stuffing their pockets than they were in the interests of the Panamanian people. This did not change until the term of Jose Remon Cantera, and he was assassinated by gringos for his attempts to renegotiate a new canal treaty. You know next to nothing about Panama and its problems.*

*Since you have already claimed that most Chileans and Argentinians are descended from European immigrants, immigration cannot be the problem. So your comment is about the fact that the immigrants in this case are Blacks. Your view is racist.*

>On the other side, my experience is with countries whose people have had five centuries to get alone, and where the racial lines are blurred. That is, in most of Latin America.<

*I think you are right when you say you know very little of Panama's early history. It was the very first Spanish settlement on the mainland. And Africans were there before that according to the journals of Columbus, Balboa and other explorers. You are just repeating more of that "cosmic man" baloney taught to innocent children in "Latin American" schools and supported in novels and the popular media.*

*Frankly Omar, I believe you have shot your wad and have nothing meaning to say. That is why you've turned to disparaging an entire country whose only "crime" is that it rests between two oceans and is 60 miles across at its narrowest point. This geographic fact has made the country a target for others who have exploited its geographic position.*

*Most visitors to Panama quickly find that it is a lovely, vibrant and friendly country with a very long and colorful history, and no amount of ad hominen from you will change that:*

<http://vivapanama.org/BlackHeritage.htm>  
[http://www2.davidson.edu/common/templates/news/news\\_tmp01.asp?newsid=3597](http://www2.davidson.edu/common/templates/news/news_tmp01.asp?newsid=3597)  
[http://www.thepanamanews.com/pn/v\\_11/issue\\_03/arts\\_01.html](http://www.thepanamanews.com/pn/v_11/issue_03/arts_01.html)  
<http://jstheater.blogspot.com/2005/04/arturo-lindsay-north-coast-congos-and.html>  
<http://www.diadelaetnia.homestead.com/home.html>

Regards,  
Raymond Davis

*know if those facts produced racial problems I am not aware of.<*  
| 17195|2005-05-18 21:55:56|Omar E. Vega|Re: Facing up to the Failure of "Racial Democracy" in Braz|

- > it was White American racism in collusion from
- > puppet politicians more interested in stuffing their
- > pockets than they were in the interests of the Panamanian
- > people. This did not change until the term of Jose Remon
- > Cantera, and he was assassinated by gringos for his attempts
- > to renegotiate a new canal treaty.

*Don't you see it, Raymond. The gringo hand is the one that causes the problem in the first place.*

- >You know next to nothing
- > about Panama and its problems.
- >

*I do know more than I say. I had a relative that lived there and he loved the country and its people.*

- > Since you have already claimed that most Chileans and
- > Argentinians are descended from European immigrants,
- > immigration cannot be the problem. So your comment
- > is about the fact that the immigrants in this case are
- > Blacks. Your view is racist.
- >

*We are descendents of a melting pot that has been burning here for five hundred years, and even before. As I said we are a mixture between Native and Europeans, so much mixed that we can't tell them apart by now. I know that situation is not the same in other Latin American countries. However, I do believe that mixing peoples and cultures is the only way to stop racism.*

- > >On the other side, my experience is with countries whose
- > people have had five centuries to get alone, and where the
- > racial lines are blurred. That is, in most of Latin America.<
- >
- > I think you are right when you say you know very little of
- > Panama's early history. It was the very first Spanish settlement
- > on the mainland. And Africans were there before that according
- > to the journals of Columbus, Balboa and other explorers.
- >
- >You
- > are just repeating more of that "cosmic man" baloney taught
- > to innocent children in "Latin American" schools and supported in
- > novels and the popular media.
- >

*Raymond. For me the "cosmic man" is not baloney. Is a fact and a dogma of faith. The cosmic man is mankind, everybody is included. The cosmic man is the result of the mixing of people. The real universal melting pot. And it is the unavoidable future of mankind.*

- > Frankly Omar, I believe you have shot your wad and have
- > nothing meaning to say. That is why you've turned to disparag-
- > ing an entire country whose only "crime" is that it rests between
- > two oceans and is 60 miles across at its narrowest point. This
- > geographic fact has made the country a target for others who
- > have exploited its geographic position.
- >

*I am happy that Panama recovered its channel at last. I am happy that the gringos leave it alone. And also I am happy that I touch your nationalistic feelings. That's good! The land is important for identity. And I respect your land: Panama. And I am glad to talk with a fellow Latino. We should write in Spanish, though, and you'll find we have a lot in common.*

- >
- > Most visitors to Panama quickly find that it is a lovely, vibrant
- > and friendly country with a very long and colorful history, and
- > no amount of ad hominen from you will change that:
- >
- > <http://vivapanama.org/BlackHeritage.htm>
- > [http://www2.davidson.edu/common/templates/news/news\\_tmp01.asp?](http://www2.davidson.edu/common/templates/news/news_tmp01.asp?)



newsid=3597

> [http://www.thepanamanews.com/pn/v\\_11/issue\\_03/arts\\_01.html](http://www.thepanamanews.com/pn/v_11/issue_03/arts_01.html)  
> [http://jstheater.blogspot.com/2005/04/arturo-lindsay-north-coast-](http://jstheater.blogspot.com/2005/04/arturo-lindsay-north-coast-congos-and.html)

congos-and.html

> <http://www.diadelaetnia.homestead.com/home.html>  
>

*I know Panama is beautiful. You know: it's a Latin country. I just wanted to know how much do you love it. Now I know you really love your land and your fellow countrypeople.*

Regards,

Omar Vega

| 17196|2005-05-19 07:30:51|Nuwaubian Hotep|King Tut in Time Magazine|

Attachments :

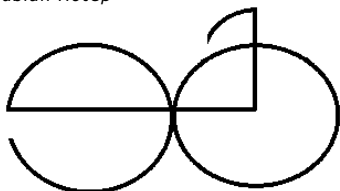
Rahubaat,

Here's the article from Time Magazine. It actually shows the skull depiction done by the American scientists that by the way looks nothing like the work done by the Egyptian scientists. In addition, the article shows photo's of Tut's broken knee cap, scars from a broken angle and cast, and a impacted wisdom tooth.

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page1.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page1.gif)

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page2.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page2.gif)

Wadu,  
Nuwaubian Hotep



| 17197|2005-05-19 07:35:50|Nuwaubian Hotep|King Tut in Time Magazine|

Attachments :

Rahubaat,

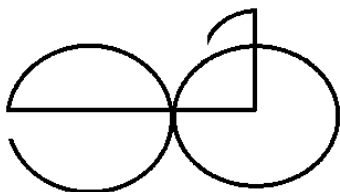
Here's the corresponding article from Time Magazine on the web with no images.

<http://www.time.com/time/magazine/article/0,9171,1061534,00.html>

And for those that missed the 1st post, here's the actual article scanned.

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page1.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page1.gif)

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page2.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page2.gif)



| 17198|2005-05-19 12:35:18|sincere1906|Afro-Mexicans Claim Daily Racial Discrimination|

Afro-Mexicans face discrimination

BY JOS CARRE O/EL UNIVERSAL

El Universal

Jueves 12 de mayo de 2005

Nuestro mundo, página 1

WASHINGTON During a discussion held at the Woodrow Wilson International Center for Scholars, university researchers said Wednesday that Afro-Mexicans are often ignored by the government and experience social discrimination.

The black population in Mexico is "virtually invisible in the national conscience," said Bobby Vaughn of Notre Dame de Namur University. Vaughn has researched the black population on the coast of Guerrero and Oaxaca for several years.

"We live in a racially defined society," says Sagrario Cruz-Carretero, an anthropologist at the University of Veracruz. Cruz-Carretero, who identifies with the black population, said he has encountered the "stigma" of being black in Mexico.

"Whiteness is a symbol of the upper-class," says Cruz-Carretero.

*Cruz-Carretero and Vaughn reported that the government has done little to aid the poverty and marginalization of both indigenous people and Afro-Mexicans.*

*Cruz-Carretero found that common last names like Prieto and Pardo can indicate African ancestry. However, people with these last names often deny they have any African roots.*

*Vaughn said that many Mexicans seem to ignore that people of African origin even exist in their country, and frequently treat them as "undocumented Central Americans" putting them down and subjecting them to "humiliations."*

*In particular, the report indicated that when Afro-Mexicans travel in other parts of the country, they are often stopped by the police and asked for identification. In one case, police demanded that a man sing the national anthem to prove his Mexican citizenship.*

*According to government statistics less than 2 percent of the nation has African ancestry, but Cruz-Carretero says the data is not precise.*  
| 17199|2005-05-19 16:45:52|Omar E. Vega|Pictures of manuscripts from the Timbuktu library|Hi,

*I found these pictures from some manuscripts of the Timbuktu library. It sounds very interesting. I wish I have more information.*

*This is the link:*

<http://www.loc.gov/exhibits/mali/mali-exhibit.html>

*Regards,*

*Omar Vega*

*— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906" wrote:*

- > South Africans to help build Timbuktu library
- >
- > <http://www.angolapress-angop.ao/noticia-e.asp?ID=332640>
- >
- > Cape Town, South Africa, 04/11 - A group of South African

*academics*

- > and historians are heading to Timbuktu in Mali to help build a
- > library to house thousands of manuscripts dating back to the 13th
- > century.
- >
- > This was announced at a fund-raising dinner in Cape Town at the
- > weekend attended by President Thabo Mbeki, cabinet ministers, and a
- > cross section of diplomatic, cultural, academic, media and other
- > leaders.
- >
- > Funds raised will contribute toward the first New Partnership for
- > Africa's Development (NEPAD) Cultural Project, which aims to

*preserve*

- > and celebrate a unique selection of 13th Century manuscripts in
- > Timbuktu.
- >
- > Dr Shamil Jeppie of the University of Cape Town described the
- > manuscripts as "tangible evidence of African scholarship, of

*Africans*

- > reading and writing, at extremely high levels of sophistication,
- > centuries before colonialism."
- >
- > Mbeki, who visited Timbuktu in 2001, and is the driving force

*behind*

- > the conservation of the more than 300,000 priceless manuscripts,

*has*

- > pledged his government's assistance to the library project.
- >
- > Historians say the ancient documents, written in Arabic, were once
- > used to teach mathematics, history, science and astronomy. World-
- > renowned and award winning Malian Jazz musician Ali Farka Toure

*and*

- > Cape Town's internationally recognised artiste Abdullah Ebrahim
- > provided entertainment at the fund-raising dinner.
- >
- > "It is only in reclaiming our African identity, linkages, history

*and*

- > future we can build our 'Home for All' into the fullness of its
- > promise. The generous contribution toward this project by the

*people*

- > of the Western Cape demonstrates our growing commitment to being
- > African. It also signifies the realisation that as a Province, we
- > have a lot to give to, and a lot to gain from Africa's

renaissance,"

- > said Western Cape Premier Ebrahim Rasool who hosted the function.

| 17200|2005-05-19 18:01:56|sincere1906|Re: Pictures of manuscripts from the Timbuktu library| Omar,

the link u posted is part of a larger online exhibit on Timbuktu, Mali by the Library of Congress, which includes digital scans from rare medieval texts. Here is the link to the main page with a bit of commentary:

<http://www.loc.gov/exhibits/mali/>

*Ancient Manuscripts from the Desert Libraries of Timbuktu*

Library of Congress

*Ancient Manuscripts from the Desert Libraries of Timbuktu*  
Timbuktu, Mali, is the legendary city founded as a commercial center in West Africa nine hundred years ago. Today it is synonymous with the phrase "utterly remote," but this was not always so. For more than six hundred years, Timbuktu was a significant religious, cultural, and commercial center whose residents traveled throughout Asia, Africa, and Europe. Timbuktu was famous for educating important scholars who were well known throughout the Islamic world. Many individuals traveled to the city to acquire knowledge; others came to acquire wealth and political power.

*Situated on the edge of the Sahara Desert, Timbuktu was famous among the merchants of the Mediterranean basin as a market for obtaining the goods and products of Africa south of the desert. However, Timbuktu's most famous and long-lasting contribution to Islamic and world civilization is the scholarship practiced there. By at least the fourteenth century, important books were written and copied there, establishing the city as the center of a significant written tradition in Africa.*

*These ancient manuscripts cover every aspect of human endeavor. The manuscripts are indicative of the high level of civilization attained by West Africans during the Middle Ages and provide irrefutable proof of a powerful African literary tradition. Scholars in the fields of Islamic Studies and African Studies believe that analysis of these texts will cause Islamic, West African, and World History to be reevaluated. These manuscripts, surviving from as long ago as the fourteenth century, are remarkable artifacts important to Malian and West African culture. The exhibited manuscripts date from the sixteenth to eighteenth century.*

*The manuscripts on view are from the Mamma Haidara Commemorative Library and the Library of Cheick Zayni Baye of Boujbeha, two of the most noteworthy institutions in the Timbuktu area. As part of its continuing effort to create a universal collection of recorded knowledge from all geographic areas and all historical eras, the Library of Congress is particularly proud to have the opportunity to exhibit these important cultural artifacts from Mali. The Library is also pleased that copies of these manuscripts will be deposited in its collections and will be available for use by researchers and scholars.*

<http://www.loc.gov/exhibits/mali/>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

- > Hi,
- >
- > I found these pictures from some manuscripts of the Timbuktu
- > library. It sounds very interesting. I wish I have more
- > information.
- >
- > This is the link:
- >
- > <http://www.loc.gov/exhibits/mali/mali-exhibit.html>
- >
- > Regards,
- >
- > Omar Vega
- >

| 17201|2005-05-20 06:20:36|Vernessa McVay|Re: Afro-Mexicans Claim Daily Racial Discrimination| We're basically treated the same way all over the world...I wonder if there's anything we could do to help them.

--- sincere1906 <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)> wrote:

- > Afro-Mexicans face discrimination
- >
- > BY JOS? CARRE?O'EL UNIVERSAL
- > El Universal
- > Jueves 12 de mayo de 2005

> Nuestro mundo, p?gina 1  
 >  
 > WASHINGTON During a discussion held at the Woodrow  
 > Wilson  
 > International Center for Scholars, university  
 > researchers said  
 > Wednesday that Afro-Mexicans are often ignored by  
 > the government and  
 > experience social discrimination.  
 >  
 > The black population in Mexico is "virtually  
 > invisible in the  
 > national conscience," said Bobby Vaughn of Notre  
 > Dame de Namur  
 > University. Vaughn has researched the black  
 > population on the coast  
 > of Guerrero and Oaxaca for several years.  
 >  
 > "We live in a racially defined society," says  
 > Sagrario Cruz-  
 > Carretero, an anthropologist at the University of  
 > Veracruz.  
 > CruzCarretero, who identifies with the black  
 > population, said he has  
 > encountered the "stigma" of being black in Mexico.  
 >  
 > "Whiteness is a symbol of the upper-class," says  
 > Cruz-Carretero.  
 >  
 > Cruz-Carretero and Vaughn reported that the  
 > government has done  
 > little to aid the poverty and marginalization of  
 > both indigenous  
 > people and Afro-Mexicans.  
 >  
 > Cruz-Carretero found that common last names like  
 > Prieto and Pardo can  
 > indicate African ancestry. However, people with  
 > these last names  
 > often deny they have any African roots.  
 >  
 > Vaughn said that many Mexicans seem to ignore that  
 > people of African  
 > origin even exist in their country, and frequently  
 > treat them  
 > as "undocumented Central Americans" putting them  
 > down and subjecting  
 > them to "humiliations."  
 >  
 > In particular, the report indicated that when  
 > Afro-Mexicans travel in  
 > other parts of the country, they are often stopped  
 > by the police and  
 > asked for identification. In one case, police  
 > demanded that a man  
 > sing the national anthem to prove his Mexican  
 > citizenship.  
 >  
 > According to government statistics less than 2  
 > percent of the nation  
 > has African ancestry, but Cruz-Carretero says the  
 > data is not precise.  
 >  
 >  
 >  
 >  
 >  
 >  
 >

---

Yahoo! Mail Mobile

Take Yahoo! Mail with you! Check email on your mobile phone.

<http://mobile.yahoo.com/learn/mail>

| 17202|2005-05-20 07:06:40|Omar E. Vega|Re: Pictures of manuscripts from the Timbuktu library|  
 Yeap,

Well I wish I could be in the U.S.A to look directly to the  
 manuscripts by myself. However, this is the closest I can get from  
 here. I love ancient texts.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"  
 wrote:

> Omar,  
 >  
 > the link u posted is part of a larger online exhibit on Timbuktu,  
 > Mali by the Library of Congress, which includes digital scans from

> rare medieval texts. Here is the link to the main page with a bit

of

> commentary:

>

> <http://www.loc.gov/exhibits/mali/>

>

> Ancient Manuscripts from the Desert Libraries of Timbuktu

>

> Library of Congress

>

> Ancient Manuscripts from the Desert Libraries of Timbuktu

> Timbuktu, Mali, is the legendary city founded as a commercial

center

> in West Africa nine hundred years ago. Today it is synonymous with

> the phrase "utterly remote," but this was not always so. For more

> than six hundred years, Timbuktu was a significant religious,

> cultural, and commercial center whose residents traveled throughout

> Asia, Africa, and Europe. Timbuktu was famous for educating

> important scholars who were well known throughout the Islamic

world.

> Many individuals traveled to the city to acquire knowledge; others

> came to acquire wealth and political power.

>

> Situated on the edge of the Sahara Desert, Timbuktu was famous

among

> the merchants of the Mediterranean basin as a market for obtaining

> the goods and products of Africa south of the desert. However,

> Timbuktu's most famous and long-lasting contribution to Islamic and

> world civilization is the scholarship practiced there. By at least

> the fourteenth century, important books were written and copied

> there, establishing the city as the center of a significant written

> tradition in Africa.

>

> These ancient manuscripts cover every aspect of human endeavor. The

> manuscripts are indicative of the high level of civilization

> attained by West Africans during the Middle Ages and provide

> irrefutable proof of a powerful African literary tradition.

Scholars

> in the fields of Islamic Studies and African Studies believe that

> analysis of these texts will cause Islamic, West African, and World

> History to be reevaluated. These manuscripts, surviving from as

long

> ago as the fourteenth century, are remarkable artifacts important

to

> Malian and West African culture. The exhibited manuscripts date

from

> the sixteenth to eighteenth century.

>

> The manuscripts on view are from the Mamma Haidara Commemorative

> Library and the Library of Cheick Zayni Baye of Boujbeha, two of

the

> most noteworthy institutions in the Timbuktu area. As part of its

> continuing effort to create a universal collection of recorded

> knowledge from all geographic areas and all historical eras, the

> Library of Congress is particularly proud to have the opportunity

to

> exhibit these important cultural artifacts from Mali. The Library

is

> also pleased that copies of these manuscripts will be deposited in

> its collections and will be available for use by researchers and

> scholars.

>

> <http://www.loc.gov/exhibits/mali/>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> > Hi,

> >

> > I found these pictures from some manuscripts of the Timbuktu

> > library. It sounds very interesting. I wish I have more

> > information.

> >

> > This is the link:

> >

> > <http://www.loc.gov/exhibits/mali/mali-exhibit.html>

> >

> > Regards,

> >

> > Omar Vega  
> >

| 17203|2005-05-20 07:06:47|Alex van Deelen|Re: Digest Number 1633|

----- Original Message -----

From: <[Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)>  
To: <[Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com)>  
Sent: Friday, May 20, 2005 3:50 PM  
Subject: [Ta\_Seti] Digest Number 1633

There are 6 messages in this issue.

Topics in this digest:

1. King Tut in Time Magazine.  
From: "Nuwaubian Hotep" <[nuwaubian\\_hotep@covad.net](mailto:nuwaubian_hotep@covad.net)>
2. King Tut in Time Magazine.  
From: "Nuwaubian Hotep" <[nuwaubian\\_hotep@covad.net](mailto:nuwaubian_hotep@covad.net)>
3. Afro-Mexicans Claim Daily Racial Discrimination  
From: "sincere1906" <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)>
4. Pictures of manuscripts from the Timbuktu library  
From: "Omar E. Vega" <[oevega@yahoo.com](mailto:oevega@yahoo.com)>
5. Re: Pictures of manuscripts from the Timbuktu library  
From: "sincere1906" <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)>
6. Re: Afro-Mexicans Claim Daily Racial Discrimination  
From: Vernessa McVay <[vrainette@yahoo.com](mailto:vrainette@yahoo.com)>

---

Message: 1

Date: Thu, 19 May 2005 10:30:36 -0400  
From: "Nuwaubian Hotep" <[nuwaubian\\_hotep@covad.net](mailto:nuwaubian_hotep@covad.net)>  
Subject: King Tut in Time Magazine.

Rahubaat,

Here's the article from Time Magazine. It actually shows the skull depiction done by the American scientists that by the way looks nothing like the work done by the Egyptian scientists. In addition, the article shows photo's of Tut's broken knee cap, scars from a broken angle and cast, and a impacted wisdom tooth.

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page1.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page1.gif)

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page2.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page2.gif)

Wadu,  
Nuwaubian Hotep

[This message contained attachments]

---

Message: 2

Date: Thu, 19 May 2005 10:35:46 -0400  
From: "Nuwaubian Hotep" <[nuwaubian\\_hotep@covad.net](mailto:nuwaubian_hotep@covad.net)>  
Subject: King Tut in Time Magazine.

Rahubaat,

Here's the corresponding article from Time Magazine on the web with no images.

<http://www.time.com/time/magazine/article/0,9171,1061534,00.html>

And for those that missed the 1st post, here's the actual article scanned.

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page1.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page1.gif)

[http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut\\_time\\_magazine\\_page2.gif](http://www.nuwaubian-hotep.net/nuwaubu/kmt/tut/tut_time_magazine_page2.gif)

[This message contained attachments]

---

Message: 3

Date: Thu, 19 May 2005 19:34:32 -0000  
From: "sincere1906" <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)>

Subject: Afro-Mexicans Claim Daily Racial Discrimination

Afro-Mexicans face discrimination

BY JOSÉ CARREÑO/EL UNIVERSAL

El Universal

Jueves 12 de mayo de 2005

Nuestro mundo, página 1

WASHINGTON During a discussion held at the Woodrow Wilson International Center for Scholars, university researchers said Wednesday that Afro-Mexicans are often ignored by the government and experience social discrimination.

The black population in Mexico is "virtually invisible in the national conscience," said Bobby Vaughn of Notre Dame de Namur University. Vaughn has researched the black population on the coast of Guerrero and Oaxaca for several years.

"We live in a racially defined society," says Sagrario Cruz-Carretero, an anthropologist at the University of Veracruz. Cruz-Carretero, who identifies with the black population, said he has encountered the "stigma" of being black in Mexico.

"Whiteness is a symbol of the upper-class," says Cruz-Carretero.

Cruz-Carretero and Vaughn reported that the government has done little to aid the poverty and marginalization of both indigenous people and Afro-Mexicans.

Cruz-Carretero found that common last names like Prieto and Pardo can indicate African ancestry. However, people with these last names often deny they have any African roots.

Vaughn said that many Mexicans seem to ignore that people of African origin even exist in their country, and frequently treat them as "undocumented Central Americans" putting them down and subjecting them to "humiliations."

In particular, the report indicated that when Afro-Mexicans travel in other parts of the country, they are often stopped by the police and asked for identification. In one case, police demanded that a man sing the national anthem to prove his Mexican citizenship.

According to government statistics less than 2 percent of the nation has African ancestry, but Cruz-Carretero says the data is not precise.

---

Message: 4

Date: Thu, 19 May 2005 23:21:03 -0000

From: "Omar E. Vega" <pevega@yahoo.com>

Subject: Pictures of manuscripts from the Timbuktu library

Hi,

I found these pictures from some manuscripts of the Timbuktu library. It sounds very interesting. I wish I have more information.

This is the link:

<http://www.loc.gov/exhibits/mali/mali-exhibit.html>

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

wrote:

> South Africans to help build Timbuktu library

>

> <http://www.angolapress-angop.ao/noticia-e.asp?ID=332640>

>

> Cape Town, South Africa, 04/11 - A group of South African academics

> and historians are heading to Timbuktu in Mali to help build a

> library to house thousands of manuscripts dating back to the 13th

> century.

>

> This was announced at a fund-raising dinner in Cape Town at the

> weekend attended by President Thabo Mbeki, cabinet ministers, and a

> cross section of diplomatic, cultural, academic, media and other

> leaders.

>

> Funds raised will contribute toward the first New Partnership for

> Africa's Development (NEPAD) Cultural Project, which aims to

preserve

> and celebrate a unique selection of 13th Century manuscripts in  
 > Timbuktu.  
 >  
 > Dr Shamil Jeppie of the University of Cape Town described the  
 > manuscripts as "tangible evidence of African scholarship, of  
 Africans  
 > reading and writing, at extremely high levels of sophistication,  
 > centuries before colonialism."  
 >  
 > Mbeki, who visited Timbuktu in 2001, and is the driving force  
 behind  
 > the conservation of the more than 300,000 priceless manuscripts,  
 has  
 > pledged his government's assistance to the library project.  
 >  
 > Historians say the ancient documents, written in Arabic, were once  
 > used to teach mathematics, history, science and astronomy. World-  
 > renowned and award winning Malian Jazz musician Ali Farka Toure  
 and  
 > Cape Town's internationally recognised artiste Abdullah Ebrahim  
 > provided entertainment at the fund-raising dinner.  
 >  
 > "It is only in reclaiming our African identity, linkages, history  
 and  
 > future we can build our 'Home for All' into the fullness of its  
 > promise. The generous contribution toward this project by the  
 people  
 > of the Western Cape demonstrates our growing commitment to being  
 > African. It also signifies the realisation that as a Province, we  
 > have a lot to give to, and a lot to gain from Africa's  
 renaissance,"  
 > said Western Cape Premier Ebrahim Rasool who hosted the function.

---

Message: 5

Date: Fri, 20 May 2005 01:01:38 -0000

From: "sincere1906" <sincere1906@yahoo.com>

Subject: Re: Pictures of manuscripts from the Timbuktu library

Omar,

the link u posted is part of a larger online exhibit on Timbuktu,  
 Mali by the Library of Congress, which includes digital scans from  
 rare medieval texts. Here is the link to the main page with a bit of  
 commentary:

<http://www.loc.gov/exhibits/mali/>

Ancient Manuscripts from the Desert Libraries of Timbuktu

Library of Congress

*Ancient Manuscripts from the Desert Libraries of Timbuktu*

Timbuktu, Mali, is the legendary city founded as a commercial center  
 in West Africa nine hundred years ago. Today it is synonymous with  
 the phrase "utterly remote," but this was not always so. For more  
 than six hundred years, Timbuktu was a significant religious,  
 cultural, and commercial center whose residents traveled throughout  
 Asia, Africa, and Europe. Timbuktu was famous for educating  
 important scholars who were well known throughout the Islamic world.  
 Many individuals traveled to the city to acquire knowledge; others  
 came to acquire wealth and political power.

Situated on the edge of the Sahara Desert, Timbuktu was famous among  
 the merchants of the Mediterranean basin as a market for obtaining  
 the goods and products of Africa south of the desert. However,  
 Timbuktu's most famous and long-lasting contribution to Islamic and  
 world civilization is the scholarship practiced there. By at least  
 the fourteenth century, important books were written and copied  
 there, establishing the city as the center of a significant written  
 tradition in Africa.

These ancient manuscripts cover every aspect of human endeavor. The  
 manuscripts are indicative of the high level of civilization  
 attained by West Africans during the Middle Ages and provide  
 irrefutable proof of a powerful African literary tradition. Scholars  
 in the fields of Islamic Studies and African Studies believe that  
 analysis of these texts will cause Islamic, West African, and World  
 History to be reevaluated. These manuscripts, surviving from as long  
 ago as the fourteenth century, are remarkable artifacts important to  
 Malian and West African culture. The exhibited manuscripts date from  
 the sixteenth to eighteenth century.

The manuscripts on view are from the Mamma Haidara Commemorative  
 Library and the Library of Cheick Zayni Baye of Boujbeha, two of the  
 most noteworthy institutions in the Timbuktu area. As part of its  
 continuing effort to create a universal collection of recorded



knowledge from all geographic areas and all historical eras, the Library of Congress is particularly proud to have the opportunity to exhibit these important cultural artifacts from Mali. The Library is also pleased that copies of these manuscripts will be deposited in its collections and will be available for use by researchers and scholars.

<http://www.loc.gov/exhibits/mali/>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> Hi,  
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> I found these pictures from some manuscripts of the Timbuktu  
> library. It sounds very interesting. I wish I have more  
> information.  
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> This is the link:  
>  
> <http://www.loc.gov/exhibits/mali/mali-exhibit.html>  
>  
> Regards,  
>  
> Omar Vega  
>

---

Message: 6

Date: Fri, 20 May 2005 06:20:23 -0700 (PDT)

From: Vernessa McVay <[vrainette@yahoo.com](mailto:vrainette@yahoo.com)>

Subject: Re: Afro-Mexicans Claim Daily Racial Discrimination

We're basically treated the same way all over the world...I wonder if there's anything we could do to help them.

--- sincere1906 <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)> wrote:

> Afro-Mexicans face discrimination  
>  
> BY JOS◆ CARRE◆O/EL UNIVERSAL  
> El Universal  
> Jueves 12 de mayo de 2005  
> Nuestro mundo, p◆gina 1  
>  
> WASHINGTON During a discussion held at the Woodrow  
> Wilson  
> International Center for Scholars, university  
> researchers said  
> Wednesday that Afro-Mexicans are often ignored by  
> the government and  
> experience social discrimination.  
>  
> The black population in Mexico is "virtually  
> invisible in the  
> national conscience," said Bobby Vaughn of Notre  
> Dame de Namur  
> University. Vaughn has researched the black  
> population on the coast  
> of Guerrero and Oaxaca for several years.  
>  
> "We live in a racially defined society," says  
> Sagrario Cruz-  
> Carretero, an anthropologist at the University of  
> Veracruz.  
> CruzCarretero, who identifies with the black  
> population, said he has  
> encountered the "stigma" of being black in Mexico.  
>  
> "Whiteness is a symbol of the upper-class," says  
> Cruz-Carretero.  
>  
> Cruz-Carretero and Vaughn reported that the  
> government has done  
> little to aid the poverty and marginalization of  
> both indigenous  
> people and Afro-Mexicans.  
>  
> Cruz-Carretero found that common last names like  
> Prieto and Pardo can  
> indicate African ancestry. However, people with  
> these last names  
> often deny they have any African roots.  
>

Did anyone notice the Afro hair on the "Chili finger" case woman, Ayala?

I bet African ancestry must be very widespread in Mexico.  
A lot of African Americans fled slavery by moving out of

*Texas to Mexico, which had banned slavery well before 1860.*

*I think that fact was very instrumental in the origins of the Civil War. It led to a fierce debate over whether slavery would exist in the new western states.*

Alex

| 17204|2005-05-20 11:42:13|Immmre|Re: Afro-Mexicans Claim Daily Racial Discrimination|  
Vernessa McVay <[vrainette@yahoo.com](mailto:vrainette@yahoo.com)> wrote:

*"We're basically treated the same way all over the world...I wonder if there's anything we could do to help them."*

*As you say, the problems we have been discussing are not limited to Mexico. And there are things we can do right here at home.*

*I believe the dialogue in which we are engaged should be extended beyond the confines of Ta\_Seti. If there are organizations in our local areas that do this (or more) we should join and support them. Where they don't exist we should form them or make the ones we are in more welcoming and inclusive of all members of the Diaspora who share our interests.*

*The post by Paul, Sincere, Djehuti and others have, I think, presented many of the issues. We should continue to learn more by reading some of the articles and books that have been listed, and pay closer attention to how the issues are dealt with by the press and electronic media. Letters to the editor can raise awareness as can including some of these themes on conference agendas when appropriate.*

*Issues like deforestation, incursions into forest preserves, tropical disease, poverty, armed conflict and immigration do not appear at first to be relevant but they tend to disproportionately impact people of African descent who don't all live in cities (though that is often the impression we get). We may want to begin looking at these in new ways. Just a few years ago, for example, a new dam was built in Panama (ironically, The Bayano Hydroelectric Project) which resulted in flooding 75% of the land inhabited by nearby Kuna and Embera people (who are mixed with descendants of escaped slaves). In the Choco (next to the Colombian border) a civil war is creating serious casualties among a similar civilian population, who have now begun to resist deadly incursions into their communities.*

*If you are interested in these and other issues why not write or call The Organization of Africans in the Americas? They were listed in a post by Djehuti. You can find them at 1234 Massachusetts Ave. Suite C-1007, Washington, D.C. 2005, Tel. 202-638-1645.*

*To be legitimate, Afrocentricity cannot limit its focus to West Africa and Kmt anymore than it can just be about slavery and its aftermath in the U.S. Instead it must be thoroughly and completely interdisciplinary and Pan Africanist in its scope. That means no communities within the Diaspora can be considered ipso facto marginal, no matter where they happen to be.*

*We must resist the temptation to think of the Caribbean, or Central and South America as places from which outsiders come to "take our jobs" or claim entitlements for which they did not struggle "like the rest of us." History shows that we have resisted our oppressors everywhere, and our people to the South of El Paso and Miami are no exception. Many of them have, and will continue to make, important contributions to the fight for liberation right here.*

*I know this will be challenging because linguistic barriers sometimes get in the way, because of mental colonization, and because we are often pitted against each other by sheer circumstances. But it is possible to work with people who are ready or willing to try.*

*Thanks for your question.*

Regards,

Raymond Davis

| 17205|2005-05-20 12:00:24|Immmre|Query about J.P. Allen's book|  
Ta\_Seti,

*Has anyone been working with James P. Allen's Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs? If so, I'd appreciate knowing whether you believe it improves enough on Gardiner's Egyptian Grammar that I should shell out close to \$50 bucks for it.*

Thanks.

Regards,  
Raymond Davis  
| 17206|2005-05-20 12:40:00|Imnmre|Organization of Africans in the Americas|  
Ta\_Seti,

Here again is the OAA link previously posted by Djehuti:  
<http://www.geocities.com/CapitolHill/6876/OAAOAS.htm>

The address is:

Organization of Africans in the Americas  
1234 Massachusetts Avenue, Suite C-1007  
Washington, D.C. 20005  
Tel: 202-638-1645  
Fax: 202-638-1667

Regards,  
Raymond Davis  
| 17207|2005-05-20 14:40:50|noirfist|Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Greetings, Raymond,

*The info. you posited is not that about which I am referencing. The tradition noted below appears to be a mixture of European and African masquerade traditions. The traditions of Puerto Rico are probably more akin to those of Cuba and, thus, are probably derivative of West African (Egungun traditions of the Yoruba speaking peoples) and those centering around chiefly instoolment and Rites-Of-Passage (Mukanda) from Central Africa, such as those of the Lunda of Zambia. Traditions such as the African derived Abakua of African Cuban societies comes strikingly to mind.*

*As to the culture about which I referred, initially, I am speaking of the Cimarrones (Maroonage communities) as exemplified by the one from Portobelo, Panama. Linguist, folklorist Edward Powe has done a survey of one of the dances, and associated African cultural practices/beliefs, endemic to their African derived culture. The dance is similar to the Festejo of African-Peruvians, and, like the latter, once featured an African martial cognate of African-Brazilian Capoeira (also found among the then existent African Argentinian community). Several features of the culture of Africans in Portobelo are the ritual "Kalenda" (male female procreative related dance displays) type dances. This is found in Brazil as Samba, et al, and in Cuba as the Makuta and certain Rhumbas (some classify the latter as Cross River, Nigeria derived-Efo/Efik), some as Congolese. In Peru, its cognate is the Festejo.*

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:  
> Hlp Ken,  
>  
> You wrote:  
>  
> >There is a Congolese descended community in Panama which has  
> preserved a relatively Congolese way of life there.<  
>  
> Can you tell us more about this? Do you know where? I'm very  
> interested.  
>  
> Here's a link on masked "dirty devils" in Panama. (The same  
tradition  
> exists in Puerto Rico.) In the town where I grew up, they sported  
decidedly  
> African masks and costumes decorated with mirrors. They also  
lunged  
> at children (who would run away squeeling), made deep-throated  
noises,  
> and stopped every now and then to engage in mock duels:  
>  
> <http://www.czimages.com/CZMemories/Photos/diablicos/diabolicpres.htm>  
>  
> Regards,  
> Raymond Davis

| 17208|2005-05-20 14:46:44|noirfist|Re: Afro-Mexicans Claim Daily Racial Discrimination|  
Amen, Raymond. Continentals and "Diasporans" must see themselves as  
one people and, thus, one fist, instead of disparately and unrelated  
as individual fingers. Until we act Pan-Africanly, and  
not "Tribally," we shall remain powerless and unable to shape our  
African rooted destiny.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:  
> Vernessa McVay wrote:  
>  
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> world...I wonder if there's anything we could do to

> help them."

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> not limited to Mexico. And there are things we can do

> right here at home.

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> extended beyond the confines of Ta\_Seti. If there are organi-

> zations in our local areas that do this (or more) we should

> join and support them. Where they don't exist we should

> form them or make the ones we are in more welcoming

> and inclusive of all members of the Diaspora who share

> our interests.

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> The post by Paul, Sincere, Djehuti and others have, I think,

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> more by reading some of the articles and books that have

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> live in cities (though that is often the impression we get).

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> war is creating serious casualties among a similar civilian

> population, who have now begun to resist deadly incursions

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> tion, and because we are often pitted against each other

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> people who are ready or willing to try.

>

> Thanks for your question.

>

> Regards,

> Raymond Davis

| 17209|2005-05-20 15:51:10|Alex van Deelen|Maroon Societies by Richard Price|  
<http://www.amazon.com/exec/obidos/ASIN/0801854962/ref=nosim/>

I think everyone should read this. It is the anti-"Gone With The Wind"  
 "Maroon Societies" describes the history of rebellion and the creation  
 of parallel societies by Black Africans throughout the Americas, including  
 the USA. Marronage is the missing link between the expansion of  
 slavery into the new western states and the Civil War. Also is interesting  
 is the twist on the recent theme (see Ride With The Devil) of slaves joining  
 the confederate side to fight with them against the north - the phenomenon  
 of Confederate \*deserters\* joining bands of self-freed Blacks.

(  
 The typos are all mine. I haven't included most of the references - they're  
 in the book.)

Alex

<http://www.amazon.com/exec/obidos/ASIN/0801854962/ref=nosim/>

## CHAPTER 10

Maroons within the present limits of the United States

*An ever-present feature of antebellum southern life was the existence of camps of runaway Negro slaves, often called maroons, when they all but established themselves independently on the frontier. These were seriously annoying, for they were sources of insubordination. They offered havens for fugitives, served as bases for marauding expeditions against nearby plantations and, at times, supplied the nucleus of leadership for planned uprisings. Some contemporary writers and a few later historians have noticed, in a general and meager way, the existence of this feature of American slavery. It merits, however, detailed treatment.*

*It appears that notice of these maroon communities was taken only when their activities became so obnoxious or dangerous to the slavocracy that their destruction was felt to be necessary. Evidence of the existence of at least fifty such communities in various places and at various times, from 1672 to 1864, has been found. The mountainous, forrested, or swampy regions of South Carolina, North Carolina, Virginia, Louisiana, Florida, Georgia, Mississippi, and Alabama (in order of importance) appear to have been the favorite haunts of these black Robin Hoods. At times a settled life, instead of a pugnacious and migratory one, was aimed at, as is evidenced by the fact that these maroons built homes, maintained families, raised cattle, and pursued agriculture, but this all but settled life seems to have been exceptional.*

*The most noted of such communities was that located in the Dismal Swamp between Virginia and North Carolina. It seems likely that about 2000 Negroes, fugitives, or the descendants of fugitives, lived in this area. They carried on a regular, if illegal trade with white people living on the borders of the swamp. Such settlements may have been more numerous than available evidence would indicate, for their occupants aroused less excitement and less resentment than the guerilla outlaws.*

*The activities of maroons in Virginia in 1672 approached a point of rebellion so that a law was passed urging and rewarding the hunting down and killing of these outlaws. An item of November 9 1691, notices the depredations caused by a slave, Mingoe, from Middlesex County, Virginia, and his unspecified number of followers in Rappahannock County. These Negroes not only took cattle and hogs, but, what was more important, they had stolen "two guns, a Carbyne & other things."*

*In June 1711, the inhabitants of the colony of South Carolina were kept "in great fear and terror" by the activities of "several Negroes [who] keep out, armed, and robbing and plundering houses and plantations". These men were led by a slave named Sebastian, who was finally tracked down and killed by an Indian hunter. Lieutenant Governor Gooch of the state of Virginia wrote to the Lords of Trade, June 29, 1729, "of some runaway Negroes beginning a settlement in the Moutnains & of their being reclaimed by their Master". He assured the Lords that the militia was being trained to "prevent this in the future."*

*In September 1733, the governor of South Carolina offered a reward 20 pounds alive and 10 pounds dead for "several runaway Negroes who are near the Congerees, & have robbed several of the Inhabitants thereabouts." The Notchee Indians offered, in April 1744, to aid the government of South Carolina in maintaining the subordination of its slave population. Three months later, on July 5, 1744, Governor James Glen applied "for the assistance of some Notchee Indians in order to apprehend some runaway Negroes, who had sheltered themselves in the Woods, and being armed, had committed disorders." The number of runaways in South Carolina in 1765 was exceedingly large. This led to fears of a general rebellion. At least one considerable camp of maroons was destroyed that year by military force. A letter of Charleston of August 16, 1788, told of a battle with a body of maroons, "a numerous collection of outcast mulattoes, mustees, and free negroes" (Boston Chronicle, October 3-10, 1768).*

*Governor James Habersham of Georgia learned in December 1771 that "a great number of fugitive Negroes had committed many Robberies and insults between this town [Savannah] and Ebenezer and that their numbers (which) were now Considerable might be expected to increase daily". Indian hunters and militiamen were employed to blot out this menace. Yet the same danger was present in Georgia in the summer of 1772. Depredations, piracy, and arson were frequent, and again the militia saw service. A letter from Edmund Randolph to James Madison of August 30, 1782, discloses somewhat similar trouble in Virginia At this time it appears that "a notorious robber", a white man, had gathered together a group of about fifty men, Negro and white, and was terrorizing the community.*

*The British had combated the revolutionist's siege of Savannah with the aid of a numerous body of Negro slaves, who served under the inspiration of a promised freedom. The defeat of the British had crushed the hopes of these Negroes. They fled, with their arms, called themselves soldiers of the King of England, and carried on a guerilla warfare for years along the Savannah River. Militia from Georgia and South Carolina, together with Indian allies, successfully attacked the Negro settlement in May 1786, with resulting heavy casualties. Governor Thomas Pinckney of South Carolina referred in his legislative message of 1787 to the serious depredations of a group of armed fugitive slaves in the southern part of the state.*

*Chesterfield and Charles City Counties, Virginia, were troubled by maroons in November 1792. At least one white man was killed while tracking them down. Ten of the runaways were eventually captured, with the aid of dogs. The neighborhood*

*of Wilmington, North Carolina was harassed in June and July 1795 by "a number of runaway Negroes, who in the daytime secrete themselves in the swamps and woods... at night committed various depredations on the neighboring plantations". They killed at least one white man, an overseer, and severely wounded another. About five of these maroons, including the leader, known as the General of the Swamps, were killed by hunting parties. It was hoped that "these well-timed severities" would "totally break up this nest of miscreants-At all events, this town has nothing to apprehend as the citizens keep a strong and vigilant night guard." Within two weeks of this first report, the capture of four more runaways was reported. On July 17 it was believed that only one leader and a "few deluded followers" were still at large.*

*The existence of a maroon camp in the neighborhood of Elizabeth City, North Carolina, in May 1802 is indicated by the fact that the plots and insubordination uncovered among the servile population at that time were attributed to the agitation of an outlawed Negro, Tom Copper, who "has got a camp in one of the swamps". In March 1811, a runaway community in a swamp in Cabarrus County, North Carolina, was wiped out. These maroons "had bid defiance to any force whatever, and were resolved to stand their ground". In the attack two Negro women were captured, two Negro men killed, and another wounded. The close proximity of the weakly governed Spanish territory of East Florida persistently disturbed the equanimity of American slaveholders. Many of the settlers in that region, moreover were Americans, and they, aided by volunteers from the United States, raised the standard in 1810, the aim being an American annexation. In the correspondence of Lieutenant Colonel Thomas Smith and Major Flourmoy, both of the United States Army and both actively on the side of the rebels or "patriots" in the Florida fighting, and of Governor Mitchell of Georgia, there are frequent references to the fleeing of American slaves into Florida, where they helped the Indians in their struggle against the Americans with the "patriots". A few examples may be cited.*

*Smith told General Pinckney, on July 30, 1812, of fresh Indian depredations in Georgia and of the escape of about 80 slaves. He planned to send troops against them, for "The safety of our frontier I conceive requires this course. They have, I am informed, several hundred fugitive slaves from the Carolinas and Georgia at present in their Towns & unless they are checked soon they will be so strengthened by desertions from Georgia & Florida that it will be found troublesome to reduce them." And it was troublesome.*

*In a letter to Governor Mitchell of August 21, 1812, Smith declared, "The blacks assisted by the Indians have become very daring."*

*In September further slave escapes were reported from Georgia.*

*On September 11, a baggage train under Captain Williams and twenty men, going to the support of Colonel Smith, was attacked and routed, Williams himself being killed by Indians and maroons.*

*In January 1813, further escapes were reported, and in February, Smith wrote of battles with Negroes and Indians and the destruction of a Negro fort. One Georgian participant in this fighting, Colonel Daniel Newman, declared the maroon allies of the Indians were "their best soldiers" (Davis 1930-31:107-7, 111, 138; Niles Weekly Register, December 12, 1812, III:235-37).*

*The refusal of the Senate of the United States, at the moment, to sanction occupation of East Florida finally led to a lull in the fighting. By 1816, however, the annoyance and danger from runaway slaves again served as justification for American intervention.*

*With southern complaints ringing in its ears (see, for example Richmond Enquirer, July 10, 1816), the administration dispatched, in July, United States troops with Indian allies under Colonel Duncan Clinch against the main stronghold of the maroons, the well-stocked Negro fort on Appalachicola Bay. After a siege of ten days, a lucky cannon shot totally destroyed the fort and annihilated 270 men, women and children. But 40 souls survived.*

*Another major expedition against a maroon community was carried out in 1816. This occurred near Ashepoo, South Carolina. Governor David R. Williams' remarks concerning this in his message of December 1816 merit quotation (Cook 1916:130):*

*" A few runaway negroes, concealing themselves in swamps and marshes contiguous to Combahee and Ashepoo rivers, not having been interrupted in their petty plunderings for a long time, formed the nucleus, round which all the ill-disposed and audacious near them gathered, until at length their robberies became too serious to be suffered with impunity. Attempts were then made to disperse them, which either from insufficiency of numbers or bad arrangement, served by their failure only to encourage a wanton destruction of property. Their forces now became alarming, not less from its numbers than from its arms and ammunition with which it was supplied. The peculiar situation of the whole of that portion of our coast, rendered access to them difficult, while the numerous creeks and water courses around the islands, furnished them with easy opportunities to plunder, not only the planters in open day, but the inland coasting trade also without leaving a trace of their movements by which they could be pursued... I therefore ordered Major-General Youngblood to take the necessary measures for suppressing them, and authorized him to incur the necessary expenses of such an expedition.*

*This was immediately executed. By a judicious employment of the militia under his command, he either captured or destroyed the whole body. "*

*The Norfolk Herald of June 29, 1818, referred to the serious damages occasioned by a group of some thirty runaway slaves, acting together with white men, in Princess Ann County, Virginia (quoted in the New York Evening Post, July 7, 1818). It reported too, the recent capture of a leader and "an old woman" member of the outlaws. In November of that year maroon activities in Wake County, North Carolina became serious enough to evoke notice from the local press, which advised "the patrol to keep a strict look out". Later an attack upon a store "by a maroon banditti of negroes" led by "the noted Andey, alias Billy James, better known here by the name of Abaelino," was repulsed by armed citizens. The paper believed that the death of at least one white man, if not more, might accurately be placed at their hands. The Raleigh Register of December 18, 1818, printed Governor Branch's proclamation offering \$250 reward for the capture of seven specified outlaws and \$100 for Billy James alone. There is evidence that, in this same year, maroons were active in Johnston County, in that state, and in one expedition against them resulted in the killing of at least one Negro.*

*Expeditions against maroons took place in Williamsburg County, South Carolina, in the summer of 1819. Three slaves were killed, several captured, and one white was wounded. Similar activities occurred in May 1820 in Gates County, North Carolina. A slave outlaw, Harry whose head had been assessed at \$200, was killed by four armed whites. "It is expected that the balance of Harry's company [which had killed at least one white man] would soon be taken".*

*Twelve months later there was similar difficulty near Georgetown, South Carolina, resulting in the death of one slaveholder and the capture of three outlaws (New York Evening Post, June 11, 1821). The activities of considerable maroon groups in Onslow, Carteret, and Baden Counties, North Carolina, aided by some free Negroes, assumed the proportions of rebellion in the summer of 1821. There plans for a joint action between these outlaws and the field slaves against the slaveholders. Approximately 300 members of the militia of the three counties saw service for about 25 days in August and September. About twelve of these men were wounded when two companies of militia accidentally fired upon each other. The situation was under control by the middle of September, although the militia men "did not succeed in apprehending all the runaways and fugitives, [still] they did good by arresting some, and driving others off, and suppressing the spirit of insurrection." A newspaper item of 1824 discloses that the "prime mover" of the trouble mentioned above, Isam, "alias General Jackson", was moving among those who escaped at the time, for he is there reported as dying from lashes publicly inflicted at Cape Fear, North Carolina.*

*In the summer of 1822 activity among armed runaway slaves was reported from Jacksonborough. Three were executed on July 19. In August Governor Bennett offered a reward two hundred dollars for the capture of about twenty maroons in the same region. It is possible that these Negroes had been enlisted in the far-flung conspiracy of Denmark Vessey, uncovered and crushed in June 1822. The Norfolk Herald of May 12, 1823, contains an unusually full account of maroons under the heading "A Serious Subject." It declares that the citizens of the southern part of Norfolk County, Virginia,*

*"have for some time been kept in a state of mind peculiarly harrassing and painful, from the too apparent fact that their lives are at the mercy of a band of lurking assassins, against whose fell designs neither the power of the law, or vigilance, or personal strength and intrepidity, can avail. These desperadoes are runaway negroes, (commonly called outlyers)... Their first object is to obtain a gun and ammunition, as well to procure game for subsistence as to defend themselves from attack, or accomplish objects of vengeance." [quoted in New York Evening Post, May 15, 1823]*

*Several men had already been killed by these former slaves, one, a Mr. William Walker, very recently. This aroused great fear. "No individual after this can consider his life safe from the murdering aim of monsters in human shape. Every one who has haply rendered himself obnoxious to their vengeance, must, indeed, calculate on sooner or later falling victim to them. Indeed, one slave-holder had received a note from these amazing fellows suggesting it would be healthier for him to remain indoors at night-and he did. A large body of militia was ordered out to exterminate these outcasts and "thus relieve the neighbouring inhabitants from a state of perpetual anxiety and apprehension, than which*

nothing can be more painful." During the next few weeks there were occasional reports of the killing or capturing of outlaws, culminating June 25 in the capture of the leader himself, Bob Ferebee, who, it was declared, had been an outlaw for six years. He was executed July 25. In October of this year runaway Negroes near Pineville, South Carolina, were attacked. Several were captured, and at least two, a woman and a child, were killed. One of the maroons was decapitated, and his head stuck on a pole and publicly exposed as "a warning to vicious slaves" (Charleston City Gazette quoted in the New York Evening Post, October 24, 1823; Niles Weekly Register, October 18, 1823, [etc.]).

A maroon community existing of men, women, and children was broken up by a three-day attack made by armed slaveholders of Mobile County, Alabama, in June 1827. The Negroes had been outlaws for years and lived entirely by plundering neighboring plantations. At the time of the attack the Negroes were constructing a stockade fort. Had this been finished it was believed that field slaves thus informed would have joined them. Cannon would then have been necessary for their destruction. The maroons made a desperate resistance, "fighting like Spartans." Three were killed, others wounded, and several escaped. Because of the poor arms of the Negroes but one white was slightly wounded.

In November 1827 a Negro woman returned to her master in New Orleans after an absence of sixteen years. She told of a maroon settlement some eight miles north of the city containing about sixty people. A drought prevailed at the moment so it was thought that "the uncommon dryness... has made those retreats attainable... and we are told there is another camp about the head of the bayou Bienvenu. Policy imperiously calls for a thorough search, and the destruction of all such repairs, wherever found to exist".

In the summer of 1829 "a large gang of runaway negroes, who have infested the Parishes of Christ Church and St. James [South Carolina], for several months, and committed serious depredations on the properties of the planters" was accidentally discovered by a party of deer hunters. One of the Negroes was wounded and four others escaped, but the Charleston Mercury hoped the citizens would "not cease their exertions until the evil shall be effectively removed." Maroons were important factors in causing slave insubordination in Sampson, Bladen, Onslow, Jones, New Hanover and Dublin Counties, North Carolina, from September through December 1830. Citizens complained that their "slaves are become almost uncontrollable. They go and come when and where they please, and if any attempt is made to correct them they immediately fly to the woods and there continue for months and years committing grievous depredations on our Cattle, hogs and Sheep" (Johnson 1937:515, 517; Taylor 1928, V:31). One of these fugitive slaves Moses, who had been out for two years, was captured in November. From him one elicited the information that an uprising was imminent, that the conspirators "had arms & ammunition secreted, that they had runners or messengers to go between Wilmington, Newbern & Elizabeth City to 'carry word' & report to them, that there was a camp in Dover Swamp of 30 or 40-another about Gastons Island, on Price's Creek, several on Newport River, several near Wilmington." Arms were found in the place named by Moses.

"in possession of a white woman living in a very retired situation-also some meat, hid away & could not be accounted for-a child whome the party [of citizens] found a little way from the house, said that his many dressed victuals every day for 4 or 5 runaways, & shewed the spot... where the meat was then hid & where it was found-the place or camp in Dover was found, a party of neighbours discovered the camp, burnt 11 houses, and made such discoveries, as convinced them it was a place of rendezvous for numbers (it is supposed they killed several of the negroes)."

Newspaper accounts referred to the wholesale shooting of fugitives. In 1830 the Roanoke Advertiser stated: "The inhabitants of Newbern being advised of the assemblage of sixty armed slaves in a swamp in their vicinity, the military were called out, and surrounding the swamp, killed the whole party" (quoted in The Liberator, [Boston], January 8, 1831). It is of interest to note that Richmond papers, on receiving the first reports of Nat Turner's revolt of August 1831, asked concerning the rebels, "Were they connected with the desperadoes who harassed (sic) N. Carolina last year?" (Richmond Enquirer, August 30, 1831).

In June 1836 there is a mention that "a band of runaway negroes in the Cypress Swamp" near New Orleans "had been committing depredations". The next year, in July,



was reported the killing of an outlaw slave leader, Squire, near New Orleans, whose band, it was felt, was responsible for the deaths of several white men. Squire's career had lasted for three years. A guard of soldiers was sent to the swamp for his body, which was exhibited for several days in the public square of the city.

The year 1837 also saw the start of the Florida or Seminole War, which was destined to drag on until 1843. This war, "conducted largely as a slave catching enterprise for the benefit of the citizens of Georgia and Florida," was, before its termination, to take an unknown number of Indian and Negro lives together with the lives of 1500 white soldiers and the expenditure of \$20 million (Foreman 1932:366, 383; see also *The Liberator*, March 18, 1837). The Indians had, at the beginning of hostilities, about 1650 warriors and 250 Negro fighters. The latter were "the most formidable foe, more blood-thirsty, active and revengeful, than the Indian" (Sprague 1848:309; Giddings 1858:121, 139).

Armed runaways repulsed an attack near Wilmington, North Carolina, in January 1841, after killing one of the whites. A posse captured three of the Negroes and lodged them in city jail. One escaped, but two were taken from prison by some twenty-five whites and lynched. Later in September two companies of militia were dispatched in search of a body of maroons some 45 miles north of Mobile, Alabama (New Orleans Bee, October 4, 1841). "It is believed that these fellows have for a long time been in the practice of theft and arson, both in town and country... A force from above was scouring down, with bloodhounds, &c to meet the Mobile party." A month later frequent attacks upon white men by runaway Negroes were reported from Terrebonne Parish, Louisiana.

Several armed planters near Hanesville, Mississippi, in February 1844, set an ambush for maroons who had been exceedingly troublesome. Six Negroes, "part of the gang," were trapped, but three escaped. Two were wounded, and one was killed. In November 1846, about a dozen armed slaveholders surprised "a considerable gang of runaway negroes" in St. Landry Parish, Louisiana. The maroons refused to surrender and fled. Two Negroes, a man and a woman, were killed, and two Negro women were "badly wounded". The others escaped. Joshua R. Giddings referred to the flight in September 1850 of some 300 former Florida maroons from their abode in present Oklahoma to Mexico. This was accomplished by driving off Creek Indians sent to oppose their exodus. The Pennsylvania Freeman of October 30, 1851, citing the Houston Telegraph (n.d.), states that 1500 former American slaves were aiding the Comanche Indians of Mexico in their fighting. 500 of these Negroes were from Texas. Giddings also referred to unsuccessful expeditions by slaveholders of Texas in 1853 into Mexico to recover fugitive Negroes, and declared that at the time he was writing (1858), maroons in Florida were again causing trouble. F.L. Olmsted gave evidence of maroon troubles in the 1850s in Virginia, Louisiana and Northern Alabama.

A letter of August 25, 1856, to Governor Thomas Bragg of North Carolina, signed by Richard A. Lewis and 21 other citizens, informed him of a very secure retreat for runaway negroes "in a large swamp between Bladen and Robeson counties. There "for many years past, and at this time, there are several runaways of bad and daring character-destructive to all kinds of stock and dangerous to all persons living by or near said swamps." Slaveholders attacked these Negroes on August 1, 1856, but accomplished nothing and saw one of their own number killed. "The Negroes ran off cursing and swearing and telling them to come on, they were ready for them again." The Wilmington Journal of August 14 mentioned that "these runaways had cleared a place for a garden, had cows, &c in the swamp." Mr. Lewis and his friends were unable to offer sufficient inducement for negro hunters to come with their dogs unless aided from other sources." The governor suggested that magistrates be requested to call for the militia, but whether this was done or not is unknown. A runaway camp was destroyed, and four Negroes, including a woman, were captured near Bovina, Mississippi, in March 1857. A similar event, resulting in the wounding of three maroons, occurred in October 1859 in Nash County, North Carolina. An "organized camp of white men and negroes" was held responsible for a servile conspiracy, involving whites, which was uncovered in Talladega County, Alabama, in August 1860. Three years of the Civil War witnessed a considerable accentuation in the struggle of the Negro people against enslavement. This was as true of maroon activity as it was generally. There were reports of depredations committed by "a gang of runaway slaves" acting together with two whites along the Comite River, Louisiana, early in 1861. There were no casualties, however, the slave hunters capturing but two Negro children, twelve guns, and one ax. Confederate Brigadier General R.F. Floyd asked Governor Milton of Florida on April 11, 1862, to declare martial law in Nassau, Duval, Clay, Putnam, St John's, and Volusia counties "as a measure of absolute necessity, as they contain a nest of traitors and lawless negroes". In October 1862, a scouting party

of three armed whites, investigating a maroon camp containing 100 men, women and children in Surry County, Virginia, were killed by these fugitives. Governor Shorter of Alabama commissioned J.H. Clayton in January 1863 to destroy the nests in the southeastern parts of the state of "deserters, traitors, and runaway Negroes". Colonel Hatch of the Union Army reported in August 1864, that "500 Union men, deserters, and negroes were... raiding towards Gainesville," Florida. The same month a Confederate officer, John K. Jackson, declared that

"Many deserters... are collected in the swamps and fastness of Taylor, La Fayette, Levy and other counties [in Florida], and have organized, with runaway negroes, bands for the purpose of committing depredations upon the plantations and crops of loyal citizens and running off their slaves. These depredatory bands have even threatened the cities of Tallahassee, Madison, and Marianna."

A Confederate newspaper noted similar activities in North Carolina in 1864. It reported it

"difficult to find words of description... of the wild and terrible consequences of the negro raids in this obscure... theatre of war. In the two counties of Currituck and Camden there are said to be from five to six hundred negroes, who are not in the regular military organization of the Yankees, but who, outlawed and disowned by their masters, lead the lives of banditti, roving the country with fire and committing all sorts of horrible crimes upon the inhabitants. This present theatre of guerilla warfare has, at this time, a most important interest for our authorities. It is described as a rich country,... and one of the most important sources of meat supplies that is now accessible to our armies."

The account ends with a broad hint that that white deserters from the Confederate army were fighting shoulder to shoulder with self-emancipated Negroes.

The story of the American maroons is of interest not only because it forms a fairly important part of the history of the South and of the Negro, but also because of the evidence it affords to show that the conventional picture of slavery as a more or less delightful, patriarchal system is fallacious.

The corollary of this fallacious picture-docile, contented slaves-is also of course, seriously questioned. Indeed, taking this material on maroons in conjunction with that recently presented on servile revolts, leads one to assert that American slavery was a horrid form of tyrannical rule, which often found it necessary to suppress ruthlessly the desperate expressions of discontent on the part of its outraged victims.

—  
| 17210|2005-05-20 16:05:11|Paul Kekai Manansala|Dental affinities among late Paleolithic through Christian-era Nubi|  
This looks suspiciously like an attempt to open up speculation on "white" and "black" Nubians at the critical predynastic or "Final Neolithic" period.

Regards,  
Paul Kekai Manansala

Am J Phys Anthropol. 2005 May 13;

Population continuity vs. discontinuity revisited: Dental affinities among late Paleolithic through Christian-era Nubians.

Irish DJ.

Department of Anthropology, University of Alaska at Fairbanks, Fairbanks, Alaska 99775-7720.

The present study revisits a subject that has been a source of long-standing bioarchaeological contention, namely, estimation of Nubian population origins and affinities. Using the Arizona State University dental anthropology system, frequencies of 36 crown, root, and intraoral osseous discrete traits in 12 late Pleistocene through early historic Nubian samples were recorded and analyzed. Specifically, intersample phenetic affinities, and an indication of which traits are most important in driving this variation, were determined through the application of correspondence analysis and the mean measure of divergence distance statistic. The results support previous work by the author and others indicating that population discontinuity, in the form of replacement or significant gene flow into an existing gene pool, occurred sometime after the Pleistocene. This analysis now suggests that the break occurred before the Final Neolithic. Samples from the latter through Christian periods exhibit relative homogeneity, which implies overall post-Pleistocene diachronic and regional population continuity. Yet there are several perceptible trends among these latter samples that: 1) are consistent with documented Nubian population history, 2) enable the testing of several existing peopling hypotheses, and 3) allow the formulation of new hypotheses, including a suggestion of two post-Pleistocene subgroups predicated

on an age-based sample dichotomy. *Am J Phys Anthropol*, 2005. (c) 2005 Wiley-Liss, Inc.  
| 17211|2005-05-20 19:05:22|Paul Kekai Manansala|Geological dating of Sphinx before the 4th Dynasty|  
A new study released agrees with Schoch and West that the Sphinx is older than the 4th Dynasty but claims that it still was built well within the dynastic period.

<http://www.hallofmaat.com/mod/c2%adles.php?name=Articles&file=art/c2%adicle&sid=93>

Regards,  
Paul Kekai Manansala  
| 17212|2005-05-20 19:45:39|Imnmre|Cimarrones: Slave Revolts in Latin America: Part I|  
Ta\_Seti,

Note the earlier dates and the parallels such as placing the decapitated heads of "maroons" on stakes at the entrance to European settlements. The word "maroon" is derived from the Spanish "cimarron" (a mountain or lofty hill).

#### CIMARRONES: SLAVERY AND REBELLION IN LATIN AMERICA

Raymond Davis, Ph.D.

This essay considers the role of Blacks from mainland Spain in the formation of new world slavery and looks at the treatment of slaves during the 16th Century especially on the island of Hispanola (present day Dominican Republic and Haiti) and Castilla del Oro (present day Panama). Hispanola was in many ways an early "laboratory" for Spanish colonial policy and a jumping off point for settlement of the mainland. Ports at Panama and Colombia developed very active slave markets and often bustled with trade going to and from other mainland colonies. They, therefore, offer convenient vantage points from which to observe the evolution of the Spanish slave regime and colonial responses to rebellion.

Modern critical historiography has largely corrected the stereotypic image of the passive slave and the benevolent slave master in the British colonies. We now know that while some aspects of slavery made it a "total institution" of the kind hypothesized by Stanley Elkins (1968), the control that institution exerted over the life and mind of the slave was less than complete. Hence, there were opportunities for slaves to influence their own circumstances within the confines of slavery. (Aptheker, 1969) These included covert acts of resistance in which the slaves dragged their heels, played ignorant, broke tools, feigned sickness and in some cases ran away. Yet, little is known about that extreme form of resistance called maroonage in the British colonies and cimarronage in the Spanish territories. This omission has tended to lend credence to the myth that the institution of slavery was benign under the Spanish. (Tannenbaum, 1946, p. 90; Franklin, 1969, p. 119). The maroon phenomenon, however, provides a unique vantage point from which to consider more fully the impact of slavery on the personality of the slave.

#### Iberian Slavery

The first European countries to enslave Africans and transport them to the Americas for sale were Spain and Portugal. However, these two countries engaged in the African slave trade long before Columbus sailed East and ended up in the Bahamas. Palos, the Spanish city from which he sailed, was already a port of call for slave ships arriving from West Africa prior to 1492. (Bailey and Nasatir, 1968, p. 8). Spain had entered the African slave trade as early as 1399, but the trade later passed into the hands of the Portuguese around 1443. (Fortune, 1964, p. 71)

Under the leadership of Prince Henry the Navigator, Portugal established a center for navigation and geographic research that changed the face of the globe by sponsoring expeditions stretching from the Northwestern tip of Africa all the way southward to the Cape of Good Hope. Hence, in 1441 when Portuguese sea captain, Antem Gonzalez raided villages near Cape Bojador for African captives he was acting in a context conditioned by old world slavery. The people he enslaved were taken back to the Iberian Peninsula and sold as chattel in an economy long stimulated by slavery. Around 1444 Portugal went a step further towards establishing its hegemony by forming a trading company called the *Compania de Lagos*, and four years later, the *Compania de Arguin*, for the specific purpose of securing slaves off the coast of Africa. Three years later, captain Diego Gil returned to Portugal carrying on board his vessel 15 Africans which he exchanged for 18 Moslems. Soon Portuguese caravels were refitted with armament for conducting violent raids along the African coast. By the crucial year of 1492, the cities of Cordoba, Granada, and Sevilla, Spain and that of Lisbon, Portugal were the locations of active slave markets receiving captives from West Africa. Furthermore, the term *ladino* had become the common way of referring to Africans who had learned to speak Spanish intelligibly. The same term was later applied to Europeanized Indians in the Americas. In short, "New World slavery" was not new to the 15th Century Spanish and Portuguese societies but was, rather, an extension

*of an earlier trade in human chattel that had already been underway on the continent of Eurasia.*

*This system of Old World slavery differed in important ways from that which eventually emerged in the new territories. Between 711-1492, Spain (Al Andalus) was invaded and ruled by Moslems from North Africa, and for some 7 centuries Islam was the dominant religion on the peninsula. Spain's new rulers established their capital in the city of Córdoba and developed it into an important center of Islamic culture. This development deeply affected almost every aspect of Spanish life including music, language, literature, science, mathematics, medicine, architecture and religion. During the long war which preceded Moslem rule, captives taken by either side were enslaved. However, servitude was not racially defined nor did it imply the moral or intellectual inferiority of the slave. Rather, enslavement was considered a matter of personal misfortune and did not necessarily involve servitude for life. (Route, 1976, 14) This was so although the Moslem (or Moorish) population included a significant number of sarracenos negros (literally black Moslems). Under the system of servitude which then prevailed Spaniards, Africans, Jews and others might become slaves.*

*The long period of the reconquista (1085-1492) brought intense Spanish religious fanaticism and the systematic subjugation or expulsion of unconverted Moslems and Jews. Converted Moslems called Moriscos were moved to special urban districts where their enslavement increased. Converted Jews were given legal protection in exchange for fees but their status remained insecure. (Kinder and Hilgemann, 1964, p. 187) This persecution reached new heights under the inquisition during which the Grand Inquisitor, Torquemada (1483-1498) expelled from the country members of these populations who resisted conversion to Christianity. (Scelle, 1906, p. 84; Anderson, 1911, p.74; Tannenbaum, p. 44; Kinder, p.187) It is important to note that the Spanish penetration of the Americas occurred during this period of extreme xenophobia. It explains, for example, why it was that among some of the earliest restrictions on immigration to the Spanish colonies was a ban on the entry of Moslems and Jews. By then African majorities existed in the city of Sevilla, Spain (Morer, 1967, p. 16). The Portuguese cities of Lisbon and Algarves also had African majorities. The Spanish, therefore, had centuries of experience with Africans in a variety of social roles and could draw on those in constructing a slave regime under the altered circumstances of the New World. Significantly, Old World slavery was not interrupted by its successor. As Tannenbaum points out:*

*"The flow of slaves from Africa to the New World did not interrupt their importation in Europe. In 1552, in a population of 100,000, Lisbon had some 10,000 slaves, with from sixty to seventy slave markets. There were among them, 1,550 washerwomen, 1,000 street cleaners, and 400 who peddled crabs, cooked rice and other delicacies." (Tannenbaum, pp. 15, 44)*

*After the reconquest Spain sought new outlets for its huge standing army, Christian missionary fervor and trade. When Queen Isabella (1474-1506) discovered that the Portuguese Royal Commission had turned down Columbus' plan to find a new sea route to the far east by sailing west, and that he planned to take his offer to France and England, the queen decided to finance his voyage herself. Yet neither the queen nor the captain knew that there was a huge land mass in the way, the one we now call North, Central and South America. That being the case, neither could have expressed concern for the devastating impact their activities were to have on the indigenous peoples of this part of the world -- people who suddenly found themselves "discovered" on behalf of an unknown monarch and a god about whose existence they were unaware. A premonition came when upon his return from the first voyage, Columbus presented the royal court with six Indians from the Bahamas who were later sold into slavery. (Zavala, 1948, pp. 98-104, 118-119; Anderson, pp. 72-74)*

#### *New World Ladino Slavery*

*It is difficult to know just when Africans first set eyes on the Americas, especially since there is some evidence that they may have arrived before Columbus. (Anderson, 1941, p.234; Alba 1969, p. 51; van Sertima, 1976, Bradley, 1981) It is clear, however, that expeditions leaving Spain departed from ports where large numbers of black ladinos, slave and free, were present. This is how it was that they were among the crew members on ships bound for the New World. There is, for example, the much cited presence of Pedro Alonso Nino aboard the flagship, the Santa Maria. Nino may also have accompanied the captain on his second voyage. In addition, a ladino, Diego el Negro, is said to have been along on the fourth voyage aboard the caravel Capitana where he was listed as a grumete or cabin boy. More importantly, ladinos were also among the earliest cimarrones, which to say, slaves who escaped to mountain retreats .*

*In 1501 the orders of the newly appointed Governor of Hispanola (Santo Domingo-Haiti), Nicolas Ovando, contained instructions to*

bar Jews, Moors and new Catholic converts from the colony because their presence constituted a negative influence. The one exception to this restriction was that African slaves who were newly converted to Christianity could be admitted. The governor changed his opinion concerning the suitability of newly converted slaves only one year later. On September 12, 1502, two merchants Juan Sanchez and Alonso Bravo, were allowed to transport a shipload of slaves from Spain to the island of Hispanola to replace Indians. No sooner had the ladinos arrived, however, than they revolted and escaped to the mountains causing Governor Ovando to plead with the Crown not to send anymore ladino blacks because, "those already here have escaped into the rain forest, joining up with the Indians and teaching them bad habits." (Scelle, p. 123) The monarchy complied and on October 5, 1504, when Queen Isabella issued a limited license for the passage of five slaves to Hispanola, the captives sent were whites. (Fortune, 1964, p. 81)

Isabella's successor, King Ferdinand II (1479-1516) renewed the exportation of ladinos upon the death of the queen. In 1516, he authorized a shipment of seventeen ladinos from Spain to Hispanola where they were to work in the copper mines. However, the island's governor again asked that they be banned because, "upon increasing their number the slaves would successfully rise up putting on the Spaniards the very chains they had been forced to wear." (Johnston, 1910, p. 139) In 1526, the importation of ladinos was again cut back precisely because of a sudden escalation in slave revolts. During the period friar Bernardino Manzanedo of Hispanola also asked that ladinos be prohibited from entering the colonies altogether because upon arrival they became "very sly and cunning." (Fortune, 1970, p. 27) On May 11, 1526, a royal decree issued in Sevilla echoed his sentiments in banning ladinos from Hispanola and the other colonies because they:

"... take from our kingdom ... the poorest and worst habits that can be found. They do not want to serve and they impose themselves on the more gentle blacks that are on that island ... They have intended and tried many times to revolt and have ... fled to the mountains and committed other crimes ... For that reason ... we declare ... that no one ... should ... carry to the island of Hispanola nor to the other Indies ... and Tierra Firme (sic Panama) ... any blacks that have been in our kingdom or that of Portugal more than one year, except those natives newly brought from their country." (Fortune, 1970, p. 27)

The reference to newly brought "natives" of course meant newly brought to Spain from Africa. Apparently it was believed that a long stop on the Iberian peninsula corrupted the Africans through interaction with blacks who had been there for centuries and had come to think of themselves as free men and women. The decree like previous ones allowed an exception, in this case, special licenses for Spaniards who wanted to bring servants to the colony. As usual the slaves involved had to be Christians at birth. They were to be allowed entry in order to "serve the persons and homes of their masters." Obviously what was desired were properly indoctrinated and docile servants; "salt water Africans" and recalcitrant ladinos would not do.

#### *From Africa to The New World*

The Spanish colonists disliked manual labor. Their lifestyles, habits of dress and professed vulnerability to tropical diseases allegedly made them unsuited for hard work. They did not have to look far for an excuse; during the inquisition agricultural and craft work had been declared "unworthy of Christians" even though the deportation of Moriscos and Jews had unexpectedly weakened the economy. In the colonies there were fields to be cleared, roads to be constructed, gold to be mined, crops to be cultivated, and buildings to be erected. In this context, the demand for cheap slave labor quickly and dramatically increased. Spain's competitors readily perceived in all of this an opportunity to profit by taking captives directly from Africa to the Spanish colonies. Lacking a large merchant fleet, Spain was unable to stop them from doing so and resigned itself to selling trading permits to foreign merchants. As a result, Portuguese, French, Dutch and English ships soon arrived in the Spanish colonies laden with African chattel. Eventually, the number of captives grew so large, and the number of escapes so many, that the colonists found it necessary to construct walled-in settlements (vallados) as protection against attacks by so-called "wild" runaways. (Velásquez et al., 1966, p. 162)

Perhaps not surprisingly, King Ferdinand's death in 1516 coincided with a series of slave revolts. Nevertheless, the Governor of Hispanola was not persuaded against new importations and he pleaded that more Africans be sent there on the grounds that they were a "hardy people suited for work, in contrast to the frailer" (Saco,

p. 93) The result was an escalation in the issuance of permits to captains who brought both *ladinos* and millions of "negros bozales" ("wild blacks") to Cuba, Hispanola, Puerto Rico, Panama and the other territories. (Note: "bozal" is the root word in "bozalejo," a muzzle placed on horses, cattle and ferocious dogs.)

1 of 2: (To be continued)

| 17213|2005-05-20 20:26:19|mmmmre|Cimarrones: Slave Revolts in Latin America: Part II|Ta Seti,

Again, for parallels sake and a hemispheric view:

Regards,  
Raymond Davis

It was during this period that Spanish Bishop Bartólome de las Casas and his Dominican brethren formulated their famous proposal to replace Indian servitude with African servitude throughout the Spanish colonies. An important plank in their argument was that, while the Indians were uncivilized, they had souls worth saving whereas Africans were a cruder, even more primitive sort of people more suited to be used as beasts of burden. What De las Casas proposed, however, was already a fait accompli; the Indians had already been virtually decimated by European cruelty and diseases. The bishop later regretted not having recommended the total abolition of slavery, but the enslavement of blacks proceeded with the official blessing of the Catholic Church. (Beisanz, 1955, p. 27; Franklin, p. 111). The high demand for slave labor and the precipitous decline of the indigenous population of the colonies obviously shaped the crown's response to the debate about whether Africans were truly human. The need to step up the forced importation of Africans became evident when on November 17, 1525 King Charles V (1516-1556) formally declared the Indians emancipated. (Fortune, 1967, p. 79)

#### Regulating Slavery

A comprehensive Spanish slave code was not issued until 1789. (Morer, p. 42) Prior to that time the institution of slavery was governed by a highly cumbersome system consisting of royal edicts called *cédulas*, regulations passed by a House of Commerce, and ordinances issued by New World institutions like the Council of the Indies and local town committees. Sometimes the *cédulas* issued in Spain and forwarded to the colonies prohibited various local practices. Among these were many bearing on the treatment of slaves. Because these laws were difficult to enforce, and conflicted with local policies, they were often ignored. There was, for instance, a royal *cédula* requiring that at least 1/3 of all slave shipments should consist of women. Another *cédula* encouraged marriage among the slaves. Yet in Cuba, for example, there were as many as 17 male slaves to every female slave and many of the women became common wives of the men. Furthermore, prostitution and concubinage were encouraged and this further reduced the number of marital prospects. The shortage of women and widespread sexual exploitation created an environment that encouraged sexual promiscuity with obvious consequences for the slaves (Morer, pp. 40, 118-119) Morner observes that:

"There were as many as three times as many men as there were women among the Negroes brought to the Indies; the ratio may have been even more unequal. At the same time, the slave status often was a severe handicap in their pursuit of sexual satisfaction. The vigorous efforts that they had to make thus earned the Negroes a reputation for being 'boundlessly voluptuous.'" (Morer, p. 30)

Furthermore, the women had something to say about being used to stabilize and reproduce the slave population. Some women aborted their children rather than raise them as slaves. An entry taken for the 19th Century journal of a West Indian planter reveals how this action mystified one slave owner who wrote:

"This morning (without either fault of accident) a young, strong healthy woman miscarried of an eight months' child; and this is the third time that she has met with a similar misfortune. No other symptom of childbearing has been given in the course of this year, nor are there above eight women upon the breeding list out of more than one hundred and fifty females. Yet they are all well clothed and well fed, contented in mind, even by their own account, over-worked at no time, and . . . are exempted from labor of every kind. In spite of all this, and their being treated with all possible care and indulgence, rewarded for bearing children, and therefore anxious themselves to have them, how they manage it so ill I know not, but somehow or other . . . the children do not come." (Lewis, 1929, pp. 314-315)

*The unbalanced sex ratio among the slaves was in large part a function of the economic premium placed on male slaves. Attempting to correct it by royal decree was simply naïve. One result of the shortage of African women was that male slaves turned to Indian women for marriage and sexual intimacy. Another was that they often abducted women during raids on the Spanish settlements. (Mörner, pp. 30, 77)*

*Local regulations concerning sexual relations between Africans and Indians were severe and extreme. Legally, any African male who "cohabited" with an Indian could be castrated. (Mörner, p. 40) Any having Indian servants could be given 10 lashes for the first offense and their ears cut off for the second. If the African was a free person, he could be banished from the colony. Apparently, cohabitation with women who were not slaves, and who knew the geographic terrain outside the colony was from the point of view of the Spaniards, not a good idea. So they attempted to ban it. Nevertheless, racial intermixture between Africans, Europeans and Indians became widespread in Latin America as it did in the British colonies.*

*Other local ordinances prohibited the importation of Africans from specific tribes in the belief that they were inherently bellicose and tended toward insurrection. Iberian mulattos were also banned on the familiar basis that their pretensions generated "inconveniences and troublesome deviations" in the treatment of slaves. (Fortune, 1970, pp. 28-29) There were also local ordinances prohibiting Blacks from carrying weapons, and any slave who refused to surrender his weapon to a Spaniard could be killed with impunity. If it could be proved that he had shot at a Spaniard, even without injuring him or her, the slave was to be given ten lashes; in other circumstances, a nail might be driven through his hand. For a second offense, a hand could be cut off. On April 4, 1542, King Philip issued a cédula directing the officials of Panamá and Nombre de Dios to prohibit blacks from going about at night away from their master's houses, "because of the great injuries they . . . continue to commit." This regulation resulted in a local ordinance by which all slaves caught out at night were seized, except when accompanied by their owners. The ordinance provided a penalty of 100 lashes for the first offense and mutilation for the second. Similarly, slaves were not ordinarily permitted to ride horses, and if caught taking one without permission, ten lashes would be administered. For a second offense the slave's ears could be severed from his head. (Fortune, 1970, pp. 32-35)*

*The above laws were designed to control the slaves in captivity. Those pertaining to the treatment of fugitives reveal some of the more brutal aspects of Spanish slavery. Fugitives were to be sought out, and if capture seemed unlikely or difficult, they were to be murdered. A reward was available to anyone who returned a runaway to his owner, and any Spaniard who presented the authorities with the severed head of a cimarrón was entitled to a reward. In Panamá, recaptured male slaves were usually castrated. When news of this practice reached Spain, it apparently offended the royal sense of propriety, and a cédula was issued commanding that "at no time shall punishment be replaced by amputation of those parts which in all decency cannot be named." (Fortune, 1970, p. 36; Franco in Price 1973, p. 38) Nevertheless, there was still in force an ordinance which stated that slaves who remained at large ten or more days would have one of their feet amputated. If the slave was found to have committed crimes while away, the penalty could be more serious. The penalty for fleeing more than twice was death. Leaders of slave revolts were usually hanged, burned, dismembered or exiled. In several documented instances the heads of captured rebel exslaves were removed and displayed atop long poles at the entrance to settlements. This was of course done as a warning to slaves who were still in captivity. (Franco in Price pp. 41-43) Fear existed that news of revolts was being spread by the slaves on ships sailing from port to port. This was another reason why executing the rebels and making a public example of them was preferred to exiling them from the colony. Finally, the remains of fugitive slaves were denied the last rites of the church even if they were converted Catholics and had been recovered by priests.*

*While such practices may have been counter to the moral sentiments and edicts of the Spanish royalty, from the point of view of the colonists, they were integral to the management of settlements where the oppressed seriously outnumbered their oppressors and were, therefore, capable of overrunning them. There is no evidence that aside from issuing platitudinous cédulas the crown did anything to directly impede these horrific practices.*

#### *Cimarrone Communities*

*Africans initiated their struggle for freedom almost as soon as they arrived in the Spanish territories. So-called gangs of runaway slaves are mentioned as threats to colonial settlements in Hispaniola, Cuba, Panamá, Colombia, Venezuela, Ecuador, Mexico and elsewhere. One of the earliest African uprisings took place on December 26,*

1522 on Hispaniola. The presiding governor, Diego Colón, (son of Christopher Columbus) had most of the rebels publicly hanged. (Franco in Price, p. 35) The full list of slave revolts which occurred in the Spanish colonies is too long to reproduce here. (See Route, pp. 118-120) Insurrections seem to have been in evidence wherever a significant number of Africans were present.

The independent communities established by cimarrones were usually located in mountainous, swampy or highly forested terrain, hence the name cimarron (high mountain) whose natural features rendered them at once militarily defensible relatively inaccessible to their enemies. In Panamá they established villages along rivers like the Chagres, the Pequeñí and the Vallano (Bayano). Their settlements included Pacora, Palénque, Quita Fantasia, and Matachin. (Castillo, pp. 13-17). In Mexico they formed such highland communities as Pachuca, Tehuacán, Aguas Calientes, Celaya, Guanajuato and Querétaro. Along the Mexican coasts they settled in Cuautla, Colima, Acapulco, Tamahua, Iqualapa, Tlapa, Chictla and Izucar. (Beltrán, 1940, p. 10.) Their residents survived by cultivating tropical yams, fruit and vegetables, fishing in nearby rivers, and engaging in barter with adjacent villages.

One of the series of insurrections which gave the Spanish authorities serious trouble took place at Panamá under the leadership of a brilliant cimarrone by the name of Bayano. Operating from his base at Santiago de Principe, Bayano's army harassed the Spanish settlements continuously and engaged in banditry along the "Royal Road" leading from Nombre de Dios to Panamá City. Romero tells us that cimarrone patrols of some 800 men often attacked travelers along that route. So distressed with these attacks were the Spanish authorities, that they decided to wage a war of extermination against the rebels. In 1554, Governor Alvaro de Sosa sent a heavily armed expedition against them. Only four Spaniards survived. On April 4, 1555, the governor wrote the king of Spain that all efforts to subdue the guerrillas had failed and that he was considering settling 50 or 60 men, half of them "faithful blacks," in the disputed territory. The idea was to offer these mercenaries their freedom in exchange for carrying forward continuous assaults on Bayano and his supporters. This strategy also failed, and the defeated governor was forced to advise the king to sign a peace treaty with the black guerrillas. Over twenty frustrating years elapsed before the treaty was finally signed and the courageous and skillful rebel leader honored by being exiled to Spain.

Offering slaves their freedom for engaging in military actions of importance to White interests was also employed by Latin American liberator Simón Bolívar (1783-1830) in the criollo-led war of independence from Spain (circa 1800-1830). General emancipation came gradually in Latin America. All slaves born after 1821 were declared legally free but remained in the care of their owners until the age of 21. Because resistance by slave owners in different sectors of Bolívar's abortive Colombian Federation, emancipation was not completed in the Spanish colonies until 1886 when the last remaining slaves were freed on the island of Cuba.

#### Some Conclusions

1. Spanish slavery predated Columbus' first voyage to the Americas.
2. The first Spanish colonial slaves were Indians, followed by ladinos from Spain and Portugal. These were eventually replaced by captives brought directly from the continent of Africa.
3. Blacks eventually replaced Indians as slaves with the blessings of the Catholic church.
4. Ladinos were apparently the first cimarrones.
5. Spain's attempts to ban ladino slaves helped to create the conditions for a lucrative contraband slave trade from which the Spanish crown subsequently profited.
6. Royal laws passed to soften the brutality of slavery were often circumvented by local ordinances prescribing the violent control and punishment of slaves.
7. Contrary to popular mythology, slavery in Latin America could be every bit as brutal as its Anglo Saxon counterpart.
8. Despite severe penalties for becoming a cimarrón, enslaved Africans escaped in large numbers sometimes setting up independent communities from which they waged guerrilla warfare against the institution of slavery.

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End

| 17214|2005-05-20 20:54:23|p.manansala@sbcglobal.net|Re: Geological dating of Sphinx before the 4th Dynasty|  
 Something was wrong with the link, so try [clicking here](#).

The article actually was published back in 2002, so it's not that new just reprinted for the first time on the web.

Paul Kekai Manansala

□

| 17215|2005-05-20 22:40:13|Omar E. Vega|Re: Cimarrones: Slave Revolts in Latin America: Part II|  
 Hi Raymond,

Please, let me comment this:

"the Indians had already been virtually decimated"

I just would like to remember that the only place where the Native American population was really decimated it was in the Caribbean. In most Hispanic America the Native American population is quite large even today, and is the third largest group after mestizos and europeans.

In the Latin American countries there are still 80 millions of pure Native Americans and about 300 millions of Native descendents. Only Brazil has more than 20 millions of Native descendents.

Modern DNA tests have shown that Argentineans has a 50% of mtDNA of Amerindian ancestry. And even in those countries were the Native Americans are supposed to have been decimated, modern populations show a large percentage (over 40%) of native American mtDNA. That shows clearly that Native Americans have not dissapeared at all. And the tiny of Native American minority that exist in the U.S.A. does not reflect the reality of the rest of the Americas.

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

> Ta\_Seti,

>

> Again, for parallels sake and a hemispheric view:

>

> Regards,

> Raymond Davis

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>

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> Regulating Slavery

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> strong healthy woman miscarried of an eight months' child;  
> and this is the third time that she has met with a similar  
> misfortune. No other symptom of childbearing has been  
> given in the course of this year, nor are there above eight  
> women upon the breeding list out of more than one hundred  
> and fifty females. Yet they are all well clothed and well fed,  
> contented in mind, even by their own account, over-worked  
> at no time, and . . . are exempted from labor of every kind.  
> In spite of all this, and their being treated with all possible  
> care and indulgence, rewarded for bearing children, and  
> therefore anxious themselves to have them, how they manage  
> it so ill I know not, but somehow or other . . . the children  
> do not come." (Lewis, 1929, pp. 314-315)

>

> The unbalanced sex ratio among the slaves was in large  
> part a function of the economic premium placed on male  
> slaves. Attempting to correct it by royal decree was simply  
> naive. One result of the shortage of African women was  
> that male slaves turned to Indian women for marriage and  
> sexual intimacy. Another was that they often abducted  
> women during raids on the Spanish settlements.  
> (Morer, pp. 30, 77)

>

- > Local regulations concerning sexual relations between
- > Africans and Indians were severe and extreme. Legally,
- > any African male who "cohabited" with an Indian could be
- > castrated. (Mörner, p. 40) Any having Indian servants could
- > be given 10 lashes for the first offense and their ears cut off
- > for the second. If the African was a free person, he could be
- > banished from the colony. Apparently, cohabitation with women
- > who were not slaves, and who knew the geographic terrain
- > outside the colony was from the point of view of the Spaniards,
- > not a good idea. So they attempted to ban it. Nevertheless,
- > racial intermixture between Africans, Europeans and Indians
- > became widespread in Latin America as it did in the British
- > colonies.
- >
- > Other local ordinances prohibited the importation of Africans
- > from specific tribes in the belief that they were inherently
- > bellicose and tended toward insurrection. Iberian mulattos
- > were also banned on the familiar basis that their pretensions
- > generated "inconveniences and troublesome deviations" in the
- > treatment of slaves. (Fortune, 1970, pp. 28-29) There were
- > also local ordinances prohibiting Blacks from carrying weapons,
- > and any slave who refused to surrender his weapon to a Spaniard
- > could be killed with impunity. If it could be proved that he had
- > shot at a Spaniard, even without injuring him or her, the slave
- > was to be given ten lashes; in other circumstances, a nail might
- > be driven through his hand. For a second offense, a hand could
- > be cut off. On April 4, 1542, King Philip issued a *cédula*
- > directing
- > the officials of Panamá and Nombre de Dios to prohibit blacks
- > from going about at night away from their master's houses,
- > "because of the great injuries they . . . continue to commit."
- > This regulation resulted in a local ordinance by which all slaves
- > caught out at night were seized, except when accompanied by
- > their owners. The ordinance provided a penalty of 100 lashes
- > for the first offense and mutilation for the second. Similarly,
- > slaves were not ordinarily permitted to ride horses, and if caught
- > taking one without permission, ten lashes would be administered.
- > For a second offense the slave's ears could be severed from
- > his head. (Fortune, 1970, pp. 32-35)
- >
- > The above laws were designed to control the slaves in captivity.
- > Those pertaining to the treatment of fugitives reveal some of the
- > more brutal aspects of Spanish slavery. Fugitives were to be
- > sought out, and if capture seemed unlikely or difficult, they were
- > to be murdered. A reward was available to anyone who returned
- > a runaway to his owner, and any Spaniard who presented the
- > authorities with the severed head of a *cimarrón* was entitled to a
- > reward. In Panamá, recaptured male slaves were usually
- > castrated.
- > When news of this practice reached Spain, it apparently offended
- > the royal sense of propriety, and a *cédula* was issued commanding
- > that "at no time shall punishment be replaced by amputation of
- > those parts which in all decency cannot be named." (Fortune,
- > 1970, p. 36; Franco in Price 1973, p. 38) Nevertheless, there
- > was still in force an ordinance which stated that slaves who
- > remained at large ten or more days would have one of their
- > feet amputated. If the slave was found to have committed
- > crimes while away, the penalty could be more serious.
- > The penalty for fleeing more than twice was death.
- > Leaders of slave revolts were usually hanged, burned, dismembered
- > or exiled. In several documented instances the heads of captured
- > rebel exslaves were removed and displayed atop long poles at
- > the entrance to settlements. This was of course done as a warning
- > to slaves who were still in captivity. (Franco in Price pp. 41-43)
- > Fear existed that news of revolts was being spread by the slaves
- > on ships sailing from port to port. This was another reason why
- > executing the rebels and making a public example of them was
- > preferred to exiling them from the colony. Finally, the remains
- > of fugitive slaves were denied the last rites of the church even if
- > they were converted Catholics and had been recovered by priests.
- >
- > While such practices may have been counter to the moral
- > sentiments and edicts of the Spanish royalty, from the point
- > of view of the colonists, they were integral to the management
- > of settlements where the oppressed seriously outnumbered
- > their oppressors and were, therefore, capable of overrunning
- > them. There is no evidence that aside from issuing platitudinous
- > *cédulas* the crown did anything to directly impede these horrific
- > practices.
- >
- > Cimarrone Communities
- >
- > Africans initiated their struggle for freedom almost as soon as
- > they arrived in the Spanish territories. So-called gangs of
- > runaway
- > slaves are mentioned as threats to colonial settlements in
- > Hispaniola,
- > Cuba, Panamá, Colombia, Venezuela, Ecuador, Mexico and elsewhere.
- > One of the earliest African uprisings took place on December 26,
- > 1522 on Hispaniola. The presiding governor, Diego Colón, (son of
- > Christopher Columbus) had most of the rebels publicly hanged.
- > (Franco in Price, p. 35) The full list of slave revolts which
- > occurred
- > in the Spanish colonies is too long to reproduce here. (See Route,

- > pp. 118-120) Insurrections seem to have been in evidence
- > wherever a significant number of Africans were present.
- >
- > The independent communities established by cimarrones were
- > usually located in mountainous, swampy or highly forested terrain,
- > hence the name cimarron (high mountain) whose natural features
- > rendered them at once militarily defensible relatively inaccessible
- > to their enemies. In Panamá they established villages along rivers
- > like the Chagres, the Pequeñi and the Vallano (Bayano). Their
- > settlements included Pacora, Palénque, Quita Fantasia, and
- Matachín.
- > (Castillo, pp. 13-17). In Mexico they formed such highland
- > communities as Pachuca, Tehuacán, Aguas Calientes, Celaya,
- > Guanajuato and Querétaro. Along the Mexican coasts they settled
- > in Cuautla, Colima, Acapulco, Tamahua, Igualapa, Tlapa, Chictla
- > and Izucar. (Beltrán, 1940, p. 10.) Their residents survived by
- > cultivating tropical yams, fruit and vegetables, fishing in nearby
- > rivers, and engaging in barter with adjacent villages.
- >
- > One of the series of insurrections which gave the Spanish
- > authorities serious trouble took place at Panamá under the
- > leadership of a brilliant cimarrone by the name of Bayano.
- > Operating from his base at Santiago de Príncipe, Bayano's
- > army harassed the Spanish settlements continuously and
- > engaged in banditry along the "Royal Road" leading from
- > Nombre de Dios to Panamá City. Romero tells us that cimarrone
- > patrols of some 800 men often attacked travelers along that route.
- > So distressed with these attacks were the Spanish authorities,
- > that they decided to wage a war of extermination against the
- > rebels. In 1554, Governor Alvaro de Sosa sent a heavily armed
- > expedition against them. Only four Spaniards survived. On April
- > 4, 1555, the governor wrote the king of Spain that all efforts to
- > subdue the guerrillas had failed and that he was considering
- > settling 50 or 60 men, half of them "faithful blacks," in the
- disputed
- > territory. The idea was to offer these mercenaries their freedom
- > in exchange for carrying forward continuous assaults on Bayano
- > and his supporters. This strategy also failed, and the defeated
- > governor was forced to advise the king to sign a peace treaty
- > with the black guerrillas. Over twenty frustrating years elapsed
- > before the treaty was finally signed and the courageous and
- > skillful rebel leader honored by being exiled to Spain.
- >
- > Offering slaves their freedom for engaging in military actions
- > of importance to White interests was also employed by Latin
- > American liberator Simón Bolívar (1783-1830) in the criollo-led
- > war of independence from Spain (circa 1800-1830). General
- > emancipation came gradually in Latin America. All slaves born
- > after 1821 were declared legally free but remained in the care
- > of their owners until the age of 21. Because resistance by
- > slave owners in different sectors of Bolívar's abortive Colombian
- > Federation, emancipation was not completed in the Spanish
- > colonies until 1886 when the last remaining slaves were freed
- > on the island of Cuba.
- >
- > Some Conclusions
- >
- > 1. Spanish slavery predated Columbus' first voyage to the Americas.
- >
- > 2. The first Spanish colonial slaves were Indians, followed by
- > ladinos from Spain and Portugal. These were eventually replaced
- > by captives brought directly from the continent of Africa.
- >
- > 3. Blacks eventually replaced Indians as slaves with the
- blessings
- > of the Catholic church.
- >
- > 4. Ladinos were apparently the first cimarrones.
- >
- > 5. Spain's attempts to ban ladino slaves helped to create the
- > conditions for a lucrative contraband slave trade from which the
- > Spanish crown subsequently profited.
- >
- > 6. Royal laws passed to soften the brutality of slavery were
- > often circumvented by local ordinances prescribing the violent
- > control and punishment of slaves.
- >
- > 7. Contrary to popular mythology, slavery in Latin America could
- > be every bit as brutal as its Anglo Saxon counterpart.
- >
- > 8. Despite severe penalties for becoming a cimarrón, enslaved
- > Africans escaped in large numbers sometimes setting up independent
- > communities from which they waged guerrilla warfare against the
- > institution of slavery.
- >
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> \_\_\_\_\_

> \_\_\_\_\_

> End

[ 17216|2005-05-21 04:38:52|Alex van Deelen|Re: Afro-Mexicans Claim Daily Racial Discrimination|  
 --- sincere1906 <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)> wrote:

> Afro-Mexicans face discrimination

> Cruz-Carretero and Vaughn reported that the  
 > government has done  
 > little to aid the poverty and marginalization of  
 > both indigenous  
 > people and Afro-Mexicans.

>

> Cruz-Carretero found that common last names like  
 > Prieto and Pardo can  
 > indicate African ancestry. However, people with  
 > these last names  
 > often deny they have any African roots.

(Sorry about the previous post - I hit the "send"  
 button a little too early.)

*Did anyone notice the Afro hair on the "Chili finger" case woman, Ayala?*

*I bet African ancestry must be very widespread in Mexico. A lot of African Americans fled slavery by moving out of Texas to Mexico, which had banned slavery well before 1860.*

*I think that fact was very instrumental in the origins of the Civil War. It led to a fierce debate over whether slavery would exist in the new western states.*

Alex  
| 17217|2005-05-21 06:52:13|Omar E. Vega|Re: Afro-Mexicans Claim Daily Racial Discrimination|  
Hi Alex,

*I would like to give you might modest opinion about this issue because I think is important for people of African descendency in Mexico and others place in Latin America.*

> *I bet African ancestry must be very widespread in Mexico.*  
> *A lot of African Americans fled slavery by moving out of*  
> *Texas to Mexico, which had banned slavery well before*  
> *1860.*  
>

*I believe the problem with Blacks in Mexico is not that they are very widespread, but precisely the opposite: there are very few Blacks in Mexico. And because they are few, they are considered outsiders, and discriminated against.*

*In countries where Black populations are large, such as Cuba, Dominican Republic and Brazil, the African ancestry is recognized and celebrated as an important part of the national identity. In others like Colombia, Venezuela, Peru and Panama, where the Black population varies between 5 to 15 percent, the African descendants are also recognized as an important minority.*

*The worst scenario is precisely in those countries where the Black population is not very large at all, with a range that goes between 0 and 1 percent of the population, such as Mexico, Bolivia, Argentina, Chile, Guatemala, and many others. Is precisely in those countries where the problems of identity appear. And also, where Black people might suffer the worst kind of discriminations.*

*Although all Latin American countries, without exception, had African slaves during the colonial times, the demographics varied because a lot of reasons. The first is the number of Africans that arrived to each country. Slavery was focussed mainly in the Caribbean and in lesser degree in the coastal tropical areas of the Central and South America. Another variable was the size of Native population, which was very high in places like the Andes, Colombia and Mexico and that did not disappeared at all. The other variable to consider are the waves of European immigrants that came to the Americas since the beginning of the XVI century, and that got intensified during the XIX century, and that changed very much the demography of the countries. Therefore, depending on their relative numbers, the final result varies quite a lot in the Americas.*

*In countries where Africans are very few in numbers, the common people embrace their European and native roots, following their nationalistic identities, and the Africans got forgotten between migrant minorities like Chinese, Japanese, Germans, Palestinians, and many others, which are quite common in Latin America, a region with lots of immigration as well. So Blacks are considered just a group more, not representative of the national identity.*

*The solution is education, I guess. Mexicans, and people around the world, has to respect minorities. Specially when they are small. Specially when people don't look like the stereotype.*

Regards,

Omar Vega  
| 17218|2005-05-21 07:38:06|Paul Kekai Manansala|An Alternative Way Towards Food Production: Perspective from the Li|  
An Alternative Way Towards Food Production: The Perspective from the  
Libyan Sahara  
Author: Garcea, Elena I

Source: *Journal of World Prehistory*, June 2004, vol. 18, no. 2, pp. 107-154(48)

Publisher: Kluwer Academic Publishers

Abstract:

*Food production originated in various ways in different parts of the world. Plant domestication with the adoption of agriculture has been successful in some areas, but not in others, where animal domestication with nomadic pastoralism proved to be more effective. Likewise, the preceding phases of pre-adaptation and development of a broad spectrum of wild resource exploitation followed different pathways, according to the locally available resources, climatic and*

geographic conditions, and social organizations. Northern Africa greatly contributed to the understanding of the origin of food production under preconditions that differed from those in the Fertile Crescent. Apart from a narrow strip along the Nile valley, northern African lands are arid and scarcely productive for agriculture. Nevertheless, early studies interpreted northern African archaeological records of the Early and Middle Holocene according to the traditional north-western Mediterranean and Near Eastern frames of reference. Consequently, terms such as "Epipalaeolithic," "Mesolithic," and "Neolithic" were uncritically applied to northern African contexts. This paper compares and discusses the evidence for food production in the Near East and northern Africa, considering the question of introduction or local breeds of domesticated animals in the Maghreb and the Sahara. It then reviews the relevant data for long-held diffusionist models of pastoralism into Africa to provide a different perspective and the proper means of interpretation of the northern African archaeological records. Finally, it examines some recent findings from the Tadrart Acacus, in the Libyan Sahara, which contribute to clarification of distinctive African pathways and propose an alternative model for the beginnings of food production.

| 17219|2005-05-21 11:15:58|biblical12|LAST WRITING|  
Ta Seti,

*This is my last posting for along time. I love your posts and everything, but NYC is changing so much, I can't keep up with going on around me and post back and forth on the Internet too.*

So, this is it for me.

Adios,  
Charles  
| 17220|2005-05-21 11:46:03|lmnmre|Re: LAST WRITING|  
Charles,

*What's up with New York?  
What's bugging you? I used to live there too,  
but it's been awhile.*

Raymond

-----Original Message-----  
From: biblical12 <[ackdr123@email.com](mailto:ackdr123@email.com)>  
Sent: May 21, 2005 9:07 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] LAST WRITING

Ta Seti,

*This is my last posting for along time. I love your posts and everything, but NYC is changing so much, I can't keep up with going on around me and post back and forth on the Internet too.*

So, this is it for me.

Adios,  
Charles

---

#### Yahoo! Groups Links

- To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)>[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)>
- To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)?subject=Unsubscribe">[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)
- Your use of Yahoo! Groups is subject to the <http://docs.yahoo.com/info/terms/>>Yahoo! Terms of Service.

| 17221|2005-05-21 12:21:07|Paul Kekai Manansala|King Tut in National Geographic|  
Got hold of the new Tut edition of National Geographic.

*There were two photos that I saw as self-defeating from their own  
Eurocentric perspective.*

*The first was a close-up of the Tut mummy that looked very Africoid.  
The other photo was a bust of the young Pharaoh that displayed the  
classic boyish features that many of us are familiar with and which  
characterized the ancient depictions.*

*Although one could see the connection between these two images,  
there was instead a total disconnect with the three  
forensic "reconstructions."*

*It seems these recreations and even the earlier Discovery Channel  
model give Tut a bull-neck to compensate for the elongated rear  
skull (cranial deformation?).*

*The longish graceful proportions apparent on both the mummy and the  
bust are not found in any of the recreations which also tend to look  
too mature.*

Regards,  
Paul Kekai Manansala  
| 17222|2005-05-21 13:04:35|crisfori whitakara|Re: Afro-Mexicans Claim Daily Racial Discrimination|  
*sounds like the words of the Great Peacemaker as told to the 5 nations of the cayugas seneca onondaga oneida, et al when he said put these five sticks together and u cant be broke but take one stick  
out and he broke the stick in front of them to show the weakness thus began the oldest democracy in North America—the haudenosee(?) democracy*

**noirfist** wrote:

Amen, Raymond. Continentals and "Diasporans" must see themselves as  
one people and, thus, one fist, instead of disparately and unrelated  
as individual fingers. Until we act Pan-Africanly, and  
not "Tribally," we shall remain powerless and unable to shape our  
African rooted destiny.

Regards,

Ken

--- In Ta\_Seti@yahooogroups.com, Imnrrnnre wrote:  
> Vernessa McVay wrote:  
>  
> "We're basically treated the same way all over the  
> world...I wonder if there's anything we could do to  
> help them."  
>  
> As you say, the problems we have been discussing are  
> not limited to Mexico. And there are things we can do  
> right here at home.  
>  
> I believe the dialogue in which we are engaged should be  
> extended beyond the confines of Ta\_Seti. If there are organi-  
> zations in our local areas that do this (or more) we should  
> join and support them. Where they don't exist we should  
> form them or make the ones we are in more welcoming  
> and inclusive of all members of the Diaspora who share  
> our interests.  
>  
> The post by Paul, Sincere, Djehuti and others have, I think,  
> presented many of the issues. We should continue to learn  
> more by reading some of the articles and books that have  
> been listed, and pay closer attention to how the issues are  
> dealt with by the press and electronic media. Letters to  
> the editor can raise awareness as can including some of  
> these themes on conference agendas when appropriate.  
>  
> Issues like deforestation, incursions into forest preserves,  
> tropical disease, poverty, armed conflict and immigration do  
> not appear at first to be relevant but they tend to dispropor-  
> tionately impact people of African descent who dont all  
> live in cities (though that is often the impression we get).  
> We may want to begin looking at these in new ways. Just  
> a few years ago, for example, a new dam was built in Panama  
> (ironically, The Bayano Hydroelectric Project) which resulted  
> in flooding 75% of the land inhabited by nearby Kuna and  
> Embera people (who are mixed with descendants of escaped  
> slaves). In the Choco (next to the Colombian border) a civil  
> war is creating serious casualties among a similar civilian  
> population, who have now begun to resist deadly incursions  
> into their communities.  
>  
> If you are interested in these and other issues why not write  
> or call The Organization of Africans in the Americas? They  
> were listed in a post by Djehuti. You can find them at  
> 1234 Massachusetts Ave. Suite C-1007, Washington, D.C.  
> 2005, Tel. 202-638-1645.  
>  
> To be legitimate, Afrocentricity cannot limit its focus to  
> West Africa and Kmt anymore than it can just be about  
> slavery and its aftermath in the U.S. Instead it must be  
> thoroughly and completely interdisciplinary and Pan  
> Africanist in its scope. That means no communities  
> within the Diaspora can be considered ipso facto marginal,  
> no matter where they happen to be.  
>



> We must resist the temptation to think of the Caribbean,  
> or Central and South America as places from which  
> outsiders come to "take our jobs" or claim entitlements  
> for which they did not struggle "like the rest of us."  
> History shows that we have resisted our oppressors  
> everywhere, and our people to the South of El Paso  
> and Miami are no exception. Many of them have,  
> and will continue to make, important contributions to  
> the fight for liberation right here.  
>  
> I know this will be challenging because linguistic barriers  
> sometimes get in the way, because of mental coloniza-  
> tion, and because we are often pitted against each other  
> by sheer circumstances. But it is possible to work with  
> people who are ready or willing to try.  
>  
> Thanks for your question.  
>  
> Regards,  
> Raymond Davis

---

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Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

[ 17223]2005-05-21 17:57:08[mmmmre]Re: In Buenos Aires, Researchers Exhume Long-Unclaimed African Roots|  
Hi Ken,

I was not aware you were interested specifically  
in traditional African-influenced music and dance.

I know there are "congos" on the Atlantic coast  
near the city of Colon. They used to come out at carnival  
to dance in the streets along with other "comparsas."

I have since learned that they are related to a  
community up the coast just northeast of that city.  
Their area of settlement may well include Portobelo,  
except when I visited, I did not notice their village.

People come from all over the country to parti-  
cipate in the annual Black Christ procession and  
festival. The congos appear there as well and  
there is a form of traditional music by that name.  
It features a man and woman who approach each  
other from opposite directions, during which time  
the man makes foot and arm gestures in tune  
with the rhythm while the woman acts coyly  
as he encircles her without touching but making  
gestures as if he wants to kiss her.

To me it is very much to me like the Tamborito,  
Panama's traditional dance which, like the congo,  
both of which employ African drums, hand clapping  
as well as call and response chanting.

Though the Tamborito has been chosen as a traditional  
form, there are many others, more or less Iberian,  
that that should be mentioned: meyorana, punto, amanoja,  
atravesao, caracha, pindin and others.

I compliment you on your knowledge of the various  
styles of African-based music in Central and South  
America. I have merely enjoyed but not made a study  
of them. Needless to say, it is not always easy to dis-  
tinguish between the various forms because there is  
a lot of cross-pollination, even from other countries.

Here are several links that may be of interest to you:

<http://www.diadelaetnia.homestead.com/cumbia.html>  
<http://www.interreal-panama.com/bol200411/instrumentos.htm>  
<http://home.swipnet.se/gersnaes/henriks/lamusic.html>

Regards,  
Raymond Davis

---original message---

Greetings, Raymond,

The info. you posited is not that about which I am referencing. The  
tradition noted below appears to be a mixture of European and African  
masquerade traditions. The traditions of Puerto Rico are probably  
more akin to those of Cuba and, thus, are probably derivative of West  
African (Egungun traditions of the Yoruba speaking peoples) and those  
centering around chiefly instoolment and Rites-Of-Passage (Mukanda)  
from Central Africa, such as those of the Lunda of Zambia. Traditions  
such as the African derived Abakua of African Cuban societies comes  
strikingly to mind.

As to the culture about which I referred, initially, I am speaking of  
the Cimarrones (Maroonage communities) as exemplified by the one from  
Portobelo, Panama. Linguist, folklorist Edward Powe has done a survey  
of one of the dances, and associated African cultural

practices/beliefs, endemic to their African derived culture. The dance is similar to the Festejo of African-Peruvians, and, like the latter, once featured an African martial cognate of African-Brazilian Capoeira (also found among the then existent African Argentinian community). Several features of the culture of Africans in Portobelo are the ritual "Kalenda" (male female procreative related dance displays) type dances. This is found in Brazil as Samba, et al, and in Cuba as the Makuta and certain Rhumbas (some classify the latter as Cross River, Nigeria derived-Efo/Efik), some as Congolese. In Peru, its cognate is the Festejo.

Regards,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnmre wrote:

> Htp Ken,

>

> You wrote:

>

> >There is a Congolese descended community in Panama which has  
> preserved a relatively Congolese way of life there.<

>

> Can you tell us more about this? Do you know where? I'm very  
> interested.

>

> Here's a link on masked "dirty devils" in Panama. (The same  
tradition  
> exists in Puerto Rico.) In the town where I grew up, they sported  
decidedly

> African masks and costumes decorated with mirrors. They also  
lunged

> at children (who would run away squeeling), made deep-throated  
noises,

> and stopped every now and then to engage in mock duels:

>

> <http://www.czimages.com/CZMemories/Photos/diabolicos/diabicopres.htm>

>

> Regards,

> Raymond Davis

| 17224|2005-05-21 18:29:03|Alex van Deelen|Cannabis and the ancient world|

I was wondering if there are any theories how cannabis moved  
around to world so it would end up in South Asia, Africa and  
South America too. It seems to have been present in Egypt for  
a very long time.

Did cannabis move to the Americas before Columbus?

Maybe from Africa, or Asia?

I know that there were widespread trade networks  
in Africa before colonialism. And that agricultural  
products seem to turn up all over the place.

Alex

| 17225|2005-05-21 19:07:13|Paul Kekai Manansala|Re: Cannabis and the ancient world|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> I was wondering if there are any theories how cannabis moved  
> around to world so it would end up in South Asia, Africa and  
> South America too. It seems to have been present in Egypt for  
> a very long time.

>

> Did cannabis move to the Americas before Columbus?  
> Maybe from Africa, or Asia?

>

> I know that there were widespread trade networks  
> in Africa before colonialism. And that agricultural  
> products seem to turn up all over the place.

>

Alex,

Try this article.

<http://mojo.cahyx.net/~olsen/HEMP/IHA/jiha5208.html>

As you mention, cannabis along with cocaine and nicotine was found  
in traces within the body of certain mummies.

Most "mainstream" experts claimed there must have been contamination  
of some sort.

Regards,

Paul Kekai Manansala

| 17226|2005-05-22 07:10:26|Omar E. Vega|Re: Cannabis and the ancient world|

Hi Alex,

Native Americans did not know cannabis, but I think they did not miss  
it at all. They knew hundreds of different drugs, some of which are  
very well known, such as coca and peyote. They also knew how to make

*fermented drinks and tobacco. We must remember that most plants that are used as food and medicines, have its origin in the Americas.*

*Before the Europeans invaded the Americas most drugs were consumed for religious purposes, specially by the shamans. They used (and still use) those drugs as a way to induce a trance, or altered state of conscience. In that state the shaman became a totem criature, such as a bird or a wild cat, and got in contact with the parallel world of the spirits. In ancient times, only shamans took those drugs.*

*Drugs have a different role in the past, and were only used as a tool.*

Regards,

Omar Vega

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- > I was wondering if there are any theories how cannabis moved
- > around to world so it would end up in South Asia, Africa and
- > South America too. It seems to have been present in Egypt for
- > a very long time.
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- > Maybe from Africa, or Asia?
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- > I know that there were widespread trade networks
- > in Africa before colonialism. And that agricultural
- > products seem to turn up all over the place.
- >
- > Alex

| 17227|2005-05-22 07:25:06|Paul Kekai Manansala|Re: Cannabis and the ancient world|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

- > Hi Alex,
- >
- > Native Americans did not know cannabis, but I think they did not

miss

- > it at all.

*I should mention that the same team of German anthropologists who discovered cannabis in Egyptian mummies, also found in 1993 that 20 of 72 Peruvian mummies tested had cannabis traces in their bones.*

*Some early European explorers mentioned seeing "hemp" growing in the "New World."*

Regards,

Paul Kekai Manansala

| 17228|2005-05-22 10:10:46|Immrnre|The Congos of Puerto Bello (Portobelo)|

Ken and Ta\_Seti,

*I neglected to mention a Tamborito (Little Drum) song that virtually every Panamanian child knows how to sing. It is from the Cimarrone tradition. Here's the first verse:*

*Vivo en la montana  
con mi companera*

*Veo la carretera  
desde mi cabana*

*Soy del cam real hermanito  
Soy del cam real*

(Translation)

*I live in the mountain  
with my companion (fem.)*

*I see the road  
from my cabin*

*I'm from the royal road my brother  
I'm from the royal road*

—

*The Royal Road was a route across which gold, booty and other goods were transported between old Panama City and Portobelo and which the Cimarrones repeatedly attacked from their maroon villages in the mountains.*

*There is a famous painting depicting an African pouring molten gold down the throat of a Spanish soldier, a copy of which I do not have, but which local legend explains as in return for Spanish greed.*

*Here are some links on the Congos of Puerto Bello (Portobelo) and the dance I mentioned. The first one is the most important,*

but it's wide. I hope it works. They are all in English:

<http://www.worldtrek.org/odyssey/latinamerica/032499/032499kavithaparty.html>  
<http://www.cabrats.com/MiNombre/PanamaViejo/portobel.htm>  
<http://www.arturolindsay.com/artistethno.htm>

Regards,

Raymond Davis

| 17229|2005-05-23 09:07:29|Alex van Deelen|Re: Cannabis and the ancient world|

Message: 9

Date: Sun, 22 May 2005 02:06:13 -0000

From: "Paul Kekai Manansala" <[pmanansala@sbcsglobal.net](mailto:pmanansala@sbcsglobal.net)>

Subject: Re: Cannabis and the ancient world

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

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> > South America too. It seems to have been present in Egypt for  
> > a very long time.  
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> Alex,  
>  
> Try this article.  
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> <http://mojo.calyx.net/~olsen/HEMP/IHA/jiha5208.html>  
>  
> As you mention, cannabis along with cocaine and nicotine was  
> found in traces within the body of certain mummies.  
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> Most "mainstream" experts claimed there must have been  
> contamination of some sort.  
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> Regards,  
> Paul Kekai Manansala

From the website <http://mojo.calyx.net/~olsen/HEMP/IHA/jiha5208.html>

" The only pollen record we were able to locate from Africa was modern pollen trapping in Durban, South Africa (Cadman and Dames 1993). The authors tested aerial pollen for three years in the late 1980s and Cannabis pollen accounted for an average of 20% of the total pollen count over the test period. The authors concluded that this count indicated local cultivation. "

Duh. Check out the cannabis \_trees\_ at [www.africanseeds.com](http://www.africanseeds.com)

What always strikes me is that Cannabis Sativa is exclusive in Africa, there don't seem to be any Indicas (outside of Madagascar). (In contrast, there are both Indicas and Sativas in South and Southeast Asia.)

Sativa also seems to be the only Cannabis indigenous to South and Central America. There is a famous strain from Oaxacacan in Mexico, which has a large African population.

Is it possible that Cannabis (Sativa) spread to South and Central America by way of Africa?

Alex

| 17230|2005-05-23 10:16:04|Paul Kekai Manansala|Re: Cannabis and the ancient world|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Message: 9  
> Date: Sun, 22 May 2005 02:06:13 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: Cannabis and the ancient world  
>

>  
> Is it possible that Cannabis (Sativa) spread to South and  
> Central America by way of Africa?  
>

Yes, I would say it is possible, although you'll certainly get your nay-sayers (like Omar) if you're referring to anything pre-Columbian.

From where and when do you think Cannabis may have come?

Regards,

Paul Kekai Manansala

| 17231|2005-05-23 13:14:40|Paul Kekai Manansala|UK botanists harvest Zulu cures to fight Aids-related infections|

[http://news.independent.co.uk/uk/health\\_medical/story.jsp?](http://news.independent.co.uk/uk/health_medical/story.jsp?story=640386)

story=640386

UK botanists harvest Zulu cures to fight Aids-related infections  
By Severin Carrell  
22 May 2005

*British scientists have discovered that ancient Zulu cures using rare plants can successfully treat Aids-related illnesses and serious skin infections.*

*Botanists believe that Zulu sangoma, or traditional healers, have created highly effective treatments for respiratory illnesses and infections linked to Aids, as well as skin complaints, arthritis and burns.*

*Many of these herbal medicines, which include cures for coughs and colds, are based on plants unique to southern Africa, while others use shrubs known to keen British gardeners such as pennywort. Now a team of British experts, including botanists from Kew Gardens in London, are investigating ways to create safe versions of these medicines, and help traditional healers in South Africa to commercially exploit their discoveries.*

*Eventually, they predict, these Zulu medicines could be exported to the UK - tapping into a booming market for herbal remedies. And, after decades of hostility, health ministers and the medical establishment are beginning to make use of complementary medicines in the NHS.*

*The project, run by a British organisation called GardenAfrica, has won a £250,000 grant from the Department for the Environment, Food and Rural Affairs (Defra). On Wednesday ministers are expected to confirm that they will fund GardenAfrica's programmes for several more years. Defra is earmarking a record £10.5m for dozens of projects, including an initiative to measure climate change impacts on biodiversity using ants, protecting coral reefs in the Galapagos, and stopping elephants from raiding crops in Asia.*

*The GardenAfrica cash will be used to set up a new research centre called the Africulture Centre to build up scientific and botanical expertise in local, traditional medicines. Based on a 10- hectare site, it will collect and cultivate the most significant and rarest plants, and help train local healers.*

| 17232|2005-05-23 13:55:12|Asar Imhotep|Re: UK botanists harvest Zulu cures to fight Aids-related infections|

*I don't know how I feel about this. The major problem with modern medicines is that they isolate key components of plants and attempt to "enhance" them through laboratory methods. What makes the plant valuable in the first place is kept potent in its natural state. Nothing in isolation works as well without the other components that come with the organism. The minute they start to grow these plants in a commercialized, unnatural way, they lose their effectiveness.*

*More than likely they are going to try and "own" the plants and the locals will have to pay high prices to get something that grew right in their back yard. It's kind of like the Coca Cola company in South America who tried to control the water and had the locals arrested if they were caught drinking or using rain water.*

*I don't have a good feeling about this at all.*

Asar Imhotep  
<http://www.mochasuite.com>

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

- > [http://news.independent.co.uk/uk/health\\_medical/story.jsp?](http://news.independent.co.uk/uk/health_medical/story.jsp?story=640386)
- > [story=640386](http://news.independent.co.uk/uk/health_medical/story.jsp?story=640386)
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- > called the Africulture Centre to build up scientific and botanical
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- > site, it will collect and cultivate the most significant and rarest
- > plants, and help train local healers.

| 17233|2005-05-23 14:19:58|Paul Kekai Manansala|Re: UK botanists harvest Zulu cures to fight Aids-related infections|  
I totally agree with you Asar.

For everyone's info, I don't necessarily subscribe to any viewpoints  
in the news items I post to the group.

In my view, excessively purified extracts (with chemical solvents,  
for example) and artificial copies of isolates are too unnatural and  
may provide harmful dosages.

Also, there are often complimentary substances found in the natural  
state that are not and may never be fully understood.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

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 > > *plants, and help train local healers.*

| 17234|2005-05-23 16:58:53|lmmnmre|Re: UK botanists harvest Zulu cures to fight Aids-related infections|  
 Asar, Paul,

*I share your unease about this announcement. Did you notice that the writer proclaimed the UK effort an attempt to produce "safe" versions, thus implying that the original remedies are dangerous? From a marketing point of view, they've already depreciated the original remedies even before creating artificial copies of them.*

*If they really want to help the indigenous communities they would help them transform their local pharmaceutical arts into profitable businesses. The knowledge being ripped off is likely ancient and handed down secretly and/or through various family lineages. It really is community property and not "owned" per se by a specific healer in a capitalist sense.*

Regards,  
 Raymond

-----Original Message-----  
 From: Paul Kekai Manansala  
 Sent: May 23, 2005 1:19 PM  
 To: Ta\_Seti@yahoogroups.com  
 Subject: [Ta\_Seti] Re: UK botanists harvest Zulu cures to fight Aids-related infections

I totally agree with you Asar.

For everyone's info, I don't necessarily subscribe to any viewpoints in the news items I post to the group.

In my view, excessively purified extracts (with chemical solvents, for example) and artificial copies of isolates are too unnatural and may provide harmful dosages.

Also, there are often complimentary substances found in the natural state that are not and may never be fully understood.

Regards,  
Paul Kekai Manansala

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---

#### Yahoo! Groups Links

- To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)
- To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahooogroups.com](mailto:Ta_Seti-unsubscribe@yahooogroups.com)
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 17235|2005-05-23 22:18:54|Paul Kekai Manansala|Re: UK botanists harvest Zulu cures to fight Aids-related infections|  
Raymond, not only will they try to "patent" these ancient remedies,  
but failing that they may try to introduce some genetically-modified  
strain (GMO).

An "accident" can cross-pollinate non-GMO strains after which the  
company (Mosanto?) will try and sue for royalties.

They already do this in developed countries and usually win against  
farmers without money to spend on high-priced lawyers.

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahooogroups.com, Imnnrnre wrote:  
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>  
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> Also, there are often complimentary substances found in the

> natural

> state that are not and may never be fully understood.

>

> Regards,

> Paul Kekai Manansala

>

>

> --- In Ta\_Seti@yahooogroups.com, "Asar Imhotep"

> etamu06@y... wrote:

> > I don't know how I feel about this. The major problem with

> modern

> > medicines is that they isolate key components of plants and

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> > to "enhance" them through laboratory methods. What

> makes the plant

> > valuable in the first place is kept potent in its natural

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> > in their back yard. It's kind of like the Coca Cola company

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> South

> > America who tried to control the water and had the locals

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> if

> > they were caught drinking or using rain water.

> >

> > I don't have a good feeling about this at all.

> >

> > Asar Imhotep

> > href="http://www.mochasuite.com">http://www.mochasuite.com

> >

> >

> >

> >

> > --- In Ta\_Seti@yahooogroups.com, "Paul Kekai

> Manansala"

> > pmanansala@s... wrote:

> > > href="http://news.independent.co.uk/uk/health\_medical/story.jsp?">htt

> p://news.independent.co.uk/uk/health\_medical/story.jsp?

> > > story=640386

> > >

> > > UK botanists harvest Zulu cures to fight Aids-related infections

> > > By Severin Carrell

> > > 22 May 2005

> > >

> > >

> > > British scientists have discovered that ancient Zulu cures using

> > > rare plants can successfully treat Aids-related illnesses and

> > > serious skin infections.

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dozens of

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>

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>

| 17236|2005-05-24 08:34:29|Alex van Deelen|Re: Cannabis and the ancient world|

Message: 2

Date: Mon, 23 May 2005 17:15:43 -0000

From: "Paul Kekai Manansala" <[pmanansala@shcglobal.net](mailto:pmanansala@shcglobal.net)>

Subject: Re: Cannabis and the ancient world

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Message: 9

> Date: Sun, 22 May 2005 02:06:13 -0000

> From: "Paul Kekai Manansala"

> Subject: Re: Cannabis and the ancient world

> > Is it possible that Cannabis (Sativa) spread to South and

> > Central America by way of Africa?

>

> From where and when do you think Cannabis may have come?

Hi Paul,

*I don't know. Would it be possible to somehow date different strains (especially the original "landraces") of cannabis genetically?*

*By the way, there is a very long history of herbalism in Africa, including in the people descended from the old African empires.*

*For instance, there is an entire book on the herbalist tradition of the Chewa (Maravi/Malawi) people, called Chewa Medical Botany.*

<http://www.amazon.com/exec/obidos/ASIN/3825826376/ref=nosim/>

*Also, the more you get into knowing about African religions, the more it is apparent that Gabon is almost the point of diffusion of religious and herbalist knowledge. Gabon seems to be the origin of the Iboga hallucinogenic root/bark.*

*Sativa is the tropical variation of Cannabis, while Indica is the sub-tropical variation. Interestingly, even though Sativa are usually huge, there are also short Sativa variations in Africa (see Tanzanian Magic and Ethiopian Highlands).*

Alex  
| 17237|2005-05-24 08:45:14|Paul Kekai Manansala|Re: Cannabis and the ancient world|  
Thanks Alex. As you may know, Cannabis is used in sacred ritual in South Asia.

*This is especially true among the "sadhus" or ascetics who go around near naked, or sometimes completely naked.*

*In Kathmandu, near the royal ghats (cremation grounds) there are caves reserved by the government for these sadhus. One of my Nepali friends joked that you can get high just by walking near the caves and whiffing the ganja smoke!*

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 2  
> Date: Mon, 23 May 2005 17:15:43 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: Cannabis and the ancient world  
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> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
> > Message: 9  
> > Date: Sun, 22 May 2005 02:06:13 -0000  
> > From: "Paul Kekai Manansala"  
> > Subject: Re: Cannabis and the ancient world  
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> > > Is it possible that Cannabis (Sativa) spread to South and  
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> > From where and when do you think Cannabis may have come?  
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> I don't know. Would it be possible to somehow  
> date different strains (especially the original "landraces")  
> of cannabis genetically?  
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> By the way, there is a very long history of herbalism in  
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> For instance, there is an entire book on the herbalist  
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> is the sub-tropical variation. Interestingly, even though  
> Sativa are usually huge, there are also short Sativa  
> variations in Africa (see Tanzanian Magic and Ethiopian  
> Highlands).  
>  
> Alex

| 17238|2005-05-24 13:19:20|noirfist|Re: UK botanists harvest Zulu cures to fight Aids-related infections|  
Hmmm-Typical white supremacist behavior. Sanusi Vasumazulu Credo Mutwa several years ago announced a traditional Amazulu cure for AIDS. After several attempts at discrediting this Sanusi as a quack, the Eurocentric media then attempts to patent the types of cures Sanusi has been using for this illness.

Whites simply are doing what is culturally spscific and typical: co-opting cultural practices not their own; classifying them in ways that make it appear as though they invented them in order to gain the rewards of such practices in true Capitalistic fashion.

Sigh...Is the Levitra comercial over yet....?

Bored at These Vain Attempts,

Ken

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

> I don't know how I feel about this. The major problem with modern  
> medicines is that they isolate key components of plants and attempt  
> to "enhance" them through laboratory methods. What makes the plant  
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>  
> I don't have a good feeling about this at all.

>  
> Asar Imhotep  
> <http://www.mochasuite.com>

>  
>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
> wrote:  
> > [http://news.independent.co.uk/uk/health\\_medical/story.jsp?](http://news.independent.co.uk/uk/health_medical/story.jsp?story=640386)  
> > story=640386

> >  
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> > rare plants can successfully treat Aids-related illnesses and  
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> > expertise in local, traditional medicines. Based on a 10- hectare  
> > site, it will collect and cultivate the most significant and  
rarest  
> > plants, and help train local healers.

| 17239|2005-05-24 16:19:00|James St. Clair|Re: UK botanists harvest Zulu cures to fight Aids-related infections|  
Noirfist, Amen to that...I like the way you think..Hetepu, James

Please visit me at <http://www.paintsaint.com>

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| 17240|2005-05-24 19:50:40|Ronald Small|Re: UK botanists harvest Zulu cures to fight Aids-related infections|

Asar Imhotep,

you are right on the money with your comments. Sieze and control has proven to be the European and western civilization's protocol for centuries. Instead of working with the original people of origin they choose to conquer and claim ownership by changing the names of all they encounter. That is the reason its so important for a banning together of resources here in the west with those of the East to liberate our homeland

Asar Imhotep wrote:

I don't know how I feel about this. The major problem with modern medicines is that they isolate key components of plants and attempt to "enhance" them through laboratory methods. What makes the plant valuable in the first place is kept potent in its natural state. Nothing in isolation works as well without the other components that come with the organism. The minute they start to grow these plants in a commercialized, unnatural way, they lose their effectiveness.

More than likely they are going to try and "own" the plants and the locals will have to pay high prices to get something that grew right in their back yard. It's kind of like the Coca Cola company in South America who tried to control the water and had the locals arrested if they were caught drinking or using rain water.

I don't have a good feeling about this at all.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahooogroups.com, "Paul Kekai Manansala"  
wrote:

> [http://news.independent.co.uk/uk/health\\_medical/story.jsp?](http://news.independent.co.uk/uk/health_medical/story.jsp?story=640386)  
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> The GardenAfrica cash will be used to set up a new research centre  
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> site, it will collect and cultivate the most significant and rarest  
> plants, and help train local healers.

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| 17241|2005-05-25 13:30:06|Amadou Cisse|FW: 5/26/05 - The History Channel presents SLAVE CATCHERS - SLAVE R  
fyi for list members -

>Subject: Fwd: "SLAVE CATCHERS - SLAVE RESISTORS"  
>  
>>  
>>PLEASE MARK YOUR CALENDAR - on Thursday, May 26, 8-10 PM "The History  
>>Chanel" presents:  
>> "SLAVE CATCHERS - SLAVE RESISTORS"  
>> You may be sickened, inspired, or amused (broad range of recipients)

>>by details of the brutality whites employed to prevent black Americans

>>from "running away" from bondage to reunite with their families...

or

>>to seek freedom. And, whether sympathetic or not to the plight of the  
>>slaves, you may be amazed at the huge number of blacks who TRIED to  
>>escape... despite the consequences!  
>> I am very proud to have been asked to narrate this two-hour  
>>Television special, and forever grateful to those who produced it. The

>>History Channel and Northern Light Productions present a  
>>well-documented recounting of how hard African-Americans fought to be  
>>free... contrary to the traditional portrait of the "happy, witless,  
>>and cowering" black figures so often portrayed in U.S. history. I feel

>>it took great courage for them to present this program at a time when  
>>an increasing number of Americans want to minimize the lingering  
>>effects of American slavery, just like those who nod in their minds at

claims that the Holocaust was a hoax.

>> Hope you will forward this notice to all you feel might care.  
>> Very appreciatively,  
>> Walter G. (Buzz) Luttrell  
>>

| 17242|2005-05-25 13:54:06|cristofori whitakara|Fwd: [Ta Seti] FW: 5/26/05 - The History Channel presents SLAVE CAT  
Attachments :

Note: forwarded message attached.

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| 17243|2005-05-27 05:53:13|ulagankmy|Fwd: Garden of Eden? Scientists find fossil proof of Egypt's ancie  
— In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), "Artemis"  
wrote:

"In this particular study, we're interested in building a history of  
climate change through time to understand how people would have responded  
to dramatic shifts in climate," said Smith. "This is a major theme of our  
work, and we hope that some of our findings can give us perspective on what  
we're facing in the coming centuries."

Scientists find fossil proof of Egypt's ancient climate

'At a snail's pace'

By Tony Fitzpatrick

Feb. 2, 2005 - Earth and planetary scientists at Washington University in  
St. Louis are studying snail fossils to understand the climate of northern  
Africa 130,000 years ago.

While that might sound a bit like relying on woolly bear caterpillars to  
predict the severity of winter, the snails actually reveal clues about the  
climate and environment of western Egypt, 10 those many years ago. They  
also could shed light on the possible role weather and climate played in  
the dispersal of humans "out of Africa" and into Europe and Asia. Periods  
of substantially increased rainfall compared to the present are known to  
have occurred in the Sahara throughout the last million years, but their  
duration, intensity, and frequency remain somewhat unconstrained.

Jennifer R. Smith, Ph.D., Washington University assistant professor of  
earth and planetary sciences in Arts & Sciences, and her doctoral student  
Johanna M. Kieniewicz, are using stable isotope and minor element analyses  
of the freshwater gastropod *Melanoides tuberculata* and carbonate silts from  
a small lake (now dry) in the Kharga Oasis of western Egypt to reconstruct  
climatic conditions during the lifetime of the lake. Their analyses support  
a surprising picture of arid Egypt: 130,000 years ago, what everyone  
considers an eternal desert was actually a thriving savannah, complete with  
humans, rhinos, giraffes and other wild life.  
Evidence for the hominin presence abounds near the lake in the form of  
Middle Stone Age artifacts such as stone scrapers and blades.

*"The artifacts provide a record that people were coming to the lake," said Smith. "Genetic evidence suggests that 100,000 to 400,000 years ago was a critical time in the evolution and dispersal of African hominins. Our climate data from this 130,000-year-old humid event suggest that this would have been a particularly good time for a northward migration through Africa following reliable water resources, since it seems to be the strongest humid phase in this region over the past 400,000 years. We're also testing the hypothesis that humid events were more frequent than previously thought, which would have allowed for greater mobility throughout the region."*

*The researchers noted that the silt thickness at the lake exceeds five yards, an indication that the humid phase lasted at least several thousand years. Normal rainfall in the area they study is a minuscule 0.7 of a millimeter per year, but there is evidence that the rainfall amounts in the region have gotten up to as much as 600 millimeters per year, "not enough to make it a paradise," Smith said, "but enough to turn a barren environment into a classic savannah."*

*Kieniewicz performed isotopic analyses of about 20 snails, all of them dating to the humid phase, which occurred approximately 130,000 years ago. These particular snails have a life span of between one and two years, and build their shells in a classic spiral with whatever water is available that day. The snails were preserved in calcium carbonate deposits throughout the lake.*

*"We're using the chemistry of the water over the course of a year or two, as revealed by isotopic analyses and minor element analyses of the snail shells to determine information about the climate then," Kieniewicz said. "The shell is an archive of the snail's life. The analyses give us snapshots of what the conditions were like in that lake basin."*

*The geochemical analyses confirmed that the water was a stable standing body for many years. "Strong evaporation of the lake, enough to shrink it substantially in volume and make it more saline would have been expected to result in large excursions in  $\delta^{18}\text{O}$  and minor element concentrations," Kieniewicz said. "However, throughout the stratigraphy, the  $\delta^{18}\text{O}$  values of the silts remain isotopically light and the minor elements do not show intense evaporative trends, suggesting that the lake remained stable and fresh."*

*Smith and Kieniewicz attended the 116th annual meeting of the Geological Society of America, held Nov. 7-10 in Denver. Kieniewicz presented a paper there on their findings.*

*Smith's specialty is geoarchaeology, which uses classic earth science methods and concepts to address questions of archaeological interest.*

*"In this particular study, we're interested in building a history of climate change through time to understand how people would have responded to dramatic shifts in climate," said Smith. "This is a major theme of our work, and we hope that some of our findings can give us perspective on what we're facing in the coming centuries."*

<http://news-info.wustl.edu/tips/page/normal/4502.html>

--- End forwarded message ---

| 17244|2005-05-27 06:01:15|Ta\_Seti@yahoo.com|New file uploaded to Ta\_Seti | Hello,

*This email message is a notification to let you know that a file has been uploaded to the Files area of the Ta\_Seti group.*

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Uploaded by : etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>  
Description : Theophile Obenga article on Ancient History of African Philosophy

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<http://help.yahoo.com/help/us/groups/files>

Regards,

etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>

| 17245|2005-05-27 06:43:18|Ta\_Seti@yahoo.com|New file uploaded to Ta\_Seti | Hello,

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File : /Asar Imhotep Files/PTAHHOTEP TEACHINGS.doc  
Uploaded by : etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>  
Description : The Teachings of Pth Htp. Papyrus Prisse w/Translation and Transliteration

You can access this file at the URL:

[http://groups.yahoo.com/group/Ta\\_Seti/files/Asar%20Imhotep%20Files/PTAHHOTEP%20TEACHINGS.doc](http://groups.yahoo.com/group/Ta_Seti/files/Asar%20Imhotep%20Files/PTAHHOTEP%20TEACHINGS.doc)

To learn more about file sharing for your group, please visit:

<http://help.yahoo.com/help/us/groups/files>

Regards,

etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>

| 17246|2005-05-27 06:48:03|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
Hello,

This email message is a notification to let you know that  
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group.

File : /Asar Imhotep Files/LEMBA IN EAST AFRICA WITH THE COHEN GENE.doc

Uploaded by : etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>

Description : Contemporary DNA Research Proves that We Humans are All the Same

You can access this file at the URL:

[http://groups.yahoo.com/group/Ta\\_Seti/files/Asar%20Imhotep%20Files/LEMBA%20IN%20EAST%20AFRICA%20WITH%20THE%20COHEN%20GENE.doc](http://groups.yahoo.com/group/Ta_Seti/files/Asar%20Imhotep%20Files/LEMBA%20IN%20EAST%20AFRICA%20WITH%20THE%20COHEN%20GENE.doc)

To learn more about file sharing for your group, please visit:

<http://help.yahoo.com/help/us/groups/files>

Regards,

etamu06 <[etamu06@yahoo.com](mailto:etamu06@yahoo.com)>

| 17247|2005-05-27 08:06:14|Paul Kekai Manansala|The Nubia Museum's Role in the Community|  
The Nubia Museum's Role in the Community  
Author: Meguid, Ossama A. W. Abdel I

Source: Museum International, May 2005, vol. 57, no. 1-2, pp. 67-72(6)

Publisher: Blackwell Publishing

Affiliations: 1: Ossama A. W. Abdel Meguid holds a degree in museology  
from the Reinwardt Academy, Amsterdam, in the Netherlands. He is  
director of the Nubia Museum in Aswan (Egypt). He has also worked as  
curator of the Aswan Local Museum. He has many publications such  
as 'An Old Nubia Museum at Sehel Island', in Nubia and Sudan, British  
Museum Magazine, 2003; 'Museums, Civilizations and Development', ICOM  
Encounter, Amman, 1994; and 'Nubia Museum's Security System', a paper  
presented at the ICOM General Conference, Seoul, 2004.  
| 17248|2005-05-27 08:18:10|Paul Kekai Manansala|'Defending the race': the Italian reinvention of the Hottentot Venus|  
'Defending the race': the Italian reinvention of the Hottentot Venus  
during Fascism  
Authors: Sorgoni B.I

Source: Journal of Modern Italian Studies, August 2003, vol. 8, no.  
3, pp. 411-424(14)

Publisher: Routledge, part of the Taylor & Francis Group

In 1938 the regime's popular periodical La Difesa della Razza  
published the portrait of Saartjie Baartman (a Khoisan woman known  
to the western world as 'The Hottentot Venus') to discourage  
miscegenation in the empire of Italian East Africa. But by 1938,  
Italian public and scientific interest in the Hottentot Venus had  
long faded away. In addition, readily available photographs of Italo-  
Eritreans could have been used to show the 'outcome' of  
miscegenation. Why then did the regime's organ publish a portrait  
of 'The Hottentot Venus'? This article addresses this question, and  
explores how Baartman's story could serve the regime's aim of  
forging a new 'racial consciousness' among Italians. By focusing on  
the transformation of scientific discourses from the 1850s to the  
late 1930s, and on their silences, the article illuminates the  
process through which some of the regime's anthropologists  
constructed a new, 'made in Italy' story for the Hottentot Venus.  
Deliberately leaving out all the main issues long debated during the  
previous century, they turned this figure into an empty icon to  
support Fascist colonial obsession with the purity and prestige of  
the Italian race.  
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Regards,

etamu06 <etamu06@yahoo.com>

| 17251|2005-05-27 10:21:32|p.manansala@sbcbglobal.net|City of the sun: Astrology centre or suburbia?|

City of the sun

Astrology centre or suburbia? Nevine El-Aref visits another Heliopolis

□

Clockwise from top: restoration at Panehsy's tomb; Sarcophagi of Matariya; one of the sculptures; Matariya obelisk; miscellaneous ruins of the Sun Temple; a granite column; a colossal red granite statue of Ramses II photos: Mohamed Wassim

The word Heliopolis brings to mind a chic suburb built in 1905 by Baron Empain. What the name originally refers to is in fact an area 10km away; today it covers the lower middle- class quarters of Ain Shams, Matariya and Tel Al-Hisn. A city of antiquity, it was more or less completely obliterated in modern times. Connected to the Nile by a canal, Heliopolis (the Ancient Egyptian Iunu and Biblical On) was always a place of eminence. As early as pre-dynastic times it was considered a holy site – a fact to which the discovery, in the 1950s, of a large cemetery containing 145 human and 14 goat and dog mummies testified. Simple graves set into round or oval pits of various sizes and depths – a few of them were lined with reed or wood – they contained only the most basic items. Subsequent studies by the archaeologist credited with the discovery, Fernand Debono, and the Desert Institute point to the performance of ritual activities in these burial chambers, with hearths suggesting funerary meals.

Through ancient times, together with Memphis and Thebes, Iunu was one of three vital cities; it had status as the city of sun worship, an astronomical centre and a literary hub – intellectuals studied there, so did Greek philosophers. "Here," Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), told *Al-Ahram Weekly*, "Egyptian priest-philosophers wrestled with the questions of creation, forging an elaborate myth whose prime players were the nine gods of the Ennead." Iunu-based scholars became "greatest seer" (for which read "chief astronomer") and their fame spread throughout the Mediterranean world. According to ancient religious texts, Iunu was also associated with the mythology of kingship.

"The prototypical solar symbol," Hawass pointed out, "the pyramid-shaped benben, was housed in one of Iunu's temples." Myths about King Khufu seeking esoteric information hidden in Heliopolis to help him build the Great Pyramid developed during the Middle Kingdom (2055-1650 BC). The wife of an Iunu priest was said to have given birth to the first three kings of the Fifth Dynasty, all of whom were the sons of the Heliopolitan sun god, Re. It was after the Ramesside that Heliopolis fell into disregard, though the Saites of the 26th Dynasty built tombs there. The city was largely destroyed during the Persian invasion of 343 BC (and that of 525 BC), but its abiding reputation was to attract Graeco-Roman visitors like historians Herodotus and Strabo, who in the first century BC found it in ruins, with most of its statues and obelisks relocated in Alexandria and Rome. In Coptic times, On re-emerged as the Biblical home of Joseph's wife, who was the daughter of a priest there. But in the Middle Ages it was little more than a quarry, with its once glorious edifices providing much of the stone.

Despite its intellectual prominence, little is known about ancient Heliopolis. According to SCA inspector Tareq El-Awadi, its principal feature was a temple devoted to the sun gods Atum and Re-Horakhty, whose exact location is not known for certain. Today all that remains are the 20.4-metre-high granite obelisk erected by the Middle Kingdom Pharaoh Semsut I, along with a modest collection of miscellaneous offering tables and statues, as well as the ruins of an obelisk belonging to Thutmose II and superimposed with inscriptions of Ramses II, and objects bearing such glorious names as Amenhotep II, Thutmose IV and Amenhotep III. Older monuments include the ruins of a Third Dynasty shrine of king Djoser, part of a Sixth Dynasty obelisk of king Teti, several Old Kingdom tombs of high priests and a stela of Thutmose III. Excavations have also revealed Ramesside constructions – temples, a cemetery for the Mnevis bulls, which were sacred to Re – and a 12th Dynasty donation list from the time of Ramses III indicating that the temples at Heliopolis were second only to those of Amun at Thebes.

The situation was partially remedied in 1950, when the Antiquities Department commissioned a German firm to raise the obelisk on a base; efforts were undertaken to clear and develop the site, and lawns were planted all around. Later, in the mid-1970s, the area around the obelisk and the nearby Tree of the Virgin (in the shade of which the Holy Family are said to have rested on their way to Egypt and hence a place of pilgrimage credited by many Christians with miraculous powers) were further improved. Both would remain largely inaccessible to tourists until the completion of a new bridge crossing the railway station separating Cairo from Matariya, however. Subsequent excavation in Arab Al-Hisn, part of ancient Heliopolis, has since uncovered a glimpse of a large temple complex with monuments dating back to the New Kingdom. Among the most fascinating architectural elements still visible – in Hawass's view – are the temples of Ramses II and Ramses IV; a chapel built by the latter's son Nebmaatre, who held the title of Greatest Seer; he says, is particularly interesting. Equally visible, near the temple remains, are rectangular mud-brick foundations and circular granaries are, not to mention a granite column of King Menephtah depicting the king making offerings to various gods as well as figures of bound and humiliated enemies commemorating a victory over Libyans. "This column is a very significant historical document," Hawass explains. "It points to the vast extent of temple buildings that must lie beneath this quiet village of Arab Al-Hisn."

In 1983, a new law placed Heliopolis under SCA supervision, which now oversees (and has the right to reject) any construction proposals. Where monuments are found and can be harmlessly removed, Hawass explained, the area is cleared of archaeological objects and handed over to its owner. But where irremovable monuments are found, the land is declared an archaeological protectorate and the SCA compensates the owner with either a fair price or another piece of land. "this law facilitated some wonderful discoveries in the last few decades," Hawass recounts, beaming. "In 1993, while foundations and drainage were being installed near the granite obelisk, a cache of limestone statues, granite sarcophagi and stelae was found. These come from the 26th Dynasty Saitic Period, and the style of decoration – combined with the breathtaking size – suggest they were royal or belonged to high-ranking officials...." Once cleaned and restored, the monuments were placed on temporary exhibit! ion next to the obelisk.

Two years later, another tomb of the 26th Dynasty-- the resting place of a man called Panehsy, which means the Nubian -- was accidentally discovered 2km east of the obelisk in the course of the demolition of a villa owned by the Egyptian Lawyers Syndicate, which (to replace it with residence for its members) had filed a request for archaeological inspection. The mud brick chapel had disappeared; only the burial chamber remained intact – a vaulted limestone room whose ceiling paintings feature the sky goddess Nut, while beautiful vignettes and spells from the Book of the Dead decorate its walls. The SCA paid the Lawyers Syndicate LE8 million, Hawass recounts, and because it was located 60m below ground level Panehsy's tomb was partly inundated: limestone blocks had tilted and cracked, and the resulting saline water damaged the reliefs. Still, digging unearthed Late Period limestone sarcophagi as well as gold and faience amulets. In 2001, likewise, the tomb of Waja-Hur, a well-known architect, was found. An impressive structure, it consists of two long corridors leading to three burial chambers – the first belonging to the deceased, the other two, which have yet to be excavated, in all likelihood to members of his family. Although devoid of funerary equipment, the tomb contained 19 ushabti figures bearing his name. The discovery seemed to seal the fate of the area.

For with ancient Heliopolis now easily accessible via the Matariya Bridge, the idea of developing it into a tourist site quickly resurfaced. Regarded as an urgent matter -- speed will help curb further damage to the monuments, through, among other aspects of urban expansion, the leakage of drainage as well as subterranean water -- the project was commenced in rush mode, to follow in the footsteps of the Panehsy tomb rescue operation. "To protect Panehsy's tomb from further damage, Abdel-Hamid Qutb, the Giza governorate's Engineering Department director, explained, "an insulating substance was inserted in the space separating the ground from the lower strata of the blocks, and the reliefs were cleansed of encrusted salt and restored." The tomb has now been dismantled and relocated to a dry area well above ground water level -- now developed into an open-air museum in the heart of the concrete jungle, where royal granite sarcophagi found near Panehsy's tomb are already on display -- and a concrete base installed. Highlights will include a four metre-high quartzite colossus of Ramses II, found broken in the backyard of the Arab Contractors Hospital in Nasr City. This masterpiece, thus far neglected, had been subject to mistreatment by construction workers in the area -- so much so that it was obscured by rubbish and there remained unnoticed for more than 14 years.

The museum is being paved with blocks of stone. A route will be laid out for tourists: starting at the colossus, it leads to Panehsy's tomb and the granite sarcophagi, onto the tomb of Waja-Hur, and then finally out of the museum to the Tree of the Virgin. The journey ends at the famous obelisk, where miscellaneous offering tables, statues and parts of the Thutmose II obelisk is currently being prepared for show; the only negative consequence is the removal of the greenery, which requires irrigation that could damage the monuments. "Each statue will be set up on a base with placards giving the full details," Hawass announced. "Excavations will continue in this area, and we are confident that more monuments will be unearthed. When they are, they will be properly treated and restored before being placed in the new museum area." Workers and restorers were milling around even as we spoke, brushing, cleaning and positioning objects for display -- as if in answer to Minister of Culture Farouk Hosni's promise: "Every effort is being made to develop this open-air museum -- it's going to be a pleasure to see."

Regards,

Paul Kekai Manansala

□

| 17252|2005-05-27 11:55:05|cristofori whitakara|Re: City of the sun: Astrology centre or suburbia?|

is their a relationship between the Anu of Sumer and the Iunu(Annu) of the Kemetians. I also noticed that these titles/words have a similarity to the Japanese Ainu the Canadian Inuit the Caribbean Taino and the American Ani. ♦ The Ani had a city of the sun also called Cahokia pyramidal temple complex along "The Great Mississippi River".



## City of the sun

Astrology centre or suburbia? Nevine El-Aref visits another Heliopolis

□

Clockwise from top: restoration at Panehsy's tomb; Sarcophagi of Matariya; one of the sculptures; Matariya obelisk; miscellaneous ruins of the Sun Temple; a granite column; a colossal red granite statue of Ramses II photos: Mohamed Wassim

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Regards,  
Paul Kekai Manansala



| 17253|2005-05-28 15:05:59|Paul Kekai Manansala|Re: City of the sun: Astrology centre or suburbia?|  
— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), cristofori whitakara wrote:

> is their a relationship between the Anu of Sumer and the Iumu(Annu)

of the Kemetians. >

Don't have any comments on the other suggestions, but Iumu is generally taken to mean "pillar" while Anu refers to the "sky."

Regards,  
Paul Kekai Manansala  
| 17254|2005-05-28 15:14:07|jean philippe|Scientists find fossil proof of Egypt's ancient climate|  
Dear Ta-Seti members,

Please find in this mail the internet link for the abstract of the communication of Kieniewicz et al. (2004, (Seasonality during the ~130 ka pluvial event in the Western Desert of Egypt as derived from stable isotope and minor element analyses of the freshwater gastropod *Melanoides tuberculata*: Geological Society of America Abstracts with Program)

<http://epsc.wustl.edu/~kieniewicz/GSA%20Abstract12.doc>

Regards.

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| 17255|2005-05-28 16:35:18|Myra Wysinger|King Tut tut tut|  
They call him the Pharaoh, the keeper of the pyramids. He rules Egyptology with an iron fist and a censorious tongue. Nobody crosses Zahi Hawass and gets away with it. As the fabulous treasures of Tutankhamun begin a world tour, Richard Girling excavates the conspiracies, conflicts and fears that curse the world of archeology

<http://www.timesonline.co.uk/article/0,,2099-1610673,00.html>

| 17256|2005-05-29 16:08:30|Paul Kekai Manansala|Excavations at Tell el-Ginn|  
Excavations at Tell el-Ginn  
[http://grrpal.free.fr/uk/Tell\\_ElGinn.pdf](http://grrpal.free.fr/uk/Tell_ElGinn.pdf)

Regards,  
Paul Kekai Manansala  
| 17257|2005-05-29 19:56:32|Alex van Deelen|A Psychotropic Link Between West Africa and Oaxaca? (Re: Cannabis a|  
Message: 2  
Date: Tue, 24 May 2005 15:44:41 -0000  
From: "Paul Kekai Manansala" <[pmansala@shcglobal.net](mailto:pmansala@shcglobal.net)>  
Subject: Re: Cannabis and the ancient world

> Thanks Alex. As you may know, Cannabis is used in sacred ritual in  
> South Asia.  
> This is especially true among the "sadhus" or ascetics who go around  
> near naked, or sometimes completely naked.  
> In Kathmandu, near the royal ghats (cremation grounds) there are  
> caves reserved by the government for these sadhus. One of my Nepali  
> friends joked that you can get high just by walking near the caves  
> and whiffing the ganja smoke!  
> Regards,  
> Paul Kekai Manansala

What I find really intriguing, is that a lot of these plants come from Northeastern Mexico, specifically Oaxaca, which by the way has a significant African American Mexican population.

For instance, *Salvia Divinorum* also is originally from Oaxaca. It used to be home to the Mazatec people.  
<http://www.sagewisdom.org/map.html>

I don't know if Ivan van Sertima has pointed out any link between the Mazatecs and West Africa, but it could be interesting to see if there a connection in passing in Cannabis Sativa, and in which direction.

So there are this Cannabis Sativa, *Salvia Divinorum* (related to Mint) and *Psilocybin Cubensis* (mushrooms), all from the Mazatec Indian state of Oaxaca.

Alex

<http://www.sigidiart.com/Docs/WandasPicks091703.htm>  
The African presence in Mexico doesn't start with slavery, and the black population is dispersed throughout most if not all of the regions of the large country, concentrated in certain states like Veracruz, Guerrero, Oaxaca, Campeche and Morelos.  
| 17258|2005-05-30 17:04:13|Myra Wysinger|Afroasiatic|  
The Origins of Afroasiatic  
Science, Vol. 306, Issue 5702, 1680, 3 December 2004

In their Review "Farmers and their languages: the first expansions" (25 Apr. 2003, p. 597), J. Diamond and P. Bellwood suggest that food production and the Afroasiatic language family were brought simultaneously from the Near East to Africa by demic diffusion, in other words, by a migration of food-producing peoples. In resurrecting this generally abandoned view, the authors misrepresent the views of the late I. M. Diakonoff(1), rely on linguistic

reconstructions inapplicable to their claims(2), and fail to engage the five decades of Afroasiatic scholarship that rebutted this idea in the first place. This extensive, well-grounded linguistic research places the Afroasiatic homeland in the southeastern Sahara or adjacent Horn of Africa (3-8) and, when all of Afroasiatic's branches are included, strongly indicates a pre-food-producing proto-Afroasiatic economy(1, 7, 8).

A careful reading of Diakonoff(1) shows his continuing adherence to his long-held position of an exclusively African origin (4, 5) for the family. He explicitly describes proto-Afroasiatic vocabulary as consistent with non-food-producing vocabulary and links it to pre-Neolithic cultures in the Levant and in Africa south of Egypt, noting the latter to be older. Diakonoff does revise his location for the Common Semitic homeland, moving it from entirely within northeast Africa to areas straddling the Nile Delta and Sinai, but continues to place the origins of the five other branches of the Afroasiatic language family wholly in Africa(1). One interpretation of the archaeological data supports a pre-food-producing population movement from Africa into the Levant(9), consistent with the linguistic arguments for a pre-Neolithic migration of pre-Neolithic speakers out of Africa via Sinai(8).

The proto-language of each Afroasiatic branch developed its own distinct vocabulary of food production, further supporting the view that herding and cultivation emerged separately in each branch after the proto-Afroasiatic period(7, 8). Diamond and Bellwood adopt Militarev's(2) solitary counterclaim of proto-Afroasiatic cultivation. However, not one of Militarev's proposed 32 agricultural roots can be considered diagnostic of cultivation. Fifteen are reconstructed as names of plants or loose categories of plants. Such evidence may reveal plants known to early Afroasiatic speakers, but it does not indicate whether they were cultivated or wild. Militarev's remaining roots are each semantically mixed, i.e., they have food-production-related meanings in some languages, but in other languages have meanings applicable to foraging or equally applicable to foraging or cultivating.

Furthermore, the archaeology of northern Africa does not support demic diffusion of farming populations from the Near East. The evidence presented by Wetterstrom(10) indicates that early African farmers in the Fayum initially incorporated Near Eastern domesticates into an indigenous foraging strategy, and only over time developed a dependence on horticulture. This is inconsistent with in-migrating farming settlers, who would have brought a more abrupt change in subsistence strategy. The same archaeological pattern occurs west of Egypt, where domestic animals and, later, grains were gradually adopted after 8000 yr B.P. into the established pre-agricultural Capsian culture, present across the northern Sahara since 10,000 yr B.P.(11). From this continuity, it has been argued that the pre-food-production Capsian peoples spoke languages ancestral to the Berber and/or Chadic branches of Afroasiatic, placing the proto-Afroasiatic period distinctly before 10,000 yr B.P.(8). Furthermore, there is evidence that cattle domestication occurred independently in the early Holocene eastern Sahara, earlier than in the Near East(12), casting doubt on the idea of a single origin of food production in the Levant.

A critical reading of genetic data analyses, specifically those of Y chromosome phylogeography and TaqI 49a,f haplotypes, supports the hypothesis of populations moving from the Horn or southeastern Sahara northward to the Nile Valley, northwest Africa, the Levant, and Aegean(13-15). The geography of the M35/215 (or 215/M35) lineage, which is of Horn/East African origin, is largely concordant with the range of Afroasiatic languages. Underhill et al. state that this lineage was carried from Africa during the "Mesolithic"(13). The distributions of the Afroasiatic branches and this lineage can best be explained by invoking movements that originated in Africa and occurred before the emergence of food production, as well as after.

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## Response From:

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Ehret et al. suggest that early Afroasiatic languages were spread by Mesolithic foragers from Africa into the Levant. In our Review, we did not positively favor either the African or the Levant origin hypothesis (p. 601). But in the map (Fig. 2), I chose the Levant hypothesis, because I believe, on balance, that it provides the best explanation for the evidence that has survived through 12,000 years of prehistory.

In linguistic terms, Ehret(1) has presented a phylogenetic history for Afroasiatic languages, based on shared phonological innovations, that contains a primary division between the Omotic languages of Ethiopia and an Erythraean subgroup that includes all other Afroasiatic languages (including Semitic and Ancient Egyptian). This ordering, if correct, suggests an African origin for the family. But is it correct? Diakonoff(2, 3) has offered a completely different grammatical subgrouping structure for Afroasiatic, in the process, casting doubt on Omotic as a member of the family and suggesting [(2), p. 218] that the predomestication [but probably early cultivating(4)] Natufian archaeological complex of Palestine matches well with proto-Afrasian (Afroasiatic) cultural and environmental vocabulary reconstructions. Militarev's reconstructed proto-Afroasiatic vocabulary(5), whether "agricultural" or not, is also peopled with animals and plants of Levant, not African, origin and matches a Natufian cultural landscape. Ehret et al. point out that Militarev's semantic reflexes are mixed, but perhaps this is to be expected given that plants of Levant (winter rainfall) origin did not spread prehistorically into the desert or summer rainfall belts of northern Africa beyond the Mediterranean coast, Egypt, and highland Ethiopia.

In archaeological terms, I agree that early Saharans managed cattle, and Ehret himself convincingly relates the earliest appearance of this tradition to Nilo-Saharan-speaking populations(6). The Egyptian Neolithic economy, however, was manifestly of Levant and not African origin. Domesticated sheep and goats were probably introduced via Arabia into the Horn of Africa at a similar time, circa sixth



millennium B.C.

My assumption is that the spread of Afroasiatic occurred as a result of actual human movement, not language diffusion alone. There is no significant archaeological evidence for a population movement from Africa into the Levant, whether Mesolithic or Neolithic, at the time in question. The genetics papers quoted by Ehret et al. do not settle this matter. The Y chromosome evidence appears to signal complex two-way population movements, with very uncertain chronologies. My working assumption, therefore, is that early Afroasiatic languages spread from the Levant into Africa between 7000 and 12,000 years ago, probably in more than one movement. Subsequent history has seen an enormous spread of Semitic languages, including Ethiopian Semitic and, of course, Arabic, on such a scale that the original phylogenetic geography of the Afroasiatic language family must have been considerably erased. Because of this, the geographical source of this family will not reveal itself easily. I have just published a detailed discussion of Afroasiatic prehistory from archaeological and linguistic perspectives(4), and the above points are made in more detail there.

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| 17259|2005-06-01 07:22:24|sincere1906|Re: King Tut tut tut|  
Thanks greatly for this article.  
Hawass is a peice of work, no doubt.  
So it looks as if his great cry against  
Fletcher (and claim that her mummy was  
a man) is based on an endless string of  
contradictions. Typical.

Sin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:  
> They call him the Pharaoh, the keeper of the pyramids. He rules  
> Egyptology with an iron fist and a censorious tongue. Nobody crosses  
> Zahi Hawass and gets away with it. As the fabulous treasures of  
> Tutankhamun begin a world tour, Richard Girling excavates the  
> conspiracies, conflicts and fears that curse the world of archeology  
>  
> <http://www.timesonline.co.uk/article/0,,2099-1610673,00.html>

| 17260|2005-06-01 08:17:00|sincere1906|Egyptology's New Frontier|  
Egyptology's New Frontier May 23, 2005  
by Mark Rose

<http://www.archaeology.org/online/reviews/eternalegypt/index.html>

A documentary looks at the subject's roots and an ambitious project to document the Nile's ancient civilization.

Two shows are somewhat awkwardly stuck together in *The Search for Eternal Egypt*, which premieres on the History Channel, Sunday, June 12, 7 pm ET/PT. One half of the show is an overview of the development of Egyptology featuring prominent scholars, mostly filmed on-site. The other half of the show focuses on an ambitious partnership between Egypt's Supreme Council for Antiquities and IBM that aims at making ancient Egyptian culture available to all. The documentary bounces back and forth between these two themes, but the feel of the two parts is very different, and the transitions from talking heads in the field to computer specialists and digitized images are abrupt despite the efforts of narrator Omar Sharif.

Statues of Rameses the Great at Abu Simbel (Graham Judd) [LARGER IMAGE]

The history of Egyptology given is necessarily abbreviated, but the high points are here, presented by means of focusing on specific individuals. For the rise of Egyptology, emphasis is placed on Dominique Vivant Denon, one of the savants who accompanied Napoleon's 1798 expedition to the Nile, and Thomas Young and Jean-François Champollion, with their work deciphering hieroglyphs. This is followed by the work of John Gardiner Wilkinson, recording thousands of texts, and Giovanni Belzoni, exploring the tomb of Seti I and, through his collecting efforts, bringing ancient Egypt front and

center in European popular culture. The mid-nineteenth century is represented by Auguste Mariette, head of the antiquities service, and Amelia Edwards, author of *A Thousand Miles up the Nile* and founder of the Egyptian Exploration Society. Flinders Petrie rightly stands at the transformation of the field to a more disciplined level with his excavations of the late nineteenth and early twentieth centuries. The discovery of Tutankhamun and excavations at Tanis round out the overview.

These historical nuggets are presented by modern scholars: Kent Weeks, Mark Lehner, Salima Ikram, W. Raymond Johnson, and Zahi Hawass. For the most part, the commentaries are balanced. But it must be remembered that looting or removal of monuments in the nineteenth century wasn't just the work of outsiders—it involved local political authorities and people. With the royal mummy cache at Deir el-Bahri, for example, we are simply told that it was a find made by locals in Luxor, not that the locals were plundering it for a number of years before the authorities caught them. Belzoni comes in for a little criticism and the presence of Seti I's magnificent stone sarcophagus in a London museum is seen as a lamentable outcome of this era.

The modern era of Egyptology is summarized as a series of discoveries, some made by the individuals who appear in this show: Khufu's boat at Giza, the "lost city of the pyramids" (Lehner), tombs of the Giza workers (Hawass), Minoan frescoes at Tell el-Dab'a, Alexandria, and KV5 (Weeks). This list omits important finds at Abydos and Saqqara, among other sites. One undertaking included on the list is the Nubian salvage project, the rescue of some 43 monuments from the rising waters of Lake Nasser after construction of the Aswan High Dam in the 1960s. The UNESCO-guided project is presented as a triumph, as it usually is. In fact, the losses to archaeology and world heritage were great (far more of a tragedy than the current location of Seti I's sarcophagus).

The last archaeological discussion in the show addresses today's threats, citing pollution and mass tourism (construction ought to be in there, too). Recording and conservation of sites are the watchwords from now on, rather than excavation.

The SCA-IBM Eternal Egypt Project is treated with interpolated sections throughout the show, but these suffer from an "infomercial" feel and computer graphics and website images that appeared soft when seen on television. This is a worthwhile project, and IBM and Egyptian government officials do a good job talking about it here.

But it is probably better to see it at [www.eternalegypt.org](http://www.eternalegypt.org).

The Search for Eternal Egypt looks a bit patched together and you couldn't call it a brilliant effort, but it's not bad. If you like ancient Egypt, you could find worse ways to spend an hour.

Mark Rose is executive editor/online editor of *ARCHAEOLOGY*.  
| 17261|2005-06-01 08:20:55|sincere1906|Eternal Egypt- The Site|  
<http://www.eternalegypt.org/>

"At first I could see nothing, the hot air escaping from the chamber causing the candle flame to flicker, but presently, as my eyes grew accustomed to the light, details of the room within emerged slowly from the mist, strange animals, statues, and gold-everywhere the glint of gold. For the moment-an eternity it must have seemed to the others standing by-I was struck dumb with amazement, and when Lord Carnarvon, unable to stand the suspense any longer inquired anxiously, "Can you see anything?" It was all I could do to get out the words, "Yes, wonderful things."

- Howard Carter, on the discovery of the tomb of Tutankhamun, November 1922

For over five thousand years, from the dawn of the pharaohs to the modern era of independence, Egyptian culture has evoked a sense of almost inexpressible awe. By the fifth century BC, as the Greek historian Herodotus wrote, Egypt had "more wonders in it than any other country in the world," and provided "more works that defy description than any other place."

For the past three years, the Egyptian Center for Documentation of Cultural and Natural Heritage (CultNat) and IBM have been working to bring the awe-inspiring experience of Egypt to the world through a project known as the Eternal Egypt. With the help of a \$2.5 million grant of technology and expertise from IBM, the Eternal Egypt represents a unique partnership to use innovative IBM technologies and services to create an interactive, multimedia experience of Egyptian cultural artifacts, places and history for a global audience.

A little over one year since the 100th anniversary of the Egyptian Museum in Cairo, anyone with access to the internet is now able to enter a three-dimensional reconstruction of Tutankhamun's tomb. The experience is only one small part of Eternal Egypt, which is accessible by handheld digital guides in the Egyptian Museum in Cairo, by cell phone for visitors to the pyramids at Giza or the Luxor Temple in Upper Egypt, or through the Eternal Egypt web site.

The Eternal Egypt web site includes an unprecedented experience of

high-resolution images, three-dimensional reconstructions of Egyptian monuments and antiquities, as well as virtually-reconstructed environments, panoramic images, and panoramic views of present-day Egypt captured by robotic cameras located from the top of Karnak Temple to the streets of Old Cairo. An innovative, interactive map and timeline will guide Eternal Egypt visitors through Egypt's cultural heritage, while a "context navigator" presents the complex relationships between objects, places and personalities of Egypt's past in a unique, web-like display.

| 17262|2005-06-01 09:20:35|qiyet\_ryot|Nubia: The Forgotten Kingdom DVD|  
[http://shopping.discovery.com/stores/servlet/ProductDisplay?  
catalogId=10000&storeId=10000&langId=-1&productId=54827](http://shopping.discovery.com/stores/servlet/ProductDisplay?catalogId=10000&storeId=10000&langId=-1&productId=54827)

I finally got a chance to view this documentary done by Discovery Channel and I really liked it. If you haven't seen it yet, its a worthy production.

Product Detail:

"Quest" is Discovery's commitment to fund groundbreaking research in science and exploration.

Once a powerful, sprawling presence in Northern Africa, the ancient kingdom of Nubia now lies buried beneath mounds of red brick rubble in the Sudan. Forgotten by history and largely neglected by archaeology, its cities have lain buried for centuries, harboring priceless secrets of a civilization that once rivaled Egypt.

Join world-renowned archaeologists Julie Andersen and Salah Ahmed as they unearth Dangeil ? a thriving Nubian city that once sat at the juncture of several prominent trade routes. It's a startling find, but also rather puzzling. Evidence indicates that Dangeil was a bustling center of commerce and worship ? until the city and its monumental temple were inexplicably abandoned in the latter half of the Meroitic age.

Watch as Anderson and her team battle native sandstorms and punishing heat to find the answers to this Nubian riddle. Along the way, they discover massive works of art and architecture, evidence of the still-undeciphered Meroitic language, a dazzling cache of jewels and priceless artifacts ? and the long-dormant secrets of a forgotten kingdom.

| 17263|2005-06-01 13:12:12|Paul Kekai Manansala|A race against time to dig up Sudan's past|  
<http://www.ihl.com/articles/2005/05/30/news/sudan.php>

A race against time to dig up Sudan's past

By Marc Lacey The New York Times

TUESDAY, MAY 31, 2005

ON THE UPPER NILE, Sudan Far north of Khartoum, where modern steel bridges cross this legendary river, the architecture goes way back in time: thousand-year-old temples, towering pyramids, elaborate cities from civilizations that lived and died and were then buried by the surging sand.

The uncovering of these ancient wonders has proceeded slowly, but steadily over the past century as archaeologists have sifted through the earth for clues of the great Nilotic cultures that once flourished in Sudan.

That methodical search has picked up in pace of late. In fact, it has turned into a frenzied relic hunt.

Archaeology is not a field that one associates with haste. What has lasted thousands of years will be there tomorrow or next month or next year. But that is not true along some stretches of this riverbank, where construction crews are beginning to arrive, and some fear ancient treasures may be lost forever.

Sudan is preparing to build a giant dam at the Nile's fourth cataract, a point where rocks interrupt the river's flow, and white water swirls. The project risks submerging some of Sudan's lofty past even as it promises to be a foundation for the future.

The Nile is and always has been everything to Sudan. Without it, livestock would die of thirst, agricultural land would dry up and the people, too, would surely perish. The river is more than the country's lifeblood, though. The Nile offers beauty, stark contrast to the harsh desert climate that creeps southward, as well as pride to a country that often feels the rest of the world is ganging up on it.

A boat trip up the Nile, near the sixth and final cataract, finds a Sudan of chirping birds, unknown islands, fishermen plucking perch after perch from its depths. There are no signs of the conflicts that have so divided this country.

The new dam, which is to produce 1,250 megawatts of electricity, is expected to cost an estimated \$1.8 billion. Once it is finished in 2008, the Merowe Dam is intended to roughly double Sudan's power supply and help irrigate land that is now barely arable. Sudan's leaders see it as a symbol of the country's future.

*"Our battle against poverty starts from here," President Omar al-Bashir of Sudan said in March during a visit to the dam site, 345 kilometers, or 215 miles, north of Khartoum.*

*But modernization comes with a price. The dam, which experts say is the largest hydropower project under development in Africa, is expected to create a sprawling 160-kilometer-long lake that will displace 50,000 people who live in villages along the river.*

*Also to be submerged are some of Sudan's ancient sites, where archaeologists are working feverishly to find what they can while they still can. The affected locations, according to government scientists, include the noted towns and cemeteries from the Pharaonic period and the Napato-Meroitic era, which stretched from 900 B.C. to A.D. 350, at Gebel Barkal, the post-Meroitic tumuli, or grave mounds, of Zuma and the Christian monastery of Ghazali, among others.*

*"No archaeologist in his life wants to do rescue excavation," said Dr. Salah Ahmed, director of field work for the Sudanese government's National Corporation for Antiquities and Museums. "We want to excavate gradually over generations, not in a hurry."*

*The accelerated excavation is taking place not just along the riverbank. Eight transmission lines will fan out from the dam for more than 1,600 kilometers. Irrigation ditches are going in along the Nile. All these efforts will mean that construction crews from China, France, Germany and Switzerland will soon be crisscrossing the desert and possibly treading on historically significant sites.*

*So vast is the area that must be dug that the Sudanese government has sent out requests to archaeologists around the world for assistance. If the outside scientists can secure financing to do responsible digging at the ancient sites, the government will agree to give the archaeologists some of the relics for museums back home.*

*That is why Polish, German, American and British archaeologists, among others, are now focusing their attention on one area of northern Sudan, where the Nile twists and turns like an S and where who knows what is buried underground.*

*Criticism of the dam remains fierce, particularly among outside environmental groups.*

*The International Rivers Network and the Corner House published a report last week that complained that displaced residents were being resettled to areas with far less fertile soil.*

*"The re-settlers were promised free services such as water, electricity and fertilizer for a two-year transition period, but are being cheated out of most of these services," the groups charged.*

*The groups also say that the environmental effect of the project has never been properly assessed and that a proper plan for handling the cultural heritage of the area is lacking.*

*With building now under way, Ahmed said he had accepted that the energy needs of the country required the dam's construction. Most areas of Sudan rely on generators to keep the lights on. Dreams of turning the country into an industrial giant are hamstrung by the country's limited power.*

*The work is already producing surprising results, according to Ahmed, who has devoted his career to the area. Before the hurried digging began, many archaeologists did not consider this particular stretch of the Nile to be a major settlement site. But the ancient buildings, tombs, pots and other finds are proving that wrong, he said.*

*"This dam has a negative side, but it also has a positive side," Ahmed said. "This area has been ignored by archaeologists. It has never been surveyed properly. We are mostly relying on surveys from British occupation. We're learning that the area is far more interesting than anybody thought."*

*| 17264|2005-06-01 13:26:40|Paul Kekai Manansala|Bones of Contention: The Hobbit|*

*Bones of Contention*

*Is a small, 18,000-year-old skeleton the older cousin of modern-day Pygmies? or a new human species?*

*BY SIMON ELEGANT | RAMPASASA*

*JOHN STANMEYER FOR TIME*

*SMALL WORLD: Rampasasa resident Anggalus Jalur, 55, stands just 130 cm tall*

*Science: Hobbits of the South Pacific*

*Map: Ancient Times*

*Monday, May. 30, 2005*

*"In those days we ate our meat raw, like animals." The speaker is Viktor Jurubu, an Indonesian farmer in his 60s, who, in his T shirt*

and sarong, looks little like the cavemen he's describing. Except for his height, which is about 140 cm. In the world of anthropology, Jurubu's small size is big news because he and his 246 fellow villagers of Rampasasa on the remote island of Flores say they are descended from a tribe of tiny, hairy folk whom they call "the short people." "We didn't have knives but used rocks," he explains. "We didn't even know how to make fire." Jurubu, a soft-spoken man with close-cropped gray hair, high cheekbones and deeply inset eyes, looks to the 30 or so villagers sitting in a circle around him for confirmation. They nod and grunt assent, and he proceeds to talk about the time their shy ancestors hid themselves from the outside world in Liang Bua, a high-ceilinged cavern scooped out of a limestone hill about a kilometer away. Again a chorus of agreement. "Tell how Paju left the cave and married one of the normal humans," calls out a voice from the crowd, "[and] how we came to live here in Rampasasa." Jurubu hesitates. After a pause, he opens his mouth to speak, but his words are drowned out by an impatient babble of voices competing to tell the story.

The inhabitants of Rampasasa insist their claimed genealogy is no tall tale. Indeed, among the rattan-and-thatch shacks of what otherwise seems an ordinary if very poor Flores village, it's hard not to notice the large number of very short people, particularly among the older folk, some of whom are the same height as a typical 10-year-old. Some six generations of intermarriage with outsiders, says Rampasasa's headman Alfredus Ontas, have left few truly tiny individuals. But to prove their antecedents, he and other locals eagerly display photos of recently deceased relatives whom they say were of purer "short people" stock. "The brothers in this photograph were only 110 cm," Ontas says proudly, his broad smile revealing jagged teeth stained ox-blood red by betel nut. Another elder is introduced, who, as well as measuring only 135 cm tall, has a pelt of hair covering his arms and legs. "It was because we were so hairy that our ancestors hid in Liang Bua," says Jurubu. "They were embarrassed."

Today, it's the villagers of Rampasasa who are causing others to be, if not embarrassed, then at least flustered. Liang Bua is where a team of Australian and Indonesian scientists reported in *Nature* magazine last October that they had discovered the bones of seven individuals ranging in age from 13,000 to 95,000 years old. (Another set was found later.) Among the findings: a nearly intact skeleton that the anthropologists said belonged to an adult female who lived as recently as 18,000 years ago yet was only the size of a modern-day 6-year-old. Because the female skeleton looked humanoid rather than human and the brain size was small, the researchers concluded she was not a Pygmy? a short but otherwise normal version of *Homo sapiens* you still find in equatorial Africa and pockets of Southeast Asia? but a member of an entirely new species whom its discoverers named *Homo floresiensis*. This species, say the scientists, probably branched off from *Homo erectus*, the commonly accepted ancestor of *Homo sapiens*. The news meant that the two different human species *H. sapiens* and *H. floresiensis* had been living parallel lives on earth at the same time. (The existence of *H. sapiens* dates back 250,000 years.) The story made headlines worldwide? *TIME* covered it last November, and *National Geographic* ran a lengthy feature in its April 2005 edition.

#### LATEST COVER STORY

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Now, however, the presence of small people living within strolling distance of Liang Bua has cast doubt over the separate-species theory, and sparked a bitter split in scientific circles over its validity. Battle lines have been drawn, with each side vigorously trying to discredit the other. Rampasasa "makes the short-stature argument completely irrelevant," says skeptic Alan Thorne, an anthropologist at the Australian National University. "There are plenty of Pygmies in that area. In the case of these bones, it was probably a diseased Pygmy." Counters Peter Brown, the University of New England paleoanthropologist who co-wrote the *Nature* report with a colleague, archaeologist Michael Morwood: "Of course, there are small-bodied people on Flores, but they don't have brains one-third the size of ours, or unusually shaped pelvises or very long arms like *H. floresiensis*. They are just small modern humans."

For Henry Gee, an editor at venerable *Nature* who was responsible for overseeing publication of the original *H. floresiensis* article, such squabbling is par for the course. "Science is a disputatious business, and human evolution is notorious for being even more disputatious. historically, whenever anyone discovers a new hominid, a lot of people come along and say it's an ape or a diseased human." Gee, who says the critics haven't shaken his belief that a new species has been found, cites the example of another hotly debated discovery, that of *Australopithecus africanus* in 1924, the so-called "missing link" between apes and human ancestors. "*Nature* published that paper too and all the great and good in the scientific establishment refused to believe it." It took 25 years, but eventually the discovery was accepted, Gee says, noting that it will be a while before *H. floresiensis* achieves complete acceptance as well. "They're going to have to discover some more bones that prove this, but we have history on our side."

Critics of the *H. floresiensis* hypothesis, meanwhile, are working overtime to disprove it. Thorne and a colleague spent three days in February examining the Liang Bua bones in Jakarta on the invitation of Teuku Jacob, Indonesia's most senior anthropologist, who gained possession of the bones for a brief period before handing them back to the Australian-Indonesian team that made the discovery. Thorne and another Australian scientist subsequently wrote a paper flatly rejecting the idea that a new species had been discovered. Jacob, who is among the fiercest critics of the *H. floresiensis* theory and has been accused by Brown of damaging the bones while they were in his possession (a charge he denies), led an expedition to Rampasasa in April to determine if its residents could indeed be classified as Pygmies (the height threshold is 150 cm or shorter). Jacob measured more than 70 villagers and says 80% of them qualified. The theory that Thorne, Jacob and other like-minded anthropologists are propagating is that the Liang Bua female was an ancestor of a Rampasasa villager and a Pygmy, but that she suffered from microcephaly, a condition that causes abnormally slow skull growth. Says Jacob: "They say they have eight specimens. But there is only one skull and that could be microcephalic. The rest could just be Pygmies and that is even more likely now that we know people in the area around the cave are also Pygmies." Brown's response to Jacob's assertion: "Complete rubbish" and "sour grapes."

The virulence of the invective isn't surprising given what's at stake. If proved correct, the existence of *H. floresiensis* would be nothing less than a revolution in the understanding of human evolution. It's not just that a new species has been claimed to be found, itself an event of seismic proportions. Conventional anthropological wisdom holds that animals, in the absence of big predators, shrink to adapt to life on small, closed habitats like Flores, a phenomenon known as island dwarfism. Humans, however, are thought to have evolved linearly, developing bigger bodies and brains. *H. floresiensis*, relatively modern yet small? but not a Pygmy, according to its supporters? explodes that theory. "[It'd] go completely against the flow of human evolution," says Thorne. "This would undo everything that we are." Even if the island-dwarfing process did indeed shrink *H. floresiensis*, says Robert Martin, curator at the Field Museum in Chicago and author of a widely cited textbook on human evolution, the grapefruit size of the brain is too small. "Brains do not shrink proportionally to bodies in a species but remain relatively large," says Martin. "That's why the heads of small dogs, for example, are proportionally large for their bodies."

compared with larger dogs. To get a brain this size, *H. erectus* would have to have shrunk to about 3% of its previous 60-kg size. That's about the size of a house cat's." Martin says one thing would persuade him? more physical evidence: "Show me eight more similar skulls from the site and I'll shut up."

The argument should have been at least partly settled by a study conducted by a group of Australian, U.S. and Indonesian scientists (including Brown and Morwood) earlier this year that used computer tomography and 3-D reconstruction techniques to model the brain of *H. floresiensis*. The resulting paper, published in the journal *Science* in March, contended that the findings supported the theory of a new species and strongly downplayed the possibility of a disease like microcephaly playing a role. But critics remained unconvinced, citing flaws in the study, such as the suitability of skulls used for comparison. Even one of the paper's authors, Washington University radiologist Charles Hildebolt, conceded that secondary microcephaly (the type not inherited but acquired during life) could not be ruled out.

Controversy over the existence of Pygmies in Indonesia's numberless islands is centuries-old. Writing in the 14th century, Marco Polo described how natives of Sumatra would try to sell the mummified bodies of Pygmies to visitors. But, wrote Polo, "'tis all a lie and cheat. Those ... little men ... are manufactured on the island. There is a kind of monkey on the island which is very small and has a face just like a man's. They take these and pluck out all the hairs except on the beard and chest and then they dry them and stuff them and daub them with saffron until they look like men."

In the village of Rampasasa, Viktor Jurubu harbors no such doubts. He has the floor again and is recounting the story of how Paju, a famous warrior, ran into one of the "normal" people in the woods one day while out hunting. "This beautiful lady lit a fire and cooked the wild boar Paju had killed," Jurubu says. "She wanted to marry him and knew she could tempt him with the taste of cooked meat. He did like the taste, so he agreed to marry her and come out of Liang Bua with the rest of the tribe, founding a new village."

And the bones in the cave? "Of course, they were our ancestors," says Jurubu, with a touch of rheumy indignation. "They must have retreated into the cave after a hunt and got caught there when the river rose. Who else could it be?" That's proving to be a question for the ages.

?With reporting by Zamira Loebis/Rampasasa  
| 17265|2005-06-01 15:51:57|Asar Imhotep|African Village Zoo Exhibit in Germany|  
From: Norbert Finzsch  
[mailto:[Norbert.Finzsch@uni-koeln.de](mailto:Norbert.Finzsch@uni-koeln.de)]

I am a German scholar of African American History and member of H-Net Afro-Am. Today I would like to direct your attention to something that is going on in Germany which, in my opinion, requires the consideration of the international scholarly community. It is with utmost indignation that the African German community has taken notice of the plans to open an "African Village" within the zoo of Augsburg, Germany. The opening of this exhibit is scheduled for July 9 - July 12, 2005. "Artisans, silversmiths, basket makers and traditional hairdressers are situated in an unique African steppe landscape" according to the leaflets handed out by the organizers of the show. The conveners obviously are oblivious of the fact that exhibits like the one planned in Augsburg are organized within the German tradition of racist "ethnographic shows" (*Völkerschauen*). A letter of reply by Ms. Barbara Jantschke, PhD, from the Augsburg Zoo, directed to an African Swiss citizen underlines the intention, to put Africans on display in the zoo within "an atmosphere of exotism".

It is obvious that the conveners do not understand the historical implications of their project. Even in Germany the impact of colonialism and racism on African societies are nowadays debated in public. The way Africans and African Americans in Germany are perceived and discussed, the way they are present on billboards and in TV ads prove that the colonialist and racist gaze is still very much alive in Germany. This is the direct result of forty years of German colonialism and twelve years of National Socialism. People of color are still seen as exotic objects (of desire), as basically dehumanized entities within the realm of animals. This also explains why a zoo has been selected as site for the exhibit. It is necessary to remind the organizers that in the history of "ethnographic shows" African and German African individuals were used as object for anthropometric tests and ethnological investigations of highly questionable scientific benefit. Many of the artists who performed in these shows in the 1920s and 1930s died from malnutrition and as a consequence of bad living conditions. The Nazis employed a policy of eugenic control, resulting in forced operations to limit the biological reproduction of African Germans or in downright incarceration in concentration camps. Survivors of this policy had to gain a living as performers in exotic shows. The Augsburg exhibit thus fails to acknowledge the political and social history of persecution in Nazi Germany. The African German community and concerned individuals like myself call to your



attention the need to protest against the opening of the exhibit in the Augsburg Zoo. Please direct your personalized letters of protest to Frau Dr. Barbara Jantschke (Director Zoo Augsburg) at [barbara.jantschke@zoo-augsburg.de](mailto:barbara.jantschke@zoo-augsburg.de).

Thank you

Norbert Finzsch  
Professor of History and  
Provost of the University of Cologne  
Anglo-Amerikanische Abteilung  
Historisches Seminar  
Universität zu Köln  
Albertus-Magnus-Platz  
Philosophikum  
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URL <http://www.uni-koeln.de/phil-fak/histsem/anglo/>

Asar Imhotep  
<http://www.mochasuite.com>  
| 17266|2005-06-01 17:23:08|jean philippe|Origin of state : Predynastic and Early dynastic Egypt : September |

Dear Ta-Seti members,

Here's the web page of the congress "**Origin of state : Predynastic and Early dynastic Egypt : September 2005" in Toulouse, France**

[http://origines2.free.fr/projet\\_ENG.html](http://origines2.free.fr/projet_ENG.html)

**African-Caribbean Alain Anselin from Université des Antilles-Guyane** (French Caribbean Islands) will give a talk about Words and Signs of Numerals in Egyptian - Some Elements of Analysis and Reflexion.

Another interesting point among other that I quote, "At the Origin of the Egyptian Civilization: Reconsidering the Relationship between Egypt and Nubia in the Pre- and Protodynastic Periods" by Maria GATTO from Rome (Italy)

She recently discussed about the similarities between Group A in Nubia and Predynastic Egyptian from Hierakopolis and trade "exotic goods" of Nubia with Egyptians.

♦ Is "exotic goods" exotic if it come from the same African Continent with people from the same African origin ?

<http://www.archaeology.org/interactive/hierakonpolis/nubian.html>

Regards.

---

Découvrez le nouveau Yahoo! Mail : **1 Go d'espace** de stockage pour vos mails, photos et vidéos !  
[Créez votre Yahoo! Mail](#)  
| 17267|2005-06-01 18:08:16|alberto34482|Re: Origin of state : Predynastic and Early dynastic Egypt : Septem|  
Where might a person acquire a transcript of the following meeting?

Your Sa3eedi Egyptian Friend,

Saidis Aswan\_Egy  
| 17268|2005-06-02 06:59:58|sincere1906|CFP: Race, Ethnicity, and Gender (Mexico, October 2005, Internation|  
The International Colloquium for the Vernacular is holding its biennial meeting October 26-29, 2005 in Puebla, Mexico. For those interested in presenting a paper in sub-section, "Race, Ethnicity, and Gender," Please follow the instructions below. All proposals should be submitted by June 25. (For those interested in other sub-sections, as well as those desiring more information about the meeting, accommodations, or the attractions or Puebla, please visit the web site noted below).

Please send a short VITA and an Abstract of a paper proposed for presentation at the 2005 International Vernacular Colloquium, organized by the Universidad de las Américas in Puebla, Puebla, Mexico, from October 26-October 29, 2005. This call for papers (in Spanish or English) is specifically for the section of the Colloquium on "Race, Ethnicity, and Gender." For details, please consult the website of the upcoming conference: [www.ipsonet.org/vernacular/2005](http://www.ipsonet.org/vernacular/2005).

Papers on Race, Ethnicity, and Gender should consider the impact of these racial, ethnic, and/or gender identity on political, social, economic, and cultural developments either within states or between or among states. Papers may take a historical approach or examine contemporary conditions. Papers may address the complexities of race, culture, and gender, both in a national context or an international one. They may address efforts to define, preserve, or assert racial, cultural, or gender identities within or among states.

Please send your short VITA and paper Abstract to the Vice President of the Colloquium in charge of organizing panels for the section on "Race, Ethnicity, and Gender" by June 25, 2005:

Professor Cary D. Wintz  
Department of History



Texas Southern University  
Houston, Texas 77030-4214, USA  
e-mail address: [cdwintz@att.net](mailto:cdwintz@att.net) or [wintz\\_cd@tsu.edu](mailto:wintz_cd@tsu.edu)  
Phone: 713-795-0453 ♦ FAX: 713-313-7873  
| 17269|2005-06-02 09:47:07|Djehuti Sundaka|INTELLECTUAL WARFARE|  
INTELLECTUAL WARFARE  
By Kwaku Person-Lynn, Ph.D.  
<http://lists.topica.com/lists/Wadjaat/read/message.html?mid=1718961113&sort=d&start=2469>

Knowledge is power, and to be able to read or hear it, contradicts every

effort western civilization utilizes to contain, distort or omit it. Two

prevailing themes are consistently promoted in the mass media to minimize any empowering efforts on the part of Black people: various television programs and articles to embed in the mind that slavery is the only legacy of Black people; and a barrage of programs, articles and false graphics to reverse the fact that Black people created the world's most significant ancient civilization, Kemet (Egypt), the precursor to world civilizations, science, medicine, mathematics and many other human creations.

During the period of slavery in the United States, it was a crime to teach an enslaved Afrikan how to read, to possess or provide any type of literature. The greatest fear was that enslaved Afrikans would discover what freedom meant. For an enslaved person to read Patrick Henry's famous quote, 'Give me liberty or give me death,' ♦ or Thomas Jefferson's 'All men are created equal,' ♦ was a potential threat for keeping enslaved individuals on the plantation.

The one event that raised the greatest fear among American slave owners was the successful Haitian Revolution, whereby enslaved Afrikans defeated the powerful French military. An enslaved individual reading about that event would foster encouragement to do the same thing, causing slave-holding states to strengthen and pass harsher slave laws.

Even reading the Bible was forbidden. It was felt the various stories of

different groups trying to liberate themselves from enslavement or oppression could serve to encourage slave rebellions. Instead, ministers

interpreted biblical passages to sustain and legitimize slavery, 'Servants, obey in all things your masters according to the flesh.' ♦ (Colossians 3:22 King James Version). Literary information was withheld supported by sacred and secular law.

A monumental event occurring during the time of enslavement happened on the other side of the earth, Napoleon Bonaparte of France invasion of Kemet (Egypt) during the 'Battle of the Pyramids,' July 1798. The consequences of this invasion are felt today. Napoleon had the foresight to bring his own archeologists with him. Their study of the Kemet (Egyptian) antiquities led to the origin of Egyptology, the study of ancient Egypt.

Where their study went wrong was the premise to change history. Observing that massive statues, paintings in temples and tombs and various artifacts clearly showed that Black people created the oldest and most accomplished civilization was not acceptable. France was one of the main participants in illegally transporting and enslaving Kemet's descendents living in West Afrika.

One of the most recognizable structures in the world today, the Sphinx, representative of King Khafre, 4th dynasty (?), was one of the beginnings of hiding and/or changing history by firing 21 canon shots blowing off the nose and lips to disfigure its Afrioid features. Unsuccessful in doing this all over Kemet (Egypt), later European anthropologists decided to change the

ethnic identification of Blacks in Kemet by describing them as the 'Mediterranean race,' ♦ defined as 'dark-skinned Caucasians.' ♦ Even though they were Black, they were White. Presently, there are various efforts to

take  
Kemet (Egypt) out of Afrika, describing it as part of the so-called  
Middle  
East. This was meant to deflect from Blacks that they had created the  
world's greatest scientific/technological/spiritual civilization,  
destroying  
the myth of Black inferiority, while earlier annihilating the argument  
for  
Afrikan enslavement.

The exact same thing continues today. With the oncoming American tour of

Pharaoh Tutankhamen's (King Tut) artifacts, scientists from America,  
France  
and Egypt in 2005, through their research and support from National  
Geographic, concluded that Tutankhamen was a ?North African Caucasian. ♦  
In  
opposition to this, scientists from England and New Zealand in 2002  
graphically depicted him as Black.

Dr. Zahi Hawass, the Arab Egyptian head of antiquities in Kemet (Egypt)  
went  
so far as to state, in a BBC radio program in England on ancient Kemet  
(Egypt), and will accompany the Tutankhamen exhibit, that Dr. Cheikh  
Anta  
Diop, along with Dr. Theophile Obenga, Afrika's greatest scientists on  
ancient Kemet, were wrong. They provided 11 categories of the most  
compelling and convincing evidence presented at the UNESCO Egyptologist  
conference in Cairo, 1974, titled ?The Peopling of Ancient Egypt and the

Deciphering of the Meroitic Script, ♦ proving that the ancient Kamites  
(Egyptians) were Black Afrikans. Professor J. Vercoutter of France, a  
major  
contributor to the conference concluded, ?Egypt was African in its way  
of  
writing, in its culture and in its way of thinking. ♦ The entire  
symposium  
?rejected the idea that Pharaonic Egyptian was a Semitic language, ♦  
concluding that it was Afrikan. (General History of Africa Vol. II,  
Ancient  
Civilizations of Africa, Editor: G. Mokhtar. UNESCO 1981) Dr. Hawass  
ignores  
the conclusions of the most prestigious conference ever held by the  
world's  
most eminent Egyptologists.

In the propaganda war against Black achievements in the world, clear  
evidence may not always be enough. American mass media seem to practice  
what  
Adolph Hitler perfected, ?If you say something long enough and loud  
enough,  
people are bound to believe it. ♦

Dr. Kwaku Person-Lynn is on the faculty at Loyola Marymount University,  
and  
author of *On My Journey Now: The Narrative And Works Of Dr. John Henrik  
Clarke*. Website: [www.drkwaku.com](http://www.drkwaku.com).

E-mail: [DrKw-@hotmail.com](mailto:DrKw-@hotmail.com).  
| 17270|2005-06-02 12:11:49|Paul Kekai Manansala|Re: Origin of state : Predynastic and Early dynastic Egypt : Septem|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jean philippe  
wrote:

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> She recently discussed about the similarities between Group A in

Nubia and Predynastic Egyptian from Hierakopolis and trade "exotic  
goods" of Nubia with Egyptians.

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> Is "exotic goods" exotic if it come from the same African Continent

with people from the same African origin ?

>

>

Sort of like the trade in "exotic goods" between Scotland and Wales.

Regards,  
Paul Kekai Manansala  
| 17271|2005-06-02 14:00:40|alberto34482|Re: INTELLECTUAL WARFARE|  
Nice article except Kwaku Lynn also perpetuates some myths of his own  
within the article. The points that need some validation is that  
modern African-Americans from Western Africa have direct lineage of  
the ancient Egyptians. Where is the proof of this?

While I agree that classifications like Northern African caucasoids  
are not applicable to ancient and even some modern Egyptians, you  
cannot say that all modern Egyptians living in modern day Egypt are  
"Arab invaders". This is a big disrespect to modern Egyptians

*living in Middle to Southern Upper Egypt who have not one drop of Arabian ancestry. Lynn is also ignorant of Magrebian Northern African countries which also have very little genetic input or ancestry from Arabs. I wonder what Lynn would say about the Berbers?*

*Social commentary is good critique of establishment but Afrocentric scholarship will always fall flat as long as it weapons are social commentary instead of science. We should see cultural and physical anthropologist attacking instead of heads of African American studies. How about a critique from Shomarka Keita or any other African physical-biological anthropologist.*

*Another myth is that Napoleon blew off the nose of the sphinx from cannon fire. We find no evidence of this, for by the time Napoleon came to Egypt the nose was already gone. Arabic writers like al-Maqrizi reports that a deranged Sufi protesting against the pagan displays of Egyptians towards the Sphinx prompted the person to pry off the nose with a crow-bar. No such attack was done by Napoleon.*

*Other than this I see nothing wrong with Kwaku Pearson Lynn's position.*

*Your Sa3eedi Egyptian Friend,*

*Saidis\_Aswan\_Egy  
| 17272|2005-06-02 15:27:10|Djehuti Sundaka|Re: INTELLECTUAL WARFARE|  
I agree with all of your points. With respect to Afrocentric scholarship, I think the problem is the lack of peer review. So long as the scholars can say whatever they want among us simply because they're "Black", without serious criticism from peers, many myths and misinformation will continue to be perpetuated and the only real criticism will unfortunately come from the Eurocentric camp perpetuating its sense of publically perceived validity.*

*Djehuti Sundaka*

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

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> Your Sa3eedi Egyptian Friend,  
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> Saidis\_Aswan\_Egy

| 17273|2005-06-02 23:06:40|Omar E. Vega|Re: INTELLECTUAL WARFARE|  
Djehuti,

I agree with you!

While "African historic studies" are perceived as lacking scientific  
rigor, the rest of people will find the holes in the theories.

It is very different to study the archeological past of Ife, for  
example, than to speculate about some .

I am not Black, but I would like your studies succeed in giving more  
us some lights about mankind past. For doing so, African studies  
have to be congruent with the other sources of scientific  
information that is available to the educated public.

Regards,

Omar Vega

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wrote:

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> > Saidis\_Aswan\_Egy

| 17274|2005-06-03 00:16:22|Myra Wysinger|Re: INTELLECTUAL WARFARE|  
"While "African historic studies" are perceived as lacking scientific rigor, the rest of people will find the holes in the theories."  
Reply:

## Afrocentric vs. Eurocentric Worldviews

The **Afrocentric**, or African-centered, worldview is very different from the Eurocentric, or Europe-centered, worldview. Afrocentrism is centered around the beliefs that:

*The highest value of life lies in the interpersonal relationships between men; One gains knowledge through symbolic imagery and rhythm; One should live in harmony with nature; There is a oneness between humans and nature; The survival of the group holds the utmost importance; Men should appropriately utilize the materials around them; One's self is complementary to others; Change occurs in a natural, evolutionary cycle; Spirituality and inner divinities hold the most significance; There are a plethora of deities to worship; Cooperation, collective responsibility, and interdependence are the key values to which all should strive to achieve; All men are considered to: be equal, share a common bond, and be a part of the group; The Afrocentric worldview is a circular one, in which all events are tied together with one another.*

The **Eurocentric** worldview is centered around the beliefs that:

- The highest value of life lies in the object, or in the acquisition of the object;
- One gains knowledge through counting and measuring;
- One should control and dominate nature;
- There is a dichotomy, or separateness, between nature and humans;
- The survival of the fittest holds the utmost importance;
- Men should have an unlimited exploitation of the materials around them;
- One's self is distinct from others;
- Change occurs to meet the immediate objectives, and is quite arbitrary;
- A distant, impersonal god holds the most significance;
- There is only one supreme deity to worship;
- Competition, independence, separateness, and individual rights are the key values to which all should strive to achieve;
- All men are considered to be individualistic, unique, and different;
- The Eurocentric worldview is a linear one, in which all events are separate and there is no togetherness.

And the rest of the public is also finding holes in the "europ

"Omar E. Vega" wrote:

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It is very different to study the archeological past of Ife, for example, than to speculate about some .

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Regards,

Omar Vega

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[17275]2005-06-03 01:32:28|Myra Wysinger|Re: INTELLECTUAL WARFARE|

"Social commentary is good critique of establishment but Afrocentric

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#### Primary Information:



### Scientists divided on relevance of race in medical research

by Damaris Christensen

Washington

Nature Medicine ♦ ♦ (2004) , DC

A new drug that promises to selectively treat heart failure in African-Americans is up for approval from the US Food and Drug Administration. But the controversy that surrounds BiDil, which would be the first drug marketed to a specific racial group, illustrates that, among scientists, there is little consensus on the usefulness of race in genetic studies.

BiDil appears to be ineffective in whites, but in blacks, researchers reported that the drug reduces mortality by 43% (N. Engl. J. Med. ♦ ♦ 351, 2049-2057; 2004). But the problem with this approach is that it seems to confirm a genetic difference between races where there may be none, says David B. Goldstein, a geneticist at University College London.

Researchers who receive federal funds are required to include people of varying self-reported racial and ethnic groups in their studies. But race or ethnicity is "a blurry proxy" that reflects environmental and cultural, as well as genetic, differences, says Francis Collins, director of the US National Human Genome Research Institute in Bethesda. About 99.9% of the genome is identical from person to person and most variation occurs within racial and ethnic groups, not between them. Nonetheless, some differences in health have been found to align with self-reported race.

Most scientists agree that race?or, perhaps, a sociodemographic group?is often an important surrogate for environmental, cultural and even genetic factors underlying disease predisposition and outcomes. "Race isn't the ending point, it's the starting point," says Neil Risch, professor of genetics at Stanford University.

For both social and scientific reasons, however, race is a troublesome word, says Shomarka O.Y. Keita, senior research associate at Howard University's National Human Genome Center. Socially, Keita notes, the term is associated with racism; scientifically, it has been used to describe 'subspecies'?a genetic divergence far too broad to describe the minor genetic variations found between people. "Sociodemographic groups of Americans can and should be studied," Keita says, "but they are not subspecies or isolated breeding populations; they are not races."

□ ♦ Sociodemographic groups of Americans can and should be studied... but they are not subspecies or isolated breeding populations; they are not races. ♦ □

Shomarka O.Y. Keita  
Howard University's  
National Human Genome  
Center.

Still, it doesn't make sense to get rid of the term race because, like sex and age, race can provide valuable information, some researchers say. Because scientists often find what they look for, however, it is important to track socioeconomic status, environmental exposures, housing and access to care even in genetic studies.

Alexandra Shields, associate professor at the Health Policy Institute at Georgetown University, urges caution in using race as a variable. "There's a danger in looking for causal explanations from genes when the differences are almost certainly more powerfully related to environmental factors," says Shields. In the January issue of the American Psychologist, she and her colleagues will argue that although race may be appropriate to use during recruitment, "self-identified race should no longer be used in genetics analyses." Instead, geneticists should test people to genetically determine the continental ancestry of their grandparents, she says.

Keita also suggests replacing racial-ethnic categories with ancestry and collecting information on where people live, early life history and environment. For instance, environmental exposures that have not yet been identified might appear genetic. Socioeconomic differences between mothers in different groups might also result in different fetal environments, which might affect adult health.

Some research journals request that researchers specify ancestral and environmental information so that the data can be grouped flexibly for medical geneticists, epidemiologists and biological anthropologists. "We can't abandon race because it might be our only clue to a problem," Collins says. "But it's not enough on its own."

Web Site:

<http://www.nature.com/nm/journal/v10/n12/full/nm1204-1266a.html>

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| 17276|2005-06-03 06:30:28|ndweleifwa|Egypt in Africa|

Egypt in Africa

By Tyehimba

<http://www.africaspeaks.com/tyehimba/2005/1503.html>

*The mainstream media and many writers often portray Kemet (Egypt) as if it exists outside of Africa. Indeed, many people have been systematically conditioned to view Egypt as outside of Africa. Even if they can admit that Egypt is within Africa, it is often implicitly or explicitly stated that the original inhabitants were non-Black and different from those in other parts of Africa. Racism and the inability of Western-European 'Egyptologists' to properly understand the nature of African civilizations, has resulted in the mass whitewashing and de-Africanization of Egypt.*

*The paranoia, delusions and racist denial surrounding Egypt can take many forms. For instance, some persons claim that some alien life form from another planet was responsible for creating Egypt on the 'dark' continent. Another unfounded theory is that the Greeks or some mysterious (non-African) civilization were responsible for teaching the Egyptians what they knew. These speculative theories go against the extensive evidence available that clearly shows the creators of the Nile Valley civilizations as black, kinky-haired Africans who were no different from those in sub-Saharan Africa. It seems to be easier for some people to accept that aliens built the pyramids and other monuments, for which there is not a single shred of evidence, than to believe that Black Africans could have conceived anything so magnificent. Historians such as John Henrik Clark, Cheik Anta Diop, Charles Finch, Yosef Ben Jochannan, Ivan Van Sertima, and Chancellor Williams have done extensive scholarly works that have been instrumental in helping to overturn the myths and distortions surrounding Egypt and her relation to wider Africa.*

*In 1951, the multi-disciplinary scholar, Diop, submitted a doctoral thesis based on the premise that Egypt was an African civilization. It was rejected. After two more failed attempts, in 1960 he marched into the doctoral session with an array of anthropologists, historians and sociologists and only then was successful at gaining his doctorate. Diop later established a radiocarbon laboratory where he was able to develop a melanin test that he used to test Egyptian mummies. His tests found high levels of melanin content adding another powerful piece of evidence to support his conclusion that Egypt was a Black civilization before the later invasions by the Persians and other external groups.*

*Understandably, the abundance of hieroglyphic scripts, artefacts and archaeological sites make Kemet a good starting place for the study of African civilizations. However, in African historiography, the overemphasis on Egypt has divorced it from its African context and other parts of Africa that are equally important in the momentous task of putting together the jigsaw puzzle of the past. Thus it is important to understand that Egyptian civilization did not exist in a vacuum but was a continuation of preceding civilizations to which it was intimately connected.*

*It is a mistake to label Egypt as the beginning of civilization as many writers have done. Such writers fall into the trap of conceptualizing civilization through a Eurocentric lens by only being able to see civilization as being characterized by grand monuments, pyramids, and beautiful temples. However, this is not the essence of civilization. It was the simple egalitarian way of life of indigenous Africans deep in the African interior, who by observing and understanding natural law originated the core principles and structures of spirituality, science, mathematics and astronomy that gave rise to the grand achievements of Kemet and Nubia.*

*The achievements of the Nile Valley people stood on the foundation of thousands of years of observation of the stars, moon, sun and other natural phenomenon by interior Africans. From these early Africans in the interior we see one of the earliest known prototypes of the God-man called Bes, which predates Heru (Greek- Horus) and Ausar (Greek- Osiris) who in turn predate the biblical Jesus by thousands of years. The physical characteristics of Bes reflect the short stature of these early Africans who were ancestors of the modern day Twa peoples. In the papyrus of Hunefer the people of the Nile Valley were quite clear about their origins, "We came from the beginning of the Nile where the God Hapi dwells, at the foothills of the mountain of the Moon." There are two mountains whose names both mean 'mountain of*



the moon' - Kilimanjaro in Tanzania, whose river contributes to the Blue Nile, and Rwenzori Mountain in Uganda, which is the source of the White Nile. Civilization flowed down the river Nile, which starts from the White Nile and Blue Nile in Uganda and Ethiopia, flowing north to Egypt. The River Nile stretching for 4,000 miles was a huge cultural highway that facilitated the movement of people and natural resources and the exchange of information and goods.

Fekri Hassan in the book "Egypt in Africa" in discussing ancient Egypt declares that the cultural continuity with the African substratum and the strong historical cultural interactions between Egypt and other African societies clearly demonstrate that Africa was the cradle of Egyptian civilization. The historian Charles Finch advanced that the "peopling of the Nile Valley from Africa's Great Lakes region must have occurred over and over again in waves. The population wave from the Great Lakes directly ancestral to the historical Nile Valley people probably began to settle north of the second cataract no later than 15, 000 years ago."

John G Jackson in "Introduction to African Civilizations" reminds us that the study of Egyptology developed in concurrence with the development of the slave trade and the colonial system. It was during this period that attempts to whitewash Egypt and separate it from its African context began. Scholars such as Diop in countering the tendency of Western Egyptologists to separate the Egypt from Africa identified several factors such as social organisation, kingship, linguistics, cosmogony, matriarchy and veneration of ancestors that show the affinity between the Nile Valley and sub-Saharan Africa.

One noteworthy aspect that is characteristic of most ancient African societies is the reverence for the feminine aspect of the universe that is reflected by a social organisation in which women played important and powerful roles. For instance, the goddess Maat often represented by a feather personified the principles of truth, justice, balance and reciprocity. In stark contrast to the current patterns of male domination and repression of the female principle seen in modern day society, dark skinned-kinky haired Africans more than four thousand years ago provide the best examples from which people can learn practical principles that can be applied in a 'modern' context.

The context and history of the Nile Valley civilizations has been neglected and distorted within mainstream academia, however it is an important link to understanding the contribution of African people to world civilization. Though this contribution is undeniable, it is generally ignored and not incorporated into the mainstream. In tracing the origin of Egypt and Nubia to deeper into the heartland, we realize that many aspects of Western Civilization that are now taken for granted including mathematics, philosophy, religion, medicine, astronomy and science spring from these dark skinned, kinky-haired Africans. For instance, in Ishango, archeologists came across a bone with markings that represented an arithmetic system revealing a familiarity with prime numbers, decimals, and addition by duplication. The Ishango bone dates back about 25,000 years. The same methods used on the Ishango bone were used in the Rhind Mathematical papyrus from Egypt that date back 4,000 years ago.

Cheik Anta Diop stated, "The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt." The reverse is also true, the history of the Nile Valley Civilizations will remain distorted and suspended in the air until historians dare to connect it to the history of Black Africa. Technology and research are unearthing new evidence that support the writings of Diop, Ben Jochannan and others, however the old biases and distortions remain.

Further Readings:

*The African Origin of Civilization* by Cheik Anta Diop

*Civilization or Barbarism: An Authentic Anthropology* by Cheik Anta Diop

*Egypt, Child of Africa* edited by Ivan van Sertima

*Africa, Mother of Western Civilization* by Yosef Ben Yochannan

*Echoes of the Old Darkland* by Charles Finch

*The Star of Deep Beginnings* by Charles Finch

Introduction to African Civilizations by John G Jackson  
| 17277|2005-06-03 12:24:02|Djehuti Sündak|Discoveries In 'Falcon City'|  
Discoveries in 'Falcon city'  
<http://weekly.ahram.org.eg/2005/745/hr2.htm>

New finds are bringing added understanding to the way ancient communities in Upper Egypt functioned, and to the importance of commerce and cultural development. Nevine El-Aref has been finding out about a pre-dynastic funerary complex and new evidence concerning trade with the legendary land of Punt

An American-Egyptian team working on the site of ancient Nekhen -- known in Greek times as Hierakonpolis -- in the area of Kom Al-Ahmar near the

Upper Egyptian city of Edfu has found what is believed to be the largest pre-dynastic funerary complex ever found. This major discovery, which dates back to the period identified as Naqada II (c. 3600 BC), is expected to cast more light on the period when Egypt was first developing into a nation.

The complex belonged to one of the early rulers of Nekhen, who undoubtedly also controlled a large portion of Upper Egypt. It was enclosed within a well-preserved wall of wooden posts, and comprised a large rectangular tomb with the earliest known superstructure and a wooden offering table.

Excavations of this important monument began in 2000 under the leadership of the late Barbara Adams, and continued during the last archaeological season from December 2004 to April 2005 under the direction of Renee Friedman.

Although the tomb and its surroundings were severely plundered in antiquity, the excavators have unearthed four bodies in situ on the stone floor at the tomb's western end. The first was found in a flexed position on its left side facing magnetic west; the second was partly extended; while the third and fourth were perpendicular to the others. No grave goods or matting were found with the bodies, which were in a very poor state of preservation.

The position of the bodies suggests that if they are not intrusive later additions, they may belong to sacrificed retainers or prisoners who were buried at the foot end of the grave. Thus they would have been figuratively beneath the feet of the tomb owner, who would have been buried in the eastern part of the grave – where Adams found several fine grave goods.

On the question of the practice of sacrificing retainers and burying them near their rulers, Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA) noted that this was a practice during the First Dynasty but was discontinued at the beginning of the Second Dynasty.

While brushing sand off the longer sides of the burial chamber, workers located eight deep holes, four on each side, still bearing the remnants of the ancient wooden posts. Friedman suggests that they could be the remains of the tomb's superstructure, the earliest known in Egypt. Six more post-holes to the east, in two rows, suggest the additional presence of an offering chapel.

A shallow subsidiary tomb found within the enclosure wall of the funerary complex may be a later addition, but is definitely associated with the main tomb. It houses the well-preserved remains of three adults as well as a large quantity of textiles used to wrap and pad the deceased before covering them with another, thicker layer of matting.

At the northeast corner of the complex a deposit of burnt ostrich eggshell was discovered. This was probably a foundation deposit, traditionally linked with the desire to ensure a magical rebirth.

The entrance to the complex appears to have been located on the northeast side, where a gap in the foundation trench is flanked by two sizeable post-holes. Inside one of these were found the bones of two newly-born animals, a sheep and a goat. They were laid in an ashy deposit along with fragments of ritual vessels.

Against the enclosure wall, also in an ashy and burnt deposit, excavators came across a complete figurine of a cow's head skillfully carved in flint. This appears to be the companion of a flint ibex figurine previously found in the same tomb and now exhibited at the Egyptian Museum in Cairo. Such flint figurines are extremely rare, with only about 50 examples unearthed to date. "The discovery of two fine examples at one site is really a stroke of luck," Hawass says.

The team also unearthed a portion of a wooden handle – possibly made of ebony – for a mace head. The excavations produced other interesting finds, among them 46 limestone fragments of Egypt's earliest-known human life-size statue – other fragments of which were earlier discovered, fragments of two ceramic funerary masks, and a number of fine pots which made it possible to estimate a date for the funerary complex.

The most unusual find of all during the 2003 excavations was a pit grave for the burial of African elephants, which were used for transport during the lifetime of the owner of the complex.

Early analysis dating the funerary complex to the early Naqada II period means that it coincides with the time when this settlement was the largest urban centre anywhere along the Nile. It is estimated to have stretched for about two kilometres along the edge of the floodplain and to have had more than 7,000 residents from all walks of society, ranging from masons and potters to farmers and officials.

The new discovery may reveal conclusively whether ancient Nekhen was a centre for local craft production, a trade centre for exotic goods, or simply an important cult centre for the falcon-god Horus, symbol of the living king.

| 17278|2005-06-04 21:08:44|p.mananasa|@sbglobal.net|Statue of Egyptian pharaoh found after nearly 3,600 years|  
Statue of Egyptian pharaoh found after nearly 3,600 years

Sat Jun 4, 4:45 PMET

<sup>2</sup> LUXOR, Egypt (AFP) - Buried for nearly 3,600 years, a rare statue of Egypt's King Neferhotep I has been brought to light in the ruins of Thebes by a team of French archaeologists.

#### ADVERTISEMENT

Officials said on Saturday that the statue was unusual in that the king is depicted holding hands with a double of himself, although the second part of the carving remains under the sand and its form has been determined by the use of imaging equipment.

Archeologists unearthed the 1.8 metre (six foot) tall statue, as they were carrying out repairs around Karnak Temple in the southern city of Luxor, Egypt's antiquities chief Zahi Hawass told reporters.

Francois Larche, one of the team that found the limestone statue of the king, whose name means "beautiful and good", said it was lying about 1.6 metres below ground near an obelisk of Queen Hatshepsut, the only woman to have reigned as a pharaoh in Egypt, ruling from 1504-1484 BC.

Karnak, now in the heart of Luxor, was built on the ruins of Thebes, the capital of ancient Egypt. The huge temple dedicated to the god Amon lies in the heart of a vast complex of religious buildings in the city, 700 kilometres (435 miles) south of Cairo.

The statue shows the king wearing a funeral mask and royal head cloth or nemes, said Larche.

The forehead bears an emblem of a cobra, which ancient Egyptians used as a symbol on the crown of the pharaohs. They believed that the cobra would spit fire at approaching enemies.

Larche said this was only the second time such a statue had been found in Egypt. A similar one was dug up during the excavations of the hidden treasures of Karnak from 1898 to 1904.

But it is not clear when or if the statue will be completely unearthed. It is blocked by the remnants of an ancient structure, possibly a gate.

"In order to pull it out, a structure on top of the statue has to be dismantled and then restored," said Larche, adding that permission from the Egyptian antiquities authorities was needed before the team could go ahead with plans to raise the statue.

"It's up to the Higher Council of Egyptian Antiquities to decide on the fate of the statue of Neferhotep I and whether it will be brought to light or left buried where it was found."

Neferhotep was the 22nd king of the 13th Dynasty. The son of a temple priest in Abydos, he ruled Egypt from 1696-1686 BC.

Experts believe his father's position helped him to ascend the throne, as there was no royal blood in his family.

Neferhotep was one of the few pharaohs whose name did not invoke the sun god, Re. It is written on a number of stones, including a document on his reign found in Aswan.

| 17279|2005-06-05 07:55:39|James St. Clair|Re: Statue of Egyptian pharaoh found after nearly 3,600 years|  
Paul, Thank you, thank you, thank you...what ever the archeological spinners try to say..this man could have been a member of my family...Peace, James

Please visit me at <http://www.paintsaint.com>

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Regards,

rashim\_bey <[rashim\\_bey@yahoo.com](mailto:rashim_bey@yahoo.com)>

| 17281|2005-06-06 13:37:15|saidis\_aswan\_egy|hen hypothesis becomes myth: the Iraqi origin of the Iraqw|  
When hypothesis becomes myth: the Iraqi origin of the Iraqw. (Tanzania)

Ethnology; 1/1/1998; Rekdal, Ole Bjorn

The origin myth of the Iraqw is considered to be a modified version of the now-rejected Hamitic hypothesis. Iraqw people in Tanzania claim to be historically connected with Iraq, and they validate their claim by pointing to the similarities between the words Iraq and Iraqw. The oralization of written sources in relation to the word Iraqw has become a means of authority and authenticity of an invented tradition.

The now-rejected Hamitic hypothesis, depicting Caucasoid peoples from the north as responsible for a number of precolonial cultural and technological achievements in Africa, served to legitimize European intervention and colonization on the continent. This article discusses how the Hamitic hypothesis was modified and revived as the origin myth of the Iraqw of Tanzania. Written sources and the oralization of written sources have significantly promoted the current widespread recognition among the Iraqw that they originated in Iraq or Mesopotamia. (Iraqw, Mbulu, Hamitic hypothesis, oral tradition, invented tradition)

A great many Iraqw in northern Tanzania claim that they have a historical connection with Iraq in the Middle East, and they are frequently able to provide detailed accounts and arguments reaching far beyond the phonological similarity between the two words in order to substantiate this linkage. The theory of the Middle East connection is a rather new phenomenon in Iraqw discourse about the past, and this article reports on how it came into being. This is an example of how the written word, and the oralization of the written word, under certain historical circumstances can become a powerful means for attributing authority and authenticity to an invented tradition. At the same time, the fixation inherent in the process of transcription does not mean that oral traditions lose their ability to respond to

changing historical circumstances. On the contrary, "orality and literacy, far from being mutually contradictory poles, can interact and support each other" (Finnegan 1988: 110). This implies the necessity of scrutinizing the historical, social, and political circumstances in which a particular tradition occurs before one proceeds to evaluate the content of oral traditions as historical evidence.

The story of how the Iraqw came to regard Iraq as a place of origin is also the story of how a well-refuted scientific hypothesis, heavily infested with European ethnocentrism and racism, has been modified and has taken on new life as the origin myth of an African people. In order to understand the Iraqw adoption of the new myth it is necessary to explore how its parent, the Hamitic hypothesis, has constituted an integral part of European attitudes to Africa from the start of the slave trade to the present. The historical context and development of the Hamitic hypothesis reveal that it has always primarily been an ideological statement, a myth motivating actions and responding readily to changes in the relationship between Europe and Africa.

There is little extraordinary in the fact that Malinowski's functionalist approach to "savage myth" may be applied convincingly to statements which were presented as science during a specific historical epoch. There is a certain degree of irony, however, in the fact that C. G. Seligman, the author of the work that contains what is probably the most influential formulation of the Hamitic hypothesis, was also the one who probably more than anyone else contributed to bringing Malinowski, and with him modern anthropology, into prominence.

#### THE SETTING

The linguistic map of Tanzania shows the area where the Iraqw live as a pocket of Cushites in a land almost entirely dominated by Bantu- and Nilotic-speaking peoples. The linguistic contrast to the surrounding groups corresponds with other cultural differences, and to a certain extent with variations in physical attributes. Until a few decades ago the classification of the Iraqw language was problematic, as it contained elements "differing from any other known language," making it "impossible to regard it as anything but a member of an Isolated Language Group" (Tucker and Bryan 1956: 157). The question of where the Iraqw came from when they entered the area in which they currently reside has until recently been equally problematic, and the various theories that have been suggested include all four cardinal directions.

The earliest sources of Iraqw oral traditions, however, provide quite a clear answer to the latter question in the story of Ma'angwatay. Ma'angwatay, as the story goes, was a fertile land where the Iraqw were healthy and strong. But the increasingly self-confident youth, disobeying the elders and the ritual expert, led their people to disaster by declaring war on an opponent that proved to be superior. The Iraqw had to flee northwards and finally came to a mountainous area (Iraqwar Da'aw) which is still regarded as the Iraqw core area. The different versions of this story that have been recorded are strikingly similar, and they all agree that Ma'angwatay was a land to the south of where the great majority of the Iraqw currently live (Berger and Kiessling, In press: 110-13; Burra 1985:32; Fosbrooke 1954:55; Harri 1989:2-4; Huntingford 1953:127; Nordbustad and Naman 1978:7-15; Ramadhani 1955:1-4; Snyder 1993:319; Thornton 1980:205-06).

The rise of a new myth which names a place of origin in the opposite cardinal direction (in Iraq) does not, however, seem to have threatened the southward orientation of the story of Ma'angwatay, nor does it seem to have modified any other aspects of the previously existing myth. The two locations of origin are simply synthesized and combined in temporal sequence; i.e., the Iraqw originally came from Iraq, migrated southward to Ma'angwatay, and then had to flee northwards to where they currently live. It is the question of how the first part of this journey was invented and how Iraq has come to be accepted by the Iraqw as their initial point of origin that is discussed here.

#### WRITTEN SOURCES AND ORALIZATION

Informants' statements from all corners of the area dominated by the Iraqw showed a high degree of consistency in detail regarding the exodus from Asia to East Africa. As the myth is a rather new phenomenon and the population in question numbers about 500,000 people, these similarities are indicative of a rapid and seemingly very widespread acceptance of the theory of the Middle East connection, and strongly suggest a written source as a key factor in the dissemination process.

The first written source referring to an Iraqw origin in Iraq or Mesopotamia is an unpublished ethnographic account in Swahili by Hemedi Ramadhani, a schoolteacher in Mbulu from 1930 onwards. The following is an excerpt from the introduction to the paper, which is dated 1955:

Their origin is not particularly well known, but they are Hamitic nomads who have now mixed with Bantus. There are many stories telling that they came from Iraq (Mesopotamia) in Asia, that they passed Egypt and some crossed a great sea in canoes. They came into a mountainous area and some went to Habesh and all the way to Somalia. Others continued to travel until they came to Lake Victoria, and some crossed

*the Blue Nile and finally came to the land Maangwatay which is in Kondo-Irangi District. Central Region, Tanganyika. (Ramadhani 1955:1; my translation)*

Ramadhani substantiates the connection to Iraq by listing eight Arab words which have similarities to Iraqw terms with the same or closely related meanings. He also points out that the Iraqw language has several rare phonemes in common with Arabic, and that young Iraqw who fought in World War II in Ethiopia had seen people there who dressed like themselves.

Twenty-three years after Ramadhani wrote his version of early Iraqw history, a collection of Iraqw folktales was published by W. D. Kamera (1978) in Swahili. In the book's introduction the author presents some general ethnographic information about the Iraqw and some of their clans. Here the connection with Iraq reappears. A detailed account is given of how the Iraqw crossed the Red Sea, and how they then spread southward in Africa in a manner that corresponds well with the current distribution of Cushitic languages (Kamera 1978:vii). No reference is made to Ramadhani's paper in Kamera's book, either as source or as corroborative evidence. A factor which must be considered concerning the remarkable similarities between the works of the two authors is the fact that Ramadhani's paper had already become oralized by the time Kamera collected his material. It is impossible to estimate how many copies have been made of Ramadhani's paper, but there are definitely several copies of two slightly different originals circulating in the Mbulu area. The three anthropologists who have written theses about the Iraqw have all managed to get hold of a copy independently of each other. The man who lent me Ramadhani's paper said I could borrow it on the condition that I "renew it." It was just a heap of pages badly torn and completely worn out after decades of use, yet it appeared to be one of his most precious possessions. The owner of the manuscript, who was heir to the position of ritual leader (*kahamusmo*) in the area of my first fieldwork, had learned much of Ramadhani's text by heart and frequently cited its content or referred to its authority in various contexts. How profound an effect such an oralization of this written text has had is hard to estimate, but the authority and the extensive travels of this particular man alone may account for considerable dispersion of Ramadhani's theories. Thus the appearance of Ramadhani's paper may have had substantial influence on Iraqw discourse on the past through such processes, despite the fact that the manuscript was never published.

Much of the power of both Ramadhani's and Kamera's versions lay in the fact that they were printed, and were written by learned individuals whose authority may have been enhanced by the fact that both authors were outsiders. It should also be emphasized that a typed ethnographic account written in Swahili was itself a remarkable phenomenon several years prior to independence. The inherent power attributed to the written word in a society characterized by restricted literacy may, as comparative evidence suggests (Goody 1968; Ong 1982:93-94), be considerable. While the importance of this factor may have decreased between 1955 and 1978, the influence of Kamera's text was obviously enhanced by the fact that this was a real book, printed, published, and made readily available, apparently strongly subsidized, to the literate Iraqw public. Moreover, it was written by a scholar with a Ph.D. from abroad.

There is, however, good reason to believe that another and more modern type of oralization has played a key role in the distribution of Kamera's version. Most of the Iraqw I met who were in possession of and had read Kamera's book were people with a relatively high level of education, such as schoolteachers and pastors. Many of them had used the book (or Ramadhani's paper) in writing their papers and theses (e.g., Burra 1985; Mathiya 1981; Naman 1980) and continue to use it actively in their teaching and preaching. The effect of this dissemination is reflected in papers secondary-school students in the Mbulu area have written about Iraqw history (Mosses et al. 1987), and in interviews with students, particularly secondary-school students. The Middle East connection has in this way become part of the body of knowledge that Iraqw pupils and students bring back from school to illiterate relatives and neighbors.

Despite the fact that there is a remote relationship between Semitic and Cushitic languages (classified as distinct subgroups under Greenberg's [1963] Afro-Asiatic language family), the Cushites are rooted "firmly in African soil" and "the unity of the Afro-Asiatic language family does not support any theory of Asian influence on Africa in historic times" (Curtin et al. 1978:121). There appears to be good reason to claim that the Iraqw connection with Iraq is, in a literal sense, rather far-fetched. If anyone is to blame for the spreading of the theory, however, the culprits are not Ramadhani and Kamera, nor the teachers and other literates who present the theory as authoritative knowledge. The works of these two authors have certainly served as catalysts for the dissemination of the theory, but they were by no means the originators of the idea. The short introduction to each work provides a clear indication as to whence the theory came. The clue to the phenomenon I am discussing here is contained in one of the terms by which the two authors classify the Iraqw. Both consider the Iraqw to be Hamites.

#### THE HAMITIC HYPOTHESIS

The origin of the term "Hamite" is the biblical figure Ham, who was

*cursed by his father, Noah. More precisely, Ham's son Canaan was cursed because of the wrongs of his father, and doomed, together with all his descendants, to serve as slaves for the descendants of Noah's other two sons.*

*The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. These three were the sons of Noah; and from these the whole earth was peopled. Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk, and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a slave of slaves shall he be to his brothers." He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave. God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave." (Gen. 9:18-27)*

*When Ham later came to be associated with black skin, (2) which was first explicitly formulated in the Babylonian Talmud of around 600 A.D., the foundation was laid for a most fitting legitimization myth for the slave trade (Sanders 1969:523). By defining the African as the descendant of Ham or Canaan, his status as "slave of slaves" in relation to the rest of the world was endorsed by God.*

*The nineteenth-century Hegelian view of Africa postulated that the continent was "the land of childhood . . . enveloped in the dark mantle of Night" and that in Africa there would not be found any signs of civilization, of culture, or of "political constitution." Even "moral sentiments" were nonexistent, and "the character of the Negroes . . . is capable of no development or culture" (Hegel 1956:91, 96, 98). In 1912, Kitching (1912:276) wrote that the savage African "has no conception at all of love. In many dialects there is no word for love." Africa was characterized entirely by what it lacked, all of which was defined in European terms (cf. George 1958:64). Some of the more or less bizarre arguments in this same vein were phrased in biological terms. The claim that Africans did not have hair but wool, that their children matured more rapidly than whites, that women gave birth quickly and practically without pain, and that mulattos were infertile hybrids, were efforts clearly directed at associating Africans with animals (Curtin 1965:43-44). The European image of "darkest Africa," which may have had its origin in geographical ignorance, soon came to be an expression of cultural and racial arrogance. Africa had become the antithesis of Western civilization.*

*Evidence gradually appeared, however, that seemed to contradict the hypothesis of the biologically or divinely determined inferiority of the African. Archaeologists found remnants of African empires and sophisticated cultural artifacts, and anthropologists described highly complex political structures. Increased knowledge indicated that at least some Africans had religion, albeit not the right one, and cannibalism turned out to be not as universal in Africa as the first European accounts had claimed. These new, positive attributes of Africa and Africans demanded explanation, and the racist view was salvaged by a remarkable redefinition of the Hamites. The Hamites were now turned into Europeans, to whom at least some of the European virtues of the time were attributed. Meinhof's (1912) *Die Sprachen der Hamiten* is, according to Knappert (1976), "the one great work on the Hamitic languages." Meinhof writes in his introduction that "the Hamitic tribes acted invariably as the Herrenvolk in the midst of the dark-skinned peoples" (cited in Knappert 1976:315). But it was Seligman who provided what probably became the most influential formulation of the new Hamitic hypothesis when he wrote in his *Races of Africa*, "The incoming Hamites were pastoral 'Europeans' arriving wave after wave—better armed as well as quicker witted than the dark agricultural Negroes" (Seligman 1959 [1930]:96).*

*This version of the hypothesis assumed that the Hamites had migrated southward into a continent already inhabited by primitive bushmen and Negroid peoples, bringing with them everything that might be considered signs of civilization.(3) In other words, even the cursed among the Euro-Asians were able to completely outshine the original inhabitants of Africa. The newly discovered cultural achievements of Africa were in this way explained as the work of outsiders, in most cases of Caucasoid peoples from the north. One well-known example which is symptomatic of this attitude to Africa was the persistent denial of the possibility that Africans could have been capable of creating the great masonry of Zimbabwe (Fagan 1981; Garlake 1982). Hodgkin (1956: 177) writes, "It was at one time the fashionable view that any remarkable work of art or architecture discovered in Africa south of the Sahara must have been produced by non-Africans . . . since Africans were by definition incapable of this level of achievement."*

*Archaeologists alleged that Hamitic material culture was superior, linguists maintained that relative sophistication characterized the Hamitic languages, and descriptions of the Hamitic peoples emphasized that they were "light-skinned" and "good-looking" in comparison with their neighbors. Whatever good there was in Africa came physically with the Hamites, or by diffusion from the north. This view provided, of course, a powerful legitimization for the next historical epoch, colonialism.*

*"It was thought that just as every sign of civilization in Black Africa was to be attributed to influences of 'light-skinned' Hamites, no development could take place without the interference of 'superior races'" (Farelus 1993:109). (4) The remarkable redefinition of the Hamite seems to be a good example of the point that Hammond and Jablow (1977: 13, 18) were pursuing in claiming that Africa was "a field for the free play of European fantasy," and that "for each period certain historical factors determined the precise content of the images."*

#### THE SHADOW OF THE HAMITE

*The inference of the Hamitic hypothesis that Africa is dependent on outsiders for its evolution and development is an idea which is still very much alive in European minds. It is perhaps most clearly seen in films (Dunn 1996) and popular literature describing rather ordinary white men who travel to Africa, where their innate qualities turn them into deities in the eyes of the natives (e.g., *The Phantom*), or where apes take the intermediate position between the ruling white man and the Africans (e.g., *Tarzan*; see Gruesser 1992: 12-13). It is also, in varying degrees, an element in the ideology behind the activities of missionaries and development workers. Africa is still to some extent perceived by many as the white man's burden, and continues to be defined by what it lacks and not what it has, as reflected in negative prefixes such as under-, non-, or un-.*

*These remnants of the world view underlying the Hamitic hypothesis are not, according to Farelus (1993: 111), confined to the popular sector: "It is no exaggeration to say that the shadow of the Hamite is still lingering on in lecture rooms of both European and African universities." Murdock (1959), Greenberg (1963:50-51), Bohannan (1964:65-68), and many of their contemporaries argued strongly against the Hamitic hypothesis and the prejudices it represented and reproduced. The careful reader may, however, still recognize elements reminiscent of the Hamitic hypothesis in the following quotation, in which Murdock (1959: 195) provides a first-hand description of the area where the Iraqw, now classified as Cushites, live:*

*This particular area, which the writer is fortunate to have visited, makes an indelible impression upon the European because of its sharp contrast to the settlement patterns of most African tribes. One sees no brush, no fallow or unoccupied land. The rolling countryside presents a vista of alternating cultivated fields, neat strips of green pasture, homesteads, and well-tended plots of woodland—the whole strongly reminiscent of prosperous peasant sections in certain parts of Europe.*

*If the message of Caucasoid superiority implicit in the Hamitic hypothesis has been able to survive in more or less disguised forms, there may be reason to raise the question of whether this has had any influence on the characteristics attributed to the Cushites. It would be speculative to suggest that such a factor has played any role in linking the introduction of both agriculture and pastoralism in this particular part of Africa to Cushitic peoples (Ambrose 1982:113; Ehret 1967; Sutton 1981:576-79). It is tempting, however, to ask whether there might not be a parallel between the efforts to attribute the ruins of Zimbabwe to Phoenicians, Hittites, Sabeans, or Hamites, and more recent proposals that the impressive structures of Engaruka in Tanzania are remnants of a Cushitic or Nilotic society, and not, as is increasingly accepted today, the work of the ancestors of the nearby Bantu-speaking Sonjo (Ambrose 1982: 135, 143-44; Nurse and Rottland 1993). The suggestion that Cushites or Nilotes were the engineers of Engaruka is based on very slim evidence, (5) and the most plausible connection between Engaruka and the peoples that were earlier called Hamites or Nilo-Hamites is the fact that one of these groups, the Maasai, was probably responsible for the destruction of Engaruka (Davidson 1968: 129).*

*The final dismissal of the Hamitic hypothesis by leading scholars occurred within a few years of the publication of the last edition of Seligman's *Races of Africa* in 1957. However, by then the hypothesis had been treated as authoritative knowledge for so long that its impact and influence could not easily be wiped out by the new theories that emerged. The continuous authority of *Races of Africa* and the Hamitic hypothesis is indicated by the impressive list of leading Africa scholars who contributed to the revision that led to the 1957 edition (see "Publisher's note to the third edition" in Seligman 1959 [1930]). MacGaffey (1966:13) writes that "since World War II [the Hamitic hypothesis] has taken on the sanctity of established doctrine." He cites a 1960 article which traces the origin of a Nigerian stone axe to western Europe, and comments that "At this stage our hypothesis has become a virus" (see also Lewis 1963). Kamera's 1978 contribution is but one example of the fact that aspects of the Hamitic hypothesis survived even outside the popular sector. Just one year previously, Kesby had published *The Cultural Regions of East Africa*, and though the term Hamite had been eradicated from the vocabulary, its shadow lingered on. The admiration for the Maasai that seems to be projected onto neighboring peoples in this quote is strongly reminiscent of preindependence thinking regarding cultural influence and prestige in East Africa*

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*They have unpressed European visitors and residents in East Africa almost as much as they have their African neighbours.... Whatever*

*Europeans' opinions. there is no doubt, as has been stressed already, that they are the key people of the whole region. Prior to European administration, the Maasai represented the centre of fashion for the peoples around them.... All that can be said with certainty is that the Maasai represented, in a high degree, the desirable way of life, and the appropriate culture, which was the ideal of all the peoples of the region, except for the Swahili. (Kesby 1977:79)*

*The loss in charm of the Hamitic hypothesis and its replacement by new terms in the 1960s seem to have had virtually no effect on the Iraqw myth that had developed. The terminology of the following quote from a thesis written by an Iraqw student is quite up to date, but the migrations of Seligman's Hamites have been kept intact:*

*The ancestors of the Iraqw tribe are said to have lived in ancient Mesopotamia, the country today known as Iraqw [sic]. At some time in the remote past they migrated to the highlands of Ethiopia between the Blue and the White Nile where their descendants are known as Cushites today. (Naman 1980:1)*

#### SELF-FULFILLING PROPHECIES

*Ramadhani and Kamera do not state explicitly that the Iraqw come from Iraq, but refer to the "numerous stories" and "interesting legends" of their informants. Both authors, however, seem to take for granted that the myth is pre-European, and their readers are certainly led to perceive the historical connection with Iraq as probable. Hauge (1981:8), a folklorist who collected his material between 1968 and 1972, also refers to Iraqw "legends" about an origin in the Middle East, apparently, like Ramadhani and Kamera, treating these more as a hypothesis of history than as myth. His contribution is published in English, and has therefore not had the feedback effect on Iraqw culture as has been the case with Ramadhani's and Kamera's contributions in Swahili. The fact that scholars such as Kamera and Hauge indicate that the stories of a Middle East connection are interesting as historical evidence must be appreciated in the context of the "euphoria" in the nascent discipline of African history in the 1960s, and the publication of Vansina's (1965) Oral Tradition as "a fundamental justification of the value of oral tradition as historical source" (Miller 1980:ix-x).*

*There is little reason to believe that the Iraqw, prior to contact with the Europeans, had any knowledge of the specific locations referred to in the legends that were collected by Ramadhani and Kamera. The Mbulu highlands were located far from the caravan routes of the Arabs, and the Iraqw had "only passing contact with the Germans until 1902" (Iliffe 1969:162). As late as 1913, the area was described by German officials as a "remote and inaccessible region" (Koponen 1994:559). Moreover, the very first descriptions of the Iraqw (Bagshawe 1925, 1926; Baumann 1968 [1894]; Jaeger 1911; Kammenberg 1900; Werther 1898), and the substantive material collected by Kohl-Larsen (1958, 1963, 1964) and Berger (1938, 1947) between 1934 and 1939, provide no evidence of oral traditions mentioning an Iraqw origin in the north. As almost all of this material is either unpublished or published in German, it was probably not accessible to Ramadhani and Kamera at the time they wrote their contributions.*

*The Iraqw legends presented by Kamera, Ramadhani, and Hauge are, I argue, derived from stories heard from Europeans obsessed with the idea of the Hamites; an idea which, as we have seen, was central in legitimizing the very presence of Europeans in Africa. The way in which the European image of Africa, substantiated by biblical myths, was projected into the folklore of the peoples who were colonized, is highlighted by another set of newly created legends that were collected by the missionary H. Faust among the Barbayig, another Hamitic or Nilo-Hamitic group in the area. The three stories told by Langai, "chief of the Arajek medicine clan," are all remarkably similar to sections of Genesis, and the following text is virtually identical to the story of Noah's curse. Even more impressive is the fact that it also contains the interpretations of the Babylonian Talmud; i.e., that the curse was the origin of the black skin:*

*Shortly after the man who had escaped the flood returned to the valley, he made himself a gourd of ghamunga, honey wine He became drunk and sought the comforts of his bed,*

*His sons found their father lying there naked, since his covering had fallen from him. The sons laughed at the nakedness of their father.*

*He roused himself and cursed them, "You shall be as black as your hearts."*

*From that day on, these sons and their SODS in turn have become the dark races of the world,*

*But sons who were born to the old man after this incident remained light and have peopled the light races of the world. (Faust 1966:22)*

*The many similarities with Genesis (9:18-27) cannot be coincidence, and Faust concludes that the Barbayig must have some kind of ancient connection with Semites or early Christians.*

*At about the same time that this Barbayig story was recorded by Faust, C. B. Johnson interviewed Tsea, an Iraqw informant estimated to be more than 90 years old:*



*"Another man had two sons. One day the father forgot to cover himself when he went to bed. One of the sons came, saw his father, laughed, and went away. The other son also passed by. He found something to cover his father with. When the father woke up, he said to the first son: 'Because you laughed, you shall be black, and be the slave of your brother.' To the other son he said: 'Because you covered me, you shall be white, and your brother shall work for you.' This is the reason why you as a white man are superior to us blacks."*

*"But this is the story of Noah!" I exclaimed. Where could Tsea have got it from? Not from the Christians, and not from the Mohammedans. Later I heard the story in an entirely different part of the tribe, so it is authentic enough. (Johnson 1966:96; my translation)*

*As we have seen earlier in this article, however, the fact that a story is told by a person of considerable traditional authority does not necessarily mean that he is repeating the words of his remote ancestors. His inspiration may in fact have come from a book he or his son had just read, or, as is more likely in these cases, from a church sermon or Christian meeting that had been attended by someone sometime during the 70 years of European contact prior to the interviews that Faust and Johnson conducted. Faust is analyzing the myth as a statement about real origin and real past, and not as a real comment on the present. The fact that an influential Barbayiig elder presents Noah's curse as the origin of his people may say more about effects of the collective punishment and marginalization of the Barbayiig (Blystad 1992; Ndagala 1991; Rekdal and Blystad, In press), and even about future Barbayiig conceptualization of HIV (Blystad 1995:104), than about their historic relation to the Middle East.*

*The Hamitic hypothesis was fundamental to the European perception of Africa in general and the Iraqw in particular, and these images were projected into the self-images of their new subjects through powerful new channels of communication. The Hamitic hypothesis was taught as history in the schools and churches that provided the educational basis for the new emerging African elite. In his introduction, Ramadhani (1955) expresses his gratitude to those who had helped and given advice in connection with writing his ethnography of the Iraqw, among whom was Jon Jossang, who has described his experiences as a missionary in a book published in Norwegian. The theory Jossang subscribed to regarding the origin of the Iraqw and the other Hamites in the area is formulated explicitly as follows: "[A]ll agree that they are of white origin and have come to Africa across South Arabia, the Red Sea and into Somali-Land" (Jossang 1959:26; my translation). There is good reason to assume that Jossang is one of the informants who, directly or indirectly, perpetuated Ramadhani's Middle East origin of the Iraqw.*

*These examples show that Seligman's authoritative statements in Races of Africa are combined with tales and locations taken from Genesis, which synthesis is then communicated to the peoples in question by missionaries and other Europeans. Later, the message is recalled as genuine tradition (with local attributes such as ghamunga, the honey mead of the Barbayiig) and, in the sense that it is taken as evidence of the reliability of the initial point of departure, it reinforces and verifies not only the message of the Hamitic hypothesis, but indeed the authority and universality of the Holy Writ itself. When this evidence is communicated back to the Iraqw in written form and then oralized by authority figures in both modern and traditional institutions, the ultimate effect is a self-fulfilling prophecy: a new Iraqw origin myth.(7)*

#### THE IRAQW AND THE HAMITIC HYPOTHESIS

*The simple argument of the Hamitic hypothesis of African inferiority to Europe depended heavily on the claim that the "Caucasoid" or "European" Hamites were indeed superior to other Africans. We have already seen how the Hamites in general were associated with rather positive attributes, and correspondingly how the Bantu-speakers, or "real Africans" were stripped of what were perceived as desirable qualities by the Europeans. Let us now consider how the Iraqw, who were classified as Hamites by the end of the previous century following the first contact with Europeans (Jaeger 1911:96; Kannenberg 1900:144), were conceptualized and described prior to independence in 1963.*

*The official national census of 1931 contains several notes describing the categories of people listed. Here, the Iraqw are described as "intelligent" while certain Bantu-speaking groups are labeled as "extremely primitive and ignorant people" (Mitchell 1932:7). Raikes (1986:139) cites the notes of a Mbulu District Officer in the 1920s who described a Bantu group as "exceptionally backward, unprogressive," and characterized by "natural stupidity and laziness," while the Iraqw were "steady, hard-working and people of their word," qualities which were associated with their "nilo-hamitic origin." Perham, who travelled from Iraqw country to that of the Bantu-speaking Mbugwe in the late 1920s, reveals her preconceived attitudes to the peoples she met in the area, "from bush to semidesert, from handsome Hamitic to squat-faced Bantu. Their tribal mark, a deep gash under the eye, makes them ghastly and they are sickly enough without this extra infliction" (Perham 1976:113). Earlier she has described the Iramba (Bantu-speakers to the west of the Iraqw) as "ugly" and "magic-ridden," and the contrast to the Iraqw becomes marked*

<http://www.egyptsearch.com/forums/frown.gif>> 8) "They, and especially the children, have a very spiritual look: the expression in their great eyes is of people who see more than plains and crops and herds. It was most exciting, after so many months of Bantu, with only a sprinkling of alien dynasties, to be among Hamites" (Perham 1976:94). It should be noted that Perham traveled extensively in the British colonies and wrote several books on African administrative issues. Moreover, she was lecturer in Government and Administration at Oxford at a time when "the Colonial Office began to recruit administrators chiefly from Oxford and Cambridge" (Iliffe 1979:325). The equation of Hamitic with certain racially determined positive qualities is perhaps never as clearly stated as in the way Perham describes the chief of the mainly Bantu-speaking Singida, who was "popular and efficient. He has a strain of Hamitic, I fancy" (1976:89). "The strain of Hamitic" which accounts for the surprisingly positive qualities<sup>9</sup> identified in this particular man is illustrative of the way the new Hamitic hypothesis saved the thesis of the predestined inferiority and misery of Africa from being directly falsified. Just as every new sign of civilization and cultural achievement tended to be attributed to Hamitic peoples from the north, whatever were perceived as desirable qualities in African individuals could, as in this case, be attributed to partial or purely Hamitic racial origin. The glorification of the Iraqw and the other Hamites, or the blood of the Hamites, at the expense of Negroid or Bantu-speaking neighboring groups was, of course, an act of European self-glorification.

There is good reason to believe that Iraqw acceptance of the Middle East connection was facilitated by the fact that being classified as Hamites implied a promotion to the very top of the new prestige ladder that was imported from Europe. Furthermore, judging from the terminology of colonial administrators, it is fair to assume that this attitude may have influenced colonial policies toward the Iraqw to some extent. Although their extraordinary territorial expansion and the correspondingly rapid population growth in the twentieth century is undoubtedly a result of many factors, including being favored as a both peaceful and sedentary population (Rekdal 1994:60-72), it would be hard to believe that the superlatives of the Europeans were not converted into actions beneficial for the Iraqw. It is also an open question whether, or to what extent, the peacefulness and sedentariness of the Iraqw were related to the fact that they were treated as "intelligent" and "hardworking" Hamites.

#### THE HAMITIC HYPOTHESIS IN INDEPENDENT TANZANIA

The Hamitic hypothesis went through a radical transformation in order to account for the changes in European political relations with Africa. The early version depicted Africans as the descendants of Ham, cursed by Noah to serve as slaves for the rest of humankind. Its successor turned the Hamites into Europeans or quasi-Europeans, conveniently accounting for new discoveries of impressive achievements that should not have occurred on the African continent according to the prevalent European image of Africa. Although the Hamite had appeared remarkably adaptive during the preceding centuries, his function as an instrument of oppression and domination of Africa remained constant. It was therefore to be expected that there would be little place for the idea of the Hamite in the new independent African states.<sup>10</sup>

The Maasai warrior who had been featured in all his regalia on Tanzanian 100s banknotes was removed and replaced by entirely different national symbols in the late 1960s. At about the same time a law was passed that made the wearing of Maasai and Barbaig traditional dress illegal. Hundreds of Maasai men were in fact arrested because they were wearing the very clothes that still appeared on their Tanzanian banknotes, and the district commissioner of Maasai-land told journalists in 1967 that "police are prepared to herd the Maasai into mass baths, burn their ceremonial garb in public and shave off their ochered hair" (Time 1967:31; see also Newsweek 1968:24 and 1972:10-11; Daily News 1977:1; Arens 1976:69).

The degree to which this change of attitude affected the Iraqw and their response to the new government is hard to judge, but a comparison of politically oriented studies prior to and following independence seems to indicate a certain degree of change in the relationship between the Iraqw and government. Officials and researchers employed by the colonial administration had written reports which described the political and economic integration of the Iraqw into the greater society as harmonious and successful, and a stark contrast to the development among other groups in Tanganyika was often pointed out (Hatch 1972:17; Iliffe 1979:473; Meek 1953). Studies conducted after independence frequently focused on problems of Iraqw integration into the nation state and described widespread skepticism and lack of participation on the part of the local population (Malley 1970; Quorro 1971; see also Raikes 1975:86). This scenario corresponds well with stereotypes, currently prevailing in urban and administrative centers such as Arusha and Dar es Salaam, of the Iraqw as reserved and skeptical.

This point is clearly illustrated by contrasting the findings of the two major anthropologists working among the Iraqw prior to 1980. Thornton, who conducted his fieldwork in the mid-1970s, writes that "many Iraqw, especially those of Irqwar Da'aw, express suspicion and hostility toward all governmental institutions" (Thornton 1980:6). Just prior to national independence, the implementation of an

extensive government-initiated culling program appeared to be "a spectacular success" (Winter 1968:18, 22) and "marked the first occasion on which any cattle-owning people in all of East Africa was successfully induced to participate in such a scheme" (Winter and Molyneux 1963:500). Winter (1968:16-17) found that the Iraqw had moved territorial boundaries of important ritual significance in order to bring them in accordance with the ones drawn up by the colonial administration, and moreover,

*[t]he Native authority is fully accepted, and is an organic part of their own social structure. Very few Iraqw are capable of envisaging modern tribal life without the system of chieftainships. What has occurred has been that as the Native Authority has established its authority, in the sense that as it has reached the position where the Iraqw not only think that they have to obey its dictates but they should obey them, the old system and the new have delimited their own spheres of activity. Thus both are seen as having legitimate places in the total social structure, but each has a different part to play in the overall scheme.*

One particular event highlights the changes indicated here. During the national election in 1960, the official candidates of the Tanganyika African National Union won all the contests except in the area dominated by the Iraqw. This caused great consternation as it was perceived by many as a reactionary move on the threshold of independence. The winner of the election in Mbulu was Herman Elias Sarwatt, a top administrator of Mbulu District during the last decade of colonial rule who was also the son of the last Iraqw chief to be installed by the British. Sarwatt was subsequently expelled from Parliament, but was later readmitted under "a general amnesty for party renegades" and elected deputy speaker of the National Assembly in 1964 (Tordoff 1967:59n; see also Listowel 1965:380-81).

Ethnographic material from multiethnic rural communities such as Mto wa Mbu and Mangola in Arusha Region provides additional evidence of how independence affected the image of those peoples who had earlier been labelled Hamites. In both of these communities a new and valued superethnic or national identity, *mswahili*, had developed, which implies a remarkable redefinition of a term that to a certain extent had been stigmatized during the colonial period (Arens 1975). The contrasting category was the more or less pejorative term *watu wa kabila* (literally, tribal people), which was applied to the Iraqw, the Datooga, and the Maasai (Arens 1979:60, 69; 1976:70; Ishige 1969:99); i.e., the peoples in the area who had been classified as Hamites or Nilo-Hamites by the Europeans. The quasi-European Hamite was suddenly on better than the rest. The removal of the Hamite from the banknote reflects changes that extend far beyond the symbolic domain. In the southern Mbulu and Hanang area it is not uncommon to see *Barbayaig* women hiding their traditional leather skirts under layers of modern clothing in order to be admitted to local guest houses, or to be allowed to board a bus. Those who are pursuing a career in the modern Tanzanian society sometimes use special earrings, or even surgery, to hide the fact that their earlobes have been pierced in the manner characteristic of the Nilotes and Cushites in the area.

Europeans have fallen from grace and taken the Hamite with them. Independence in Tanzania was marked by a radical re-evaluation of the influence of Europe in Africa, turning the former rulers into the prime villain. Colonialism, which had earlier been described as an altruistic intervention, was redefined as imperialism, economic exploitation, or even genocide.<sup>(11)</sup> As a central element in the ideology behind colonialism, the Hamitic hypothesis was dismissed for both scholarly and political reasons.

The fall of the Hamitic hypothesis as an explanation for the cultural achievements of Africa seems, however, to have had little influence on the popularity of the Iraqw myth of origin in Iraq. Furthermore, there are no indications that the new nationalist ideology or postcolonial academia had any political objections to the existence of the myth, as is illustrated by the fact that Kamera's book was published as late as 1978 by the state-controlled East African Literature Bureau. The continued and virtually unopposed existence of the Iraq myth, both as it is presented by the authors reviewed in this article and as it is currently circulating and flourishing among the Iraqw as oralized literature, may be explained in part by the fact that it has been stripped of the clearly racist message of the Hamitic hypothesis. The Iraq myth contains no explicit formulation of Iraqw racial or cultural superiority and does not, therefore, represent a contradiction to the postindependence nationalist ideology which stresses the unity and equality of all Tanzanians. The connection northwards, however, is hardly value-neutral at another level, and there is a certain amount of pride implicit in being directly linked to the cradle of civilization and two major world religions. This, however, is in perfect accord with other aspects of nationalist ideology, embracing, for example, modern development theory, Islam, and Christianity.

During interviews with Iraqw informants I was often forced to state my opinion regarding the question of the origin and migrations of the Iraqw. In all honesty I replied that I thought that the linguistic evidence links the Iraqw to Cushitic-speaking peoples currently living in northern Kenya, Ethiopia, and Somalia. When I added that this common linguistic ancestry lay several thousand years back in time, and that the connection with Iraq or Mesopotamia seemed highly unlikely, the response was in some cases very negative. My skepticism

about the Iraq connection was an obvious attack on the authenticity of a tradition that was meaningful for my informants. The paradox in the situation lies in the fact that their reactions indicated the degree to which the modified Hamitic hypothesis really had become an authentic tradition. These reactions are reminiscent of the distress provoked by Hanson's article on the inventions of Maori culture (Hanson 1989, 1991; Levine 1991; Linnekin 1991). Anthropologists should keep in mind that the invention of tradition is a contradiction in terms for most people, especially for those whose traditions are involved.

#### ORALITY AND WRITING

In order to map the extent to which the Iraq myth has pervaded Iraqw society, I sought the collaboration of a group of students at Dongobesh Secondary School. As part of a project in history, they were to interview elders in their respective home areas about the origin of the Iraqw. The result confirmed my own experiences regarding the pervasiveness of the new myth, but one of the interviews with elders in Karatu provided some unexpected findings. A new prelude had been added to the Iraq(w) origin myth, describing the origin of three important Iraqw clans. According to this version, the Masay clan are descendants of Romans from Messina, the Tipe clan are descendants of Jews originally living around Tigris, and the Naman clan are descendants of Normans. These additions may be seen as serving to reinforce the Iraqw ties to centers of civilization in the north, but there may be reason to question whether the choice of Normans is as phonetically determined or coincidental as it appears.

Norwegian missionaries in this area have built a network of dispensaries and established one of the best hospitals in Tanzania, Haydom Lutheran Hospital. The doctors, most of them Norwegians, working in these institutions are frequently referred to as *qwaslare*, which is the Iraqw term for ritual experts from certain clans, including the Naman clan. It is probably stretching the analysis too far to draw attention to the fact that the only Iraqw doctor at Haydom Lutheran Hospital is from the Naman clan, and that his fattier, recently made bishop, has been the most prominent Iraqw in the development of the powerful (and still Norwegian-sponsored) Mbulu Lutheran Church in this area. It should, however, be noted that a strikingly similar prelude to the Iraq myth has been recorded independently elsewhere by the historian Yusufu Q. Lawi (pers. comm. 1997). This example indicates that the raw material for making myths is virtually unlimited and, more importantly in this context, that writing does not necessarily freeze the process.

Ramadhani's and Kamera's contributions to Iraqw discourses on the past have had a significant influence because of characteristics attributed to the written word. The technical side is obvious; i.e., numerous (at least in the case of Kamera's book) and inexpensive copies of the written story were distributed and could thereby reach a large number of literate Iraqw differently located in time and space. These Swahili texts became particularly influential and authoritative because they were the very first descriptions of Iraqw culture presented in an intelligible language to the Iraqw public. Furthermore, as mentioned earlier, comparative evidence suggests that the written word tends to have considerable authority, sometimes even magical and healing power, in a population that is moving toward literacy. Thus, several contributing factors made the Iraq connection appear authentic and authoritative, thereby creating tradition. The other side of the coin appears to be that these processes imply fossilization or fixation of the myth, imprisoning it in the very letters that provided the power for its creation. The question then is whether, having lost its adaptability, the myth will survive in a world that is changing ever more rapidly.

Henige (1980:255-56) writes that "orality can free the present from imprisonment by the past because it permits the remembrance of aspects of that past . . . to accord with ever-changing self-images" and that "one of the more attractive features of the oral mode is that it allows inconvenient parts of the past to be forgotten." Parts of books, however, can also be forgotten, and this article has illustrated some adaptive features of the written version of the Iraq myth. First it was synthesized elegantly with the pre-existing myth of Ma'angwatay without causing internal contradictions or discontinuities. More recently, at least one interesting prelude has been added to the myth, and its vocabulary has even been updated in accordance with recent developments in African linguistics.

The best example of the potential adaptability of the written myth, however, is provided by the predecessors of the Iraq myth. Seligman's version of the Hamitic hypothesis was oralized by European administrators, teachers, and missionaries, and underwent further transformation in the process that led to the new origin myth of the Iraqw. Reaching further back in time, the account of Noah and his sons is today, in a sense, identical to the original as it was written several thousand years ago. At the same time it has been interpreted, oralized, and popularized in preparation for reception by diverse peoples who have all produced their unique reinterpretations of the story. One of the results of this proliferation and of the continuous interaction between written and oral forms of this particular biblical story is that we find it reappearing in myths and genealogies from all over the world. Even the Maori are recorded to have myths and genealogies linking themselves to Noah and the Middle East, and

*Fijians are able to provide detailed accounts of how they migrated along the same course as the Iraqw (in the Iraqw myth), before they set out in canoes from the shores of Tanganyika (France 1966 and Kelly 1940:241, both cited by Finnegan 1988:113-15, 119).*

## CONCLUDING REMARKS

*The story of the Iraqi origin of the Iraqw, I believe, emphasizes the point that myths must be analyzed in the light of their present and their own history before one proceeds to draw any conclusions about what the myth can reveal about history itself. This may lead to conclusions, such as those drawn here, that may falsify theories of grand migrations and long-distance culture contact or may shatter the credibility of impressively consistent royal genealogies of 35 generations (Henige 1980). This does not, however, mean that myth is a less important object of study for the historian, especially if we consider the myths that purport to be the product of science. Malinowski (1948 [1926]) has argued that myths are of limited value as historical evidence and should instead be analyzed as social charters or rationalizations for the social organization of a particular group. In the conclusion to his argument, he presents the following suggestion:*

*Let me state once more that I have dealt in this book with savage myth, and not with the myth of culture I believe that the study of mythology as it functions and works in primitive societies should anticipate the conclusions drawn from the material of higher civilizations. (Malinowski 1948 [1926] :145)*

*Some 70 years after the publication of *Races of Africa*, the Hamitic hypothesis has all the characteristics that Malinowski attributed to myth. It is clear that the description of the migrations and the cultural influence of the Hamites were actually an ideological statement about the present and the future that had considerable political importance on the development (some would say underdevelopment) of an entire continent. Furthermore, it has become clear that the Hamitic myth has been rewritten dramatically in response to changing historical circumstances, such as the rise and demise of the slave trade, the beginnings of colonialism, and national independence in the 1960s. The Hamitic myth exemplifies well Malinowski's (1948 [1926]:146) point that myth is "constantly regenerated: every historical change creates its mythology."*

*The distinction between hypothesis and myth has been dissolved in the course of this discussion. The Iraqw have, in fact, simply borrowed a myth from another tribe who provide authenticity and authority to some of their own myths by calling them hypotheses or theories. The binary oppositions of human/subhuman, civilized/savage, and Christian/pagan that provided legitimacy for European intervention in Africa have changed in accordance with historical circumstances. There remains, however, an uncomfortable resemblance between the old colonial contrasts and the dichotomies that are currently applied in the encounter between the West and the rest. When science has become the dominant mode that orders lives and legitimizes actions, the science/nonsense dichotomy is perhaps no less powerful and potentially dangerous than previous ones.*

## NOTES

*(1.) I thank Yusufu Q. Lawi, Georg Henriksen, Astrid Blystad, and Frode Jacobsen for constructive comments to early drafts of this article. Gaseri Nanagi, Petro Gasheka, and William Naman provided invaluable assistance during fieldwork, and Barbara Blair helped with language editing. I am also grateful to Roland Kiessling, who has made unique unpublished material collected by Paul Berger in the 1930s available to me, and to the Tanzania Commission for Science and Technology for research permission.*

*The author carried out fieldwork in three separate locations in the northwestern part of Hanang and the southern part of Mbulu Districts of Arusha Region in Tanzania between 1989 and 1995. Fieldwork was funded by grants from the Scandinavian Institute of African Studies and the Norwegian Research Council.*

*(2.) Isaac (1985:81) provides an interesting example which appears to reveal changes in the connotations of this black skin. The passage "I am black and beautiful" in the early Hebrew and Greek versions of Song of Solomon (1:5) became "I am black but beautiful" when translated to Latin and English by Europeans.*

*(3.) As Curtin has pointed out, the Hamitic hypothesis had a predecessor in early-nineteenth-century theories of the influence of the "Europeanoid" Fulbe: "By assigning the Fulbe a very long migration route, they could be given the role of cultural bearers for all of Africa" (Curtin 1965:411).*

*(4.) Trigger (1984:363) makes a more general statement on the same phenomenon:*

*Colonialist archaeology, wherever practiced, served to denigrate native societies and peoples by trying to demonstrate that they had been static in prehistoric times and lacked the initiative to develop on their own.*

*(5.) The various versions of the story of Ma'angwatay are, as stated*

earlier, quite consistent in claiming that the Iraqw came from the south when they entered the Mbulu area. Furthermore, a large number of Iraqw clans are claimed to have been founded by members of ethnic groups (the Alagwa, the Burunge, and the Rang'i) currently living considerably further south than the Iraqw. No Iraqw clans trace their origin in sedentary groups (such as the Sonjo) to the north of Mbulu; i.e., in the direction in which Engaruka is located.

(6.) The British affection for the Maasai has been interpreted as a reaction to lost British values and institutions during the industrial revolution. The Maasai was quite appropriately termed "the noble warrior" because he represented the antithesis of the decay of the European nobility and its values. The affection, which sometimes amounted to a diagnosis called "masaitis" and prompted the transfer of government officials to other posts (Hammond and Jablow 1977:164-65), has continued in the popular Western view of Africa, as is perhaps most clearly seen in the way the Maasai dominate the numerous coffee-table books presenting visual images of Africa.

(7.) Henige (1980) illustrates the dangers of treating oral traditions as history when, after earlier arguing that the Ganda kinglist is reliable, he realized that the consistency in detail between seemingly independently collected versions was not proof of authenticity, as he had assumed, but the result of manipulations of powerful individuals who were literate before the coming of Europeans. Access to the written word had fundamentally shaped the depth and content of the kinglists, which came to be regarded as authentic by both the Ganda people and the scholars who studied them.

(8.) Ernest Hemingway (1976 [1935]:57) met a group of "Mbulus" whom he describes as "goodlooking savages." Another adventurer classifies them as "a rather nice-looking lot" (Dugmore 1925:53).

(9.) Less attractive features could similarly be attributed to Bantu blood. Barns (1923:73, 77) described the Iraqw as "an interesting industrious and intelligent people," while the neighboring Gorowa, who are linguistically and culturally closely related to the Iraqw, were "of a low order of intelligence and morality." The author, whose ethnographic descriptions from Mbulu were heavily influenced by the Political Officer in charge, J. B. Bagshawe, explains the contrast by mentioning that the Gorowa are more "Bantu in physique."

(10.) Another reaction to the Hamitic hypothesis and what it represents is the Afrocentric movement. Just as the Hamitic hypothesis attributed all good things in Africa to Caucasians or Europeans, Afrocentrists are arguing that what Europe can be proud of in fact originated in Africa. The status of pharaonic Egypt as a black civilization is a central focus of debate as it implies a reversal of the argument of the Hamitic hypothesis. Black Egypt brought civilization to Europe through the Greeks who studied there (Bernal 1989), just as the Hamites allegedly brought European achievements to Africa. On the fringes of the debate are several other interesting mirror images, such as the claim that white people may be descendants of African albinos. While the early Hamitic hypothesis stated that the Africans lost their color because of Noah's curse, some Afrocentrists say that it is the whites who lost their color as a result of hereditary genetic deficiency (which we may regard as a modern equivalent to the multigenerational curse). Certain Afrocentrist arguments take on an equally racist dimension by claiming that the lack of skin melanin, which is virtually identical to a neurotransmitter found in the brain, can account for a number of biologically determined mental and emotional capacities that black people have and whites lack (see, e.g., Kitties 1995; Ortiz de Montellano 1993; Time 1991:19-20, 1994:74-75).

(11.) One of the colonial officials who worked in the Mbulu area sums up his feelings in connection with this re-evaluation in the title to his book, *Donkey's Gratitude* (Harris 1992). The gratitude of a donkey, according to a well-known Swahili proverb, is a fart.

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(Message over 64 KB, truncated)  
| 17282|2005-06-06 13:45:14|noirfist|Re: INTELLECTUAL WARFARE|  
Which also manifests as taken-for-granted media blitzes on the African continent wherein it (its people) is always depicted as AIDS sickened people who need a "white man's burdened, Manifest Destiny" type assistance to rid it of the inherent plagues that ravage the continent: i.e. from coupes, starvation (every African must surely be starving), lack of industries, et al. We need to plead for non-Africans to accept of as part of the "human" family.

If we can just show the world that we can shape coliseums out of rocks, maybe, just maybe they'd luv us too! Oh, massa, oh massa, pooleez, pooleez, luv may!? Is weeze sic, massa?!

Raygards,

Cotton pickin' willy

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Djehuti Sundaka wrote:

> INTELLECTUAL WARFARE

> By Kwaku Person-Lynn, Ph.D.

> [http://lists.topica.com/lists/Wadjet/read/message.html?](http://lists.topica.com/lists/Wadjet/read/message.html?mid=1718961113&sort=d&start=2469)

[mid=1718961113&sort=d&start=2469](http://lists.topica.com/lists/Wadjet/read/message.html?mid=1718961113&sort=d&start=2469)

>

> Knowledge is power, and to be able to read or hear it, contradicts every

>

> effort western civilization utilizes to contain, distort or omit it. Two

>

> prevailing themes are consistently promoted in the mass media to minimize

> any empowering efforts on the part of Black people: various television

> programs and articles to embed in the mind that slavery is the only legacy

> of Black people; and a barrage of programs, articles and false graphics

> to

> reverse the fact that Black people created the world's most significant

> ancient civilization, Kemet (Egypt), the precursor to world

> civilizations,

> science, medicine, mathematics and many other human creations.

>

> During the period of slavery in the United States, it was a crime to teach

> an enslaved Afrikan how to read, to possess or provide any type of literature. The greatest fear was that enslaved Afrikans would

discover

> what

> freedom meant. For an enslaved person to read Patrick Henry's famous

> quote,

> ?Give me liberty or give me death, ♦ or Thomas Jefferson's ?All men are

> created equal, ♦ was a potential threat for keeping enslaved individuals

> on

> the plantation.

>

> The one event that raised the greatest fear among American slave owners

> was

> the successful Haitian Revolution, whereby enslaved Afrikans defeated

> the

> powerful French military. An enslaved individual reading about that

> event

> would foster encouragement to do the same thing, causing slave-holding

> states to strengthen and pass harsher slave laws.

>

> Even reading the Bible was forbidden. It was felt the various stories of

>

> different groups trying to liberate themselves from enslavement or oppression could serve to encourage slave rebellions. Instead,

ministers

>

> interpreted biblical passages to sustain and legitimize slavery, ?Servants,

> obey in all things your masters according to the flesh, ♦ (Colossians 3:22

> King James Version). Literary information was withheld supported by

> sacred

> and secular law.

>

> A monumental event occurring during the time of enslavement happened on

> the

> other side of the earth, Napoleon Bonaparte of France invasion of Kemet

> (Egypt) during the 'Battle of the Pyramids,' July 1798. The consequences

> of

> this invasion are felt today. Napoleon had the foresight to bring his

> own

> archeologists with him. Their study of the Kemet (Egyptian)

> antiquities

> led to the origin of Egyptology, the study of ancient Egypt.

>

> Where their study went wrong was the premise to change history. Observing

> that massive statues, paintings in temples and tombs and various artifacts



> clearly showed that Black people created the oldest and most  
 > accomplished  
 > civilization was not acceptable. France was one of the main  
 participants  
 > in  
 > illegally transporting and enslaving Kemet's descendents living in  
 West  
 > Afrika.  
 >  
 > One of the most recognizable structures in the world today, the  
 Sphinx,  
 > representative of King Khafre, 4th dynasty (?), was one of the  
 > beginnings of  
 > hiding and/or changing history by firing 21 canon shots blowing off  
 the  
 > nose  
 > and lips to disfigure its Africoid features. Unsuccessful in doing  
 this  
 > all  
 > over Kemet (Egypt), later European anthropologists decided to  
 change the  
 >  
 > ethnic identification of Blacks in Kemet by describing them as the  
 > ?Mediterranean race, ♦ defined as ?dark-skinned Caucasians. ♦ Even  
 though  
 > they  
 > were Black, they were White. Presently, there are various efforts to  
 > take  
 > Kemet (Egypt) out of Afrika, describing it as part of the so-called  
 > Middle  
 > East. This was meant to deflect from Blacks that they had created  
 the  
 > world's greatest scientific/technological/spiritual civilization,  
 > destroying  
 > the myth of Black inferiority, while earlier annihilating the  
 argument  
 > for  
 > Afrikan enslavement.  
 >  
 > The exact same thing continues today. With the oncoming American  
 tour of  
 >  
 > Pharaoh Tutankhamen's (King Tut) artifacts, scientists from America,  
 > France  
 > and Egypt in 2005, through their research and support from National  
 > Geographic, concluded that Tutankhamen was a ?North African  
 Caucasian. ♦  
 > In  
 > opposition to this, scientists from England and New Zealand in 2002  
 > graphically depicted him as Black.  
 >  
 > Dr. Zahi Hawass, the Arab Egyptian head of antiquities in Kemet  
 (Egypt)  
 > went  
 > so far as to state, in a BBC radio program in England on ancient  
 Kemet  
 > (Egypt), and will accompany the Tutankhamen exhibit, that Dr. Cheikh  
 > Anta  
 > Diop, along with Dr. Theophile Obenga, Afrika's greatest scientists  
 on  
 > ancient Kemet, were wrong. They provided 11 categories of the most  
 > compelling and convincing evidence presented at the UNESCO  
 Egyptologist  
 > conference in Cairo, 1974, titled ?The Peopling of Ancient Egypt  
 and the  
 >  
 > Deciphering of the Meroitic Script, ♦ proving that the ancient  
 Kamites  
 > (Egyptians) were Black Afrikans. Professor J. Vercoûtter of France,  
 a  
 > major  
 > contributor to the conference concluded, ?Egypt was African in its  
 way  
 > of  
 > writing, in its culture and in its way of thinking. ♦ The entire  
 > symposium  
 > ?rejected the idea that Pharaonic Egyptian was a Semitic language, ♦  
 > concluding that it was Afrikan. (General History of Africa Vol. II,  
 > Ancient  
 > Civilizations of Africa, Editor: G. Mokhtar. UNESCO 1981) Dr. Hawass  
 > ignores  
 > the conclusions of the most prestigious conference ever held by the  
 > world's  
 > most eminent Egyptologists.  
 >  
 > In the propaganda war against Black achievements in the world, clear  
 > evidence may not always be enough. American mass media seem to  
 practice  
 > what  
 > Adolph Hitler perfected, ?If you say something long enough and loud  
 > enough,  
 > people are bound to believe it. ♦  
 >  
 > Dr. Kwaku Person-Lynn is on the faculty at Loyola Marymount

University,  
> and  
> author of *On My Journey Now: The Narrative And Works Of Dr. John*  
Henrik  
> Clarke. Website: [www.drkwaku.com](http://www.drkwaku.com).  
>  
> E-mail: [DrKw-@hotmail.com](mailto:DrKw-@hotmail.com).

| 17283|2005-06-07 00:18:36|[afroerotik@blackplanet.com](mailto:afroerotik@blackplanet.com)|What does Afroerotik mean to you?|

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<http://www.theafricachannel.com/>

This channel will be totally focused on issues of Africa and its programs are produced by Africans (inside of Africa). Many of the programs it will carry are currently on the airwaves in various African countries. Africa Channel is in the process of being carried by a large cable company and should be on air by November. If you like what you see, make sure your cable company hears your voice so that they will be further pushed to pick up the channel as well.

-qyiet

| 17285|2005-06-07 10:39:17|[p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net)|More on Neferhotep I|

Here are some more photos of Pharaoh Neferhotep I and the Karnak temple excavations

□□□ Regards,

Paul Kekai Manansala

□

| 17286|2005-06-07 18:05:53|[Noirfist](mailto:Noirfist@blackplanet.com)|Re: INTELLECTUAL WARFARE|

While I'll reserve judgement until I view it, I already see a continuation of classic ludicrous concepts about the continent, such as, in the Africa Within section, the use of the phrase "exotic journey" and the fact that a lead African actress has, as a claim to fame, an appearance on the U.S. based "Tarzan" series. Please say it ain't so...?!

Seems like old wine in a new bottle to me, and if so, I am angered at what may very well be another Trojan Horse in disguise. We shall see...

Watching,

Noirfist

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "qyiet\_ryot" wrote:

> <http://www.theafricachannel.com/>

>

> This channel will be totally focused on issues of Africa and its

> programs are produced by Africans (inside of Africa). Many of the

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> what you see, make sure your cable company hears your voice so that

> they will be further pushed to pick up the channel as well.

>

> -qyiet

| 17287|2005-06-07 18:16:25|[Noirfist](mailto:Noirfist@blackplanet.com)|Re: More on Neferhotep I|

Yep, well, I just saw 'em with cornrolls walking around the corner of my African-American neighborhood...Of course, the National Geographic reconstruction project will have looking like Brad Pitt!

(Sigh-I would LOL, but you'd never hear it through my bored breath expulsions)! Oceans Twelve, anyone...

Awaiting Reconstructive Surgery (Or Ambi Bleaching Cream, which ever comes first)

Nior-BlancFist

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), p.manansala@s... wrote:

>

| 17288|2005-06-07 18:27:28|noirfist|Re: What does Afroerotik mean to you?|

Not much, as if we Africans need more concepts to support white supremacist notions of us as erotic beasts...Ebony fantasy has no place on a site dedicated to authentic African Historical reconstruction. Your tagline does not allow someone like myself to desire to "uncover the mystery within," as it is a sheer turn off from the start.

The best question is: "What does 'Afroerotik' mean to YOU!?", "and, why should it mean anything to anyone on this site other than YOU!?"

Regards,

Non-Beast'master

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), afroerotik@b... wrote:

> Afroerotik is Ebony fantasy. Afroerotik is opinionated debate.

Afroerotik is a state of mind. On the one year anniversary of Afroerotik the question is very simple. What does Afroerotik mean to you?

>

> <http://www.afroerotik.com/Afroexpressions/>

>

>

> Scottie Lowe

> Afrodiva

> <http://www.Afroerotik.com>

>

> Order your customized erotic story TODAY!

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| 17289|2005-06-08 07:16:14|James St. Clair|Re: More on Neferhotep I|

Thanks Paul,



Have decided to do my own portrait of Neferhotep I...Peace, James

Please visit me at <http://www.paintsaint.com>

---

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| 17290|2005-06-08 10:08:00|Amadou Cisse|Fes Festival of World Sacred Music|

Dear members,

The Fes Festival of World Sacred Music is underway; we referred to it last year in the context of discussing meditative arts. They are concerned this time with the role of spirituality in globalization. The link is <http://www.fesfestival.com/>

Regards,

Amadou Cisse

| 17291|2005-06-09 23:10:37|Myra Wysinger|The hype is working|  
The exhibit website, [www.kingtut.org](http://www.kingtut.org), gets a half-million hits a day.

By the time the exhibit opens next week [Los Angeles], more than 200,000 tickets will have been sold (usually, 20,000 tickets is considered a good advance) at LACMA, Leiweke says.

<http://www.wgms.com/index.php?nid=65&sid=267135>

OK . . . I'm guilty. I have my tickets for Los Angeles.

One of the exhibit is this chair that I want to see:

Chair of Sitamen:

<http://www.homestead.com/wysinger/sitamen.html>

| 17292|2005-06-10 07:11:27|sincere1906|Re: INTELLECTUAL WARFARE|  
Omar

African Studies are not at all perceived as lacking scientific rigor. Africanists are a well established segment of the academic community, historically and anthropologically.

I think you are confusing African Studies with African-centered/Afrocentric Studies. The former, African Studies, is quite mainstream. The latter, Africentric/Afrocentric Studies, is less mainstream and suffers from external skepticism and internal issues.

That being said, Africentric/Afrocentric Studies is relatively new---as compared to say African Studies. So the problems plaguing it shouldn't be surprising. If you've ever read up on early Egyptology

or early Anthropology, you would find those two disciplines wholly lacking in great regard when it comes to accurate scholarship, rigorous scientific discourse, etc. It took a century for either of them to reach their current forms today (with fields such as anthropology undergoing radical change).

African-centered/Afrocentric Studies will most likely take time to "come into its own." But this will not happen as long as it is shut out of the mainstream by bigotry and elitism, denied adequate sources of funding, etc. Classicist Mary Leftkowitz decried that the African-centered/Afrocentric scholars live in an "intellectual ghetto." And, despite the obvious racist tone, it has kernels of truth—but only to the extent that she and her mainstream cohorts (who are incidentally funded by wealthy conservative think tanks) force African-centered/Afrocentric scholars to dwell there, through marginalizing their work and subjecting them to constant attacks. The African-centered/Afrocentric movement hardly got a start in academia before it found itself on a constant game of offense and defense.

True enough, there are (in my opinion) much too many "mythmakers" and "psuedohistory" in modern African-centered/Afrocentric studies—that I have long argued need to be challenged, weeded out, etc. to give the field more validity. Yet that being said, African-centered/Afrocentric studies have strongly affected mainstream academics (whether they care to admit it or not) by forcefully challenging long established fields like African Studies, Anthropology, Egyptology, etc. to view subjects from alternate paradigms. In that, the discipline has been exceedingly successful...despite its flaws. But, like all other studies, it is a work in progress.

Certainly the faults of the African-centered/Afrocentric academic community "pale" in comparison to the outright acts of dishonesty perpetuated by its detractors in the mainstream, which went by for decades unchallenged and have become institutionalized into commonality.

dg

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega" wrote:

> Djehuti,

>

> I agree with you!

>

> While "African historic studies" are perceived as lacking scientific

> rigor, the rest of people will find the holes in the theories.

>

> It is very different to study the archeological past of Ife, for

> example, than to speculate about some .

>

> I am not Black, but I would like your studies succeed in giving more

> us some lights about mankind past. For doing so, African studies

> have to be congruent with the other sources of scientific

> information that is available to the educated public.

>

> Regards,

>

> Omar Vega

>

> — In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

> wrote:

>> I agree with all of your points. With respect to Afrocentric

>> scholarship, I think the problem is the lack of peer review. So

> long

>> as the scholars can say whatever they want among us simply because

>> they're "Black", without serious criticism from peers, many myths

> and

>> misinformation will continue to be perpetuated and the only real

>> criticism will unfortunately come from the Eurocentric camp

>> perpetuating its sense of publically perceived validity.

>>

>> Djehuti Sundaka

[ 17293]2005-06-10 07:23:51[sincere1906]Re: INTELLECTUAL WARFARE[ a bit off topic but...

Actually there have been reviews/criticisms over things like this made not so much by black anthropometrists like Shomarka Keita, but rather black geneticists and medical doctors. While the drug \*may\* show promise for \*some\* African-Americans, the danger here is describing it as a "race drug."

African-Americans are a population, many of which have a common recent ancestry (Western and Central Africa), along with various other additions (European, Indigenous Americans, etc.). Thus such variance means that one cannot simply use it as a blanket prescription, as there will be individual African-Americans who the drug will be useless upon. Furthermore, African-Americans do not speak for the sum totality of people who share the social moniker "black." Thus expecting that a drug that works on African-Americans will work on all people called "black" is faulty and

dangerous.

*Much the same happened for instance for years in looking at sickle-cell as a "race" disease, when it fact it has to do with one's geographical proximity to malarial pools. The same was done often with African-American hypertension, which was described as a "race" disease—until it was realized many Caribbean/South American blacks and most continental Africans show minimal traces of such maladies.*

*The last thing you want is to go to your already rushed HMO, and have the doctor say..."oh...you're black...here's your drug"...without giving you a distinct profile and looking at what will be your unique historical, medical, and genetic make-up.*

dg

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Myra Wysinger wrote:

- > "Social commentary is good critique of establishment but Afrocentric
- > scholarship will always fall flat as long as it weapons are social
- > commentary instead of science. How about a critique from Shomarka
- > Keita or any other African physical-biological anthropologist."|
- >
- > Primary Information:
- >
- > Scientists divided on relevance of race in medical research
- > by Damaris Christensen
- >
- > Washington
- > Nature Medicine (2004) , DC
- >
- > A new drug that promises to selectively treat heart failure in
- > African-Americans is up for approval from the US Food and Drug
- > Administration. But the controversy that surrounds BiDil, which would
- > be the first drug marketed to a specific racial group, illustrates
- > that, among scientists, there is little consensus on the usefulness
- > of race in genetic studies.
- >

| 17294|2005-06-10 07:31:45|sincere1906|Philly schools to require African history class|  
Philly schools to require African history class

<http://www.cnn.com/2005/EDUCATION/06/09/african.history.ap/index.html>

PHILADELPHIA, Philadelphia (AP) -- City high school students will be required to take a class in African and African American history to graduate, a move that education experts believe is unique in the nation.

The requirement in the 185,000-student district, which is about two-thirds black, begins with September's freshman class, The Philadelphia Inquirer reported Thursday.

The yearlong course covers subjects including classical African civilizations, civil rights and black nationalism, said Gregory Thornton, the district's chief academic officer. The other social studies requirements are American history, geography and world history.

Michael Casserly, executive director of the Council of the Great City Schools, an advocacy group for big city school districts, said Philadelphia appeared to be in the forefront with such a requirement.

"Courses on the subjects are offered as electives in other cities," he said.

Some parents opposed requiring the course, including Miriam Foltz, president of the Home and School Association at Baldi Middle School.

"There are other races in this city," said Foltz, who is white. "There are other cultures that will be very offended by this. How can you just mandate a course like this?"

While acknowledging it would be better to have courses adequately reflecting all cultures, district officials said African and African American history had been neglected too long.

"We have a whole continent that has been absent from most of our textbooks," said Paul Vallas, the district's chief executive officer.  
| 17295|2005-06-10 07:54:35|clyde winters|Re: Philly schools to require African history class|  
Hi

Paul Vallas is a very progressive education leader. When he was in Chicago, the Chicago Board of Education, held a seminar in which Dr. Asante, lectured hundreds of Chicago public school teachers on teaching African history and a copy of his book on African civilization was distributed to all the teachers who attended.

Clyde  
--- sincere1906 <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)> wrote:

- > Philly schools to require African history class
- >
- >

<http://www.cnn.com/2005/EDUCATION/06/09/african.history.ap/index.html>

- >
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| 17296|2005-06-10 10:30:15|clyde winters|Re: INTELLECTUAL WARFARE|

Hi

My interest has always been Afrocentric ancient studies. The problem with many people who discuss aspects of ancient Afrocentric history, is that these people have failed to learn a foreign language (so they can not check original sources) and 2) they fail to verify that the works they cite really say what they think they say.

Because of the lack of original research their work suffers from advances in the linguistic, historical and anthropological knowledge bases that they could use to elaborate the ancient Afrocentric history of Blacks. Many of the leading exponents of Afrocentric studies today, "lack training" in Afrocentric ancient historical methods. These people mean well, but they were not trained in the study of history, anthropology or linguistics.

Training, in this sense does not mean that you have to go to University, to be trained as a researcher in these areas, because J.A. Rogers and George Jackson, were not professionally trained as anthropologists or historian, but their work shows that they understand the methods used in these fields. This allowed them to use primary evidence to support their hypotheses related to Blacks in ancient times. Today, most of the people interested in the ancient history of Blacks read a couple of text on the subject and then feel they can write history, yet their work is just a retelling of what they read. These people have not even consulted the classics by Jackson, DuBois and Rogers. (Let's not forget that C.A. Diop was deeply influenced by the work of DuBois). As a result, most of the important work today in ancient Afrocentric studies is written in French.

Clyde

— sincere1906 <[sincere1906@yahoo.com](mailto:sincere1906@yahoo.com)> wrote:

> Omar  
>  
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> scientific rigor.  
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> True enough, there are (in my opinion) much too many  
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 >  
 > Certainly the faults of the  
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 > which went by for  
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 > commonality.  
 >  
 >  
 > dg  
 >  
 > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Omar E. Vega"  
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 > > Djehuti,  
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 > > I agree with you!  
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 > > It is very different to study the archeological  
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 > > Regards,  
 > >  
 > > Omar Vega  
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 > > and the only real  
 > > > criticism will unfortunately come from the  
 > > Eurocentric camp  
 > > > perpetuating its sense of publically perceived  
 > > validity.  
 > > >  
 > > > Djehuti Sundaka  
 > >  
 > >  
 > >  
 > >

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 Take Yahoo! Mail with you! Check email on your mobile phone.  
<http://mobile.yahoo.com/learn/mail>  
 | 17297|2005-06-10 14:04:31|cristofori whitakara|Fwd: Web Referral from woody|  
 Attachments :

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Note: forwarded message attached.

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| 17299|2005-06-11 19:32:49|E.U.|A European civilization?|

http

Not sure if this has been posted. I think it may prove interesting in the ongoing 'origins of civilization' debate. I'm sure Europeans will have these people flying back and forth to the moon before it's all said and done.

[http://news.yahoo.com/s/afp/20050611/sc\\_afp/sciencebritain\\_050611223536](http://news.yahoo.com/s/afp/20050611/sc_afp/sciencebritain_050611223536)

note: if the link does not work, copy/paste the ten remaining numbers unto the address field.

What's the lates on old Kush?

| 17300|2005-06-11 21:46:47|grem1grem|African Origins of Freemasonry....|

My Name is Zachary Gremillion. I am the author of African Origins of Freemasonry. This book is power packed with info dealing with how the knowledge of Freemasonry was stolen from Ancient Hamites (Africans). This book is a treat to anyone familiar on the knowledge of secret societies. I humbly ask for you support. Ask your local black bookstores to order it for you if they dont carry it. It is also available at Barnesandnoble.com and Amazon.com. I am open for discussion.

Peace

AFRICAN ORIGINS OF FREEMASONRY : Treatise of the Ancient Grand Lodge of Khamet

Zachary P. Gremillion, 90 

Format ISBN Price

Paperback (5x8) 1420824473 \$12.50

About the Book

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-----  
The Masonic Order is one of the most powerful Fraternal Orders in the world. Have you ever wondered why?

Why did this order restrict membership to men of European descent?

In this book Zachary Gremillion, Founder of the Imperial Society answers the following questions:

What do these fraternal orders of Masonry have to do with African people?

How did this order originate in Europe, and why were Black men in early America not allowed into membership until the coming of Right Worshipful Master Prince Hall, a colonial Blackman?

Who are the Knights Templar? What was their relationship to the African Arabs/Moors also called Saracens? What did the Knights Templar find in Israel? Why were they at Jerusalem Temple built by African Hebrews?

In this book Zachary P. Gremillion, a Master Mason, Thirty-second degree Mason and Shriner deals with the true origin of Masonry in Africa. Through intense research he traced what he calls the Proto-Masonic order to ancient Africa. He also deals with the Knights Templar and the Afro-Asiatic knowledge they found at Jerusalem Temple then to be executed, persecuted, and destroyed by the King and Pope. Prince Hall, Marcus Garvey, Noble Drew Ali and Elijah Muhammad are also addressed.

About the Author

-----  
-----  
Zachary P. Gremillion was initiated, passed and raised to the degree of Master Mason in O.J. Dunn Lodge #85. He also passed through both York and Scottish Rite Bodies of Prince Hall Freemasonry. Upon studying the teachings of Noble Drew Ali and the Honorable Elijah Muhammad among many, Mr. Gremillion discovered the original roots of the Masonic order came from Ancient Africa Civilizations. He then began intense research into the philosophy and history of the Masonic order. Upon reading the works of Albert Churchward and Valentin Straton whom were Europeans, Mr. Gremillion became convinced that a

conspiracy hide the history and legacy of the Children of Ham existed. He then founded the Ancient Grand Lodge of Khamet which evolved into the Imperial Society based upon the resurrection of the Ancient Cushite Empire of Ethiopians. He is a loving father and husband, and he encourages anyone to contact him and aid in this mission.

Free Preview

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Many Masonic authors have done great and extensive research about their fraternity, yet they cannot find a positive origin for their practices. Others deny the antiquity of Masonry and try to connect it with the medieval stonemasons. Many Freemasons know that their society originated not only with the building of King Solomon's temple, but also with the Africoid people of Africa and the Middle East. They avoid the subject of Ancient African Freemasons altogether. There was a time in America when Black Freemasons who received their Masonic Degrees from Prince Hall jurisdiction would not even be accepted by White Masons as true Masons and brothers and even to this day many White Masons will not open up their lodges to black men.

Are they racist or do they know that the men and women that are discriminated against are the true Masons and Eastern Stars and also the true Shriners and Daughters of Isis? In some cases the answer is yes, and the true history of the ancient African society is bottled up in the symbols of the lodges and the literature of its libraries. Freemasons and non-Freemasons both black and white have held these ideas. Elijah Muhammad, Noble Drew Ali, Martin R. Delany, Albert Churchward, Frank C. Higgins, Godfrey Higgins, George G.M. James, Yusef A.A. Ben-Jochannan, and John Jackson all knew Freemasonry originated in Africa in some form or another

The term Free Mason has many explanations. Some say that it came from the medieval stonemasons. It is stated that they were "Free" to travel the land to work their trade free from interference of landlords who desired to stop serfs from leaving the land. Some say that it came from the Roman Collegia of Artificers. Others maintain that the word was invented shortly before the establishment of a grand lodge system in the Seventeenth century. The above statements are partially true, and many Masonic authors have left out the pertinent information of a more ancient origin.

Mr. John G. Jackson (1972) in *Man, God, and Civilization* researched the ancient philosophies that were practiced by our ancestors. He even studied some Masonic Sources. He stated that the term Free Mason was traced back to the ancient Khametic empire (Egypt). It comes from a combination of two Khametic words Phre (the sun) and Mas (a child) meaning children of the sun and/or sons of light (John Jackson, 1972). These two words combine to make the word Freemason. The term originated in Egypt and proves that the first Freemasons were ancient Africans (called black people in modern racial terms). It also shows that the order originated in Africa. Frank C. Higgins also defines Freemason the same as above, and he has it as Phre-Messen (from Egypt) (Higgins, 1923)

As every Master Mason knows great emphasis is placed upon the east. This is the direction in which the sun rises. And all Freemasons deal with traveling East. A Freemason is supposed to be an adept or master of the ancient esoteric knowledge of the arts, sciences, mathematics and other great aspects of learning of the old world. Freemasons have kept the ancient knowledge and ceremonies alive within their lodges. The lodges are places where masons meet, and they (lodges) are filled with symbolism and are symbolic of the mystery schools of the African and African-Asiatic peoples.

One scholarly Freemason named Albert Churchward, a 30th degree Freemason at the time of his writings wrote extensively about Freemasonry and its African origin. We do not agree with all of Albert Churchward's theories, but we admire Mr. Churchward. He was honorable enough to reveal that the order of Freemasonry originated among Blacks in Africa. Through his extensive research in anthropology and Freemasonry, Churchward's proved that the so-called Negro was the original man (called Primary man). Even though Churchward was a Caucasian, he exposed the truth to Freemasons and others about origins of light (knowledge) and life upon the continent of Africa. I suggest that all Freemasons and specifically Prince Hall Masons read Churchward's work. Note: His book were written in the early 1900's therefore a few facts may be displaced, vague, or

obscure because Churchward did not have access to the same technology that we have today. However, inspite of the lack of information Churchward over came great limitations of time along with the criticism of his works.

Churchward (1903) separated the dispensation of time into three distinct parts. These parts Churchward called the stellar, lunar, and solar mythos and through these time periods ancient Freemasonry developed. Churchward's research also reveals that the origin of the mythos (religious doctrine) and Masonry came from early Africans in ancient Egypt and the Great lakes region (source of the Nile). The pygmy was the Primary man that evolved in Central Africa around the area of the sources of the Nile (Churchward, 1903). Not only was Africa the birthplace of humanity; but the Africans spread knowledge and civilization all over the world (Churchward, 1903). Churchward has this to say about Africans being the original people of the human family "We say that the human race originated, or was planted, in the Northeast of Africa (including the sources and the banks of the Nile), and it is a very important fact to note here that the symbology has been carried down amongst ourselves to the present day" (Churchward, 1903, p.8). Here we have a White Mason in his Masonic writings admitting that Africa was the mother of humanity and that Freemasonry was carried down from them (Africans) to the present.

Many scholars and historians teach and view Egypt as non-African. They will deal with the issue of Khemet (Egypt) as if no Blacks were present. Churchward was not one of the teachers that made this mistake. His writings cannot be manipulated to make it look like he was talking about any other group of people other than the black race as the people of Egypt and the first race upon the planet. He stated " We must go back to the beginning of these pygmies and learn all that they can teach us, all the totemic ceremonies of the Nilotic and other aboriginal Negroes, before we can get to the origin of all (Churchward, 1903).

In an even stronger statement than the above Churchward says, "In Africa, at the present day, there exist some of the Nilotic Negroes, descendants of those who first formed the nomes in Egypt" (Churchward, 1903). It must be noted that all of Churchward's work were primarily Masonic; he knew that Egypt was an Africoid civilization and the early home of the Masonic order. " The Nile Negroes were probably one of the first of the 'An-rut race' the race that was the first and oldest race of men, after the Pygmies, as both Eusebius and Syncellus state that amongst the Egyptians there was a certain tablet, called the 'old chronicle' containing 30 dynasties in 113 descents, during a period of 36,525 years (Eusebius Chronicles). The Ruti are those of monumental Egypt, and as An is the Egyptian for Old or oldest, or first, so the An-rut means the first or oldest race of men" (Churchward, 1903, p.163). Therefore, Freemasonry was founded in Africa among Black people in ancient times.

| 17301|2005-06-11 21:46:47|samantha.parker|Fwd: United Washitaw JUNETEENTH worldwide Family Reunion|

Attachments :

Please pass or email this information onto others in your network circle, or your immediate or extended family.

Peace and Blessings,

Sammi

Cordially Request the Honor of Your Presence

When: June 18 ? 19, 2005

Where: EUTAW & Moundville, Alabama

Opening Ceremony: 11:00 am at:

312 Hyde Park

EUTAW, Alabama 35462

The Juneteenth Worldwide Family Reunion Celebration includes:

Wholistic and Natural Pathic Healing

Natural Hair Show

Indigenous Drum Circle (Special Guests)

Washitaw Bonding Ceremony

Food

Dance Performance, Music, Poetry, Art, Plays,  
Positive Hip Hop, and Spoken Word

Youth Conferences & Children's Games

Sermons, Conference, and Lectures

The Great Marriage and Love Ceremony at the  
Temple Mound (Ceremony designed to move the Family  
back to the investment in our Families, Children,  
Tribe, and Nation)

Cleansing Ritual  
Sweat Lodge (conditions permitting) & More  
?

For Reservations, Performers, and Vendors

Call 1-866-205-0938 Ext# 7782  
United Washitaw JUNETEENTH worldwide Family Reunion  
Network

Family Members Data Base Form

Name

---

Organization

---

Position Title

---

Address

---

City \_\_\_\_\_ State \_\_\_\_\_  
\_\_\_\_\_ Zip Code \_\_\_\_\_

Website Address

---

Phone # \_\_\_\_\_ Fax \_\_\_\_\_  
# \_\_\_\_\_ E-Mail \_\_\_\_\_

YOUR Worldwide Family Reunion Celebration INTEREST:

Attend Worldwide Family Reunion (\$10 per day Adult  
and Children under 11 years old are free)

Both Days

Camping Grounds Western Inn Motel

June 18, 2005  
Camping Grounds Western Inn Motel

June 19, 2005 5  
Camping Grounds Western Inn Motel

Vendor (Vendors Fee \$50.00)

Both Days

June 18, 2005

June 19, 2005

Performers (Drummers, Stage Acts, Musicians, etc.)

Both Days

June 18, 2005

June 19, 2005

E-mailing this form to: [zakur\\_el@yahoo.com](mailto:zakur_el@yahoo.com) or  
[ancient12u@yahoo.com](mailto:ancient12u@yahoo.com)

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Note: forwarded message attached.

---

Discover Yahoo!

Find restaurants, movies, travel and more fun for the weekend. Check it out!  
<http://discover.yahoo.com/weekend.html>  
| 17302|2005-06-11 21:47:43|Omar E. Vega|Re: INTELLECTUAL WARFARE|  
Hi,

Although there are works of quality. I do believe most of the most interesting and scientifically accurate African studies are still to be written. New generations of scholars will certainly contribute to this.

In my particular case, as an outsider, I would like to have a clearer picture of the Western South-Sahara's and the Diaspora's contributions to the world's civilization. I would like very much to know in more detail some of the following issues:

(1) Origin and development of societies in Western Africa, with particular emphasis in arts and music.

(2) Archaeology of the region from Mali, to Nigeria to South Africa, that traces in more detail the architecture of the region, which has a cenit in Zimbabwe.

(3) The development of the Music of the region, in particular of rhythms, and how they influenced the cultures of North America, the Caribbean and Brazil. But not only rhythms but also the way of sing in chorus that is so natural in African traditions. I am very interested in drum making, and also in hand pianos, huicas and other singular instruments of Africa.

(4) The transmission of knowledge from Africa to the Diaspora. And why three regions, such as Southern U.S., Cuba and Brazil, which share the same Black populations developed cultural manifestations that are so different between each other.

(5) Development of languages and religions in Africa and its influences throught Northern Africa.

Those points I believe are very important because they are not only a source of pride for Black people but explain very much some of the origin of the global culture in which the world lives today. Global music and painting, for example, cannot be explained without taking about Africa. Black studies are not only important for Black themselves but for mankind as a whole. Scholars must get professionalized and do it right.

Regards,

Omar Vega

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi
- > My interest has always been Afrocentric ancient
- > studies. The problem with many people who discuss
- > aspects of ancient Afrocentric history, is that these
- > people have failed to learn a foreign language (so
- > they can not check original sources) and 2) they fail
- > to verify that the works they cite really say what
- > they think they say.
- > Because of the lack of original research their
- > work suffers from advances in the linguistic,
- > historical and anthropological knowledge bases that
- > they could use to elaborate the ancient Afrocentric
- > history of Blacks. Many of the leading exponents of
- > Afrocentric studies today, "lack training" in
- > Afrocentric ancient historical methods. These people

> mean well, but they were not trained in the study of  
 > history, anthropology or linguistics.  
 > Training, in this sense does not mean that you  
 > have to go to University, to be trained as a  
 > researcher in these areas, because J.A. Rogers and  
 > George Jackson, were not professionally trained as  
 > anthropologists or historian, but their work shows  
 > that they understand the methods used in these fields.  
 > This allowed them to use primary evidence to support  
 > their hypotheses related to Blacks in ancient times.  
 > Today, most of the people interested in the  
 > ancient history of Blacks read a couple of text on the  
 > subject and then feel they can write history, yet  
 > their work is just a retelling of what they read.  
 > These people have not even consulted the classics by  
 > Jackson, DuBois and Rogers. (Let's not forget that C.A.  
 > Diop was deeply influenced by the work of DuBois). As  
 > a result, most of the important work today in ancient  
 > Afrocentric studies is written in French.  
 >  
 > Clyde  
 >  
 >  
 >  
 >  
 > --- sincere1906 wrote:  
 >  
 > > Omar  
 > >  
 > > African Studies are not at all perceived as lacking  
 > > scientific rigor.  
 > > Africanists are a well established segment of the  
 > > academic community,  
 > > historically and anthropologically.  
 > >  
 > > I think you are confusing African Studies with  
 > > African-  
 > > centered/Afrocentric Studies. The former, African  
 > > Studies, is quite  
 > > mainstream. The latter, Africentric/Afrocentric  
 > > Studies, is less  
 > > mainstream and suffers from external skepticism and  
 > > internal issues.  
 > >  
 > > That being said, Africentric/Afrocentric Studies is  
 > > relatively new---  
 > > as compared to say African Studies. So the problems  
 > > plaguing it  
 > > shouldn't be surprising. If you've ever read up on  
 > > early Egyptology  
 > > or early Anthropology, you would find those two  
 > > disciplines wholly  
 > > lacking in great regard when it comes to accurate  
 > > scholarship,  
 > > rigorous scientific discourse, etc. It took a  
 > > century for either of  
 > > them to reach their current forms today (with fields  
 > > such as  
 > > anthropology undergoing radical change).  
 > >  
 > > African-centered/Afrocentric Studies will most  
 > > likely take time  
 > > to "come into its own." But this will not happen as  
 > > long as it is  
 > > shut out of the mainstream by bigotry and elitism,  
 > > denied adequate  
 > > sources of funding, etc. Classicist Mary Leftkowitz  
 > > decried that the  
 > > African-centered/Afrocentric scholars live in an  
 > > "intellectual  
 > > ghetto." And, despite the obvious racist tone, it  
 > > has kernels of  
 > > truth--but only to the extent that she and her  
 > > mainstream cohorts  
 > > (who are incidentally funded by wealthy conservative  
 > > think tanks)  
 > > force African-centered/Afrocentric scholars to dwell  
 > > there, through  
 > > marginalizing their work and subjecting them to  
 > > constant attacks. The  
 > > African-centered/Afrocentric movement hardly got a  
 > > start in academia  
 > > before it found itself on a constant game of offense  
 > > and defense.  
 > >  
 > > True enough, there are (in my opinion) much too many  
 > > "mythmakers"  
 > > and "psuedohistory" in modern  
 > > African-centered/Afrocentric studies---  
 > > that I have long argued need to be challenged,  
 > > weeded out, etc. to  
 > > give the field more validity. Yet that being said,  
 > > African-  
 > > centered/Afrocentric studies have strongly affected



Egyptian Museum.

Anyone who has seen the Tut treasures know they are well worth the price of the tickets.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:  
> The exhibit website, [www.kingtut.org](http://www.kingtut.org), gets a half-million hits a day.  
> By the time the exhibit opens next week [Los Angeles], more than  
> 200,000 tickets will have been sold (usually, 20,000 tickets is  
> considered a good advance) at LACMA, Leiweke says.  
>  
> <http://www.wgms.com/index.php?nid=65&sid=267135>  
>  
>  
> OK . . . I'm guilty. I have my tickets for Los Angeles.  
>  
> One of the exhibit is this chair that I want to see:  
>  
> Chair of Sitamen:  
>  
> <http://www.homestead.com/wysinger/sitamun.html>

| 17304|2005-06-11 21:59:05|Paul Kekai Manansala|Re: INTELLECTUAL WARFARE|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi  
>

As

> a result, most of the important work today in ancient  
> Afrocentric studies is written in French.  
>

Not many people know this important fact. It seems as though with Van Sertima getting older that there is not much publishing going on in the United States except for a few academic journals.

Even the Francophone websites tend to be of very high quality.

Regards,  
Paul Kekai Manansala  
| 17305|2005-06-11 22:10:15|Myra Wysinger|Re: A European civilization?|  
You wrote:

◆  
"What's the lates on old Kush?"

Reply:

Unfortunately, the likelihood of further archaeological study at any sites in Nubia, is all but impossible because many of the primary areas of investigation now lie under 250 feet of water, at the bottom of Lake Nasser. Tens of thousands of Nubians and Sudanese were forced to relocate off the land their ancestors had called home for over 5,000 years. Over 45 Nubian villages were washed away along the banks of the Nile south of Aswan.

There is no way to estimate the total number of temples and tombs which now lie at the bottom of Lake Nasser, nor is there anyway of knowing the many secrets these structures currently hold. Because of the creation of the Aswan Dam, the world will never have an opportunity to study the full impact Africans from the southern Nile Valley had on the development of ancient Egypt and subsequent civilizations.

?I was shocked yesterday when the mass media announced the signing of a preliminary agreement with a Chinese Company to begin building the Kajabar Dam in the heart of remaining Nubian land. This kind of disaster has fallen on us before, this is the fifth time this century (1902, 1912, 1933, and 1963)? she states in her letter.

Dr. Arif Gamal-African-American Studies-UC Berkeley

**SOS Save the Nubian  
Deconstructing Nubia**

<http://www.thenubian.net/decnubia.php>

"E.U." wrote:

htp  
  
Not sure if this has been posted. I think it may prove interesting in the ongoing 'origins of civilization' debate. I'm sure Europeans will have these people flying back and forth to the moon before it's all said and done.  
  
[http://news.yahoo.com/s/afp/20050611/sc\\_afp/sciencebritain\\_050611223536](http://news.yahoo.com/s/afp/20050611/sc_afp/sciencebritain_050611223536)  
  
note: if the link does not work, copy/paste the ten remaining numbers unto the address field.  
  
What's the lates on old Kush?



Have fun online with music videos, cool games, IM & more. [Check it out!](#)

| 17306|2005-06-11 22:57:21|Myra Wysinger|Re: The hype is working|

Hi Paul:

◆  
I'm taking my sixteen year old grandson. We are going to see the exhibit on our way back from Disneyland. It's going to be a great summer for us.◆I couldn't get tickets last time when it came to◆San Francisco. People were selling their tickets for \$150.00.◆

◆  
20/20 was talking about the King Tut exhibit last night. They are calling him "The King of Bling".

◆  
"Don't miss ABC News' "Good Morning America" on Tuesday, June 14 when we give you the first look at the new King Tut exhibit."

◆  
<http://abcnews.go.com/GMA/Technology/story?id=834144>

◆  
◆  
◆

Paul Kekai Manansala wrote:

Myra,

They need to sell plenty of tickets because I believe they payed around \$45 million just to get the exhibit for two years from the Egyptian Museum.

Anyone who has seen the Tut treasures know they are well worth the price of the tickets.

Regards,  
Paul Kekai Manansala

--- In Ta\_Seti@yahooogroups.com, "Myra Wysinger" wrote:  
> The exhibit website, [www.kingtut.org](http://www.kingtut.org), gets a half-million hits a day.  
> By the time the exhibit opens next week [Los Angeles], more than  
> 200,000 tickets will have been sold (usually, 20,000 tickets is  
> considered a good advance) at LACMA, Leiweke says.  
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> <http://www.wqms.com/index.php?nid=65&sid=267135>  
>  
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> One of the exhibit is this chair that I want to see:  
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> Chair of Sitamen:  
>  
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| 17307|2005-06-12 05:02:47|clyde winters|Re: INTELLECTUAL WARFARE|

Hi

You are right. the Journal of African Civilization was a major journal for the study of ancient Afrocentric history. This proved to be an important aid in studying Afrocentric history after the demise of the Black World magazine.

Black World was the source of knowledge about Africalogy. It was the Black World that introduced many people to the work Diop and others (I learned about his work when I studied African history at the University of Illinois-Urbana back in 1971-72. Back then you had to read many text relating to African history written in French and German, because there were no standard African text.) As BW became a major source for news about the War in Angola, it stopped publication. Black Books Bulletin later was a source of knolwedge about Afrocentric themes.

The JAC would have never made it without Ivan.

Ivan was able to sell JAC because of the extensive connections he had established earlier around the country, while promoting his book on the African discovery of America. I have heard that he suffers from Dementia today.

It is interesting to note that, except for Hansberry, DuBois and myself, most the people interested and writing about the ancient history of Blacks came from the Caribbean: Marcus Garvey, J.A. Rogers and Ivan van Sertima (Guiana). It is also interesting to note that J.A. Rogers, was able to sell his books across the U.S., as a result of the contacts he made across America, while a Pullman Porter. Ans as mentioned earlier, Ivan's JAC became a success because of contacts made during his book tour.

Moreover, except for the work of DuBois and Van Sertima, the books written on ancient Blacks were self published; or they were published in Newspapers or Journals. Also, let's not forget that most of the information later published in his book Sex and Race, was originallypublished in the Daily Defender. This

has made it hard to find many of these books today.

Clyde

Clyde

--- Paul Kekai Manansala <[pmamansala@sbeglobal.net](mailto:pmamansala@sbeglobal.net)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
> wrote:  
> > Hi  
> >  
> > As  
> > a result, most of the important work today in  
> ancient  
> > Afrocentric studies is written in French.  
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> >  
> > Not many people know this important fact. It seems  
> as though with Van  
> Sertima getting older that there is not much  
> publishing going on in  
> the United States except for a few academic  
> journals.  
> >  
> Even the Francophone websites tend to be of very  
> high quality.  
> >  
> Regards,  
> Paul Kekai Manansala  
> >  
> >  
> >

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[ 17308]2005-06-12 06:00:36|Jordan Perry|New Ancient Rome Group|  
Dear Group,

I would like to introduce a new and refreshing group which discusses  
the history of Ancient Rome: from the lives of the Roman Kings, to  
the dramatic fall of the Roman Empire, all are welcome to discuss  
the wonders of Rome, whether you are new or familiar with the  
subject, wherever you are in the world, there is a place for you in  
our friendly community.

The group is already becoming popular and is rapidly growing, so why  
not join in the excitement of ancient Rome? The group is The Temple  
of Jupiter, and its address can be found at:

<http://groups.yahoo.com/group/templejupiter>

Many thanks and I hope you join us!

Jordan Perry  
Owner of The Temple of Jupiter

My best regards to the owner of this group for letting me post this  
message.  
[ 17310]2005-06-13 07:38:31|David Irdor|RESERVE YOUR SEAT FOR THE 2ND MENAIBUIC KEMITIC INTERNATIONAL CONFE  
RESERVE YOUR SEAT FOR THE 2ND MENAIBUIC KEMITIC  
INTERNATIONAL CONFERENCE 2005  
PLANNED TO TAKE PLACE ON THE 8TH, 9TH, 10TH JULY 2005  
IN PARIS THIS CONFERENCE INVITES THE BLACK COMMUNITY  
TO PONDER ITS ROLE IN THE EDUCATION OF ITS CHILDREN  
WITH A VIEW TO PRODUCING A NEW GENERATION OF  
PANAFRICANISTS.

Due to the large number of requests from the public to  
participate in the 2nd Menaibuic International  
Conference 2005 under the theme of 'History and  
Education in the Kemetic family?' we have had to get a  
much larger venue in order to accommodate everyone and  
to avoid some of the problems we encountered on  
previous occasions.

We now have a fully equipped venue capable of holding  
1000 people. This will enable us to welcome all those  
interested in attending our conference to discuss  
this topic with our invited guests. However, this  
change in venue has led to an unexpected increase in  
our organizational expenses. We therefore ask you to  
show your commitment and support by making a  
financial contribution and in this way we can  
demonstrate that this kind of international event is  
absolutely necessary today to debate topics which

*polarize our society.*

*Bearing in mind the above mentioned reasons we ask you to send your contributions of support to Menaibuic either by cheque, money order or by mail after downloading the form below. Those same reasons have forced us to increase the price of the ticket for attending the conference from 12th June, 2005 to 40 euros for the 3 day event and 15 euros for a one day attendance.*

*We thank you for your understanding and your encouragement.*

*1. Why must the panafrican family seriously reflect on the role it plays in education?*

*If we were to ask Marcus Garvey this question at a time in our history tainted with ideas of assimilation and forced alienation, he would say that we must shape the education of our children according to the kemetite rules of education. This would prepare them to take their rightful place in the world. While interacting with their human brothers they will be able to show at the same time the greatness of African humanity. It is the only kind of education which will reduce our ills and make us a stronger and better people.*

*If we were to ask Cheik Anta Diop to explain why culture and history are essential, he would tell us that our historical memory is the glue that holds all the disparate parts of a people together thus forging them into a collective whole, as it is this shared continuity which is transmitted in the family circle. Thus our historical memory through the feeling of cohesion and harmony that it creates is the most solid bastion of cultural protection for the Kemetite family.*

*Based on these analyses, one can see that in the black family today, the question of transmitting our historical, intellectual, spiritual, and cultural african/panafrican heritage is marginal or almost non-existent. How many of our children can read the name of even one of the pharaohs in the hieroglyphic language? How many of them can name one black inventor from the Caribbean, America or Africa? How many received toys in 2004 which reflected their cultural origin? How many know what the terms ?Maat? or ?Kemet? mean? How many can cite the name of a great pre-colonial African civilisation or can give the name of an African king or queen of that same period?*

*?I have come to firmly believe that the black man must be treated like a beast and kept in total ignorance?, these are the words that the Governor of Fenelon in the French West Indies wrote in April 1764 to the Minister of the Colonies to voice his opposition to the idea of educating the black servant population.*

*Do black families seriously believe that they are educating their children by continuing to ignore the heritage of their ancestors while giving tremendous importance to the experiences of other people? Let us be candid, this is the surest way of mass producing cultural aliens in the future who will search all their lives for an external intellectual, spiritual and economic guardian to help them reach their goals and lead their lives.*

*Jean Philippe Otomonde reminds us that ?ignorance leads to indifference and indifference leads to subjection?*

*?Confidence in oneself? for each individual can only come from the recognition, the knowledge and the appropriation of one's precious ancestral heritage. It is essential for us to understand the importance of transmitting Kemetite values within the family unit.*

*As we all know the accomplishments of the great African civilisations is never discussed in schools where the image of African people is systematically devalued. Black inventors and scholars are still prisoners of Eurocentric philosophy which maintains that only the accomplishments of people of European descent merit worldwide pedagogical or media exposure.*

*It is also useless to consult French historical magazines such as Science & Vie or History to find articles which talk about African genius. (scientific discoveries, inventors, etc) You will only find stereotypical images of African people.*

*To define the role the Kemetite family must play in education Menaibuic publishers is pleased to extend an*

invitation to you to be a part of its 2nd  
International Kemetic conference which will be held in  
Paris on the 8th, 9th, 10th July.

During these three exceptional days you will  
participate in debates and hear lectures on the theme  
?History and Education in the Kemetic family?.

Led by African and Panafrican researchers,  
egyptologists, historians, economists, jurists and  
scientists from Africa, USA, the Caribbean, and  
Europe, this international conference encourages us to  
question how much importance we wish to give to the  
transmission of our historical, spiritual, economic,  
cultural and scientific heritage in the education of  
our children.

In order for a growing child to be successful and bear  
fruit it not only needs models from its own cultural  
and historical background but it must also learn to  
appreciate the work of its ancestors and their  
cultural, philosophical and religious vision of the  
world. Because of this, it is imperative that the  
Kemetic family today question the role they wish  
education to play.

Is their goal to produce cultural aliens in the future  
or is it to take full responsibility for their  
history?

3 day programme FRIDAY 8 JULY 2005 6.00 p.m - Doors  
open 6.30p.m. - Pouring of Libation 7.00p.m. -  
Opening welcome 8.00p.m. - Panel 1 :The stakes in the  
transmission of our historical memory in the Kemetic  
family 10.00p.m. - Debate 11.00p.m.- Evening ends  
SATURDAY 9 JULY 2005 9.30a.m. - Welcoming speech  
10.00a.m.- Panel 2 : Women in the African ancestral  
tradition 2.00p.m. - Panel 3 :What paradigms should we  
follow to educate our children? 5.00p.m.- Panel 4 :The  
Kemetic family and religion. 8.00p.m - Panel 5 :The  
Kemetic family in the Egyptian texts. 11.00p.m.  
Evening ends SUNDAY 10 JULY 2005 8.30a.m. - Visit to  
the Louvre Museum- meeting place in front of the  
pyramid. Entrance ticket is at your expense. 2.00p.m.  
- Panel 6 : Kemetic life experiences 5.00p.m. - Panel  
7 : Education & afrocentricity. 8.00p.m. - Celebration  
of Africa 8.30p.m. - Evening ends Refreshments and  
meals will be available at special prices.

Delegates expected:

Molefi Kete Asante (Egyptologist, Temple University,  
USA) ? Ama Mazama (Sociologist, Temple University,  
USA) ? Ren Louis Etile (Egyptologist, Institut  
Africam, France) ? Oscar Pfoema (Egyptologist,  
Universit de Grenoble, France) ? Thophile Obenga  
(Egyptologist, San Francisco University, USA) ?  
Aboubacry Moussa Lam (Egyptologist, Universit de  
Dakar, Afrique) ? Jean Philippe Omutunde (researcher,  
Institut Africam, France) ? Doumbi Fakoli  
(researcher, Institut Africam, France) ? Pierre  
Nillon (historian, Institut Africam, France) ?  
Bwemba Bong (researcher, Institut Africam, France)  
? Mulana Karenga (Sociologist, California University,  
USA) ? Mario Beatty (Egyptologist, USA) . Prof  
Thompson (Sociologist, New York University, USA) ?  
Mubabinge Bilolo (Egyptologist, Germany) ? Leonard  
Jeffries (Egyptologist, New-York University, USA) ?  
Rosalind Jeffries (Egyptologist, African Studies) ?  
Yves Ekou Amazo (Author and Economist for industrial  
development at the United Nations) ? Christel Temple  
(lecturer Maryland University) ? Rosa Amelia Plumelle  
Uribe ? Christiane Taubira (to be confirmed) ? Claude  
Ribbe ? Runoko Rashidi ? Dieudonné Gnamankou and many  
others... To be a part of the 2nd Menaibuc  
International Kemetic conference which will be held in  
Paris on the 8,9, and 10th of July, please reserve  
your seat today by downloading the coupon below.

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| 17311|2005-06-14 07:13:36|p.manansala@sbglobal.net|Andaman, Nicobar islanders say Earth brought from Sirius|

<sup>11</sup> Something very interesting happened after the Tsunami in December 2004. Some of the remote tribes of Andaman and Nicobar islands of India came in touch with civilization for the first time in need of food, water and shelter. They still repel modern human civilization.

*The relief efforts workers learnt something interesting that can be astounding. Their ancient legend talks about earth belonging to a different solar system than today. Shockingly their knowledge matches with an African remote tribe called the Dogon.*

*According to them, the earth was brought to the current solar system from Sirius solar system, which consisted of three stars or suns. Millions of years back the Sirius star system experienced very violent supernovae, which created a very heavy white dwarf and all possibilities of life ended at that time. Now we find that Egyptians also knew about Sirius. Researchers now believe that earth was brought from Sirius system and is protected and visited by these aliens for innumerable years.*

*The Sirius as known to astronomers today consists of two stars Sirius A and Sirius B, though ancient tribes describe three stars. Sirius B is a white dwarf. A star with twice the sun's mass, as Sirius B probably had, can live for no more than about 1,000 million years before swelling up into a red giant; this does not seem long enough for advanced life to develop.*

*But had life evolved, it would have disappeared during the red giant stage of Sirius B, when any nearby planet would have been roasted by the star's increased energy output, followed by a stellar gale for at least 100,000 years as hot gas streamed from Sirius B to Sirius A.*

*During this mass transfer the two stars would have moved apart, thereby destabilizing the orbits of any planets in the system. According to observations of Sirius B as analyzed by H. L. Shipman of the University of Delaware, Sirius B has been a cooling-down white dwarf for at least 30 million years. Sirius B is now emitting soft x-rays, so that life in the region of Sirius would not be very pleasant today.*

*Many ancient remote tribes know about the Sirius and it is part of their religion and culture. Ancient Egyptians, in particular, were also preoccupied with Sirius, basing their calendar on its yearly motion. And now we are learning that the Andaman Nicobar tribes who are seldom in touch with modern civilization also know about this.*

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Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>

□

| 17312|2005-06-14 07:16:46|Paul Kekai Manansala|The frontier continent|  
<http://society.guardian.co.uk/aid/comment/0,14178,1505324,00.html>

*The frontier continent*

*The tendency to see Africa as exceptional underestimates our increasingly common experience of corporate globalisation*

Christopher Davis  
Monday June 13, 2005  
The Guardian

*Tony Blair's Commission for Africa has left me bewildered. As an anthropologist interested in "traditional" medicine, I was delighted to see its report's attempt to take an Africa-centred point of view. Reading a sentence stating that "history shows African cultures to have been tremendously adaptive, absorbing a wide range of outside influences" is a relief to those of us who have tried for years to make this point. The commission is far better placed than any academic to bring to the world's attention the energy and ingenuity with which African people have engaged and resolved the problems facing them.*

*But I was frustrated by what seems to be our incapacity to escape our own mental traditions - the casts of mind that always seem to come into play when we imagine Africa. Nowhere were these more in evidence than in the report's discussion of the role of religion in African social life. On the one hand, it justly draws attention to the significance of religions in enriching social relations, creating accountability and empowering local people.*

*On the other hand, the report seems to be impressed by religion chiefly because of its potential usefulness as a tool for economic development. We are told that religion succeeds where the state fails, that faith leaders have a significant role to play in shaping social attitudes, that religion can be a model for the state and that it commands the kind of loyalty and energy that was given to nationalist causes during and just after Africa's struggles for independence.*

*To regard religion in Africa in these terms is to put their religion where our politics should be. Our error begins with the place in our imaginations that we force Africa to occupy. We are subject to "African exceptionalism": a sense that Africa is so different, so impossible to organise, that any undertaking is practically pointless. It is the sense that African people are unruly as citizens and irresponsible as politicians and bureaucrats. Africa's state is always behind. We never perceive it as leading the way. Economically and politically, Africa is held back, not yet caught up. Exceptionalism heightens the temptation to look at the continent as a problem or an illness.*

*The diagnostic gaze makes us disinclined to see things as a whole. We are always looking first to locate and to isolate the problems, and then to find isolable solutions, whether they be social institutions or practices (eg religion) or medical treatments (eg vaccines). The search is to find the one thing that will be the remedy, which must be generalisable and preferably patentable. We manage the process, control the outcome, and have no longer-term obligation to share the condition.*

*There is a risk in seizing on religion as a remedy for the problems of the nation state. The risk is of the return of the 19th-century idea of "primitive mentality": the idea that "they" are less rational than "we" are. The view that religion maintains the social fabric credits institutions instead of people. It shifts our attention from intellect to emotions, from analysis to belief.*

*Isolating religion from the broader web of social life directs our attention away from the larger political and economic processes in Africa, but which are also happening outside it and which include what is happening to us.*

*Africa is maintained in the world economy as a kind of frontier. In this sense, Africa is our future. Far from being behind, it lies before us. The contradictions between profitable production and social protection are nowhere more visible than there. What happens in Africa happens violently, more vividly and rapidly than here, but where that change leads is also where we are headed. The logic of the marketplace seems unassailable in its entry into the politics of public services. In Britain, recent decades have seen the persistent advance of privatisation in areas formerly held in the public interest. Religion has the benefit of not being about profit or profitability. In the context of religion's redistributive logic, cost and benefit are perhaps more equitably balanced. When we see things in this way we are in a better position to compare like with like, and the results can be enlightening.*

*Emphasising the role of religion in enhancing development keeps our thinking about Africa in the mode of the charitable donor, whose key question is: are these poor the deserving? Religion is a way in which we help ourselves to the idea that the answer is "yes", but without burdening our selves with the larger political project that confronts us whether inside Africa or out. If Africa is no exception, it becomes evident that this larger project is nothing less than assuring the capacity of democracy itself to stand up to the better regulation of international corporate interests.*

*So the issue is not whether we place our faith in their faith, but whether we have faith in our own democratic processes. Historically, the most significant changes to democratic institutions have been in response to pressures coming up from the streets. The Commission for Africa, events such as Live 8 and campaigns such as Make Poverty History are encouraging public interest in the redeployment of public money to mitigate the effects on Africa of the structural violence of international development and globalisation. When we think that what is happening in Africa is also happening here, though less conspicuously, our common interests are made plain.*

*It has been clear for some time that we are in a moment of significant change. With the end of the Soviet Union has come the sense that socialism can no longer provide the logic for a redistributive social justice. The left has no popular language for systematic criticism of the free-market fundamentalism that, via Washington's foreign policy, has appropriated democracy as an idea. An argument based on the premise of shared sacrifice has to begin somewhere. So the debate about religion and money in Africa is an argument worth having even if one is on the other side.*

◆ Christopher Davis is a lecturer in anthropology at the School of Oriental and African Studies. She is speaking at a British Museum debate on Africa, sponsored by the Guardian, on Wednesday at 8pm. For tickets call 020 7323 8181

| 17313|2005-06-14 11:22:35|crisofori whitakara|Re: Andaman, Nicobar islanders say Earth brought from Sirius| i'm sorry but dr. yorke constantly talked about this. why is he ignored?

p.manansala@sbcglobal.net wrote:

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The relief efforts workers learnt something interesting that can be astounding. Their ancient legend talks about earth belonging to a different solar system than today. Shockingly their knowledge matches with an African remote tribe called the Dogon.

According to them, the earth was brought to the current solar system from Sirius solar system, which consisted of three stars or suns. Millions of years back the Sirius star system experienced very violent supernovae, which created a very heavy white dwarf and all possibilities of life ended at that time. Now we find that Egyptians also knew about Sirius. Researchers now believe that earth was brought from Sirius system and is protected and visited by these aliens for innumerable years.

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Many ancient remote tribes know about the Sirius and it is part of their religion and culture. Ancient Egyptians, in particular, were also preoccupied with Sirius, basing their calendar on its yearly motion. And now we are learning that the Andaman Nicobar tribes who are seldom in touch with modern civilization also know about this.

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| 17314|2005-06-14 12:07:48|Vernessa McVay|Re: Andaman, Nicobar islanders say Earth brought from Sirius|  
Did u know that Dr. York's land has been seized by the  
gov't, and that they're supposed to be selling it? He  
had 476 acres!!!!

— cristofori whitakara <[boogie\\_down\\_black@yahoo.com](mailto:boogie_down_black@yahoo.com)>  
wrote:

> i'm sorry but dr. york constantly talked about this.  
> why is he ignored?  
>  
> [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net) wrote: Something very  
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| 17315|2005-06-14 12:22:41|sincere1906|AFROCENTRICITY: THE LAST RESORT|

Not agreeing, endorsing or putting forth any criticisms of the article  
below, but it seems to fit the forum.

Sincere

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AFROCENTRICITY: THE LAST RESORT

<http://nigeriaworld.com/articles/2005/jun/133.html>

*In the beginning there was Afrocentricity. In fact the beginning was afrocentricity. We the people of African descent are a very spiritual people. Our roots go way beyond the biblical chronicles; over 100000 years before the existence of the founding ancestors of the varied nations of people on earth today. Every continent has vestiges of the affluent and dynamic civilizations that Africans have modeled, from as far North as Russia to the simmering heat of the Australian desert.*

*Now ?..I find the need to address how the word civilization is a widely misused and misconstrued terminology. The commonly held notion that industrialized societies are civilized is just dead wrong and as it appears, it could be due to a contradictory definition giving in our dictionaries. The dictionary definition presents urban societies as a bona fide model of what a civilized society should be. I still do not understand how any urbanized society can be considered a civilization. To me it kind of defies logic. I have had the privilege to live a couple of years in a rural as well as an urban environment.*

*The amount of ecological damage perpetrated by urban dwellers is full proof that the ancient wisdom that enabled so called primitive societies to live in balance and honour with nature has been lost. Ecological destruction implies a lack of reverence for life but should we call a society that does not revere life a civilization? A society where neighbors can live side by side for ten yrs without even knowing each others names is not civilized. A society where its citizens are compelled to slave for chopped up pieces of wood preferably called money is in no way civilized. A society where the natural wealth of the land is unevenly distributed, leading to inhumane class boundaries that cause the opprobrium and misery of those victimized is far from civilized. Most importantly a society built on slave labor or stolen land can never be a civilized society.*

*My idea of a civilization, of which I suppose is the ideal, is one where the community structure has been consummated to a degree of Godliness. It is a niche occupied by individuals whom are aware of the God in themselves and hence deal with each other in honor and respect. A society should be considered civilized if its co-inhabitants live in close communion to mother Earth. Rest assured, we certainly do not expect life in a civilized society to be in any way complex or complicated. Apparently from observation, it ironically appears that the so called third world nations still have vestiges of a long lost civilization.*

*There are a number of terms that we use these days that are equally misused and utterly convoluted, like the term "coloured people". Well, the last time I checked white was a colour, in fact those referred to as coloured are not the ones that turn pink in the winter, yellow during the summer and white during spring. So in reality it is the white folks that are coloured. Similarly the term progress has suffered unimaginable abuse; the end does not justify the means?.the means justifies the means. May be the American public would not have re-elected bush if they understood that what ever economic and socio-political advantages his war on terrorism incurs on his administration will not venerate him and his cohorts of the atrocious crimes committed against the people of Iraq, same goes for industry and technology.*

*The benefits we get from industry and technology should not serve to justify the callous savagery of these institutions on us and our environment. Equally true is the fact that albeit claims of potential health and economic benefits of animal research, G.M foods and stem cell research, these are sciences that retard the evolution of man*



kind. If these scientists feel the need to play God then it is required of them to understand comprehensively all knowledge associated with genes, which include physical and spiritual connections, otherwise what ever they do in their little labs are guaranteed to have catastrophic implications. I hope we pay better attention to the terminologies we use and on that note, I bring forward the predicated term Afrocentricity.

Who is an Afrocentric? What is the Afrocentric philosophy? How vital is it in the struggle for the emancipation of the mind, body and soul of an individual of African descent? Before I delve into the meaning of the term Afrocentricity and how it is an integral part of our struggle, let me say for the record, that complete and thorough mastery of this idea or philosophy is the gate way to this great and promising future of ours. I call this century the critical century. It is this century that the faith of humanity will be determined, however the future cannot be predicted because it is comprised of infinite possibilities and probabilities but nonetheless a future of choice and intent can be created. Afrocentricity is simply the individual, sincere and persistent effort of a black African (black person) to be self knowledgeable. It is a philosophy of truth, of dignity, of humanity, of Godliness. It is a philosophy that can enable those willing to create a future that counteracts a past of humiliation and a present of subjugation thus it is a movement that seeks to redefine the contributions of Africans, as interpreted by Africans, to world history thereby expunging contemporary views of Africa as being a mere creation of Europe which leads to the relegation of African world view, philosophies and culture to the peripherals of European constructs.

Eventually those of us whom are in the Afrocentric state of mind would contemplate, among other questions, what kind of world do we want our posterity to inherit? What are our priorities? Should we master foreign philosophies to the detriment of our own home grown and carefully established traditional philosophies? Are you really black and proud if you have no knowledge of your self? Let us not confuse false pride with dignity. You cannot be black and proud if you wear skin toning cosmetics or itchy European wigs in an attempt to be what society has conditioned your psyche to believe is the palatable definition of beauty in contemporary human society. What really is your pride if your name bears no relation to your identity? It becomes obvious that the story is indeed greater than the warrior when we analyze the outcome of centuries of a conspiring plot to distort and repackage the history and philosophies of the people of African descent (black people) which may take a life time to rectify. They say the world is now a global village, true, but whose global village? I do not want to be part of a global village that leans extremely toward absolute homogeneity and hegemony of the culture, politics and economics of one nation of people (people of European descent) over all others.

White supremacy can be seen every where in our various societies; it is in the media, in the educational institutions, in the foreign trade policies, it is the roots of most of the wars that have ravaged and are still ravaging the so called developing nations, in fact it is, in varied ways, manifested in our every day lives. White supremacy has fueled the European economy for centuries. The established racial hierarchy in existence during the European renaissance brought grounds for the mass enslavement and subsequent colonization of black Africans and native Indians. Then as is now, notable personalities of European descent .i.e. Hegel, Thomas Jefferson; scholars, clergies, doctors, philosophers were among the class of people to promote and push for the bigoted philosophies of white supremacy.

The slave trade was not a trade; it was a black holocaust that involved a perpetual psychological aggression coupled with excessive social violence against black Africans for over six hundred years. The slave trade was the greatest mass kidnapping and genocide of a people that has ever been known to man and it is the most savage form of man's inhumanity to man. Humans of all types and caliber from kings to thieves had their lives disrupted only to be sold like cattle's and sheep's, branded, chained, herded and packed like every day commodities in the deck of the ship allotted to animal shelter; that is, to the Europeans it was as simple as this; if the humanity, freedom and life of 100 million Africans is what it takes to globalize then so be it, in other words, the aforementioned fundamental rights of not only human beings but animals too was less valuable than the realization of the idea of capitalism and this reality still persists today.

The question "Why Africans" inevitably comes up as one recounts these historical facts.. It is certain that outsiders like the medieval and contemporary European pirates could not have exploited the human and material resources of the African continent without strong support from the inside. Some claim that Africans were involved in the barbaric black holocaust but may I remind those in support of such notions that no African society was built on slave labour notwithstanding its source hence assuming that Africans participated with all intent in the black holocaust cannot be a sound assumption since history does not corroborate such assumptions. Moreover, the preceding argument is trivial since it tends to elude the mind of the fundamental fact that monstrous crimes were committed against the men, women and children of black Africa and even if some Africans

participated their actions were triggered by the influence of the Europeans involved just like our corrupt politicians today emulate the most vile of western character. Just as in the case of the Jewish holocaust, though some Jews connived with Hitler's henchmen does not justify the actions of the Nazis. Also note that the imperialist attitude of Europeans was in existence way before the black holocaust (slave trade). Others may argue that it was a need for labour in the Americas and Caribbean that initiated the black holocaust. While it is true that labour was needed in these stolen lands or colonies as it is often called it did not have to be forced free labour. Some groups like the kkk have attempted to use the bible to justify slavery along with all other terrorist acts being perpetrated by white supremacists; the slave owners in America at that time were all Christians who regarded their terrorists acts as a fulfillment of Gods will on Earth and it still amazes me how a significant fraction of the African America population currently identify with a religion their slave masters used to justify their enslavement. The same can be said about those of us that identify with Islam given that it was during the Islamic renaissance that the black holocaust in eastern Africa emerged.

In candor, it is quite disquieting to see black folks identify with the same racist ideas and philosophies that were fiercely resisted by our ancestors and are central to the breakdown of previously existing African civilization. Ideas such as capitalism and consumerism are not African. Every nation of people have indigenous ideas and philosophies just as every land have ancestral spirits as a presiding governing council over the affairs of the land such as human relations and human interactions with the land. If a people fail to preserve their traditional beliefs, communion with their ancestors which plays a pivotal role in their evolutionary process on earth cannot be maintained. Moreover, the dangers inherent in adopting foreign philosophies to the detriment of ones participation in his/her traditional philosophies can lead to the destabilization of a particular institution or all institutions in any given civilization. This destabilization can persist for several generations. A classic example is how a number of African nationalities have given up indigenous economic systems that are socialist in nature i.e. trade by barter in favour of capitalism. This shift has inevitably left these states paralyzed; and to some extent ungovernable. Big financial institutions such as the imf and world bank can be seen as external forces whose sole purpose is to assert imported guide lines and policies in regards to how self proclaimed capitalist states in Africa (and other so called developing countries) should work towards their idea of what a capitalist state should be.

The government in these states are usually coerced into privatizing all parastatals on which the welfare of the public depends on but the funny thing is that most of their proposed guide lines are not applied to western capitalist economies, for example tariffs and subsidies to farmers are strongly disapproved of by the policy makers in the imf and world bank but turn around and encourage them in the western economies in whose interest they are working for. The philosophy of capitalism is centered around individualism, entrepreneurship and aggrandizement of profit by any means necessary. Such a philosophy permits companies to own country/territories that belong to the natives, these native may have settled in the region in question for millennia past and as sources show most African colonies were actually owned by companies. This is not an African philosophy. The preservation of the African culture requires steadfastness and dignity; it requires an Afrocentric perspective on societal norms. I believe that all fix ideas are wrong and with this in mind it is natural for the culture of a people to evolve but what it evolves to should be entirely up to the people. There are particular traditional beliefs that have to change with time and this change should be under the discretion of the custodians of the culture.

Every individual of African descent have fallen victim to mental slavery to some degree however some have chosen to become even more severely enslaved mentally while others have begun the process of decolonization. White supremacy is well established in every black nation. Africans never had independence since the pre-black holocaust, in fact the independence that the African countries obtained from European colonies in recent history was actually a mere permission to take over and run a Eurocentric construct that's why the presumed independent states of Africa exhibit all characteristics that define a neo-colonial state. For instance, barristers in Nigeria wear European wigs with styling that date back to fifteenth century Europe, in school our kids are taught about European inventors/discoveries, Eurocentric philosophies and ideas. The elders today do not care less about teaching the children about their ancestral beliefs and in fact Africans are now more Christian or Moslem than the missionaries and Arabs that forced these philosophies upon their ancestors. While it is true that Christianity started in Africa and that there is a lot of correlation between the teachings of the Quran and bible with those of our ancestors the fact still remains that it still remains a stolen and repackaged philosophy that needs to be reviewed and reformulated in an African context with the help and guidance of our ancestors.

Coming back to the million dollar question: what about our children? Who are their role models? What are they taught in school? Why are the elders not educating the youth with wisdom? Probably it is because they were not educated with wisdom either. I guess a better

question is when will this cycle of unconsciousness end? Our ancestors believed that it should take a village to raise a child; apparently the village no longer cares for the child in contemporary human society. To live by the philosophies of capitalism is to be individual and indifferent towards the well being of the children and their environment, it is important to understand that it is ones responsibility to be aware of the potential implications of the philosophies one lives by. In other words ignorance is certainly no excuse. For instance if you're a capitalist and your oblivious to the fact that your support of globalization automatically translates into your directly funding and participating in the current genocide in Iraq being perpetrated by American troops, then you should have your self to blame. Why have we not given enough thought as to how we expect our progenies to survive in a world of pollution, greed and consumerism? How long will this myopic vision last?

The cynosure of our entire struggle should be the children. The African child, just like every other child, should have a right to education and an opportunity to harness any talent he/she may possess. African schools are suffused with children with unimaginable gifts/talent which could be developed to a standard that guarantees world recognition and respect, unfortunately those who occupy positions where in these objectives could be implemented effectually are lost in their world of megalomania. Equally perplexing is the fact that African governments unconscionably allot more funds to the military than to the education and discipline of the child. Parents can only do so much in training or schooling a child on the ethos of his/her nation and it is the educational institutions obligation to see to it that the aspect of schooling that parents do not have the capabilities to fulfill is compensated. The educational curriculums as well as the course materials need restructuring, restructuring is not brain surgery. All that is required is some vision and will.

Ideas have the propensity to exaggerate the complexity or complicatedness of life but it is as simple as this; if we the black nation desire a glorious and Godly future, common sense(though nothing is common about it) will tell you that it can only be manifested through the children hence careful attention should be paid to their well being. The African child needs to know how the philosophies, inventions, discoveries, artistic artifacts/ingenuity and marshal prowess of their ancestors has been stolen, copied, repackaged and resold to them the descendants for five hundred centuries and going. He should be taught to be both a dreamer and doer since a lack of complementation retards the evolutionary process of the individual. He/she should know that some individuals are irredeemable, without conscience, wisdom and empathy. The African child must understand that while some individuals' possess all physical attributes that make them seem like a brother they could possess a mentality counteracting theirs hence may pose a threat to their well being. They must understand that they are responsible for their short comings and actions this in turn should connote that no body, physical or nonphysical, can pay restitution for their crimes both in a spiritual and physical sense nor can any being, physical or nonphysical, fight their enemies for them. He/she should know that white supremacy is actually a consequence of inferiority complex and extreme jealousy that has been around before and after the so called "slave trade".

I call the slave trade the second black holocaust, the first being the bloody tribulations black Africans in northern Africa went through as they lead an insurrection to block the intrusion of the conquering, war mongering people of European descent and later the Arabian religious fanatics which lead to a subsequent mass migration of black Africans down south. This hostility still persists in the usurped Arabianized North Africa. Black people in parts of Northern Africa are still being sold into slavery by the Arabians however this atrocity is equally perpetrated by black people in Northern states such as Sudan and in this case we are dealing with black people that are so deluded by foreign philosophies that their fellow brother is considered sub-human and made to be a slave thereof because they do not share the same philosophies. The causality of this enmity that exists between the black folks in Northern Africa can easily be traced to the time when these regions in question experienced the intrusion of foreign philosophies, because prior to this these same regions never had such levels of violence between its co-inhabitants. As these events play out it does not come as a surprise that other black African states do not intervene in the spirit of togetherness since they too are experiencing the repercussions associated with the acceptance of foreign ideas. This is a vicious cycle that should not be neglected any further.

Our politicians came from African homes hence what ever they are doing at the office is what they learnt growing up. What happened to our communities to the extent that they produce profane, vile and morally bankrupt politicians and leaders? What happened was that we have lost the philosophies that are required for maintaining a structured society. Just one hundred and fifty years ago we had societies devoid of the police/army, a committee comprised of youths was the law enforcements, the elders were judges and individual success was always beneficial to others in the community. Today our kids aspire to be western, investing so much time and resources trying to be western. Tomorrow our kids will be the leaders at war with them selves and their neighbors due to an under developed knowledge of self and the surroundings. In western schools black

students are encouraged to go into sports or entertainment, now imagine how difficult it is for a black child to aspire to be a scientist/pioneer when all their life he or she: has been taught about how Europeans discovered and invented every thing in the world, has been made to believe in and worship the god of the Jews whose image is often depicted as a white, blue eyed, blonde hair Caucasian male about the age of 3 4 years, has had his ancestral name changed and replaced with western names, has been taught that his nation has not made any significant contribution to the world, has- as a result of miseducation- remained oblivious to the fact that science was the gift of Africans to the world.

It is the responsibility of the elders to make our children aware of the many pioneering works of black Africans which include the oldest architectural marvel, the pyramids, designed by Imhotep who is also considered the father of science. The word chemistry for instance comes from the word kemet (original name of Egypt) meaning "black man science", the second oldest book still in reprint, "the element" was written by an African who never stepped out of Egypt named Euclid though the author is currently given an European identity. The first author of a mathematics text book was Ahmes a black African, Papyrus is the first paper used as far back as we are able to recall by black Egyptian scribes to take chronicles, the father of Russian literature by the name of Aleksandr sergeyevich was of African descent and Jesus was a black African who lead a socialist movement called the church against the slave economy of Rome but today every thing the church stands for is convoluted and misrepresented. The North Pole was discovered by a black African.

The ancestors of the black nation had a comprehensive knowledge of the healing properties of plants, this specialty was an extraordinary ability possessed by a few chosen. These knowledgeable and spiritual individuals usually had progenies that posses those genes that are responsible for this extraordinary ability, that is, it is a gift attained through inheritance. Now there is good news and bad news, the bad news is that most of this ancient knowledge has been stolen in several ways; one being how the sacred materials that kept the bond, knowledge and wisdom within the family was looted by the savage imperial mercenaries from Europe on a mission to effectuate white supremacy through Eurocentric philosophies and constructs, currently these materials are ubiquitously located and confiscated in many European museums.

How utterly unconscionable is it that black African nations complaisantly pay hundreds of millions of dollars to expatriate these materials that rightfully belongs to them, it is just like asking a victim of theft to pay the thief before the stolen property can be returned. This is outrageously unjust. Equally baffling is our collective indifference toward the fact that the very same objects and materials that our ancestors believed were a vital part of the evolutionary process of they and their posterity are the same objects and material that are used for business as usual in Europe. The good news though is that all hope is not lost, what needs to happen is for like minded souls to speak with one voice and fight for the same cause which includes but not limited to the realization of the Afrocentric philosophies of truth.

The Afrocentric is aware of the truth delivered by the following words "power to the people" or more precisely "power belongs to the people", the fact that it is the people and not a good government that makes a great nation can never be over emphasized. We have to teach our children how to guard their culture and the best way to teach is by example, we can help cultivate their dignity and hence confidence by schooling them on the many achievements of their people both past and present. They should know that a number of our every day necessities were invented by black Africans i.e. the ironing board, the shoe lasting machine, the comb, the brush the dust pan, the mop, clothes dryer, pencils, fountain pens and sharpeners, printing press, the lawn mower, the automatic gear shift, the internal combustion engines, the traffic light, the refrigerator, the heating furnace, the air conditioner, the electric trolley, the elevator, the letter drop mail box, post making and canceling machine, the filament within the light bulb, the science of blood preservation, the first blood bank, the first open heart surgery was performed by a black doctor Dr. Daniel Hale Williams, the first super computer capable of processing billions of information within seconds by using about 65300 micro processors was invented by a Nigerian scientist named Dr. Philip Emeagwali.

The above inventions are off course a mere scratch of the surface. Much more inventions and discoveries remain unlisted, some remain unknown due to suppression or theft; instances where individuals whom are not of black African descent are unduly credited for the work of a black African abound. Thus, now is the time to take full control in the consolidation of our educational institutions in our respective home land. Technocrats of black African descent in the diasporas languishing their skills in-and-developing-western economies should see the need for their presence and direct participation in the continent. They should see the need to share what ever valuable knowledge/technique that they have acquired in the diasporas.

I have come to the conclusion that intellect and wisdom are two very distinct faculties, that is, an intellectual can lack wisdom and this condition describes what the term "educated fool" denotes. You are an

*educated fool if you fail to apply your invaluable knowledge to the development of your native land that is in desperate need of your services. You are an educated fool if you use your knowledge in a destructive manner toward your fellow human being or the environment at large. We see abuse of talent in almost every profession. It can be seen in the music industry where artistic creations are made to delude the children and keep them unconscious of reality. In this same industry we find gifted individuals who have sold their soul for specially chopped up wood called money. Abuse of talent is definitely prevalent in the academic institutions and now what today's youth are being taught in the schools is non truth which is contrary to the institutions motto that states "education is the pursuit of truth".*

*Why are the youth not taught that doing nothing about the injustice around them is in itself injustice? Why are they not taught how to be community oriented and why are students in the west who are originally from the so called developing countries required to pay twice the tuition fees if they are not citizens, I do not see how an institution that conspires to tenaciously restrict its knowledge from certain groups of people out of unwarranted fear can at the same time claim to be in pursuit of truth, What truth? How do we define truth? How is it that a school in a multi-cultural society can have a disproportionate number of one group of people as teachers and an under representation of a particular group of citizens in the academic institutions, such a system would definitely have a demoralizing effect on the mind of children from those under represented groups; a majority being of black African heritage. Thus, it is of my opinion that the school boards in these societies in question should be charged and prosecuted for systematized racism and conspiring to digress the evolution(in every sense of the word)of a people by keeping them dependent on imported skills and services.*

*As these predicaments that confront the black nation perpetuates with out respite the need for togetherness within the black nation is ever growing strong. Black African countries need to establish an organization similar to the OAU of which its primary function should include but not limited to the consolidation of trans national trading between the countries involved, the monitoring and support of a systematic change from capitalism to socialism, to provide a platform from which the collective fight for reparations and the return of stolen artifacts, treasures and sacred materials will be advanced, these are but a few functions such an organization should implement effectually. Furthermore, our technocrats whom are skilled in economics should propose ways to promote local investments as well as traditional trade systems within communities. It should be understood that a socialist economy whereby the way of life of the people is reflected is an African system and that there is nothing new about it. This economic system allows the even distribution of the wealth of the land between all nations under one government.*

*It should also be understood that ideas/philosophies are real, ideas have sources and these sources can be restricted and endemic to specific geopolitical areas. Just as most black African nations do not support inter-ethnic marriages for warranted reasons, black African nations should equally discourage inter-ideological marriage for reasons that correlate with the very same reasons why they do not approve of inter-ethnic marriage. Any well meaning person should know that half casts are never fully accepted by both sides of their family and similarly, ideas cannot be manifested fully unless they are yours by inheritance. In other words, an idea may sustain a given nation because it belongs to them but at the same time that same idea could destabilize another nation which it does not belong to. Most of the problems that have befallen the African continent is the result of a perpetual forceful imposition of foreign ideas/philosophies (be it Arabic or western) on the natives for centuries and today these century old ideas/philosophies are now imbued in the African culture and institutions, they have been systematized; hence, cogent dismantling of these immiscible ideas/philosophies should first be done on a personal level, that is, every black African should, by obligation, strive to change their own world because guess what no messiah is going to come blazing through the sky to fix all the damage that has been done by us (man kind) to our minds, body and surroundings.*

*No body can change the world but individuals can change their own respective worlds and here in one finds the philosophies of Afrocentricity becomes indispensable to our struggle for liberation because there in lies the guide lines necessary to achieve such a feat.*

*| 17316|2005-06-14 12:24:42|sincere1906|FYI: Encyclopedia of Slave Resistance and Rebellions| Slightly off topic, but in case anyone is interested...*

*Sincere*

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*Work has begun on The Encyclopedia of Slave Resistance and Rebellions, to be edited by Junius P. Rodriguez and published by Greenwood Press. Scheduled to appear in June 2007, the work will comprise alphabetically arranged entries on all aspects of the subject and is intended to provide an overview of current scholarship in the field.*

*This single volume 350,000-word encyclopedia will cover the history*

*of slave resistance and rebellion from antiquity to the late-nineteenth century. Entries will consist of specific incidents, individuals, concepts, thematic essays, and artistic/literary renderings of slave resistance and rebellion.*

*A listing of topics available and other project information can be viewed at:*

<http://www.eureka.edu/emp/jrodrig/greenwood/rr.htm>

*If you are interested in writing encyclopedia entries for this project inquiries should be addressed to:*

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*Should you encounter any key topics that are not listed as proposed articles, please feel free to suggest these to me and I will update the list accordingly.*

*Please feel free to share this information with colleagues who may have an interest in contributing articles for this publication.*  
| 17317|2005-06-14 12:26:36|sincere1906|A Culture Vanishes in Kalahari Dust|  
washingtonpost.com  
*A Culture Vanishes in Kalahari Dust*  
*Bushmen Elders Resist Relocation in Botswana*

By Craig Timberg  
Washington Post Foreign Service  
Friday, June 3, 2005; A01

<http://www.washingtonpost.com/wp-dyn/content/article/2005/06/02/AR2005060202035.html>

*MALAPO, Botswana -- In the Kalahari Desert, where the landscape stretches brown and dusty in every direction, water is power. So when the truckloads of men from the government rumbled up to this ancient Bushmen village three years ago, they found the steel drums that held the community's precious reserves. Then, said villagers, the men tipped the drums over, spilling the water into the sand.*

*Mongwegi Thabogwelo, a lean, hard-working woman who appeared to be in her forties, recalls their cruel words that day: " 'It's the water,' they said, 'that is keeping you from relocating.' "*

*The forced removal of the Bushmen was the culmination of what the Botswana government said was years of effort to bring development to southern Africa's most traditional people. The Bushmen have resisted at every turn, defying hunting restrictions, refusing to abandon their villages and battling the government in a court challenge they hope will reverse policies that, they say, have pushed them to the edge of extinction.*

*At the center of the court case has been testimony about the destruction of such villages as Malapo, which proceeded with an efficiency the Bushmen found terrifying. The men from the government dismantled dozens of huts made of branches and brush, villagers said. Then they ordered the Bushmen -- descendants of people who have survived the harsh conditions of the Kalahari for tens of thousands of years -- to board the trucks for an arduous, six-hour drive to the government camp that was to be their new home.*

*It was a patch of scrubby land far from their traditional sources of game and water-rich plants and, worse still, far from their ancestors' graves, which encircle Malapo. The displeasure of the ancestors, who Bushmen believe provide guidance and protection, was soon apparent, said Thabogwelo. " 'You have lost us,' " her great-grandparents told her in recurrent dreams, she said. " 'Why are you not next to us?' "*

*The Bushmen once roamed most of southern Africa as hunter-gatherers, wearing animal skins and surviving on the abundant wildlife and edible plants throughout the region. But over the past several hundred years, their territory and numbers have been steadily shrinking. First Bantu African farmers moved south; then European settlers expanded north from Cape Town.*

*Both groups historically regarded the Bushmen with disdain, treating them inhumanely and pushing them into ever smaller and less hospitable corners of the region. Slaughters of Bushmen were once common.*

*More recently, assimilation has undermined the Bushmen as a culturally distinct group, with growing numbers in their twenties and thirties choosing to live and work outside the game reserve, where steady supplies of water and other government services are available.*

*By the time the government began its forced relocations with the razing of the village of Xade in 1997, only about 2,000 Bushmen remained in the heart of the Kalahari, in a game reserve larger than*

Switzerland. The residents of Xade were forced beyond the western border of the reserve into a settlement the government dubbed New Xade. But many Bushmen regard it as a dismal and terrifying place where they are estranged from their ancestors and therefore subject to mysterious diseases and even death.

The second sweep came in 2002, when Malapo and other remaining villages were destroyed and inhabitants such as Thabogwelo were trucked to New Xade. Many had never been on a truck and had no idea where they were being taken.

"We were really scared that we were going to die that day," Gabolowe Rathotato, a thin, animated woman of about 70, said in a recent interview. "We were not even given a chance to think if we wanted to move or not. It was really painful."

The Bushmen say they remain puzzled by the relocations, though many suspect that the government wants easy access to the rich veins of diamonds in the eastern portion of the game reserve.

Officials counter that while mining the diamonds in the reserve is not commercially viable, protecting the game there is a national priority. Sydney Pilane, the government's lead attorney in the case, said that as the Bushmen gradually moved into permanent villages, they began keeping domesticated animals, growing crops and hunting the reserve's plentiful game with guns. Left unchecked, he said, they would have transformed the pristine wildlife reserve into a series of villages and towns.

He also said that most Bushmen preferred to live outside the reserve and that the government was eager to provide them with the services found in most of Botswana, one of Africa's most prosperous and stable nations, with 1.6 million people. There are an estimated 48,000 Bushmen in Botswana and twice that many in southern Africa overall, though few still live in traditional villages such as Malapo.

Bushman elders trace their problems to the 1980s, when the government began sharply limiting hunting, which not only deprived villagers of a source of protein but also undercut the rituals crucial to each boy's passage to manhood. Young Bushmen were required to go to government schools outside the game reserve, where they were taught in English and Setswana rather than their native tongues.

During those years, the government began providing regular deliveries of water to Bushmen. Though they were grateful for the help, the deliveries undermined centuries of knowledge about how to survive by extracting moisture from melons, berries or fibrous roots from among the hundreds of plants Bushmen traditionally learn to recognize.

"If they did not bring us the water, we would not be used to it," said the Malapo village chief, Molathwe Mokalaka, who appeared to be in his seventies and is the father-in-law of Thabogwelo.

The water deliveries ended the day of the relocations in 2002. And hunting restrictions turned into outright prohibitions, even for such small game as rabbits. Bushmen acknowledge occasionally breaking the law in their quest for food despite penalties that can include prison.

New Xade, meanwhile, has grown from a relocation camp into a town, complete with a school, a medical clinic and a popular bar. There are also communal water taps and modest government payments to the old and indigent. But residents complain that they do not know which local plants are safe to eat and that there are few jobs. Many Bushmen have fallen into alcoholism, idleness and despair.

Others such as Thabogwelo have returned home.

In those first painful days after the relocation, she and her husband decided they would make the journey as soon as possible, they recalled in recent interviews. They pooled the family's life savings to buy a used Toyota truck, then they traveled the 120 miles home to Malapo, driving gingerly on the soft and shifting sand tracks. Others traveled by foot or donkey.

When Thabogwelo first saw Malapo again after six months in New Xade, she said it was like being freed from jail. "It was just like I was in the darkness and the light opened up on me," she recalled.

She now spends her days collecting roots with other villagers and cooking. She slices large green melons into wedges that, over a fire, release a sweet juice into a cast-iron pot. And as often as she can, Thabogwelo visits the graves of her ancestors.

"I have come back," she has told her great-grandparents at their unmarked gravesites. "You have to forgive me."

But most Kalahari Bushmen have been unwilling to return, at least not with the court case unresolved.

Despite the complaints about New Xade, it exerts a persistent pull on the Bushmen because of its ready supply of water, government handouts and other services. By most estimates, there are 10 times as many Bushmen living in New Xade as inside the game reserve.

*The imbalance is most pronounced among younger Bushmen, from schoolchildren through adults in their twenties and thirties. Even Thabogwelo's only child, a 6-year-old son, is attending the government school in New Xade.*

*But Thabogwelo has no plans to move back, even if the government wins the court case, even if the men come again with their trucks. "I will sit down here," she said. "If they want to shoot me, they can shoot me."*

| 17318|2005-06-14 12:31:45|sincere1906|Scientists Zero in on Suspected Common Ancestor of all Living Things| Scientists zero in on suspected common ancestor of all living things

[http://news.yahoo.com/news?tmpl=story&cid=2270&ncid=2270&e=1&u=/krwashbureau/20050610/ts\\_krwashbureau/\\_bc\\_sci\\_luca\\_wa\\_1](http://news.yahoo.com/news?tmpl=story&cid=2270&ncid=2270&e=1&u=/krwashbureau/20050610/ts_krwashbureau/_bc_sci_luca_wa_1)

*WASHINGTON - Thanks to the tools of modern genetics, scientists are working to identify a little bug that they believe was the ancestor of every creature alive today.*

*They call it LUCA - shorthand for the "last universal common ancestor" - and they think it inhabited the Earth 3 billion to 4 billion years ago.*

*LUCA consisted of only a single cell, like a bacterium, scientists say, but its descendants comprise modern humans, animals, plants, fungi and invisible microbes.*

*"Amazingly, every living thing we see around us, and many more that we can only see with the aid of a microscope, is related," said Anthony Poole, a molecular biologist at Stockholm University in Sweden.*

*In effect, LUCA's genealogy makes us distant cousins of everything from whales to bumblebees and pond scum.*

*"All contemporary life is descended from a single last common ancestor that had a biochemistry closely related to contemporary biochemistry," said Max Bernstein, a biochemist at NASA's Ames Research Center in Moffett Field, Calif.*

*"If we go sufficiently far back, everybody's ancestors are shared," evolutionary biologist Richard Dawkins wrote in his latest book, "The Ancestor's Tale." "Go backward and no matter where you start, you end up celebrating the unity of life."*

*Researchers say the effort to understand LUCA can shed light on evolution and genetics, help medical science, and even improve the chances of finding primitive life on other planets.*

*Despite its great age, LUCA was "a sophisticated, essentially modern organism," said James Lake, a molecular biologist at the University of California, Los Angeles.*

*Lake calls it "the lucky bug" because its descendants survived while other ancient microbial lines died out. "It wasn't the first life," he pointed out. "Life had already been going on for a long time."*

*LUCA "set the stage for 4 billion years of evolution," said Blair Hedges, a biologist at Pennsylvania State University in University Park. Understanding the evolution of genes and their functions "is like having a blueprint for modern medicine," he added.*

*The quest for a universal common ancestor is made possible by the fact that all organisms from LUCA on down share a few hundred or thousand basic genes that enable them to eat, grow and reproduce. Those universally inherited genes provide the clues that evolutionary scientists are using to figure out what LUCA must have been like.*

*The nature of the last common ancestor is "one of the big questions" in evolution, David Penny, a molecular biologist at Massey University in New Zealand, said in an e-mail message.*

*Defining LUCA would be "a major step in determining what life was like on Earth and how life arose," Lake said. "If we get close to the right answer, then we can follow the history, geography, environment, everything about early life."*

*"We are now entering a very exciting period in uncovering the history of the LUCA," said Poole, who presented the results of his latest research at a conference last week in Hamilton, Ontario.*

*Nevertheless, the field is filled with uncertainty and doubt. Researchers disagree on many points.*

*"Ask any two researchers to give an overview of what they think the LUCA was like, and you will no doubt get different answers," Poole wrote in a paper published in 2002. "With such a tricky scientific endeavour as this - working out what an organism that lived billions of years ago was like - this is hardly surprising."*

*Some researchers, for example, think LUCA stored its genes in strings of DNA, like modern organisms. Others think it used a more primitive storage medium called RNA.*



Some even doubt that there was a LUCA.

"I think the story is more complex," said Mitchell Sogin, an evolutionary biologist at the Marine Biological Laboratory in Woods Hole, Mass. "Rather than a single last common ancestor as implied by the concept of LUCA, there were probably populations of organisms that readily exchanged or assimilated genetic information from neighboring genomes.

"Currently there is no consensus and I don't think we should expect one in our lifetime."

| 17319|2005-06-14 13:54:45|noirfist|Re: Andaman, Nicobar islanders say Earth brought from Sirius| Interesting, relative to the Dogon astronomical knowledge concerning the Sirius system.

Regards,

Noirfist

--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), p.manansala@s... wrote:  
>

| 17320|2005-06-14 14:08:52|cristofori whitakara|Re: FYI: Encyclopedia of Slave Resistance and Rebellions| just read David Walker's appeal so thanks

sincere1906 wrote:

Slightly off topic, but in case anyone is interested...

Sincere

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If you are interested in writing encyclopedia entries for this project inquiries should be addressed to:

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Should you encounter any key topics that are not listed as proposed articles, please feel free to suggest these to me and I will update the list accordingly.

Please feel free to share this information with colleagues who may have an interest in contributing articles for this publication.

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| 17321|2005-06-14 14:11:16|cristofori whitakara|Re: Andaman, Nicobar islanders say Earth brought from Sirius| no i didnt but i am aware of his conviction.....

Vernessa McVay wrote:

Did u know that Dr. York's land has been seized by the gov't, and that they're supposed to be selling it? He had 476 acres!!!!

--- cristofori whitakara wrote:

> i'm sorry but dr. york constantly talked about this.  
> why is he ignored?

>  
> p.manansala@sbcglobal.net wrote: Something very  
> interesting happened after the Tsunami in December  
> 2004. Some of the remote tribes of Andaman and  
> Nicobar islands of India came in touch with  
> civilization for the first time in need of food,  
> water and shelter. They still repel modern human  
> civilization.

> The relief efforts workers learnt something  
> interesting that can be astounding. Their ancient  
> legend talks about earth belonging to a different  
> solar system than today. Shockingly their knowledge  
> matches with an African remote tribe called the

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> Dogon.
> According to them, the earth was brought to the
> current solar system from Sirius solar system, which
> consisted of three stars or suns. Millions of years
> back the Sirius star system experienced very violent
> supernovae, which created a very heavy white dwarf
> and all possibilities of life ended at that time.
> Now we find that Egyptians also knew about Sirius.
> Researchers now believe that earth was brought from
> Sirius system and is protected and visited by these
> aliens for innumerable years.
> The Sirius as known to astronomers today consists of
> two stars Sirius A and Sirius B, though ancient
> tribes describe three stars. Sirius B is a white
> dwarf. A star with twice the sun's mass, as Sirius B
> probably had, can live for no more than about 1,000
> million years before swelling up into a red giant;
> this does not seem long enough for advanced life to
> develop.
> But had life evolved, it would have disappeared
> during the red giant stage of Sirius B, when any
> nearby planet would have been roasted by the star's
> increased energy output, followed by a stellar gale
> for at least 100,000 years as hot gas streamed from
> Sirius B to Sirius A.
> During this mass transfer the two stars would have
> moved apart, thereby destabilizing the orbits of any
> planets in the system. According to observations of
> Sirius B as analyzed by H. L. Shipman of the
> University of Delaware, Sirius B has been a
> cooling-down white dwarf for at least 30 million
> years. Sirius B is now emitting soft x-rays, so that
> life in the region of Sirius would not be very
> pleasant today.
> Many ancient remote tribes know about the Sirius and
> it is part of their religion and culture. Ancient
> Egyptians, in particular, were also preoccupied with
> Sirius, basing their calendar on its yearly motion.
> And now we are learning that the Andaman Nicobar
> tribes who are seldom in touch with modern
> civilization also know about this.
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> Regards,
> Paul Kekai Manansala
> http://sambali.blogspot.com/
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| 17322|2005-06-15 10:27:49|sincere1906|US chat show host could be a Zulu|  
 A bit off topic, but could speak to probable migratory patterns... if  
 this story holds up.

Sincere

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US chat show host could be a Zulu

DNA experts have questioned Oprah Winfrey's belief that she is a  
 member of South Africa's Zulu nation.

The African-American chat-show host announced during a recent visit  
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She also told South Africans she felt "at home" in the country.

"I went in search of my roots and had my DNA tested, and I am a  
 Zulu," Ms Winfrey said at a seminar in Johannesburg last week.

Professor Himla Soochyall of South Africa's National Health Laboratory  
 Service said it was likely that Oprah Winfrey would have taken a  
 mitochondrial DNA test.

## Genetic line

*"This involves tracing only one particular line in a person's ancestry, which passes from mother to all her children but then only transmitted to the next generation by her daughters," she said.*

*In other words, the test can trace a genetic line of a person only to their mother, their maternal grandmother, and so on, matching only one ancestor in each generation.*

*Identifying a person on the basis of their DNA can only be done by comparing their DNA results with the those of other people who were already tested and their data recorded in a database.*

*"The conclusion that she had Zulu ancestry would indicate that Oprah's mitochondrial DNA lineage must have had an identical match to someone in the global database who was identified as a Zulu individual," Prof Soodyall said.*

## Language groups

*Prof Soodyall pointed out, however, that genetic lineages did not correspond precisely to cultural or linguistic groups such as the Zulu nation.*

*"There is not much to distinguish between various linguistic groups, particularly the different language groups spoken in southern Africa, because they have diversified more recently - perhaps within the past 1,000-1,500 years - than genetic differences which have been evolving in our species for about 150,000 years ago," she said.*  
*The historical movement of people around the African continent makes the situation still more complicated.*

*This could, however, explain how Ms Winfrey's DNA matched with a sample from a Zulu person, even though most African-Americans have ancestors who have been traced to west Africa as a consequence of the slave trade.*

*According to most historical accounts, the Zulu nation was consolidated only after the departure of slaves from west Africa to the Americas.*

*South Africa nevertheless has a special place in Ms Winfrey's heart.*

*"I'm crazy about the South African accent," she said. "I wish I had been born here."*

Story from BBC NEWS:

<http://news.bbc.co.uk/go/pr/fr/-/2/hi/africa/4096706.stm>

| 17323|2005-06-15 10:57:07|Myra Wysinger|Re: US chat show host could be a Zulu|

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Zulu Information:



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| 17324|2005-06-15 12:23:53|Asar Imhotep|Re: US chat show host could be a Zulu|

I don't know how accurate this would be for me as the majority of people in my family produce males.

Asar Imhotep

<http://www.mochasuite.com>

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> Genetic line



Clyde

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| 17326|2005-06-15 12:36:47|Myra Wysinger|Africa in the Age of Biology|

Africa in the Age of Biology

by Dr. Wilmot James

2004 Human Sciences Research Council

Free e-book:

[http://www.hsrapublishers.co.za/user\\_uploads/tb/IPDF/1921\\_00\\_Africa\\_in\\_the\\_Age\\_of\\_Biology.pdf](http://www.hsrapublishers.co.za/user_uploads/tb/IPDF/1921_00_Africa_in_the_Age_of_Biology.pdf)

Bio of Dr. James:

[http://www.africagenome.co.za/2003\\_profiles/wilmot\\_james.html](http://www.africagenome.co.za/2003_profiles/wilmot_james.html)

| 17327|2005-06-15 12:50:35|Myra Wysinger|Excellent Site|

HSRC Press

Human Sciences Research Council

Private Bag X9182, Cape Town, 8000

South Africa

e-books:

<http://www.hsrapublishers.co.za/index.asp?areaid=10>

| 17328|2005-06-15 13:38:53|saidis\_aswan\_egy|Saharo-Sahel message board|

Here is a wonderful message board about the Sahro-Sahel region. You might want to check out the message board:

<http://phpbb-host.com/phpbb/index.php?mforum=saharasahel>

Your Sa3eedi Egyptian Friend,

Saidis Aswan\_Egy

| 17329|2005-06-15 20:12:06|AfroerotiK|History of Juneteenth|

What is Juneteenth? Juneteenth is the oldest known celebration of the ending of slavery. Dating back to 1865, it was on June 19th that the Union soldiers, led by Major General Gordon Granger, landed at Galveston, Texas with news that the war had ended and that all slaves were now free. Note that this was two and a half years after President Lincoln's Emancipation Proclamation - which had become official January 1, 1863. The Emancipation Proclamation had little impact on the Texans due to the minimal number of Union troops to enforce the new Executive order. However, with the surrender of General Lee in April of 1865, and the arrival of General Granger's regiment, the forces were finally strong enough to influence and overcome the resistance.

Later attempts to explain this two and a half year delay in the receipt of this important news have yielded several versions that have been handed down through the years. Often told is the story of a messenger who was murdered on his way to Texas with the news of freedom. Another, is that the news was deliberately withheld by the slave masters to maintain the labor force on the plantations. And still another, is that federal troops actually waited for the slave owners to reap the benefits of one last cotton harvest before going to Texas to enforce the Emancipation Proclamation. All or neither could be true. For whatever the reason, conditions in Texas remained status quo well beyond what was statutory.

<http://www.elecville.com/juneteen.htm>

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| 17330|2005-06-15 21:33:04|p.manansala@sbcglobal.net|The golden treasures of King Tut to dazzle US after 30 years|

The golden treasures of King Tut to dazzle US after 30 years

Wed Jun 15, 1:29 PM ET

LOS ANGELES (AFP) - The golden treasures of Egyptian boy king Tutankhamun's tomb are set to dazzle America for the first time in three decades with Thursday's Hollywood-style launch of a unique exhibition.

ADVERTISEMENT

Tinseltown will collide with the land of legendary King Tut when the blockbuster exhibit "Tutankhamun and the Golden Age of the Pharaohs" begins its 27-month US run at a gala in Los Angeles to be attended by a constellation of stars.

The show, which boasts 130 funerary objects some of which have rarely or never travelled out of Egypt before, opens its doors 26 years after the last US display of artefacts from Tutankhamun's tomb

ended in 1976.

Organisers are hoping the show will become a phenomenon and break attendance records set by the 1976-79 show that gave birth to blockbuster exhibitions and haul in nearly 30 million dollars for Egypt's government.

"Since the discovery of his tomb in 1922, Tutankhamun has captured the hearts of people around the world," said Zahi Hawass, King Tut's official caretaker and head of Egypt's Supreme Council of Antiquities.

"Now Tutankhamun is back (in the United States), giving a new generation the chance to learn firsthand about the life and magic of this ancient monarch," he said.

Thursday's opening is expected to feature a flashbulb-lit red carpet parade that organisers hope will be attended by luminaries including the likes of California's movie star governor, Arnold Schwarzenegger.

The 3,300-to-3,500-year-old artefacts on show come from the tombs of 18th-dynasty pharaoh Tutankhamun and others royals buried in Egypt's famed Valley of the Kings.

The stars of the show are 50 items found in Tutankhamun's tomb, including his royal diadem the golden and bejewelled container that holds his mummified organs and an alabaster sculpture of the boy king.

Also on show will be a silver trumpet and a gilded shrine portraying Tutankhamun and his wife found near the boy pharaoh's remains that were discovered by Briton Howard Carter more than 80 years ago.

While archaeologists say King Tut was one of Egypt's least significant kings in terms of historical influence, he has always basked in a special spotlight, partly because of the legend of the famed curse of Tutankhamun which was credited with killing Carter and other members of his team.

But while the artefacts are undeniably ancient, there is nothing old fashioned about the exhibition organised by National Geographic, US sports and entertainment promoters AEG and Exhibitions International.

The sheer scale of the show, heralded by a multi-million-dollar marketing blitz, will be hosted in three US cities -- Los Angeles, Chicago and Florida's Fort Lauderdale -- shakes up the traditional notions of exhibits.

Three organisations are hosting the shows at Los Angeles' County Museum of Art, Chicago's Field Museum and the Fort Lauderdale Museum of Art simply because no single museum can afford to insure the exhibit, officially valued at 650 million dollars.

And fans of Egyptology and those curious to see the ancient items will have to fork out as much as 30 dollars -- an unprecedented exhibition price in America -- to see the show.

The concept for the exhibition was developed three years ago by Switzerland's Museum of Ancient Art in Basel which hosted the show and attracted 620,000 visitors, or an average of 4,500 people per day.

The last King Tut show in the United States drew a record eight million viewer over three years and the organisers of the latest exhibit are hoping to set new daily records with their two-year extravaganza.

"The previous King Tut tour in the 1970s was a major cultural phenomenon and to some extent coined the term 'blockbuster,'" said John Norman, president of Arts and Exhibitions International.

"This amazing exhibition promises to exceed everyone's expectations, and we are confident we can set the 'blockbuster' standard for the next 25 years," he said.

Regards,  
Paul Kekai Manansala

| 17331|2005-06-16 09:14:59|sincere1906|Re: US chat show host could be a Zulu|  
I've always questioned how accurate most of these tests would be, given (1) the amount of non-African gene flow into many "blacks" in the West, and (2) the amount of ethnic African syncretism in the Diaspora. But I suppose these kinds of tests offer at least a partial glimpse of one's ancestral lineage.

However I don't know that your family being mostly male would make you and unworthy candidate for these tests. Dr. Spencer Wells genome project for instance traces along the paternal and maternal ines.

for more:

The Genographic Project is a global research partnership of National Geographic and IBM. With support for field research from the Waitt Family Foundation, Dr. Spencer Wells and a group of the world's leading scientists will attempt to collect and analyze more than 100,000 DNA samples from indigenous people all over the world. The goal of the Genographic Project is to learn about the migratory paths our ancestors took and how humankind populated the planet.

Find more detailed information on the Genographic Project, at

[www.nationalgeographic.com/genographic](http://www.nationalgeographic.com/genographic)

Sincere

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results.

>

| 17332|2005-06-16 09:22:21|sincere1906|A Bone to Pick in Indonesia|

A Bone to Pick in Indonesia

By Richard C. Paddock Times Staff Writer

Wed Jun 15, 7:55 AM ET

KAMPUNG TERAS, Indonesia ? The bones in the limestone cave had been buried more than 12,000 years when the archeologists found them. The villagers say they belonged to sinners who drowned in the biblical Great Flood.

"The people in the cave were condemned by God years ago," said Stanislaus Barus, 60, his lips stained red from chewing betel nut. "They had lots of sins, according to the Old Testament. It rained for 40 days and 40 nights, and the condemned people took refuge in the cave."

The Indonesian and Australian archeologists who began unearthing the remains in Liang Bua cave on the Indonesian island of Flores two years ago have come to a more scientific, if no less sensational, conclusion: They say the bones belong to a tiny, previously unknown species of human.

The little people stood 3 foot 3 and had a brain the size of a grapefruit, the archeologists say. Making sophisticated stone tools, they hunted pygmy elephants, giant rats and Komodo dragons. They used fire to cook and almost certainly had a spoken language. The archeologists named them Homo floresiensis, or Flores Man.

Based on the discovery of stone tools elsewhere on Flores, scientists believe the species' ancestors landed on the island east of Bali more than 800,000 years ago and survived there long after modern humans arrived in the region. Most likely they built rafts to reach Flores, which would make them the earliest known sailors. A volcanic eruption may have caused their extinction around 10,000 BC.

In the search for human origins, some experts call this one of the most important finds of the last century. The discovery challenges the conventional view of human evolution, particularly the belief that having a big brain is an essential part of being human. According to the discovery team, these little people carried out complex tasks with brains smaller than a chimpanzee's.

Not everyone has welcomed the discovery.

In Indonesia, the October announcement of Flores Man in the respected British journal Nature ignited controversy within the scientific community and sparked jealousy among experts who were not part of the excavation. The discovery was front-page news around the world.

Teuku Jacob, Indonesia's preeminent paleoanthropologist, accused the Australians of stealing the limelight from Indonesian archeologists by holding their own news conference, and he challenged the conclusion that the bones represented a separate species.

"They are all modern man," declared Jacob, a professor of physical anthropology at Gadjah Mada University in Yogyakarta on the island of Java.

In his quest to disprove the findings, Jacob persuaded an Indonesian member of the team to lend him the priceless bones. For months he refused to give them back, then returned some of them broken, including a smashed pelvis. Members of the excavation team have called his behavior unethical.

Now controversy over the bones has derailed further excavation at Liang Bua. The quarrel has prompted the influential Indonesian Institute of Sciences to prohibit digging in the cave, which had been planned for this year and might have produced new evidence in the scientific debate.

"We should stop excavation there for a while, to avoid the dispute getting worse," said professor Umar Jenie, chairman of the institute, which has authority over foreign research in the country. "If we don't have a cooling-down period, I worry that relationships between Indonesian and Australian scientists will deteriorate."

The tranquil village of Kampung Teras in the mountains of western Flores seems an unlikely center of international controversy.

The village has no electricity, running water or sanitation system. The 400 inhabitants, all of them Christian and most of them rice farmers, live in small wooden shacks with dirt floors. They cook their meals over open fires and wash in the river that runs through the village. No one owns a car. When they leave the village, they travel in a converted truck, usually so crowded that passengers ride on the roof.

During the recent excavation, more than 30 villagers got jobs digging with small shovels and hauling dirt from the cave. They earned less than \$3 a day.

Large vines droop near the cave's entrance, which has grown wider



over the millenniums as the hillside above has eroded. Inside, broken stalactites hang from the ceiling, which in some places is more than 60 feet high.

Over the last 50 years, Indonesian and Dutch archeologists found the remains of modern *Homo sapiens* in the top layers of the cave floor. But it was not until excavations in 2003 and 2004 that the Indonesian-Australian team dug deeper and found the bones they identified as Flores Man.

The most significant find was the skull and skeleton of a female who lived about 18,000 years ago: It revealed the species' short stature and tiny brain. The team also found bones belonging to six other little people who lived between 95,000 and 12,000 years ago, a span of more than 80,000 years.

The bones of the pygmy humans were taken to Jakarta, the Indonesian capital, on Java. Not yet fossilized, they were too fragile for casting. Instead, researchers took them to a hospital, ran a CT scan, and from that made a model of the skull. The age of the bones was determined in Australia using rocks found with the specimens.

"On Flores, evolution has resulted in the most extreme morphological changes ever seen in hominids, including the smallest stature and brain size for any known hominid species," said professor Michael Morwood of Australia's University of New England, a co-leader of the excavation team.

Scientists say the pygmies and modern humans overlapped in the region for at least 40,000 years, but no evidence of contact between them has been found. The pygmy bones were uncovered beneath a layer of volcanic ash that is about 12,000 years old. All traces of *Homo sapiens* in the cave were found above the ash layer.

"There are still many problems to solve," said Thomas Sutikna, an Indonesian archeologist on the discovery team. "How did they survive in the same period with modern humans? Maybe they had contact with modern humans. We don't have information about that."

The phenomenon of large animal species "dwarfing" in isolated island habitats is well known to scientists, although it had not been seen in humans. In this process, scarce food supplies give the evolutionary edge to smaller creatures, resulting in the larger species' shrinkage over time. *Stegodon*, an elephant that also reached Flores more than 800,000 years ago, gradually shrank to the size of a water buffalo.

Even as larger species can dwarf in an island environment, the opposite can happen to smaller species. In the absence of predators on Flores, the rats evolved to become gigantic. Locals say the rats still exist and are sometimes caught and barbecued.

While evolving its short stature and other unique traits, *Homo floresiensis* retained primitive characteristics in its jaw and pelvis that set it apart from other species of human, Morwood says. Initial analysis of the skull suggests that the brain may have adapted to become more efficient as it shrank.

Excavations elsewhere on Flores have unearthed stone tools dating back more than 800,000 years, indicating that the pygmies' ancestors reached the island before that. Morwood says the extent of evolutionary differences suggests that the species lived in isolation much longer, perhaps even 2 million years. If true, that would rewrite the theory of early human migration around the globe.

Because of the deep ocean channels west of Flores, reaching the island even during the low sea levels of the ice ages would probably have required a water voyage, which some scholars have thought beyond the ability of such early humans.

The Flores discovery suggests that other species of humans might have evolved elsewhere in the Indonesian archipelago, much as Charles Darwin found that tortoises and birds evolved differently on the various islands of the Galapagos.

Indonesia has been rich in human archeological finds, including fossils known as Java Man, Solo Man and Mojokerto Child, all hominids on the island of Java that lived between 50,000 and 1.8 million years ago.

Some archeologists believe it won't be long before someone unearths new human species on neighboring islands ? perhaps Timor Man, Lombok Man or Sulawesi Man.

The two October articles in *Nature* announcing the Flores discovery underwent a rigorous peer review process before publication. The main article was signed by two Australians, including Morwood, and five Indonesians, including Sutikna.

Soon after, Jacob assailed the team's conclusions, arguing that the Flores pygmies were modern humans and that the skull of the female was small because the woman had suffered from microcephaly, a condition in which the head is abnormally small.

Jacob, 75, whose extensive collection of human fossils includes the celebrated skulls of Solo Man and Mojokerto Child, argues that evolution cannot "go backward" and produce a human with a smaller brain. A human with such a tiny brain, he contends, could not have hunted cooperatively, used fire or had a spoken language.

"It is less than the brain of the chimpanzee, so it could not be making tools," said Jacob, a former rector of Gadjah Mada University who once served in parliament.

"You can't base a new species on one abnormal specimen. This is nothing more than a microcephalic pygmy human."

To counter the team's conclusion that Flores Man was a separate species, Jacob began combing villages on Flores for short people in the hope of proving that they were descendants of the cave dwellers.

So far he has found and photographed 76 adults averaging about 4 foot 7. None are as height-challenged as the pygmy skeleton.

One of Jacob's discoveries is Johannes Daak, who has become famous for being short. Standing 4 foot 1 and claiming to be 100 years old, Johannes is convinced that he is descended from the pygmies. (He sees no inconsistency with his other belief that the cave dwellers died in Noah's flood, leaving no offspring.)

Johannes makes a few dollars by charging visitors who want to take his photo. And who can blame him? He and his family live in a two-room shack whose only furniture is a wooden sleeping platform.

Rokus Awe Due, another co-author of the Nature article, argues that Jacob's search for short people is misguided. The pygmies' bone structure is so different from modern humans' that Jacob's current-day examples cannot be the pygmies' descendants, the Indonesian scientist says. Flores Man is not characterized merely by short stature, but by features such as a sloping forehead and recessed chin.

"It's ridiculous," he said. "Why do they measure the people's height? Height is not the point. Jacob should measure the brain volume of those people, because the volume is what matters."

After the dispute erupted, the Indonesian Institute of Sciences discovered that the Australian archeologists had never obtained a permit from the institute to dig in the cave.

That was required, said Jenie, the institute's chairman, even though the excavation was conducted in partnership with the respected Indonesian Research Center for Archeology.

Jacob says the lack of a permit is a sign of the Australians' lack of respect for Indonesia. "What they have done is actually illegal," he said.

Morwood said he believed that the center had obtained all the proper permits.

Using his clout in the scientific community, Jacob arranged in November for an Indonesian member of the excavation team to ship the bones of the Flores woman and five other individuals to him in Yogyakarta, 275 miles southeast of Jakarta, even though he did not have authorization from the excavation team as a whole.

For months, Jacob declined to return the bones, allowing researchers who had no connection to the discovery to examine them. Jacob, who has been accused of hoarding human fossils for his collection, invited a German researcher to take a sample from a rib and ship it to a German laboratory in the hope of extracting DNA.

Critics say that allowing an unaffiliated scientist to take material from the find and send it overseas is an appalling breach of scientific etiquette.

Jacob and his researchers also made a mold of the skull, leaving a residue of rubber and scratches on the bone. As a result of the casting, Morwood said, much of the finer anatomical detail at the base of the skull was lost.

In addition, a lower jawbone was broken and glued back together at a narrower angle. A tooth fell out, and pieces of bone were broken off. Jacob, who returned all but the leg bones in February, says the breakage occurred during the trip to Yogyakarta.

Rokus, the Nature article co-author, sees a more sinister intent. He charges that Jacob was trying to manipulate the evidence, in particular reshaping the jawbone to fit his view that it belonged to Homo sapiens.

Jacob doesn't deny reconstructing some of the bones.

"We tried to improve some of the things," he acknowledged. "We didn't damage any bones. Actually, we improved some."

| 17333|2005-06-16 10:08:24|Myra Wysinger|King Tut Exhibit Outrages Activists|  
Note: CNN pick up on this and is asking questions, why

*are there so many reconstructions and none of them look alike.*

#### *King Tut Exhibit Outrages Activists Critics Want Busts Depicting Tut As White Removed*

POSTED: 4:03 pm PDT June 7, 2005

UPDATED: 4:22 pm PDT June 7, 2005

*LOS ANGELES -- African-American activists criticized the Board of Supervisors Tuesday for allowing a King Tut exhibition at the county Museum of Art, saying that renderings of the boy king as white are inaccurate.*

*The "Tutankhamun and the Golden Age of the Pharaohs" exhibit opens a four-city, nationwide tour at the Los Angeles County Museum of Art on June 16. Among the installations are three busts of Tut II reconstructed from the boy king's mummified corpse.*

*All of the busts, fashioned by three groups of researchers, show Tut as a caucasoid North African. That representation led to Tuesday's protest by about a dozen speakers, who asked that the busts be removed from the exhibit.*

*"There is no evidence that King Tut was white," Compton City Attorney Legrand Clegg told the board. "Egypt is on the continent of Africa."*

*The activists made their comments at the end of the public meeting.*

*No specific actions were taken by the board, but Supervisor Yvonne Brathwaite, who is African-American, did ultimately address the speakers' concerns.*

*"We cannot go in there and change the exhibit," Burke said.*

*The county's agreement with the art museum does not provide for control over program content or exhibits, she said.*

*Burke said taxpayer money was not provided for the exhibit, and that efforts were under way by local groups to challenge Tut's racial ancestry as depicted in the busts.*

<http://www.nbc4.tv/news/4581445/detail.html>

| 17334|2005-06-16 10:44:16|Myra Wysinger|Middle East Online: Has King Tut has been whitewashed?|  
Note: A protest is planned by Clegg.

*Has King Tut has been whitewashed?*

*US black activists demand King Tut's bust be removed from exhibition because its rendition of his face is 'distortion of reality'.*

*LOS ANGELES - US black activists demanded Wednesday that a bust of Tutankhamun be removed from a landmark exhibition of artefacts from the Egyptian boy king's tomb because the statue portrays him as white.*

*The bust that activists object to is a central part of "Tutankhamun and the Golden Age of the Pharaohs," the first US exhibition of relics from king Tut's tomb in nearly 30 years, which opens here Thursday amid Hollywood fanfare.*

*The face of the legendary pharaoh, who died around 3,300 years ago at the age of just 19, was reconstructed earlier this year through images collected through Cat Scans of his mummy, found near Luxor in Egypt in 1922.*

*But Legrand Clegg, a historian and prosecutor of the Los Angeles area city of Compton, is demanding that the bust of King Tut be removed from the show because its rendition of his face is a "distortion of reality."*

*"They have depicted King Tut as white, but the ancient Egyptians were black people," he said.*

*We do not need modern scientists to reconstruct the bust and tell us what to see. Do not deprive black children of their heritage," Legrand said in an appeal to organisers to remove the likeness from display.*

*Clegg said the protest would take the form of a peaceful picket outside the Los Angeles County Museum of Art where the 27-month three-city tour of the United States is poised to open.*

*The action comes after Los Angeles city officials declined to intervene with exhibition organisers to remove the bust.*

*"There is no evidence that King Tut was white," Clegg told city officials at a public meeting last week. "Egypt is on the continent of Africa."*

*Clegg maintains that the inhabitants of ancient Egypt were descended from the black Nubian people that inhabited that country and neighbouring Ethiopia.*

He said his group would protest as long as there was a "suppression of black history," that he said was "conspiratorial" and "has to stop."

Organisers of the exhibit billed it as a "blockbuster" display that will leave its mark on the worlds of archaeology and the American public.

Clegg said his drive was supported in his quest to have the bust removed by the Compton branch of the powerful National Association for the Advancement of Colored People (NAACP).

The show, which boasts 130 funerary objects some of which have rarely or never travelled out of Egypt before, opens its doors 26 years after the last US display of artefacts from Tutankhamun's tomb ended in 1976.

<http://www.middle-east-online.com/english/?id=13778>

| 17335|2005-06-16 11:03:09|Myra Wysinger|Take your time for Tut| Exhibit officials estimate that most people will take 60 to 90 minutes to get through the exhibit, "but if someone wants to spend three hours and read every single thing," says Arts and Exhibitions International president and CEO John Norman, "they're more than welcome to."

<http://www.ampah.org.uk/>

| 17336|2005-06-16 11:09:31|Paul Kekai Manansala|Re: King Tut Exhibit Outrages Activists| Wow, kudos to Legrand Clegg, who also has an internet presence.

I sent an email objection to:

[publicinfo@lacma.org](mailto:publicinfo@lacma.org)

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

- > Note: CNN pick up on this and is asking questions, why
- > are there so many reconstructions and none of them look
- > alike.
- >
- >
- > King Tut Exhibit Outrages Activists
- > Critics Want Busts Depicting Tut As White Removed
- >
- > POSTED: 4:03 pm PDT June 7, 2005
- > UPDATED: 4:22 pm PDT June 7, 2005
- >
- > LOS ANGELES -- African-American activists criticized the Board of
- > Supervisors Tuesday for allowing a King Tut exhibition at the

county

- > Museum of Art, saying that renderings of the boy king as white are
- > inaccurate.
- >
- > The "Tutankhamun and the Golden Age of the Pharaohs" exhibit opens

a

- > four-city, nationwide tour at the Los Angeles County Museum of Art

on

- > June 16. Among the installations are three busts of Tut II
- > reconstructed from the boy king's mummified corpse.
- >
- > All of the busts, fashioned by three groups of researchers, show

Tut

- > as a caucasoid North African. That representation led to Tuesday's
- > protest by about a dozen speakers, who asked that the busts be
- > removed from the exhibit.
- >
- > "There is no evidence that King Tut was white," Compton City

Attorney

- > Legrand Clegg told the board. "Egypt is on the continent of

Africa."

- >
- > The activists made their comments at the end of the public meeting.
- >
- > No specific actions were taken by the board, but Supervisor Yvonne
- > Brathwaite, who is African-American, did ultimately address the
- > speakers' concerns.
- >
- > "We cannot go in there and change the exhibit," Burke said.

- >
- > The county's agreement with the art museum does not provide for
- > control over program content or exhibits, she said.
- >
- > Burke said taxpayer money was not provided for the exhibit, and

that

- > efforts were under way by local groups to challenge Tut's racial
- > ancestry as depicted in the busts.
- >
- > <http://www.nbc4.tv/news/4581445/detail.html>

| 17337|2005-06-16 11:31:57|cristofori whitakara|Fwd: NYTimes.com: King Tut, Museum Trailblazer, Begins Encore|

Attachments :

---

Note: forwarded message attached.

---

Discover Yahoo!

Get on-the-go sports scores, stock quotes, news & more. [Check it out!](#)

| 17338|2005-06-16 19:54:35|Myra Wysinger|CNN: A Drug That Targets the African American Community|  
On the Pacific Coast it will repeated later tonight.

Watch "NewsNight with Aaron Brown" on CNN.

African American Community: You better get your long care health insurance and life insurance in place.

| 17339|2005-06-16 21:10:44|Myra Wysinger|CNN – 6/16/05 – CNN NEWSNIGHT AARON BROWN TRANSCRIPT|  
New Heart Drug Raises Questions About Race  
CNN Transcript 6/16/05

BROWN: African-Americans are more likely than other groups to develop congestive heart failure. That's just a fact. African-Americans are also more likely to die from the disease, both of which underscore the need for effective treatment and add another layer to the story. Bidil is familiar with many – familiar to many heart specialists, including Dr. Jay Cohn, professor of medicine at the University of Minnesota Medical School. He helped organize the trials to test, rather, the drug and we spoke with him earlier today.

(BEGIN VIDEOTAPE)

BROWN: Dr. Cohn, what's interesting about this story to me is not so much the medicine, though I think we have to deal with that, it's that there's, for reasons I think people have trouble articulating, they're, like, uncomfortable with the idea that there may be a drug or there may be some drugs that work better on one race of people than another race of people, and they're not even sure why they're uncomfortable with it. But they are.

DR. JAY N. COHN, UNIVERSITY OF MINNESOTA: Well, they are and they express it quite openly, Aaron. There are those people who are so sensitized to this societal misuse of racial designation in the past that any attempt to designate people by their race gives them discomfort, because they are afraid it will be used in some hierarchical fashion to claim that they are hierarchically inferior.

It's unfortunate, because in medicine we've used designation by race as a very important tool in improving our skill and precision and diagnosis and treatment, and yet there are many people who are very uncomfortable by this, and they're appropriately concerned that race is not a uniform entity. So, there is no – just because we identify people or they self-identify as black, doesn't mean they're a homogeneous population.

BROWN: Do we know, by the way, precisely what it is in the African-American population that makes – that seems to make this drug work better than it does on others?

COHN: Well, that's a fascinating and important question, and in this trial that we've done, we really didn't compare whites and blacks, so, we can't say for certain that the drug is ineffective in whites. In fact, I feel quite confident it will work in whites, perhaps to a lesser extent, because when we analyzed our prior data, we found a remarkably greater benefit in the black patients than the white patients.

And this fits in with a lot that we know about physiology, and that is that black people in previous studies have demonstrated a deficiency of nitric oxide, this critical gas which is released in the arteries and heart that protects them, and all the trials and studies that have been done, really small studies, show that black people on average respond less well to stimuli that release nitric oxide and this drug, this Bidil, is a nitric oxide donor and enhancer, so what it really does is provide nitric oxide to the body and if there are black people who are more deficient in nitric oxide, you can understand why it may have a preferential benefit in that population.

BROWN: That's just – as a final question – that's just one of the interesting things I find about medicine and science is that sometimes, in a whole range of different drugs, we don't know why

*they work in some people and why they don't work in other people.  
They just – it's just the way it turns out.*

*COHN: Well, that's right and I believe this is a watershed moment in drug development, the events of today and the last few months. That is, we can no longer accept these large scale trials in heterogeneous populations that show a benefit and say, well that benefit applies to everyone. We approve the drug for everyone. I think we're now entering an era where we have to recognize there are differences and we need to find the responsive population and we hope that pharmacogenetics and genomics will answer that question, and we're collecting DNA on these patients. We're trying to find a more precise marker. We know that self-designated race is not the ideal marker, but that's what we're working with right now. It's a place-holder for some marker that eventually we may find that we can use to be much more precise about how we administer drugs to patients.*

*BROWN: Well, we appreciate your work and appreciate your patiently working with me through my understanding of some of this. Thanks for your time tonight.*

*COHN: It's a pleasure, Aaron. Thank you.*

*BROWN: Thank you, sir.*

*Reference:*

<http://transcripts.cnn.com/TRANSCRIPTS/050616/asb.01.html>  
[ 17340]2005-06-16 22:53:45[Myra Wysinger]LA Protest of Tut  
Paul you got to see this video:

*This is from the LA times web site today:*

*Click on the video link on the right hand  
side of the page title "New King Tut Exhibit Opens in L.A."*

*It shows the protest.*

<http://www.latimes.com/>  
[ 17341]2005-06-17 07:49:44[sincere1906]Re: CNN – 6/16/05 – CNN NEWSNIGHT AARON BROWN TRANSCRIPT]  
*Wouldn't this make this drug a population based genetic drug? That is, most African Americans (though not all) share a similar point of recent origin (West and Central Africa) and have been sharing genes with each other for the past few centuries. So that such a populations shows some level of genetic homogeneity isn't surprising--though making \*blanket\* generalizations would still be faulty.*

*But this wouldn't be a "race" drug, unless it was applicable to all people deemed "black"--unless one is saying African Americans are the only "blacks" in the world. The very illnesses many of these "race" specific drugs are meant to treat, congestive heart failure, hypertension, etc., aren't even found at similarly high rates in West and Central Africa.*

*Sincere*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:*

*> New Heart Drug Raises Questions About Race*

*> CNN Transcript 6/16/05*

*>*

*> BROWN: African-Americans are more likely than other groups to*

*> develop congestive heart failure. That's just a fact. African-*

*> Americans are also more likely to die from the disease, both of*

*> which underscore the need for effective treatment and add another*

*> layer to the story. Bidil is familiar with many – familiar to many*

*> heart specialists, including Dr. Jay Cohn, professor of medicine at*

*> the University of Minnesota Medical School. He helped organize the*

*> trials to tre -- to test, rather, the drug and we spoke with him*

*> earlier today.*

*>*

*> (BEGIN VIDEOTAPE)*

*>*

*> BROWN: Dr. Cohn, what's interesting about this story to me is not  
so*

*> much the medicine, though I think we have to deal with that, it's*

*> that there's, for reasons I think people have trouble articulating,*

*> they're, like, uncomfortable with the idea that there may be a drug*

*> or there may be some drugs that work better on one race of people*

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*> uncomfortable with it. But they are.*

*>*

*> DR. JAYN. COHN, UNIVERSITY OF MINNESOTA: Well, they are and they*

*> express it quite openly, Aaron. There are those people who are so*

*> sensitized to this societal misuse of racial designation in the*

*past*

*> that any attempt to designate people by their race gives them*

*> discomfort, because they are afraid it will be used in some*

*> hierarchical fashion to claim that they are hierarchically*

*inferior.*

*>*

*> It's unfortunate, because in medicine we've used designation by*

race  
 > as a very important tool in improving our skill and precision and  
 > diagnosis and treatment, and yet there are many people who are very  
 > uncomfortable by this, and they're appropriately concerned that  
 race  
 > is not a uniform entity. So, there is no -- just because we  
 identify  
 > people or they self-identify as black, doesn't mean they're a  
 > homogeneous population.  
 >  
 > BROWN: Do we know, by the way, precisely what it is in the African-  
 > American population that makes -- that seems to make this drug work  
 > better than it does on others?  
 >  
 > COHN: Well, that's a fascinating and important question, and in  
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 > trial that we've done, we really didn't compare whites and blacks,  
 > so, we can't say for certain that the drug is ineffective in  
 whites.  
 > In fact, I feel quite confident it will work in whites, perhaps to  
 a  
 > lesser extent, because when we analyzed our prior data, we found a  
 > remarkably greater benefit in the black patients than the white  
 > patients.  
 >  
 > And this fits in with a lot that we know about physiology, and that  
 > is that black people in previous studies have demonstrated a  
 > deficiency of nitric oxide, this critical gas which is released in  
 > the arteries and heart that protects them, and all the trials and  
 > studies that have been done, really small studies, show that black  
 > people on average respond less well to stimuli that release nitric  
 > oxide and this drug, this Bidil, is a nitric oxide donor and  
 > enhancer, so what it really does is provide nitric oxide to the  
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 > and if there are black people who are more deficient in nitric  
 > oxide, you can understand why it may have a preferential benefit in  
 > that population.  
 >  
 > BROWN: That's just -- as a final question -- that's just one of the  
 > interesting things I find about medicine and science is that  
 > sometimes, in a whole range of different drugs, we don't know why  
 > they work in some people and why they don't work in other people.  
 > They just -- it's just the way it turns out.  
 >  
 > COHN: Well, that's right and I believe this is a watershed moment  
 in  
 > drug development, the events of today and the last few months. That  
 > is, we can no longer accept these large scale trials in  
 > heterogeneous populations that show a benefit and say, well that  
 > benefit applies to everyone. We approve the drug for everyone.  
 > I think we're now entering an era where we have to recognize there  
 > are differences and we need to find the responsive population and  
 we  
 > hope that pharmacogenetics and genomics will answer that question,  
 > and we're collecting DNA on these patients. We're trying to find a  
 > more precise marker. We know that self-designated race is not the  
 > ideal marker, but that's what we're working with right now. It's a  
 > place-holder for some marker that eventually we may find that we  
 can  
 > use to be much more precise about how we administer drugs to  
 > patients.  
 >  
 > BROWN: Well, we appreciate your work and appreciate your patiently  
 > working with me through my understanding of some of this. Thanks  
 for  
 > your time tonight.  
 >  
 > COHN: It's a pleasure, Aaron. Thank you.  
 >  
 > BROWN: Thank you, sir.  
 >  
 >  
 > Reference:  
 >  
 > <http://transcripts.cml.com/TRANSCRIPTS/0506/16/asb.01.html>

| 17342|2005-06-17 07:55:11|clyde winters|Re: LA Protest of Tut|

Hi

Thanks Myra, this was great.

Clyde

--- Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)> wrote:

> Paul you got to see this video:  
 >  
 > This is from the LA times web site today:  
 >  
 > Click on the video link on the right hand  
 > side of the page title "New King Tut Exhibit Opens  
 > in L.A."  
 >  
 > It shows the protest.  
 >

> <http://www.latimes.com/>  
>  
>  
>

---

Yahoo! Sports

Rekindle the Rivalries. Sign up for Fantasy Football

<http://football.fantasysports.yahoo.com>

| 17343|2005-06-17 10:22:24|Paul Kekai Manansala|Re: LA Protest of Tut|

Thanks Myra. Great that they made their voices heard.

Regards,

Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

> Paul you got to see this video:

>

> This is from the LA times web site today:

>

> Click on the video link on the right hand

> side of the page title "New King Tut Exhibit Opens in L.A."

>

> It shows the protest.

>

> <http://www.latimes.com/>

| 17344|2005-06-17 11:05:23|Asar Imhotep|Re: US chat show host could be a Zulu|

Well the thing is the majority, if not all, men in my family produce men. It's almost like all of the famous people in the Bible, who for some reason, only produce male offspring. So any women in the family come from various different backgrounds, whose mothers have distinct variations in their lineage also.

So if we had a steady stream of daughters, I think it would be more accurate, but since the women in my family, for the most part, derive from external lineages, this particular test, IMO, that traces through the mitochondrial, would be of little use.

Kind of off subject, and off scientific objective view, I had a divination done by a Ifa priest. In the initial reading, the aim was to try and figure out who am I as an incarnate and which side of the family I came from. Ironically, I am from my father's side, according to the reading. Go figure...

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "sincere1906"

wrote:

> I've always questioned how accurate most of these tests would be,  
> given (1) the amount of non-African gene flow into many "blacks" in  
> the West, and (2) the amount of ethnic African syncretism in the  
> Diaspora. But I suppose these kinds of tests offer at least a

partial

> glimpse of one's ancestral lineage.

>

> However I don't know that your family being mostly male would make

> you and unworthy candidate for these tests. Dr. Spencer Wells

genome

> project for instance traces along the paternal and maternal lines.

>

> for more:

>

> The Genographic Project is a global research partnership of

National

> Geographic and IBM. With support for field research from the Waitt

> Family Foundation, Dr. Spencer Wells and a group of the world's

> leading scientists will attempt to collect and analyze more than

> 100,000 DNA samples from indigenous people all over the world. The

> goal of the Genographic Project is to learn about the migratory

paths

> our ancestors took and how humankind populated the planet.

>

> Find more detailed information on the Genographic Project, at

>

> [www.nationalgeographic.com/genographic](http://www.nationalgeographic.com/genographic)

>

> Sincere

>



>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> > I don't know how accurate this would be for me as the majority of  
> > people in my family produce males.  
> >  
> >  
> > Asar Imhotep  
> > <http://www.mochasuite.com>  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Myra Wysinger

wrote:

> > > This is very interesting. Thanks for sending it. For those of us  
> > > who are curious I added another link:  
> > >  
> > > Zulu Information:  
> > >  
> > > <http://www.uiowa.edu/~africart/toc/people/Zulu.html>  
> > >  
> > > P.S. I'm having my DNA checked. I am still waiting for the  
> > > results.  
> > >

| 17345|2005-06-17 11:20:51|William Adama|Called back to duty|  
I am sure everyone here has already been through the conversation. I  
was out of the loop.

But apparently some french forensic scientists working in tandem with  
the Egyptians created a french looking bust of King Tut. What  
a "coincidence".

Now, they insist that it looks just like the sculptures of Tut,  
especially the famous golden one.

Maybe it's just me... but I just don't quite see the remarkable  
resemblance.

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mum\\_my/photo8.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mum_my/photo8.html)

You can see the Caucasoid structure of the face on the RIGHT, but on  
the left you can see the obviously more negroid structure.

In addition, the lips are obviously not the same.

What is going on here?

So I read more into the subject. The Americans were not given any  
idea who they were sculpting when they got the CT-Scan.

Ok so here is what the Americans got:

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mum\\_my/photo7.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mum_my/photo7.html)

The French and Egyptians... knowing who they were working on got this:

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mum\\_my/photo5.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mum_my/photo5.html)

Now, I know that the most Eurocentric Eurocentricist in here can  
agree that the first (American) link looks substantially more negroid  
in profile than the second (Franco-Egyptian) link.

And of course we have the established bias that the  
Americans "correctly identified the sculpture as a Caucasoid North  
African"

No, the Osirica are back and it's time to whoop some lying ass.

| 17346|2005-06-17 11:33:26|Paul Kekai Manansala|Re: Called back to duty|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"  
wrote:

>  
> Maybe it's just me... but I just don't quite see the remarkable  
> resemblance.  
>  
>

It's called the power of suggestion ;)

Regards,  
Paul Kekai Manansala  
| 17347|2005-06-17 11:50:59|William Adama|Re: Called back to duty|  
Well the seven headed hydra is back and I have my sword ready.

I remember a few weeks back I saw the bust of Tut on an article

somewhere. I didn't at first KNOW whom the bust was of, and my first impression was "a french looking kid", kinda gumpy looking and what not. Then I read the article and golly-gee-willikers the French had made their own representation of the bust.

So what did you guys come up with after this? Did you-know-who-berg try to refute us with the illogic of Lefkowitz?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"  
> wrote:  
>  
>  
>  
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> > resemblance.  
> >  
> >  
> >  
> It's called the power of suggestion ;)  
>  
> Regards,  
> Paul Kekai Manansala

| 17348|2005-06-17 12:13:36|Paul Kekai Manansala|Re: Called back to duty|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"

wrote:

> Well the seven headed hydra is back and I have my sword ready.  
>  
> I remember a few weeks back I saw the bust of Tut on an article  
> somewhere. I didn't at first KNOW whom the bust was of, and my

first

> impression was "a french looking kid", kinda gumpy looking and

what not.

> Then I read the article and golly-gee-willikers the French had

made

> their own representation of the bust.  
>

Qui.

> So what did you guys come up with after this? Did you-know-who-

berg try

> to refute us with the illogic of Lefkowitz?

We basically came up with the same thing -- the American model looked American, the French model looked French and the Egyptian model looked somewhat Egyptian but more African than the rest.

None looked much like Tut as portrayed in the artwork.

Yes, "you-know-who" did not comment as you can find by searching through the archives.

Regards,  
Paul Kekai Manansala

| 17349|2005-06-17 14:22:48|William Adama|Re: Called back to duty|

Now on the front page, what is this Tut exhibit that everyone is upset about. Whats the problem with it?

I didnt think the Egyptians did a seperate bust, they worked with the french to come up with the gumpy-frenchy tut. Is that not so?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"  
> wrote:  
> > Well the seven headed hydra is back and I have my sword ready.  
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> > what not.  
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> made  
> > their own representation of the bust.  
> >  
> >  
> Qui.  
>  
> > So what did you guys come up with after this? Did you-know-who-

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>  
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> model looked somewhat Egyptian but more African than the rest.  
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> None looked much like Tut as portrayed in the artwork.  
>  
> Yes, "you-know-who" did not comment as you can find by searching  
> through the archives.  
>  
> Regards,  
> Paul Kekai Manansala

| 17350|2005-06-17 14:23:52|William Adama|Re: Called back to duty|  
I thought the Americans came up with the most black looking one. They  
were the ones that didn't know who they were reconstructing (So they  
didn't have a biased motivation).

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"  
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> >  
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> >  
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> >  
> > None looked much like Tut as portrayed in the artwork.  
> >  
> > Yes, "you-know-who" did not comment as you can find by searching  
> > through the archives.  
> >  
> > Regards,  
> > Paul Kekai Manansala

| 17351|2005-06-17 15:38:45|Paul Kekai Manansala|Re: Called back to duty|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "William Adama"  
wrote:

> I thought the Americans came up with the most black looking one.

They

> were the ones that didn't know who they were reconstructing (So they  
> didn't have a biased motivation).  
>

It's possible. You are right that the Americans did work without  
knowing anything about the CT scan.

That was my opinion on the how the discussion went.

Most were not surprised that the French version was chosen for the  
media hype.

Regards,  
Paul Kekai Manansala

| 17352|2005-06-18 07:07:08|pkmanansala|One of oldest glassmaking sites found in Egypt Thu Jun 16, 6:56 PM|  
One of oldest glassmaking sites found in Egypt Thu Jun 16, 6:56 PMET

WASHINGTON (AFP) - British and German archaeologists have found an  
ancient glassworks in Egypt, believed to date back to around 1250  
BC, according to a study published in Science magazine.

The site, at Qantir-Piramesses on the eastern Nile Delta, suggests  
that Mesopotamia may not have been the sole cradle of glassmaking  
from raw material, say the study's authors, British archeologist  
Thilo Rehren, of University College London, and German colleague  
Edgar Pusch, of the Pelizaeus Museum in Hildesheim, Germany.

The artifacts discovered at the site suggest that raw materials --  
quartz powder mixed with carbonate and other ingredients -- was

first partially reheated in recipients possibly made from recycled beer jars.

In a second phase the glass was tinted, often red by using copper, and heated in special crucibles then transformed into round ingots then exported to other workshops to be reheated and made into decorative objects.

Often they became perfume jars and containers for other liquids, said the archaeologists.

A British archaeologist from the University of Sheffield, Caroline Jackson, said the discovery was "highly significant."

She said the trade of glass probably played an important role in political changes of the Near East, Middle East and Mediterranean during the late Bronze age.

| 17353|2005-06-18 10:08:01|SaNu Tepa|Re: Called back to duty|

We did go over this, but to reiterate, since we already have original images of King Tut, as can be seen here,

[http://divinebynature.tripod.com/42\\_tut.jpeg](http://divinebynature.tripod.com/42_tut.jpeg) and here

[http://divinebynature.tripod.com/41\\_tut.jpeg](http://divinebynature.tripod.com/41_tut.jpeg)

the proper thing to do is to use the originals as the gold standard by which to judge the accuracy of the reconstructions. Eurocentrists want us to do the exact opposite: use their reconstructions as the gold standard by which to judge the accuracy of the originals. This of course makes no sense, but as Amos Wilson has pointed out, we are in the condition we are in as a people because our mentality has been made backwards, such that we take the truth for a lie, and the lie for the truth. They (the eurocentrists) once again will insist that we take this latest lie for the truth by assuming that the original images are false and that their images are the real thing. Anyone who dismisses this errant nonsense will be labeled an "Afrocentric revisionist."

The faces were supposedly reconstructed using CT scan images, but as I pointed out previously, it's impossible to tell skin color by looking at CT scans.

To sum it up, we should not consider the accuracy of these obviously phony reconstructions to be worthy of debate in this forum, although we should take advantage of this opportunity to show interested parties exactly how history is being falsified.

=====

William Adama wrote:

I am sure everyone here has already been through the conversation. I was out of the loop.

But apparently some french forensic scientists working in tandem with the Egyptians created a french looking bust of King Tut. What a "coincidence".

Now, they insist that it looks just like the sculptures of Tut, especially the famous golden one.

Maybe it's just me... but I just don't quite see the remarkable resemblance.

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mummy/photo8.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mummy/photo8.html)

You can see the Caucasoid structure of the face on the RIGHT, but on the left you can see the obviously more negroid structure.

In addition, the lips are obviously not the same.

What is going on here?

So I read more into the subject. The Americans were not given any idea who they were sculpting when they got the CT-Scan.

Ok so here is what the Americans got:

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mummy/photo7.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mummy/photo7.html)

The French and Egyptians... knowing who they were working on got this:

[http://news.nationalgeographic.com/news/2005/05/photogalleries/tut\\_mummy/photo5.html](http://news.nationalgeographic.com/news/2005/05/photogalleries/tut_mummy/photo5.html)

Now. I know that the most Eurocentric Eurocentricist in here can agree that the first (American) link looks substantially more negroid in profile than the second (Franco-Egyptian) link.

And of course we have the established bias that the Americans "correctly identified the sculpture as a Caucasoid North African"

No, the Osirica are back and it's time to whoop some lying ass.

Yahoo! Groups Links

<\*> To visit your group on the web, go to:  
[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

<\*> To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)

<\*> Your use of Yahoo! Groups is subject to:  
<http://docs.yahoo.com/info/terms/>

[ 17354]2005-06-18 11:46:47[Manu Ampim]BLACK GROUPS PROTEST APPEARANCE OF ZAHÍ HAWASS]

Greetings,

I just returned from Kemet (Egypt) a few days ago, and during our two-week tour I took the group to Tutankhamen's tomb in the Valley of the Kings and to the Cairo Museum, which displays hundreds of Tutankhamen artifacts. It was clear to everyone in the group that Tut's Afrocentric images in his tomb and the museum are undeniable.

As I indicated before, Ta-Seti members should be careful of taking "any" forensic reconstruction seriously. There is no reason to replace authentic and original paintings and sculpture of Tutankhamen (or anyone else) with modern artistic guesswork and biased interpretations. Even if the forensic results showed Tutankhamen as a black African it would be foolish to fall for the game of modern propagandists. If someone believes that a modern bust or forensic reconstruction is somehow a legitimate image because it looks "African" then they are naive. Some members will recall that back in 2002 there was much debate about whether the Tut reconstruction was African enough. I argued that the details of the modern reconstruction didn't matter because we already know precisely what Tutankhamen looked like; the African artists left us a clear record of his Afrocentric appearance.

The only way Egyptologists can misrepresent Tutankhamen, Nefertiti, and other African images is to move the public away from the original images and lure them to believe that the "precise data" from the CT (CAT) scans allow for "accurate forensic reconstructions." Myra has a good section on her website that should be consulted regarding original Tutankhamen images and the limitations of forensic reconstructions.

<http://www.homestead.com/wysinger/kingtutankhamun.html>

~~~~~  
This is good news that our family is protesting the anti-African propaganda of Zahi Hawass (see below). The current issue of National Geographic Magazine has a cover story on the new "white" image of Tutankhamen. The Smithsonian Magazine's current June issue also has a cover story on Tut. This new round of propaganda was carefully orchestrated by Hawass when he violated Tutankhamen's tomb in January '05 to run "scientific" tests.

Advancing the work,

Manu Ampim

=====

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Available for Interviews)

BLACK GROUPS PROTEST APPEARANCE OF ZAHÍ HAWASS

AT LOS ANGELES COUNTY MUSEUM OF ART (LACMA)

(Large demonstration set for Egyptian Leader's
Lecture, Saturday, June 18, 2005)

On Saturday, June 18, 2005, at 12 noon, the NAACP, the Committee to Eliminate Media Offense to African People, the Association for the Study of Classical African Civilizations and a number of other African American organizations are holding a demonstration at the entrance to the Los Angeles County Museum of Art on Wilshire Blvd.

The demonstration is timed to coincide with the appearance of Zahi Hawass, secretary general of the Supreme Council of Antiquities in Egypt, who is scheduled to deliver a lecture at 1:00 p.m.

Hawass is responsible for the exhibit, "Tutankhamun and the Golden Age of the Pharaohs," that will be at LACMA through November 15, 2005. He has defended the controversial white depiction of King Tut, which is prominently displayed in the exhibit and has been widely criticized in the African American community.

"[He] rules Egyptology with an iron fist and censorious tongue," wrote the Sunday Times Magazine in London a few weeks ago. "Nobody crosses Zahi Hawass and gets away with it."

The demonstrators plan to publicly "cross" Hawass by demanding an explanation for his inclusion of the white depiction of King Tut in the exhibit when, in their view, the ancient Egyptians were Black Africans and King Tut was of the same racial type. They believe that Hawass and his colleagues have whitened King Tut to lure America's vast white majority to the exhibit.

Seventy-five to one hundred people will be present at the demonstration to greet Hawass.

[17355]2005-06-18 12:47:15[alberto34482]The new science of race]
The new science of raceBy CAROLYN ABRAHAM

Saturday, June 18, 2005 Updated at 2:28 AM EDT

From Saturday's Globe and Mail

Henry Harpending is about to titillate the world's conspiracy theorists with one of the most politically incorrect academic papers of the new millennium.

Why, he and his colleagues at the University of Utah asked, have Jews of European descent won 27 per cent of the Nobel Prizes given to Americans in the past century, while making up only 3 per cent of the population? Why do they produce more than half the world's chess champions? And why do they have an average IQ higher than any other ethnic group for which there's reliable data, and nearly six times as

many people scoring above 140 compared with Europeans?

Prof. Harpending suggests that the reason is in their bloodline ? it's genetic.

The 61-year-old anthropologist's explanation is not easily dismissed, but it crosses into the territory scientists fear most.

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His group's theory is that during 1,000 years of persecution, social isolation and employment restrictions in Europe that kept Ashkenazi Jews from farming, they were forced into (then disreputable) jobs such as trade and finance, which demanded mental agility. Success in these fields could lead to food, shelter and family. Under such pressures, the paper suggests, genetic traits related to intelligence became more prevalent among central and northern European Jews.

Two U.S. journals refused the paper, an unusual experience for this widely published scholar. ?We finally had to send the paper to England, where they're not so obsessed with political correctness,? Prof. Harpending said.

The danger of bolstering bigots is what has scientists so nervous. If a complex trait such as intelligence can be inherited, for instance, and you say one ethnic or racial group tends to have more of it than others, does it follow that another group has less?

Ever since the eugenics movement a century ago, which led to forced sterilizations in Canada and the United States to improve the racial stock of the human species, and then the horrors of Nazi Germany, such questions have been taboo.

University of Western Ontario psychologist J. Philippe Rushton was internationally condemned 15 years ago for claiming to discover differences in brain size, intelligence, sexual habits and personality between whites, blacks and ?Orientals.?

Yet the role of race in genetics is a subject scientists now believe they can't ignore. The future of medicine may depend on it.

In fact, a massive international effort, which includes many Canadian researchers, has been quietly under way for nearly four years to catalogue and compare the genetics of people with African, Asian and European ancestry.

It is called the Haplotype Project. You may not have heard a word about it before now. But by the end of this year, society may have to start facing its implications.

It was not supposed to be this way.

When the Human Genome Project was completed in 2000, its most touted result was that it showed no genetic basis for race. In fact, some scientists went so far as to dub race a ?biological fiction.?

The project was a 13-year international drive to map all of the three billion chemical bits, or nucleotides, that make up human DNA. Particular nucleotide sequences (represented by the letters A, C, G and T) combine to form the estimated 25,000 genes whose proteins help to produce human traits, from the way your heart beats to the wave in your hair.

The map indicated that humans as a species are 99.9 per cent genetically identical ? that, in fact, there are greater differences between two frogs in a pond than between any two people who find themselves waiting for a bus.

A teeny 0.1 per cent, a mere genetic sliver, helps to account for all the profound diversity within the human race, with its freckles, dimples, afros and crimson tresses, its shy and bombastic types, its Donald Trumps and Dalai Lamas, Madonnas and Mr. Dressups, Bill Gates, Billie Holidays, George W. Bushes and Osama bin Ladens.

It was a message of harmony: Hardly a hair of code separates us.

But five years later, one of scientists' main preoccupations has become to chart the genetic variations between and within racial groups ? to parse that 0.1 per cent. These differences arise through mutations, which all begin as one-time flukes, but become more prevalent in a particular place if they offer a survival advantage, carriers have more children or they result in a trait a society finds desirable.

Now, teams are panning for gene types to help explain why West Africa produces the fastest runners in the world. A University of Toronto researcher is hunting the gene types that account for skin colours.

A Pennsylvania State University scientist is teasing out the biology behind other variable physical traits, such as height or hair texture.

More crucially, it has become obvious that the 0.1 per cent may add up to the difference between sickness and health.

In Canada, researchers from McMaster and McGill Universities are breaking down heart disease by nationality to understand the interplay of genes and environment. The answers may explain why South Asians suffer high rates of high blood pressure, why heart attacks hit Middle Eastern men 10 years earlier than Europeans, or why the Chinese seem to boast the trimmest waistlines in the world.

The genes discussed in Dr. Harpending's team's paper, meanwhile, are known to be the ones that account for the high Ashkenazi rates of breast cancer, the neurological disorder Tay-Sachs and other conditions. The mystery is why these traits have persisted at high rates over generations. The Utah group's conclusion (to be published in the Cambridge University Press Journal of Biosocial Science) is that the diseases are a tragic side effect of genes selected for their role in boosting brain function.

Given the explosion of research in race and genetics, Francis Collins, a former leader of the Human Genome Project, had to admit in the journal Nature Genetics last fall that "well-intentioned statements" about the biological insignificance of race may have left the wrong impression: "It is not strictly true that race or ethnicity has no biological connection. It must be emphasized, however, that the connection is generally quite blurry."

Alan Bernstein had warned him. In the fall of 2000, the president of the Canadian Institutes of Health Research heard Dr. Collins speak at Harvard about there being no significant differences between races. "That's going to come back at you," he said.

According to Dr. Bernstein, 0.1 per cent is actually far from an insignificant difference in the genome's chemical sequence. In fact, he said, the genetic distance between humans and gorillas is not much greater. "It's silly to try and be politically correct about it." What matters, Dr. Bernstein said, is to treat it scientifically.

The most organized effort to do that to date is the International Haplotype Project. Scientists in Canada, the United States, Britain, China, Japan and Nigeria are spending \$185-million to chart the genomes of people from Tokyo, residents of Beijing, the Yoruba in Nigeria and Americans of Western and Northern European descent ? 270 people in all.

Using these maps to find genetic differences between ethnic groups could lay the groundwork for new treatments and cures. It might help predict a person's response to a given drug, and allow for tailor-made medications with fewer side effects. It could bring the medical advances genetics has long promised.

On the other hand, the knowledge may raise more questions about the meaning of racial differences than anyone cares to answer.

The Quebec Genome Innovation Centre at McGill University is a cold, sleek structure that screams clinical precision, with its glass walls, concrete columns and lateral steel beams. The equipment inside is as expensive as the \$30-million, 50,000-square-foot building that houses it.

Its three floors of labs and DNA sequencing technology crunch genetic data at a rate no one even imagined five years ago. In 2001, it took a year to run 50,000 genetic tests. Today, said the centre's director, Tom Hudson, they can shoot out the results of 20 million tests in a week.

This speed comes courtesy of such mind-boggling gadgets as the array centrix, a small board of 96 fibre-optic spikes, the tips of which can be coated in DNA and 1,500 genetic tests run on each tip ? at the same time.

"From one drop of blood, you can do hundreds of thousands of tests," Dr. Hudson enthused.

From one drop of blood you also can discern the ethnic background of the person being tested with fairly good certainty.

So it is here, where technology has shrunk costs to just pennies per test, that major sections of the Haplotype Project's "HapMap" are being generated.

The project was born in the summer before Sept. 11, 2001. At first, it seemed destined for obscurity. Scientists at the University of Toronto, McGill and the Massachusetts Institute of Technology had been hunting gene mutations that increased the risk of Crohn's disease in 200 Toronto-area families of mostly European heritage ? British, Polish, French and Greek.

In the process, they stumbled on a remarkable discovery. The genome's three billion chemical letters appear to be arranged in blocks ? like paragraphs in a text. Some are longer, some shorter, but all have fairly clear beginnings and ends.

The pattern seemed to make sense. In the genetic mix and mingle of conception, the mother's and father's DNA are passed down to the next generation in these kinds of heritable chunks. Researchers estimate there are 100,000 such blocks in each person's genome.

What's more, gene mutations within those blocks seem to fall in the same places, even in different families. It's like a library in which every book contains a typo in the first paragraph on the second page, or the fourth paragraph on every fifth page. The misprints might be different, Dr. Hudson explained, but they occur in the same locations. For finding genetic mutations, the pattern seemed as good as an index: Instead of scanning the whole book, you could flip straight to page 2 or page 5.

The discovery seemed to cry out for a new map of the human genome, one that would show the haplotype blocks and highlight each paragraph in the book of life.

'Everyone knew this was important,' Dr. Hudson said. 'But there was no big press release. Coming out a month after Sept. 11, the discovery of haplotype blocks attracted little initial attention. But for scientists it couldn't have come at a better time.'

Traditional methods to find mutated genes in family studies and remote populations had hit a wall. Yes, they could find the lone mutation that led to a rare disorder such as Huntington's disease or cystic fibrosis. But trying to find the dozens of mutations that increase the risk of common diseases like cancers or asthma would simply require too many patients and too much data crunching.

With a haplotype map, they would be able to search the genomes of huge numbers of people with a particular disease, in search of a common typo in a particular paragraph.

First, however, the HapMap researchers had to find out if their theory would apply to the genomes of people around the world. The maps provided by the Human Genome Project would offer little help, because they had been rough compilations based on various people, with little regard for ethnic background.

The next question was, whose genomes should they use?

When HapMap scientists met in Washington in 2002 to discuss the issue, Dr. Hudson, a 44-year-old, buttoned-down geneticist much more comfortable with technical issues than social ones, was taken aback at the incendiary debate that broke out. It was the kind of battle that seems bound to become more frequent as scientists continue to explore this sensitive area.

'As Canadians, we are not used to the high emotions around race, as they are in the U.S.,' he said. In that two-day meeting and others to come, African-American community leaders, ethicists and philosophers unleashed their fears and frustrations.

'There were two points of view,' Dr. Hudson recalled. 'One of them is, 'You're only going to be studying Caucasian chromosomes, clearly, because you only want to find tests for North Americans and U.S. people with money.' '

But if Africans and other populations were included in the map, there was serious concern that any differences found in their genomes might leave them open to another tier of discrimination, perhaps from health-insurance companies.

In the United States, where the mortality rates for a range of diseases are higher among blacks than whites, such disputes are common. For example, scientists and sociologists continue to argue over whether African Americans' high rates of hypertension are due to genes or to environment.

One contentious theory suggests African Americans descend from those slaves who were able to survive the dry and hungry trip from Africa thanks to a genetic quirk that enabled them to retain moisture and salt, which also can contribute to high blood pressure.

But others say it is due to diet and stress. As New York University sociologist Troy Duster told The New York Times last fall, 'If you follow me around Nordstrom's and put me in jail at nine times the rate of whites and refuse to give me a bank loan, I might get hypertensive.'

In the end, the HapMap team decided to include African chromosomes, along with those from Japan, China and the United States. It was a diverse enough sampling to tell them if the haplotype theory would hold up, but selective enough for their limited budget.

At the same time, ethicists joined the project to ensure that all DNA donors would be aware of the risks of participating, namely, that any dramatic genetic differences the project discovered could end up stigmatizing their communities.

'Certainly,' Dr. Hudson said, 'there's enough examples already of racism in the world before genetics, during genetics and after genetics, that there's no doubt someone would try to use the information for genetic discrimination.'

Despite the long and ugly social history of race, there is no clear-cut definition for the term. Is a person's race defined by skin colour, that most visible of markers? By language, country of birth, the food they eat or the religion they practice? Not even scientists

can agree.

‘If you have a [genetic] sample from Nigeria, can you really say that it represents Africans? Is that the same as African Americans? [In some studies], Jews are white, sometimes they’re not. Sometimes they’re compared to Caucasians,’ said Celeste Condit, a professor of speech communication at the University of Georgia who specializes in biomedical issues.

‘The scientists have been irresponsible for not developing a language for this,’ Prof. Condit said. ‘Usually scientists are very careful in developing their technical vocabulary. But it’s hard to describe the geographic dispersion of people properly? and they have these easy [racial] terms in their heads.’

Of course, geneticists already know that since people have ancestors from all over the world, no one fits neatly into any one racial box. We are all of us mixed, even if our complexions suggest otherwise. There also can be greater genetic differences within racial groups than between them.

But since no one now has the resources to uncover the secrets in every patient’s DNA, both science and medicine are using ‘race’ as an easy, if dangerous, shortcut.

‘Until we can scan the genome of every individual,’ said Tim Caulfield, director of the Health Law Institute at the University of Alberta, ‘race has become this rough proxy.’

Yet HapMap researchers are indeed finding that the genetic lines between their groups are terribly blurry. In fact, the block structures are similar in all of them.

‘Humans as a species are just so young there hasn’t been enough time for the genome to alter that dramatically,’ Dr. Hudson said. (Frogs, on the other hand, have a few more millennia behind them than people.)

As expected, they are finding the most variations in the DNA of donors from Africa, where modern humans are believed to have arisen 150,000 years ago. It is thought that the rest of the planet’s populations are all descendants of a small group who only wandered out of Africa roughly 60,000 years ago, so there has been less time for those genes to mutate in the rest of the world.

What they do know, Dr. Hudson stressed, is that the mutations they are cataloguing ‘the 10 million or so most common ones’ appear to exist in all populations. Just not at the same frequencies.

‘Almost all the differences you see in people in North America are differences you see in Africa, are differences you see in Asia,’ he said. ‘It’s very rare to have something you only see in [one place].’ And when you do, he said, it’s uncommon even in that population.

One stunning example is a gene variant that makes 1 per cent of Caucasians (and an estimated 10 per cent of Ashkenazi Jews) immune to HIV infection. It blocks receptors on the surface of cells where the AIDS virus would otherwise enter. Scientists suspect the trait was passed down from Europeans who survived medieval smallpox plagues thanks to the same mutation.

Another variant known to be fairly exclusive to a particular people is the ‘Duffy null’ mutation in people from sub-Saharan Africa. Penn State genetic anthropologist Mark Shriver explained that it likely became prevalent there because it offered protection against a particular type of malaria, ‘but it didn’t spread widely outside of Africa.’

Yet Dr. Shriver, who by all outward appearances is a white man, happens to carry it. A scan of his genome suggests that while he is predominantly European, he is also about 11 per cent West African and 3 per cent native American.

‘Race just doesn’t exist in a critical line,’ he said. ‘It’s more of a gradient.’

Dr. Shriver applauds the information flowing in from the HapMap project (which is freely available on-line), calling it ‘a revolutionary tool’ for science. But others are not so impressed.

‘Basically, it is a total waste of money,’ Columbia University geneticist Joseph Terwilliger said.

Dr. Terwilliger argued that by focusing on the most common genetic mutations, the project would overlook the most specific differences to be found in any group. It would make ‘populations look systematically more similar to one another than they really are.’

Medically important traits ‘such as the HIV-resisting gene type’ could be missed if researchers do not deliberately hone in on the rarer quirks in each particular racial group.

‘Different populations have enormous differences,’ Dr. Terwilliger said. ‘If this were not true, then there is no way we can determine how we are related and how populations migrated historically.’

?You cannot put people neatly in a small number of meaningful categories like black, white or Asian. That said, Koreans and Chinese are genetically vastly more similar than either are to Germans.?

The controversy around the scientific meaning of race is already spilling over from the lab to the medical clinic. Researchers continue to debate definitions, but the age of race-based medicine is upon us.

The U.S. Food and Drug Administration approved the world's first ?ethnic? medication last fall, a heart-failure drug for African Americans known as BiDil. Pharmaceutical giant AstraZeneca is developing marketing plans for a lung-cancer drug that flopped in Caucasians but seems to work for Asians.

No one yet fully understands the actual genetic traits that make these drugs effective in these groups. And scientists have every reason to believe people other than blacks or Asians may carry these traits. But for now, prescriptions for such medications are to be based on little more than physical appearances and questions about a patient's heritage.

And this, Prof. Condit argued, could lead to significant risks. Doctors may end up denying a drug to Caucasians who might benefit from it, because it is touted to work only in South Asians. Or they might prescribe a pill to a black person who actually would benefit from some other treatment. (For example, research has found that as many as 30 per cent of African-American men have a white male ancestor, a fact attributed to the sexual politics of slavery.)

Prof. Condit has tried to bring the inherent dangers of race-based science to the attention of the researchers involved. She has published journal articles, held focus groups and arranged meetings that few scientists leave their labs to attend. Without careful consideration and communication, she warned, modern medicine could set race relations back decades.

She offered this scenario: Imagine a drug marketed only for blacks, a simple pain reliever, prescribed in the millions. Now imagine that, like a certain now-notorious pain medication, it turns out to have the horrible side effect of increasing the risk of heart attacks. Result: Tens of thousands of North American blacks ? and only blacks ? die.

?What happens if you get a Vioxx situation with one of these drugs? And the likelihood of this happening is very high,? she said. ?But until there's a catastrophe, people don't want to deal with it. You are playing with fire.?

Those watching the field of modern racial genetics explode are already concerned.

?If genes predispose groups to certain diseases or health conditions, might we also find information that hints at more socially loaded conclusions?? the University of Alberta's Tim Caulfield wondered.

Last summer, Prof. Caulfield was surprised to read an article in the prestigious journal Science titled, ?Peering Under the Hood of Africa's Runners.? It noted that all but six of the 500 fastest times for the 100-metre dash have come from sprinters of West African descent, which includes most U.S. blacks. Kenyans, meanwhile, dominate world records in long-distance races.

According to the report, Swedish physiologists trying to penetrate the ?Kenyan mystique? compared runners from Africa and Scandinavia on treadmill times, lung capacity, heart rates and body weights. Limb measurements indicated that the Kenyans carried 400 grams less flesh on each calf. The report referred to their ?birdlike legs,? explaining how Kenyan runners squeeze more power from their oxygen intake, since ?they need less energy to swing their limbs.?

Research on West Africa's sprinters, meanwhile, revealed a body type of heavier ?fast-twitch? muscles, versus the lighter ?slow-twitch? muscles of endurance runners, as well as denser bones, narrower hips, thicker thighs, longer legs and lighter calves. Efforts are now under way to decode the genetics behind all these traits.

Like Prof. Harpending's paper on Ashkenazi Jews, the report on African runners presented a positive picture of its subjects, albeit a stereotypical one. Yet it seemed eerily reminiscent of ugly 19th-century efforts to gauge racial differences with calipers and cranial measurements.

Prof. Caulfield, who holds the Canada Research Chair in Health Law and Policy, was mostly concerned about where such research would lead. Already, he said, an Australian company is cashing in on the notion that some people are born to run, offering to test a child's genes for fast- or slow-twitch muscles ? ?so you know which sport to put your kid in.?

While he said he loathes the idea of restricting scientific research in a free, democratic society, Prof. Caulfield described the race-based search for disease genes as a Pandora's box.

Studies are sure to appear on genes linked to complex characteristics in racial groups, such as athletic or cognitive ability or even

criminal behaviour. But these traits, he stressed, are anything but a simple story of genetics.

?It's like beauty.? he said. ?Being beautiful will involve the interplay of thousands of genes and social factors that dictate at a given time what is beautiful. It's a very complex story, it involves culture, socio-economic class, experience. . . . So how do you handle that information??

As Penn State's Mark Shriver put it, ?It's not that genes for IQ, athletic ability and musical ability don't exist. But you just can't tease apart the affect of environment in shaping these abilities.?

If people are starting to overestimate the role genes play in shaping human health and behaviour ? and underestimate the huge impact of experience, environment and social forces ? Columbia's Joseph Terwilliger said that scientists must share the blame.

?In many ways, scientists over-hyped the information in the genome, or at least what we know about it, to the point where now people are getting unnecessarily nervous about societal implications,? he said.

?The fact is that to get the funding they sold genetic determinism, which of course is nothing close to reality. And now they are paying the price.?

This year, the journal American Psychologist devoted an entire issue to the impact race and genetics could have on its field, raising a list of the difficult questions ahead. It included three papers on the controversial issue of intelligence, including one commentary arguing that genes should get more attention in studies of racial intellectual differences.

For Dr. Harpending, who admitted he would never have ?even muttered in public? his theories about Ashkenazi Jews and intelligence were he not a senior professor with tenure, this type of conversation cannot come soon enough.

?There is this massive disconnect between public and private discourse; between what's said in the public arena and what your neighbour tells you [about racial groups] over the fence,? he said. ?Some of those things are wrong and bigoted, but some of those are right.?

Perhaps. But would Prof. Harpending dare match his Ashkenazi study with one of India's lowest Hindu caste, the so-called untouchables, who like European Jews have historically been an isolated society ? except, in this case, relegated to centuries of cleaning latrines?

?One is the mirror image of the other, I suppose,? he admitted. ?I would personally find that distasteful. But if I had a theory about it, I would hope that I would publish it.?

If the race debate in science seems sticky now, it's only going to get worse.

This summer, scientists from all over the world are gathering to discuss plans for yet another map of the human genome. This one is based again on a discovery involving Canadian research ? and in scientific terms, it is hard to overstate its significance.

Geneticist Steve Scherer, a senior scientist at Toronto's Hospital for Sick Children, working with colleagues at Harvard University, discovered last August that the basic model of simple genetic inheritance science has clung to for 100 years is wrong: Mom and dad don't always make equal genetic contributions in the creation of a child's genome.

Instead, some people might end up with three, four or even more copies of a gene from one parent, instead of the single copy of each gene scientists thought each parent always contributed.

The implications could be huge. There might be greater genetic differences between individuals ? and certain populations ? than anyone imagined. Certainly, there are more than the HapMap is charting, Dr. Scherer said.

Might one ethnic group, for example, carry an overload or an underload of genes for a particular trait?

?I think it was premature to say that the difference between people might only be 0.1 per cent,? Dr. Scherer said. ?Based on what we know now, it is probably in the 0.2 per cent range. And in the end it may even be as high as 1 per cent.?

Dr. Scherer spent two days last August fielding media calls when the news first broke. He did most of the interviews by phone, but in a few cases it was easiest to respond by e-mail.

Then came a call from his Harvard collaborators informing him that one of those e-mail interviews had been with a writer who worked for a neo-Nazi website. The writer spun the news as scientific proof of genetic differences between races ? without even misquoting or twisting Dr. Scherer's words.

?As a geneticist,? the 41-year-old Dr. Scherer said, ?it's your worst nightmare.?

The HapMap's Tom Hudson in Montreal has had the same one. A colleague recently referred him to an Internet hate site that declared the HapMap would finally prove the biological basis of race.

?It made me queasy, because they actually name the name of my friend, my colleague in Boston. And they actually say, ?He's going to prove us right.'

?I didn't understand what I was reading when I first read it,? Dr. Hudson said. ?I never read something that was so disgusting.?

It wasn't an isolated incident.

Morris Foster, an associate professor of anthropology at the University of Oklahoma and one of the HapMap's leaders, said researchers are tracking racist sites for references to the HapMap, which logs 20,000 downloads a week from its public database. They have amassed quite a collection.

Not only do the hate sites keep abreast of what HapMap information has become available (such as recent data on Japanese and Nigerians), but they anxiously await findings that will help unveil genetic traits linked to such things as crime and cognitive ability by race.

?Once it is scientifically demonstrated,? one web contributor writes, ?that will be the beginning of the end for the Marxist-egalitarian argument over race. Personally, I can't wait.?

Even Western Ontario's infamous J. Philippe Rushton has seized upon modern genetics as an opportunity to make his case again, in the company of Arthur Jensen, a University of California psychology professor who argues that race determines IQ.

This month, the unpopular scholars have the lead article in the journal Psychology, Public Policy and Law, presenting 60 pages of evidence arguing that genes explain 50 per cent of the IQ differences between races, in which Asians rank higher than whites and whites higher than blacks.

(The publisher, the American Psychological Association, invited scientists to rebut the paper in the same issue.)

And yet, despite all the social hazards of modern genetics, Dr. Scherer said scientists should not ?have to fear discussing their results of their research, so long as they are open-minded and listen to criticisms and comments from others, including the public.

?I always wonder what Darwin would have done in today's world.?

The ultimate test, Dr. Harpending pointed out, lies not with researchers, but with the public.

He described projects under way involving genes potentially associated with controversial behaviours such as sexual promiscuity, adultery and family abandonment.

?A number of things are coming down the pipe,? he said, ?that we are going to have to figure out how to cope with as a decent and moral society.?

*Carolyn Abraham is The Globe and Mail's medical reporter.
[17356]2005-06-18 13:11:42[arumese]Re: BLACK GROUPS PROTEST APPEARANCE OF ZAHY HAWASS]
--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:*

> Greetings,

"I argued that the details of the modern reconstruction didn't matter because we already know precisely what Tutankhamen looked like; the African artists left us a clear record of his Africoid appearance."

Greetings,

I find it very interesting to note that the reconstructionists ignore the original artifacts of King Tut when determining what he might have looked like -- considering that many in the Eurocentric camp seem to be blind to the fact that the artifacts even look Africoid.

While they are in open denial of Egyptian artifacts showing any resemblance to the Black race, they turn around and use Arabs or Europeans who look nothing like the artifacts provided to them by the ancient Egyptians themselves.

I have actually seen two real-life people who look exactly like the famous King Tut renditions. They were both of distinct African type: one was a young man on the streets of Detroit. He was of small build, very dark skinned with a jerry curl and nappy roots. He didn't have the sturdy look of a typical African American. He must have been born and raised in East Africa. The other person I saw was a young woman, also in Detroit. She was considerably larger than the young man with larger features (more like the features on the mask. She was also lighter skinned. I saw both of these individuals within

a week of one another. Oddly enough, the sightings were on two of the days that I chose not to carry my camera with me.

I truly appreciate the veteran wisdom you have been expressing on the subject of modern reconstructions Professor Ampim.

Fred

> I just returned from Kemet (Egypt) a few days ago, and during our

two-week tour I took the group to Tutankhamen's tomb in the Valley of the Kings and to the Cairo Museum, which displays hundreds of Tutankhamen artifacts. It was clear to everyone in the group that Tut's Africoid images in his tomb and the museum are undeniable.

>

> As I indicated before, Ta-Seti members should be careful of taking

**any* forensic reconstruction serious. There is no reason to replace authentic and original paintings and sculpture of Tutankhamen (or anyone else) with modern artistic guesswork and biased interpretations. Even if the forensic results showed Tutankhamen as a black African it would be foolish to fall for the game of modern propagandists. If someone believes that a modern bust or forensic reconstruction is somehow a legitimate image because it looks "African" then they are naïve. Some members will recall that back in 2002 there was much debate about whether the Tut reconstruction was African enough. I argued that the details of the modern reconstruction didn't matter because we already know precisely what Tutankhamen looked like; the African artists left us a clear record of his Africoid appearance.*

>

> The only way Egyptologists can misrepresent Tutankhamen, Nefertiti,

and other African images is to move the public away from the original images and lure them to believe that the "precise data" from the CT (CAT) scans allow for "accurate forensic reconstructions." Myra has a good section on her website that should be consulted regarding original Tutankhamen images and the limitations of forensic reconstructions.

> <http://www.homestead.com/wysinger/kingtutankhamun.html>

>

> -----

>

> This is good news that our family is protesting the anti-African

propaganda of Zahi Hawass (see below). The current issue of National Geographic Magazine has a cover story on the new "white" image of Tutankhamen. The Smithsonian Magazine's current June issue also has a cover story on Tut. This new round of propaganda was carefully orchestrated by Hawass when he violated Tutankhamen's tomb in January '05 to run "scientific" tests.

>

> Advancing the work,

>

> Manu Ampim

>

>

>

> =====

> News Advisory

>

> Media Contact: Harold Green

>

> (323) 281-1331 (323) 242-2506

>

> Spokesperson: Legrand H. Clegg II

>

> Available for Interviews)

>

> BLACK GROUPS PROTEST APPEARANCE OF ZAHİ HAWASS

>

> AT LOS ANGELES COUNTY MUSEUM OF ART (LACMA)

>

> (Large demonstration set for Egyptian Leader's

> Lecture, Saturday, June 18, 2005)

>

> On Saturday, June 18, 2005, at 12 noon, the NAACP, the

> Committee to Eliminate Media Offense to African

> People, the Association for the Study of Classical

> African Civilizations and a number of other African

> American organizations are holding a demonstration at

> the entrance to the Los Angeles County Museum of Art

> on Wilshire Blvd.

>

> The demonstration is timed to coincide with the

> appearance of Zahi Hawass, secretary general of the

> Supreme Council of Antiquities in Egypt, who is scheduled to

deliver a

- > lecture at 1:00 p.m.
- >
- > Hawass is responsible for the exhibit, "Tutankhamun
- > and the Golden Age of the Pharaohs," that will be at LACMA
- > through November 15, 2005. He has defended the
- > controversial white depiction of King Tut, which is
- > prominently displayed in the exhibit and has been
- > widely criticized in the African American community.
- >
- > "[He] rules Egyptology with an iron fist and
- > censorious tongue," wrote the Sunday Times Magazine in
- > London a few weeks ago. "Nobody crosses Zahi Hawass and gets away
- > with it."
- >
- > The demonstrators plan to publicly "cross" Hawass by
- > demanding an explanation for his inclusion of the
- > white depiction of King Tut in the exhibit when, in their
- > view, the ancient Egyptians were Black Africans and
- > King Tut was of the same racial type. They believe
- > that Hawass and his colleagues have whitened King Tut to lure

America's vast white majority to the exhibit.

- >
- > Seventy-five to one hundred people will be present at
- > the demonstration to greet Hawass.

[17357]2005-06-18 18:24:14[Myra Wysinger]Re: One of oldest glassmaking sites found in Egypt Thu Jun 16, 6:56[
This is very interesting article. The article says Egypt glassmaking
is believed to date back to 1250 BC, which would be around the 7th
and 8th Dynasties (2150-2135 BC).

My reply:

Very little is written about these dynasties. The only information I
could ever find was from reading Flinders Petrie's books. He states
that these dynasties had Galla [Oromo] influence:

W.M. Flinders Petrie, *A History of Egypt - Part One*, 1896, pp. 125-
129

"The Galla Penetration. It has long ago been remarked that the black
sphinxes, later appropriated by the Hyksos, approximated to the
Galla type of Abyssinia".

"This starts an enquiry how the Galla connection could thus appear
on monuments. In the clearance and planning of the rock tombs at
Qau, Antaeopolis, the peculiar plan of those tombs, with great halls
and small chambers annexed, was observed to be closely parallel to
that of later Nubian temples. In both tomb and temple the chief work
is in the solid rock, while the forecourt is of masonry constructed
in front of it. Another peculiarity was the hammer-work excavation
of one tomb, which had evidently been done with stone balls, as in
the Aswan granite working, and this implies a southern connection".

"These people do not appear in any records, and all their monuments
have been reappropriated. They left, however, a most striking style
of sculpture, in the sphinxes which were later removed to Tanis, but
seem originally to have come from El Kab, where a piece of such a
sphinx has been found. The type is closely like that of the Galla.
The evidence that all the earlier sculptures of Tanis were collected
there by Ramessu II seems clear; and that these sphinxes are earlier
than the Hyksos is certain by those kings having appropriated them.
No period seems so likely for them as the 7th to the 10th dynasties.
The type was heavily bearded, with bushy hair".

"Thus again a southern people reanimated Egypt, like the Sudani 3rd
dynasty and the Galla 12th dynasty".

"All of the perennial enemies of Egypt had poured into the land,
from the north-east, the south, and the west, just as in the 7th
B.C. the Assyrian and Scythian, the Ethiopian, and the Libyan of
Sais struggled over the helpless Egyptians. The history of Egypt
from the earliest age has always been the same; each great age has
been the product of an able race of invaders.

One of my websites have photos of Oromo types and a map taken from
Petrie books:

<http://www.homestead.com/wysinger/image.html>

— In Ta_Seti@yahoogroups.com, "pkmanansala"
wrote:

- > One of oldest glassmaking sites found in Egypt Thu Jun 16, 6:56 PM

ET

- >
- > WASHINGTON (AFP) - British and German archaeologists have found an
- > ancient glassworks in Egypt, believed to date back to around 1250
- > BC, according to a study published in Science magazine.

>
>
> The site, at *Qantir-Piramesses on the eastern Nile Delta*, suggests
> that *Mesopotamia may not have been the sole cradle of glassmaking*
> from raw material, say the study's authors, British archeologist
> Thilo Rehren, of University College London, and German colleague
> Edgar Pusch, of the Pelizaeus Museum in Hildesheim, Germany.
>
> The artifacts discovered at the site suggest that raw materials –
> quartz powder mixed with carbonate and other ingredients – was
> first partially reheated in recipients possibly made from recycled
> beer jars.
>
> In a second phase the glass was tinted, often red by using copper,
> and heated in special crucibles then transformed into round ingots
> then exported to other workshops to be reheated and made into
> decorative objects.
>
> Often they became perfume jars and containers for other liquids,
> said the archaeologists.
>
> A British archaeologist from the University of Sheffield, Caroline
> Jackson, said the discovery was "highly significant."
>
> She said the trade of glass probably played an important role in
> political changes of the Near East, Middle East and Mediterranean
> during the late Bronze age.

| 17358|2005-06-18 22:04:07|Manu Ampim|Re: One of oldest glassmaking sites found in Egypt|

◆"Myra Wysinger" <rmymail@y...> wrote:

> This is very interesting article. The article says Egypt glassmaking is believed to date back to 1250 BC, which would be around the 7th and 8th Dynasties (2150-2135 BC).

>
> My

reply:

>
> Very little is written about these dynasties....

◆

Greetings,

◆

The time period of 1250 BCE would be during the 19th dynasty, the era of Ramses II.

◆

Advancing the work,

◆

Manu Ampim

◆

◆

| 17359|2005-06-19 00:07:21|Myra Wysinger|Re: One of oldest glassmaking sites found in Egypt|

oops!

Manu Ampim wrote:

◆"Myra Wysinger" <rmymail@y...> wrote:

◆

> This is very interesting article. The article says Egypt glassmaking is believed to date back to 1250 BC, which would be around the 7th and 8th Dynasties (2150-2135 BC).

>

> My reply:

>

> Very little is written about these dynasties....

◆

Greetings,

◆

The time period of 1250 BCE would be during the 19th dynasty, the era of Ramses II.

◆

Advancing the work,

◆

Manu Ampim

◆

◆

Yahoo! Sports

[Rekindle the Rivalries. Sign up for Fantasy Football](#)

| 17360|2005-06-19 00:10:02|Manu Ampim|Re: BLACK GROUPS PROTEST APPEARANCE OF ZAHY HAWASS|

◆

Thanks for the feedback.

◆

Paul asked a few weeks ago, how should this forum deal with issues such as the King Tutankhamen reconstruction. Well, the most important prerequisite to an informed discussion is to understand the issues.◆◆Many◆Black people are using the 2003 DiscoveryChannel.com forensic reconstruction of Nefertiti◆because she is depicted as an Africoid woman.◆ This is a trap and a mistake.◆There are numerous *original* images of Nefertiti available to the public and thus there is absolutely no reason to use the forensic interpretation of 21st century artists.◆

◆

As soon as Hawass and others revisit this matter, they will certainly reconstruct Nefertiti as white, and then the same people who now praise the Africoid image will criticize the Eurocentric (white) image of her. The issue is not how Nefertiti and Tutankhamen are portrayed, the issue is that the◆forensic methodology itself◆lacks accuracy and credibility.◆ This is why each◆forensic artist◆almost always produces significantly◆different results. Only in rare situations where there is a skull but no original images would a forensic reconstruction be useful; but this rendering would have to be done only with very strict guidelines.◆

◆

As long as forum members incorrectly believe that the forensic method is just as legitimate as original images, then this forum's discussion will continue to be focused on the details of the skin tone and facial features◆and thereby giving credibility to a flawed process.◆

◆

Advancing the work,

◆

Manu Ampim

◆

◆

--- In Ta_Seti@yahooogroups.com, "Manu Ampim" wrote:

> Greetings,

"I argued that the details of the modern reconstruction didn't matter because we already know precisely what Tutankhamen looked like; the African artists left us a clear record of his Africoid appearance."

Greetings,

I find it very interesting to note that the reconstructionists ignore the original artifacts of King Tut when determining what he might have looked like -- considering that many in the Eurocentric camp seem to be blind to the fact that the artifacts even look Africoid.

While they are in open denial of Egyptian artifacts showing any resemblance to the Black race, they turn around and use Arabs or Europeans who look nothing like the artifacts provided to them by the ancient Egyptians themselves.

I have actually seen two real-life people who look exactly like the famous King Tut renditions. They were both of distinct African type: one was a young man on the streets of Detroit. He was of small build, very dark skinned with a jerry curl and nappy roots. He didn't have the sturdy look of a typical African American. He must have been born and raised in East Africa. The other person I saw was a young woman, also in Detroit. She was considerably larger than the young man with larger features (more like the features on the mask. She was also lighter skinned. I saw both of these individuals within a week of one another. Oddly enough, the sightings were on two of the days that I chose not to carry my camera with me.

I truley appreciate the veteran wisdom you have been expressing on the subject of modern reconstructions Professor Ampim.

Fred

| 17361|2005-06-19 06:29:23|vandeelen|Re: King Tut tut tut|

Perhaps it is time that someone gets to find out Yvonne Fletcher's version of events.

Alex

--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

> Thanks greatly for this article.
> Hawass is a peice of work, no doubt.
> So it looks as if his great cry against
> Fletcher (and claim that her mummy was
> a man) is based on an endless string of
> contradictions. Typical.
>
>
> Sin
>
>
> --- In Ta_Seti@yahoogroups.com, "Myra Wysinger"

wrote:

> > They call him the Pharaoh, the keeper of the pyramids. He rules
> > Egyptology with an iron fist and a censorious tongue. Nobody

crosses

> > Zahi Hawass and gets away with it. As the fabulous treasures of
> > Tutankhamun begin a world tour, Richard Girling excavates the
> > conspiracies, conflicts and fears that curse the world of

archeology

> >
> > <http://www.timesonline.co.uk/article/0,,2099-1610673,00.html>

| 17362|2005-06-19 06:44:18|Ninvaubian Hotep|Re: King Tut tut tut|



--- Original Message ---

From: vandeelen

To: Ta_Seti@yahoogroups.com

Sent: Sunday, June 19, 2005 9:29 AM

Subject: [Ta_Seti] Re: King Tut tut tut

Perhaps it is time that someone gets to find out Yvonne Fletcher's version of events.

Alex

--- In Ta_Seti@yahoogroups.com, "sincere1906" <sincere1906@v...>

wrote:

> Thanks greatly for this article.
> Hawass is a peice of work, no doubt.
> So it looks as if his great cry against
> Fletcher (and claim that her mummy was
> a man) is based on an endless string of
> contradictions. Typical.
>
>

> Sin

>

>

> --- In Ta_Seti@yahoogroups.com, "Myra Wysinger"

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> > Zahi Hawass and gets away with it. As the fabulous treasures of
> > Tutankhamun begin a world tour, Richard Girling excavates the
> > conspiracies, conflicts and fears that curse the world of
archeology
> >
> > <http://www.timesonline.co.uk/article/0,,2099-1610673,00.html>

| 17363|2005-06-19 06:55:11|vandeelen|Re: CNN: A Drug That Targets the African American Community|
--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:

> On the Pacific Coast it will repeated later tonight.
>
> Watch "NewsNight with Aaron Brown" on CNN.
>
> African American Community: You better get your long care health
> insurance and life insurance in place.

Is this going the same way as the
HIV vaccine that only worked for
African Americans (and saying that
the research was flawed was supposed to be
"politically correct"?).

What happened with the vaccine, was that there
was a general study, not aimed at African Americans,
where African Americans were as small subsection of
the total study population.

The vaccine had no effect, but could be interpreted
as having some effect on the 5 or so African American
participants. The numbers were way too low to be
significant, but that didn't stop the vaccine company
from announcing to the world (and trying to save their
vaccine) by claiming it worked for African Americans.

I'll bet the same thing is going on here.

Alex

| 17364|2005-06-19 06:56:51|vandeelen|Re: LA Protest of Tut|
--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:

> Paul you got to see this video:
>
> This is from the LA times web site today:
>
> Click on the video link on the right hand
> side of the page title "New King Tut Exhibit Opens in L.A."
>
> It shows the protest.
>
> <http://www.latimes.com/>

> Message: 3
> Date: Fri, 17 Jun 2005 17:21:38 -0000
> From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>
> Subject: Re: LA Protest of Tut

And finally, Hawass came out saying that "the Egyptians
are totally different from the Blacks".

Can't he be fired?

Here is an Arab who is totally out of touch with
Ancient Egypt. He cannot be relied upon to
accurately depict the history of the country he
happens to live in.

Next he'll claim that the Ancient Egyptians were Muslims too.

Check: "Dispute Rages Over Boy King"

<http://www.calendarlive.com/galleriesandmuseums/cl-wk-tutstuff16jun16,2,4313165.story>

Also note that the image used to depict the Golden Mask
is distorted to make him look whiter.

Instead, check out:

<http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm>

<http://www.geocities.com/vandeelen/Afrocentric/>

Alex

> Thanks Myra. Great that they made their voices heard.
>

> Regards,
> Paul Kekai Manansala
>
> --- In Ta_Seti@yahoogroups.com, "Myra Wysinger"
> wrote:
> > Paul you got to see this video:
> >
> > This is from the LA times web site today:
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> > Click on the video link on the right hand
> > side of the page title "New King Tut Exhibit Opens in L.A."
> >
> > It shows the protest.
> >
> > <http://www.latimes.com/>

| 17365|2005-06-19 07:19:29|vandeelen|I Think This Is Enough To Get Hawass Axed|
*If egyptology has any standards at all, this guy should be up for
repremands, suspensions, and I think he should be fired.*

Alex

http://www.timesonline.co.uk/article/0,,2099-1610673_3,00.html

*I have been unable to contact Professor David to ask whether
she approved of the use to which her letter was put, but the
facts are that Fletcher describes herself as an expert in
ancient Egyptian hairstyles, not "mummy studies", and it was
of course a hairpiece that drew her to the tomb in the first
place. The rest of David's letter is irrelevant. Forensic
pathology in the York team was the responsibility not of
Joann Fletcher but of the eminent Professor Brothwell. It
was he, not Fletcher, who determined the mummy's sex, age,
and treatment after death. There was a specialist archeological
chemist to report on mummification techniques, and a
radiography team from King's College Hospital to operate
digital equipment specially designed and built for the
purpose. The implication, that Fletcher's lack of training
in "mummy studies" somehow devalued the study, or
invalidated her results, is exposed for the smear it is.*
| 17366|2005-06-19 10:43:59|MessiahTwain|'Awha'y -- Goddess Moon -- Re-Awakening!
~~~~~  
~~~~~

*just wanted to say that I returned to my hometown
in Ojai, California, North America -- after 33 years
absence.*

*to find that the actual name of the town is 'Awha'y --
and that 'Ojai' was a hispanic mispronunciation.*

*and the true name of the town does not mean
'The Nest' -- as we had been misprogrammed
for a hundred (five hundred?) years.*

*the resplendant name of this town is Goddess Moon!
(yes, 'Awha'y means Goddess Moon!)*

*it was a sacred village of the divine feminine
for all our Chumash ancestors.*

*and still is, for a world consciousness ...
song, language, tribe ...*

... refining, growing, daily.
~~~~~  
~~~~~

*imagine a town in North America,
named Goddess Moon!*

Millennium Twain

<http://unamity.com>

..
| 17367|2005-06-19 11:19:02|Myra Wysinger|Lupus Deaths May Be Underestimated in Ethnic Minorities with Low Ed|
Spotlight on Research

*Lupus Deaths May Be Underestimated in Ethnic Minorities with Low
Education Levels*

*Deaths caused by systemic lupus erythematosus (lupus) may be more
prevalent among ethnic minorities with low levels of education than
available data suggests, according to research conducted and funded
by the National Institute of Arthritis and Musculoskeletal and Skin
Diseases (NIAMS).*

*In epidemiologic studies, higher socioeconomic status has been
consistently coupled with lower overall mortality, and specifically
with fewer deaths from cardiovascular and cerebrovascular diseases.*

In race-specific studies, similar associations have been found. But researchers have wondered whether the incidence of lupus-caused deaths follows the same pattern.

NIAMS' Michael Ward, M.D., drawing on data from the National Center for Health Statistics, recently studied U.S. deaths in people with lupus between 1994 and 1997. He examined the association between education level and incidence of lupus in whites, African Americans, Native Americans and Asian/Pacific Islanders. He found that for whites of both genders, the incidence of lupus-caused deaths does decrease as socioeconomic status increases. But in three minority categories? African American men, African American women and Asian/Pacific Islander women? the risk of death from lupus was lower among those with lower education levels.

Dr. Ward also compared the education/mortality link in lupus to that of other causes of death, and found that people with lower educational levels were underrepresented among deaths from lupus for the three minority categories. The underrepresentation, he speculates, was likely due to underreporting and underdiagnosis.

Lupus is often called an antibody-mediated disease, which means it occurs when the body makes antibodies towards itself. It can affect many parts of the body, including the joints, skin, kidneys, heart, lungs, blood vessels and brain. Some of the most common lupus symptoms include extreme fatigue, painful or swollen joints (arthritis), unexplained fever, skin rashes and kidney problems. Many more women than men have lupus. It is three times more common in African American women than in Caucasian women, and it is also more common in women of Hispanic, Asian and Native American descent.

The mission of the National Institute of Arthritis and Musculoskeletal and Skin Diseases (NIAMS), a part of the Department of Health and Human Services' National Institutes of Health, is to support research into the causes, treatment and prevention of arthritis and musculoskeletal and skin diseases; the training of basic and clinical scientists to carry out this research; and the dissemination of information on research progress in these diseases.

http://www.niams.nih.gov/ne/highlights/spotlight/2005/lupus_death.htm
| 17368|2005-06-20 10:24:04|cristofori whitakara|Re: LA Protest of Tut|

i find it interesting that the times is no longer showing it, or it could be that i am not finding the protest on line when I search for "tut's Protest"?

vandeelen wrote:

```
--- In Ta_Seti@yahooogroups.com, "Myra Wysinger" wrote:
> Paul you got to see this video:
>
> This is from the LA times web site today:
>
> Click on the video link on the right hand
> side of the page title "New King Tut Exhibit Opens in L.A."
>
> It shows the protest.
>
> http://www.latimes.com/

> Message: 3
> Date: Fri, 17 Jun 2005 17:21:38 -0000
> From: "Paul Kekai Manansala"
> Subject: Re: LA Protest of Tut

And finally, Hawass came out saying that "the Egyptians
are totally different from the Blacks".

Can't he be fired?

Here is an Arab who is totally out of touch with
Ancient Egypt. He cannot be relied upon to
accurately depict the history of the country he
happens to live in.

Next he'll claim that the Ancient Egyptians were Muslims too.

Check: "Dispute Rages Over Boy King"

http://www.calendarlive.com/galleriesandmuseums/cl-wk-tutstuff16jun16,2,4313165.story

Also note that the image used to depict the Golden Mask
is distorted to make him look whiter.

Instead, check out:

http://www.geocities.com/vandeelen/Afrocentric/tutankhamon.htm
http://www.geocities.com/vandeelen/Afrocentric/

Alex

> Thanks Myra. Great that they made their voices heard.
>
> Regards,
> Paul Kekai Manansala
>
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Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 17369|2005-06-20 10:30:46|clyde winters|Re: LA Protest of Tut|
Hi

I saw the piece, but when I returned to the site the
following day it was gone. I also was unable to find
the material in the archives.

Clyde

--- cristofori whitakara <boogie_down_black@yahoo.com>
wrote:

> i find it interesting that the times is no longer
> showing it, or it could be that i am not finding the
> protest on line when I search for "tut's Protest"?
>
> vandeelen <qvdeelen@wanadoo.nl> wrote:--- In
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> > Message: 3
> > Date: Fri, 17 Jun 2005 17:21:38 -0000
> > From: "Paul Kekai Manansala"
> > <pmanansala@sbcglobal.net>
> > Subject: Re: LA Protest of Tut
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<http://www.calendarlive.com/galleriesandmuseums/cl-wk->

> tutstuff16jun16,2,4313
> 165.story
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> -----
> Yahoo! Groups Links
>
> To visit your group on the web, go to:
> http://groups.yahoo.com/group/Ta_Seti/
>
> To unsubscribe from this group, send an email to:
> Ta_Seti-unsubscribe@yahoogroups.com
>
> Your use of Yahoo! Groups is subject to the
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Yahoo! Sports
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<http://football.fantasysports.yahoo.com>
| 17371|2005-06-20 11:42:58|cristofori whitakara|Fwd: Item sent by boogie|
Attachments :

Note: forwarded message attached.

Yahoo! Sports
Rekindle the Rivalries. Sign up for Fantasy Football
| 17371|2005-06-20 14:11:07|Manu Ampim|Re: LA Protest of Tut|
Greetings,
◆
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◆
But here is the video link of the protests against the LA◆County Museum.◆
◆
"Dispute Rages of Boy King."
<http://www.calendarlive.com/galleriesandmuseums/cl-wk-tutstuff16jun16,2,4313165.story>
◆
◆
Advancing the work,
◆
Manu Ampim

◆
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> protest on line when I search for "tut's
Protest"?

>

| 17372|2005-06-20 15:43:40|sincere1906|Re: The new science of race|
How surprising...

Henry Harpending, who fawned over John Entine's claims of black physical prowess in sports being based on genes, muscles, and hints of the noble savage; who belongs to new age neo-racist Steve Sailer's Human Biodiversity Project (a modern era conservative think tank that is pro-eugenics, and in league with infamous groups like the Pioneer Funds); who projects ideas of "fatherless" males and criminality that skirt the boundaries of race; and whose main complaint against outright eugencists like Rushton (who is also a member of Sailer's HBD) is that they go about arriving at their data the wrong way, has now located the nexus of intelligence in a branch of the deemed "white" race right out of the old bastion/homeland of the "Caucasoid super men"—Eastern Europe/Central Asia.

Hamitic hypothesis redux making an "African Caucasoid" out of Tut; Genghis Khan as a Turk on the History Channel; the return of eugenics with a more compassionate tone and new credentials; Vladimir Putin of Russia openly and casually calling Africans "cannibals" without making more than a newsblip; the return of Sambo to Japan; African culture/peoples part of zoo exhibits in Germany...and the summer's just beginning.

Someone remind me, is it 2005 or 1905 ?

Sincere

--- In Ta_Seti@yahoogroups.com, "alberto34482"
wrote:

- > The new science of raceBy CAROLYN ABRAHAM
- >
- > Saturday, June 18, 2005 Updated at 2:28 AM EDT
- >
- > From Saturday's Globe and Mail
- >
- > Henry Harpending is about to titillate the world's conspiracy
- > theorists with one of the most politically incorrect academic papers
- > of the new millennium.
- >
- > Why, he and his colleagues at the University of Utah asked, have

Jews

- > of European descent won 27 per cent of the Nobel Prizes given to
- > Americans in the past century, while making up only 3 per cent of

the

- > population? Why do they produce more than half the world's chess
- > champions? And why do they have an average IQ higher than any other
- > ethnic group for which there's reliable data, and nearly six times

as

- > many people scoring above 140 compared with Europeans?
- >
- > Prof. Harpending suggests that the reason is in their bloodline ?

it's

- > genetic.
- >
- > The 61-year-old anthropologist's explanation is not easily

dismissed,

- > but it crosses into the territory scientists fear most.
- >
- >

| 17373|2005-06-20 15:49:27|vandeelen|Re: CNN -- 6/16/05 -- CNN NEWSNIGHT AARON BROWN TRANSCRIPT|

--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

- > Wouldn't this make this drug a population based genetic
- > drug? That is, most African Americans (though not all) share a
- > similar point of recent origin (West and Central Africa)
- > and have been sharing genes with each other for the past
- > few centuries.

And with the Europeans. And the Native Americans. The population of Africa is already the most diverse of all populations.

There are so many reasons why the opinions in this story are bogus. We've gone through the same thing with the Vaxgen anti-HIV vaccine that worked only for Blacks and Hispanics.

- > So that such a

- > populations shows some level of genetic homogeneity isn't surprising-
- > though making *blanket* generalizations would still be faulty.
- > Sincere

How genetically homogenous are African Americans in reality, though.

Alex

| 17374|2005-06-20 16:50:50|vandeelen|Reaction From alt.history.ancient-egypt|
JTEM wrote

- > "There are people digging out there," says another UK
- > specialist, "who are praying they won't find anything
- > significant. If they do, they know the dig will be shut
- > down until a certain individual arrives to take over.

It's not going to change until schools -- entire accreditation organizations -- simply refuse to play along.

Once the conflict becomes public the diplomats will get involved. Egypt depends on several billion dollars in U.S. aid alone, and the Egyptian government isn't going to sacrifice that for one ego maniac.

They are not.

But nothing is going to happen until you up the stakes. Right now there are numerous individual battles, the powerful government official (Hawass) pitted against the lone Egyptologists, a person with little renown and even less political influence. You can't expect much change under those circumstances, not when the game is designed to ensure Hawass is victorious every time.

You've got to up the stakes. The battle is & always has been over Egyptology itself, what the next generation will be taught, what people are allowed to read... allowed to think. It's long past the point where Hawass should be denied his attacks on nameless/faceless individuals, and forced into public conflict with institutions, or even governments.

Take the battle off the backs of individual Egyptologists and place it with the schools. After all, their integrity is at stake. They teach Egyptology, and Egyptology is fast abandoning science in favor of the beliefs & prejudices of Hawass. Academic accreditation organizations should also be involved. They're the ones who say that the degree a university hands out is worth something, has meaning. As Egyptology becomes Hawasstology, those degrees are meaningless, and they should say so.

Get involved. Get active. The Egyptian government will cave in a heartbeat, dependent on billions in direct aid from foreign governments (like the United States), and many billions more in tourism.

Force the battle. You will win.

| 17375|2005-06-20 16:58:37|vandeelen|Re: LA Protest of Tut|
--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

- > Greetings,
- >
- > I also did not find it in the LA Times archives.
- >
- > But here is the video link of the protests against the LA County

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- > <http://www.calendarlive.com/galleriesandmuseums/cl-wk->

tutstuff16jun16,2,4313165.story

- >
- >
- > Advancing the work,
- >
- > Manu Ampim

And here too:

<http://www.calendarlive.com/galleriesandmuseums/klta061605kingtut-wmv,2,4278650.wmvfile>

Alex

| 17376|2005-06-20 17:00:52|Myra Wysinger|Genetics: Ethical, Legal, and Social Issues|
Fairness in the use of genetic information by insurers, employers, courts, schools, adoption agencies, and the military, among others.
Who should have access to personal genetic information, and how will

it be used?

No federal legislation has been passed relating to genetic discrimination in individual insurance coverage or to genetic discrimination in the workplace.

Genetic Nondiscrimination Bill

Senate Bill 306 Title: A bill to prohibit discrimination on the basis of genetic information with respect to health insurance and employment.

<http://www.congress.gov/cgi-bin/bdquery/z?d109:S.306:>

The National Human Genome Center at Howard University is a comprehensive resource for genomic research on African Americans and other African Diaspora populations, distinguished by a diverse social context for framing biology as well as the ethical, legal, and social implications of knowledge gained from the human genome project and research on genome variation. The vision for the NHGC is founded upon Howard University's history of providing leadership for America and the global community in the critical areas of education, health, and social justice.

<http://www.aahpc.resourcez.com/>

| 17377|2005-06-20 17:16:19|Myra Wysinger|Senate Bill 306 - Passed|

Status and Outlook

S. 306 was introduced by Senator Snowe on February 7, 2005, and was passed by the Senate Committee on Health, Education, Labor and Pensions on February 9. The full Senate approved the bill by a vote of 98 to 0 on February 17. No further action has occurred on this legislation.

S. 306 Title: A bill to prohibit discrimination on the basis of genetic information with respect to health insurance and employment.



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| 17378|2005-06-20 17:24:31|sincere1906|Slave Girl's Story Revealed Through Rare Records|

Slave Girl's Story Revealed Through Rare Records

Hillary Mayell
for National Geographic News

http://news.nationalgeographic.com/news/2005/06/0608_050608_slavegirl.html

June 8, 2005

Nearly 250 years ago a 10-year-old African girl was kidnapped and transported to South Carolina, where she was renamed Priscilla and sold into slavery.

Unlike the ancestors of many African Americans who were brought to North America as slaves, Priscilla left a paper trail that tells her story and connects her to her living descendants.

Thomalind Martin Polite is Priscilla's seventh-generation granddaughter. At the invitation of the Sierra Leone government, the Charleston, South Carolina, speech therapist recently visited her ancestor's homeland. There, Polite met with other descendents of Priscilla during a celebration last week.

"What makes Priscilla's Homecoming so special, and likely not to be repeated, is that Thomalind can trace her ancestry literally from the day the slave ship left Sierra Leone on April 9, 1756, to the present moment," said Joseph Opala, a historian at James Madison University in Harrisonburg, Virginia. "We're dealing with a 249-year paper trail."

That paper trail includes correspondence, a ship log, financial accounts, and plantation records.

"For an African-American family to have all of these records forming an unbroken chain is probably unique," said Opala, who is working on a documentary about Priscilla's story. "It's like lightning striking twice in the same place."

Priscilla's Journey

More than 12 million Africans were forced from their homelands and transported across the Atlantic between 1530 to 1880. Of these, around 500,000—roughly 4 percent—were brought to North America.

It's impossible to say where Priscilla lived prior to being kidnapped, or where she was sold. The African slave trade was aided and abetted by African kings, who sent men into the interior of their countries to capture men, women, and children. These captives

who were later traded to European slave traders for guns, beads, cloth, rum, horses, and other goods.

Ship records reveal that Caleb Godfrey, captain of the Newport, Rhode Island-based ship the Hare, traveled up and down Africa's "Rice Coast" collecting captives. The West African region stretched from Senegal in the north to Benin in the south and had a rice-growing tradition stretching back thousands of years.

Denizens of the Rice Coast were highly prized as slaves by slave owners in South Carolina and Georgia during the 18th century.

Priscilla left Africa from Sierra Leon's Bunce Island, site of one of about 40 European slave-trading castles along the coast of West Africa. The voyage began on April 9, 1756, with the Hare carrying 84 slaves. Records indicate that 16 people died on the ten-week journey to Charleston, South Carolina.

Elias Ball II, a wealthy South Carolina rice plantation owner, purchased four boys and two girls for 600 pounds. He estimated their ages and gave each an English name.

The newly named ten-year-old Priscilla was taken to Ball's Comingtee Plantation, where she lived the rest of her life.

Plantation records unearthed by Edward Ball, a descendant of Elias and the author of the recent prize-winning book *Slaves in the Family*, show that Priscilla eventually married a man named Jeffrey. The two had 10 children, at least four of which reached adulthood. Priscilla died in 1811, leaving 30 grandchildren.

Rhode Island Connection

The remarkable documentation of Priscilla's journey provides a fresh opportunity to examine slavery in the United States. Priscilla's story has fostered a number of public-awareness projects.

In addition to the Sierra Leone celebration and Opala's documentary, Yale University's Gilder Lehrman Center for the Study of Slavery, Resistance, and Abolition has developed an extensive Web site about Priscilla's Homecoming.

Meanwhile the New-York Historical Society, which owns the records of the slave ship Hare, is planning a traveling exhibit on Priscilla and the ship's voyage.

Although the onus of slavery in the United States is frequently placed on the South, several Rhode Island groups are using Priscilla's story to educate the public about the role of northern states.

"Newport, Rhode Island, was one of the major ports in colonial times for the industry of African captivity," said Valerie Tutson, director and co-founder of Rhode Island Black Storytellers.

More than 900 ship voyages originating in Newport made the trip to Africa, ultimately delivering an estimated 100,000 people into slavery in the West Indies and North America.

Tutson is also co-director of Project Priscilla, a Rhode Island group seeking to draw attention to Newport's role in the slave trade. She traveled to Sierra Leone with Thomalind Martin Polite. Upon her return from Sierra Leone, Polite planned to travel to Rhode Island as part of the project's on-going educational effort.

After years of lobbying, historical plaques are being placed around Rhode Island as remembrances of the state's role in the North American slave trade. Presentations are being made to schoolchildren, and Brown University, in Providence, recently held a three-day seminar on the subject.

"Slavery is our great wound here in this country. It's ugly, and it hurts," Tutson said. "Priscilla's story allows people to acknowledge the past and also look at what we can do in the present day. This project is allowing a lot of things to come together."

| 17379|2005-06-20 17:26:18|clyde winters|Re: Reaction From alt.history.ancient-egypt|
Hi

You can make a difference by going to your school boards and have them include the proper knowledge in the Social Science Curriculum. I believe it was a week ago that the Philadelphia School Board announced that they would have a specific course dealing with African history. This should be requested by parents in every urban center with an African American population. We should also plan to organize protest when the Tut exhibit comes to our city.

Clyde

-- vandeelen <avdeelen@wanadoo.nl> wrote:

> JTEM wrote
>

> > "There are people digging out there," says another
 > UK
 > > specialist, "who are praying they won't find
 > anything
 > > significant. If they do, they know the dig will be
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 > > down until a certain individual arrives to take
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 > It's not going to change until schools -- entire
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 > organizations -- simply refuse to play along.
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 > Once the conflict becomes public the diplomats will
 > get involved. Egypt depends on several billion
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 > They are not.
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 >

Yahoo! Sports

Rekindle the Rivalries. Sign up for Fantasy Football

<http://football.fantasysports.yahoo.com>

| 17380|2005-06-20 17:35:44|sincere1906|Egypt's other pasts|

Egypt's other pasts

By Sylvia Smith for CNN

CAIRO, Egypt (CNN) -- Although Egypt stands at the crossroads of continents and civilizations, images of pyramids, The Sphinx and mummies dominate, eclipsing its other historic cultural and religious strands.

Now attempts are being made to redress the balance and to put the Pharaonic period in context through an ambitious renovation project in Cairo and a series of cultural events in the United States.

Tourism has flourished under the watchful eyes of the Pharaohs with the majority of foreign visitors being attracted by the prospect of viewing ancient tombs and temples.

But this rather blinkered view of Egypt's past has been criticized because it overlooks the country's debt to the heritage of the Greeks, Romans, Copts and Islam.

A huge refurbishment of the old mosques in historic Cairo and the opening of the newly redone Coptic Museum has brought fresh interest in these cultures.

According to Mostapha Abbadi, Professor Emeritus of Archaeology and Greco-Roman studies at the University of Alexandria Egypt's history has been shaped by a series of important events, arguably the most significant being the Arab invasion.

During a recent address at the Kennedy Center for the Performing Arts in Washington, he explained to the audience that the arrival of Islam and the supremacy of the Muslim religion in Egypt virtually obliterated all previous pasts. "But," he adds. "The rediscovery of Egypt in the 19th century by European scholarship changed all that."

The thrill and excitement of important excavations in the Valley of the Kings just over a century ago placed the Pharaohs once again center stage.

During a recent five-day Egyptian cultural fest in Washington DC, that included music, poetry, talks and lectures, eminent academics and media personalities looked at the myths, symbols and misconceptions about the country past and present.

Debates were wide-ranging but with particular focus on the relationship between the pyramid builders and modern-day Egyptians.

Fekhri Hassan, Petrie Professor of Archaeology at University College, London described the phenomenon that drew such attention to the Pharaohs during excavations such as that of the tomb of King Tut.

"There was huge emphasis on the gold and treasure. This played into a change in the intellectual climate of Europe." During the exiting years of adventure and discovery, Fekhri Hassan says, there was more emphasis on material goods, rather than enlightenment.

"The way Europeans started to establish status was by luxury consumption. The public were not able to see beyond the glitter and gilt. And so didn't understand the hidden meanings of Egyptian philosophy on questions of death, survival, poverty and disease."

At the well-attended concerts music provided the link conjuring up the Nile as Egypt's unifying force with instruments as diverse and the nye, 'oud and the drum.

The mighty river has served as a conduit for commerce, beliefs and travelers over many centuries, and along its banks diverse civilizations have grown up, and flourished. And this rich history was conjured up before the audience as groups of Egyptian musicians sang and played.

Renditions of 'Oum al Kalthoum, sufi chants and the mystical music of the Moulad led enthralled listeners well beyond the boundaries of the pyramids and time stood still as the dancers whirled and turned.

Only once did the dynasties of Pharaonic rulers reassert themselves when Zahi Hawass, Head of the Supreme Council of Antiquities, spoke of the treasures yet to be discovered.

"So far we have uncovered only 30 per cent of our treasures," he stated. "70 per cent are still waiting to be found. Almost every day a significant discovery is made. And the sands of Egypt still have plenty more secrets to reveal."

Find this article at:

<http://edition.cnn.com/2005/WORLD/africa/06/19/insideafrica.egypt>

| 17381|2005-06-20 17:44:21|sincere1906|Education Program on Ancient Africa Launched in Kenya|

In Honour of Heroes

The East African Standard (Nairobi)

NEWS

June 5, 2005

Posted to the web June 6, 2005

<http://allafrica.com/stories/200506060563.html>

By Dennis Onyango

Nairobi

Foundation set to launch a memorial lecture in honour of Jaramogi and programmes to honour the continent's great leaders

The Jaramogi Oginga Odinga Foundation will launch a series of programmes that could change the operations of similar organisations in the country.

The education programme to be effected next month will see 16 students from Rutgers University in the United States come to Bondo next April to study African civilisations.

The pilot project sponsored by the foundation, Rutgers University

and the Global Literacy Project will give way to fully-fledged courses open to local and foreign students and scholars.

The summer school programme will coincide with the launch of a memorial lecture in honour of the late Jaramogi to recognise those who have made great contributions to Kenya, Africa and the Diaspora. Joof executive director, Ms Akinji Walkowa, said the organisation is consulting on the name of an award to be given once the project is completed. She however intimated it is likely to be called the Freedom Award.

"We are yet to settle on the name. But it will be called either the Not Yet Uhuru Award or Freedom Award," she explained.

"We need to promote Odinga and Odingaism. We need a library with everything he stood for. He was in the league of great African and world leaders. But that recognition has tended to come from outside, not from within Kenya. We are working on that jointly with Rutgers," she added.

The summer school programme will be launched on July 16 at a Nairobi hotel. It will also mark the launch of an annual Jaramogi memorial lecture, the first of which will be held on the same day.

Distinguished scholar, Prof Ali Mazrui, will preside over the launch of the lecture. The same day will see the establishment of an endowment fund for the foundation. Mazrui will reopen debate on Jaramogi's classical book, Not Yet Uhuru, with the theme Africa's Condition of Not Yet Uhuru; The Balance Sheet.

"There are many people who knew and respected Jaramogi and want to sustain his legacy," explained Walkowa. Mazrui will most likely deliver a talk that looks at the Odinga and John Kennedy families as political dynasties.

The summer school programme is the most ambitious pursuit by the foundation and will cover studies on African civilizations before 1800. The programme will run a four to six-week course with emphasis on African cultural symbols, traditional artefacts and regalia.

The Foundation's community-based museum and Luo Heroes' Exhibition Centre located in Jaramogi's homestead in Bondo will serve as the main resource centre for the summer programme. The centre has been registered under the National Museums of Kenya. The museum holds the Jaramogi Mausoleum, a collection of cultural symbols and traditional artefacts and regalia of the African people.

The pre-1800 course will cover Africa's migration and environmental history and the civilisations of Egypt, Nubia, Axum and Ethiopia. The programme will also cover famous West African empires like the Ghana Empire of the Soninke people. The empire is now part of Mauritania.

It is recorded to have equipped its armies with iron weapons, becoming a master of trade in salt and gold and controlling trade routes extending from present day Morocco in the north, Lake Chad and Nubia or Egypt in the east and the coastal forests of western Africa in the south.

According to Walkowa, a study of the empires is part of the requirements by Rutgers' Department of African Studies, which has approved the course.

"The students coming here will need to have covered some areas and these empires are part of their syllabus. We will partner with local universities for lecturers although the pilot scheme is limited to Rutgers students. After that, it will be open to students from all over," she said.

"It should be interesting to take a fresh look at these empires in this age. We will be trying to answer the question, what happened to them?"

Students participating in the programme will also study innovations and technology in African history, African indigenous religions and their encounters with Islam and Christianity and the role and meaning of cultural symbols, traditional artefacts and African regalia.

Rutgers, which already has three of its faculty members on the foundation's international advisory board, is sending students to the programme next April as part of its studies on Africa's independence leaders.

| 17382|2005-06-20 17:48:10|sincere1906|Sailing to Distant Lands: New Finds on Egypt and Punt| Sailing to distant lands

<http://weekly.ahram.org.eg/2005/745/hr1.htm>

2 - 8 June 2005
Issue No. 745

New finds are bringing added understanding to the way ancient communities in Upper Egypt functioned, and to the importance of commerce and cultural development. Nevine El-Aref has been finding

out about a pre-dynastic funerary complex and new evidence concerning trade with the legendary land of Punt

The mysterious Land of Punt, at one time identified with the Somali coast and now thought to be located in the southern Sudan or the Eritrean region of Ethiopia, was Ancient Egypt's source of luxury products, the place from where they imported valuable items not available in their own country.

Regular missions set sail southwards through the Red Sea from the Fifth Dynasty or earlier, returning to Egypt with gold, ivory, ebony, gum and incense to be burned in temple rituals. The hides of giraffe, panther and cheetah, which were worn by temple priests, were imported along with live animals – either for the priests' own menageries or as religious sacrifices – as well as the sacred cynocephalus or dog-faced baboon. Little wonder, then, that Punt became known as the "Land of Gods", and as the personal pleasure garden of the great god Amun.

The oldest surviving record of a journey to Punt is inscribed on one of the fragments of what became known as the Palermo stone, which dates from the Fifth Dynasty. Egyptians appear to have brought pygmies from this remote region, judging from inscriptions by the expedition leader Harkhuf on his funerary monument. By the Middle Kingdom (2055-1650 BC) there was regular trade with Nubia, and an 11th-Dynasty record reveals that Mentuhotep III ordered no fewer than 3,000 men to sail to this source of plenty – a place also mentioned in contemporary poems.

Trade between Egypt and Punt appears to have been suspended after the 12th Dynasty and not resumed until early in the 18th, when the most famous expedition to Punt, that of Queen Hatshepsut, came as an outcome of a consultation with the oracle of the god Amun in which she was instructed to send a fleet of ships there. The expedition is featured in relief in Hatshepsut's mortuary temple at Deir Al-Bahri, which shows, in different registers, the finest representations of ships we have from the New Kingdom.

The relief portrays a total of 10 ships, five entering harbour and five loading and departing. It is assumed that the ships were prefabricated on the Nile at Coptos, a point where it most closely approaches the Red Sea, then were stripped down and the components transported through Wadi Al-Hamamat by donkey caravan to Qusair where they were reassembled. On completion of the mission to Punt, an often dangerous journey, and the equally dangerous return journey to the Egyptian port, the ships had to be stripped down again and their parts carried back through the desert valley along with their rich cargoes to the Nile, where they would be re-assembled, re-loaded, and set sail to Thebes.

There are few material remains of this necessarily well-organised procedure and the arduous but necessary journey to Punt. Early last month, however, at the ancient port of Marsa Gawasis, south of Hurghada, an American-Italian team stumbled upon interesting evidence of trade between the two regions.

They discovered a large, man-made cave. Just inside the entrance they unearthed two cedar steering oars, limestone block-anchors, rigging ropes and other items, Zahi Hawass secretary general of the Supreme Council of Antiquities (SCA) described the discovery as the first complete parts of a Pharaonic seafaring ship ever to be discovered. Pottery dating from the early 18th Dynasty (1500-1400 BC) was also found, possibly linking the discovery to Hatshepsut's expeditions to Punt. Substantial evidence of copper smelting was found in the area below the cave, though its source has yet to be determined.

The walls of the cave were reinforced with re-used stone anchors, two large cedar beams, mud brick and plaster. To the north a curved antechamber led to two rectangular rooms about 12 metres long, while a smaller antechamber led to yet another rock-cut chamber to the south.

A number of small carved niches were found outside the cave entrance, four of which still bore limestone stelae. A preliminary examination of one of the stelae revealed that it was divided into two parts, the upper section bearing the cartouche of Amenemhet III - who ruled in about 1800 BC – above an offering scene to Min, the god of fertility. The lower section was inscribed with hieroglyphic text relating the story of two expeditions to Punt and Bia-Punt. Based on early studies of the stelae, Rodolfo Fattovich, head of the Italian team from the University of Naples, said that Amenemhet III had ordered hitherto unknown expeditions to both lands.

The ships built for voyages to Punt, although shaped, according to surviving reliefs – like ordinary travelling vessels on the Nile with keels and stem and stern-post – appear to have been more securely constructed for fast voyages in dangerous waters, and are more correctly described as trading galleys.

Along the shoreline of Wadi Gawasis, a roughly oval platform made of stone slabs and rocky coral has been excavated, along with hundreds

of conch shells that had been left on its surface. "These were probably the sailors' offerings to their gods," Fattovich suggests.

Fattovich has given two presentations on the caves found by him and his co-leader of the mission, Kathrym Bard of Boston University, one at the 56th annual meeting of the American Research Centre in Egypt (ARCE) in Cambridge, Mass. USA, and last week's lecture at the Italian Institute in Cairo.
| 17383|2005-06-20 17:52:27|sincere1906|Celebrating Egypt's Diverse Past| Celebrating diversity

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Issue No. 745

<http://weekly.ahram.org.eg/2005/745/fr1.htm>

A week-long programme brings a different image of Egypt to Washington DC, reports Amina Elbendary

"Egypt's Other Pasts: A Pilgrimage through the Splendors of Coptic, Greco-Roman and Islamic Legacies" opens next week in Washington DC. As its organisers Brigitte Boulad-Kiesler and Sherine Mishriki explained to Al-Ahram Weekly the event aims at introducing the many sides of Egypt's legacy and identity to the American public. Understanding the coexistence of these multiple sides of Egypt is a prerequisite, they believe, to better dialogue. Running from 9 to 13 June, the programme will occupy several venues in the city.

"Egypt's Other Pasts" is funded by private, Egyptian and American, donors. And while getting them on board was not easy, it was helped by the fact that the event is held under the auspices of Mrs Suzanne Mubarak. The Egyptian Embassy in Washington encouraged many donors to sign on and helped overcome other obstacles. In fact the project is the brain-child of Nabil Fahmy, Egypt's ambassador to the US. Yet it remains remarkable that it has been achieved with private funding, testimony to the fact that some donors realised that, in the long run, promoting a positive image of Egypt will be to their benefit.

A symposium held at the John F. Kennedy Center for the Performing Arts brings together experts, both Egyptian and foreign, on various aspects of the country's heritage. They include Farouk El-Baz, Moustafa El-Abbadi, Mohamed Awad, Elizabeth Bolman, Abdelhalim Ibrahim, Robert Cribbs and Shahira Mehrez, and will address topics that stress the diversity of Egypt's heritage as well as its interconnectedness with world civilisation; from Egypt at the crossroads of civilisations to the mystery of the pyramids, from ancient masterpieces in Coptic monasteries to the relationship between Ancient Egyptian and modern music.

An hour-long concert arranged by musicologist Ayman Khoury will be held at the Millennium Stage of the Kennedy Center. It will include performances by 18 Egyptian musicians brought together for the first time and playing a variety of traditional instruments including the nay, the rababa, qanun and oud. The concert will showcase Egyptian music from a variety of regions, including Sufi music, Coptic chants, gypsy music, traditional mawwals and Umm Kulthoum's repertoire. The concert will be repeated at the Lisner Auditorium of George Washington University, followed by Chopin's Sonata number 2, performed by Egyptian pianist Moushira Issa.

At the Corcoran Gallery a hand-sewn and serigraph-studded limited edition of Naguib Mahfouz's Arabian Nights and Days will be presented by Mohamed Salmawy, while original artwork for the edition by Nazli Madkour will be on display. The presentation will be accompanied by a nay recital.

The National Geographic Society will host two talks, one by Zahi Hawass on "The enigma of King Tut", the second by Mounir Neamatallah on a project for sustainable development in Siwa.

While events of 11 September undoubtedly gave new impetus to the perennial challenge of offering a positive image of Egypt to the West, "Egypt's Other Pasts" represents a new departure in this ongoing process. It is, to all intents and purposes, an attempt to rebrand Egypt.

"Branding is branding," says Mishriki unapologetically, "it all has to do with how you want to position yourself and which image of yourself you want to promote, what message you want to send and who your target audience is."

Yet she and Boulad-Kiesler insist this is not about reinventing Egypt, but simply flaunting some of its assets and promoting lesser-known sides. It is about updating the packaging, not the substance.

The programme stresses several, multilayered points. An obvious one is the diversity of Egypt's heritage and its rich contemporary identity. Egypt is also a crossroads of civilisations, one in which the West has always been present; hence celebrating cosmopolitan Alexandria and Egyptian performers of Western classical music. Egypt is not only about Cairo but also about Nubia, Upper Egypt and the

oases.

Some of the messages are meant to seep in almost subconsciously. Thus the slick publicity material and web site (www.egyptsotherpasts.com) are intended not only to lure invitees – stalwarts of Washington society including US First Lady Laura Bush – but should also associate Egypt with state-of-the-art elegance and excellent quality. Much time was spent fretting over tiny details. All the venues are prestigious; these are not fringe theatres. Yet they each attract different audiences, allowing the same message of diversity to reach different yet mainstream audiences, though the fact the programme is being held in Washington suggests American policy and opinion makers are the real target audience.

Brigitte Boulad-Kiesler and Sherine Mishriki themselves epitomise the diversity of contemporary Egypt. Both Egyptian (Boulad-Kiesler is half-Lebanese), they grew up abroad, are Western-educated and well-versed in Western culture. Boulad-Kiesler studied French literature at the Sorbonne and earned a doctorate at George Washington University, and has organised similar events for Yemen. Mishriki studied business administration at McGill and went on to specialise in project management at multi-national corporations in Canada and Egypt where she honed the skills necessary to organise a project of this scale.

They both come across as efficient, confident women and since they bridge two worlds, as it were, are well-situated to present one to the other.

The event's success will take time to gauge. Attendance could be a marker but so will spin-off projects – they are already contemplating an exhibition of contemporary Egyptian art. What they most hope, though, is that the image decision and opinion makers in Washington have of Egypt will slowly change, prompting them to adopt a different attitude towards the country and the opportunities it offers.

And if the programme induces Egyptian policy-makers and businessmen to make greater efforts to promote a positive image of Egypt abroad, all the better. Mishriki and Boulad-Kiesler are showing it is doable.

| 17384|2005-06-20 17:55:45|sincere1906|Professor Introduces Students to "Empires of Medieval West Africa"| Ancient Africa

Professor introduces young audiences to West African history; culture

http://www.oswego.edu/news/news_story.html?id=954_0_2_0_M3

Middle school students will be among the first to read the latest scholarship on early West African civilization with the recent publication of "Empires of Medieval West Africa: Ghana, Mali and Songhay" by Dr. David C. Conrad, professor of history at SUNY Oswego.

Conrad already had six books on his docket when the publisher Facts on File approached him about writing the new book for its series Great Empires of the Past for young teens. One of the books he was working on is expected to become the successor to Nehemia Levtzion's "Ancient Ghana and Mali," a 1973 volume that has been the definitive work on West African empires.

Though that scholarly work is still a ways from publication, the new 128-page book for younger readers benefited from Conrad's involvement in the larger project. It taps into his own research that is not yet published as well as recent archeological evidence.

He said he took on the Facts on File book because he wanted to correct the out-of-date information that often turns up in books for general readers in this field because authors have relied on stale secondary sources. And, he said, he wanted to support the effort of publishers to bring Africa into the picture of world history presented in schools.

In the end, he said he found the whole undertaking "very worthwhile." When he spoke earlier this year at Roxboro Road Middle School in Syracuse, "I was so glad I had written that book." The students were interested and asked a lot of good questions, he said.

"It was just so heartening," he said. "It made me much more optimistic about what's going on in the schools at the lower levels."

"Empires of Medieval West Africa" tells of three empires in the western horn of Africa from around 1200 forward. Among the book's features are "Connections" sidebars that relate ideas and customs from the past culture to today's world. An example is one on the kola nut, a symbol of hospitality in West Africa and an original ingredient in Coca-Cola, Pepsi and other cola drinks.

"Empires of Medieval West Africa" is illustrated and includes 13 photographs by Conrad himself. The book is available for \$35 on Amazon.com.

One of the foremost scholars on early West Africa with many books to his name, Conrad has just retired after 20 years at SUNY Oswego. He

is a former Fulbright scholar and fellow of the Royal Geographic Society.

Retirement will not interrupt his scholarship and teaching, he said. The Smithsonian Institute has just hired him as a study leader for a two-week tour of West Africa this winter.

And then there are those other six books he is working on.

| 17385|2005-06-20 17:59:46|sincere1906|The Mystical 'Hunters of Mali'
Hallowed be thy game

The hunters of Mali are deeply spiritual and rarely seen, although their primal music has been a huge influence on many of Africa's biggest stars. When Mark Hudson tried to track them down, he entered a world of big beasts, strange sounds and sporadic gunfire.

Sunday June 19, 2005
The Observer

<http://www.guardian.co.uk/arts/features/story/0,11710,1510702,00.html>

We are barrelling through the streets of the Malian capital Bamako. Or we're barrelling as much as you can in a clapped-out Peugeot taxi with arthritic gears and a shattered windscreen - peering out for signs of a convoy of army trucks packed with hunters. Hunters? Yes, African hunters. And if that brings to mind great white hunters with entourages of native bearers or Ernest Hemingway posing with the kill, you're on the wrong tack. These are traditional hunters, who harness supernatural forces to counter the terrors of the bush, whose ancient traditions are being bizarrely reinvented in the modern world and whose music has had a profound impact on African pop.

There are several hundred of them, clad in their rust-coloured homespun fatigues, armed with locally made muskets and on their way to the dankoun - their traditional meeting place - to make propitiatory sacrifices for the opening of what promises to be one of the world's most extraordinary festivals. And we've managed to lose them.

'I'm sure they went the other way back at the bridge,' says our photographer, Karen. 'No, no,' says Omar, our translator, from the front of the car. 'It is this way.'

'Yes,' I say. 'But what if they've changed the venue? What if there's another dankoun?'

Omar seems hardly to have heard me. He looks hot and slightly harassed. I'm hot and extremely harassed. It's the end of the dry season - the time when hunting activity traditionally reaches its climax. But while the rains have started, in rumbling all-night storms, there's been no let-up in the heat - it's as though your body's being continually rubbed with a hot, damp cushion.

Thanks to changes in the festival calendar, we've had four extra days in which to research our subject - four days of harrowing frustration in which we've learnt that hunter-culture underpins Malian society in a profound, if controversial way; that most Malians are more than a little frightened of the hunters and their 'powers'; and that nothing is straightforward in this poverty-stricken yet fascinating country.

Dating back to the seventh century, the donsoton, or Brotherhood of Hunters, is a quasi-masonic fraternity found through all the countries of this part of west Africa - Mali, Guinea, Senegal, Burkina Faso, Gambia. Its membership transcends boundaries of caste, ethnicity and nationality; initiates are sworn to secrecy on pain of death, but use their powers for the betterment of society as a whole. So far, so Da Vinci Code. But these people are real, they're here now (or they would be if we could find them), and their music is said to be the oldest in this most musically rich of African countries. The country's top singer, albino maverick Salif Keita, has drawn hugely on hunter mythology, while feminist diva Oumou Sangare has underpinned her oeuvre with rocking hunter rhythms.

The first International Meeting of West African Hunters held in Bamako in 2001 created a huge upsurge of interest in hunter affairs, and reports describing the promenading of wild animals, endless hours of grinding, guttural music and vast amounts of celebratory gunfire suggested an event to make Mali's famed Festival in the Desert, seem tame by comparison. If only we could find the hunters now ... Eventually, the tarred road out of Bamako gives out into a rocky track, and we come to a group of men seated under a tree. One of them approaches, and he's not friendly. This is the place all right, but who are we? What do we think we're doing here?

When the editor of this magazine took leave of us with the words, 'Try to do some hunting, if you can,' I don't think he realised quite what he was asking. Not only is there very little significant game in the vicinity of Bamako, but in Mali hunting is a ritual process, dependent not only on practical skill, but on the implementation of occult forces through blood sacrifice - procedures known only to the initiate. 'Anyone can take a gun and shoot animals,' festival director Fode Sidibe tells us shortly after our arrival in Mali. 'But that doesn't make you a donso - a hunter.' An

anthropologist and an initiated hunter - though he describes himself as a mere pupil - Sidibe explains that even in areas where there is no game left at all, the Brotherhood of Hunters remains active. 'It has many functions, and the greatest is the search for knowledge.'

What sort of knowledge?

He looks back at me dumbfounded, then his face creases into a smile at the folly of my question.

If you want to track down some hunters' music, it's best to go straight to the main producer and distributor, Siriman Diallo. His narrow booth in the main market in Bamako is packed to bursting with cassettes whose covers show mainly middle-aged men in outlandish hats and leather wigs, cradling their donsogoni - the deep toned hunters' harp - their coarse cotton tunics bristling with leather amulets, horns and mirrors.

'I've always loved the hunters and their music,' says the amiable Diallo. 'I saw that no one else was promoting it, and that if I didn't do it, something in our culture would die.'

Such cassettes began appearing in London's more specialist music shops in the early Nineties. The trajectory of Western interest was then towards the griots - the hereditary praise singers whose complex, Islamically inflected sounds have come to represent African music at its most sophisticated and have provided the inspiration for regional superstars such as Youssou N'Dour and Baaba Maal. The grittier, much older hunters' music seemed a mere arcane detour. But on first visiting Bamako three years ago, I became aware of how this music pushed buttons on much deeper levels. The hunters' booming, percussive harp rhythms and urgent invocatory singing seemed to be everywhere. Most of the singers were hunters themselves, and while they had cassettes out on the open market they operated solely within the hunter milieu. Indeed, Sibiri Samake, the only hunter-singer to have released a CD and perform in Europe, is regarded with circumspection by the other musicians.

The nasal, imprecatory yell of the hunter singer has evident links to the harshest, spookiest kind of blues, while the hard-gut hunter's harp - described by New York dub experimentalist Bill Laswell as one of the world's essential bass sounds - is the root of gnawa, the Moroccan trance music that was created by slaves from this part of Africa. There's a whole dark side of mythology running through Western pop, from Robert Johnson to Led Zeppelin and onwards - and indeed through our culture as a whole - a romance around the idea of harnessing dangerous, elemental energies. And the hunters' music is actually believed to be both powerful and potentially dangerous. It's not necessarily sinister in itself, but you wouldn't try to sing one of the hunters' songs without first gaining the appropriate permission and making the necessary sacrifices.

But getting in contact with the people making this music is not easy. Siriman Diallo calls Yoro Sidibe, the current top hunter singer on our behalf, but he's in the bush - hunting. And Diallo doesn't recommend just heading out into the villages. The older men won't tell us anything, while the younger men who might talk to us will be busy catching wild animals to bring live to the festival. I phone a contact who I've been told can lead us to hunters, and he asks where I was at 11 this morning, when he had a load of hunters just waiting to meet me. Did we have an arrangement, I ask. Yes, we did. Maybe I'm losing my grip.

What has become apparent to us is that the first festival in 2001 was not only spectacularly successful, but hugely controversial. The brainchild of Malian anthropologist Pascal Coulibaly, it brought thousands of hunters into the city, to the delight of the urban population. Everyone knew the rustic figure of the hunter, but to see the Brotherhood out in force on that scale with their antique rifles and 'heavy' fetishes was a revelation. Overnight, hunters became chic. And on the last day of the festival, the hunters marched en masse to the president's palace - putting knives through their cheeks, striking water from the ground, eating fire, parading hyenas.

It was all shown on TV, and there was an immediate backlash from the orthodox Muslim minority. This, it was claimed, was a state-sponsored revival of traditional religion - even if the boundary between Islam and traditional religion is highly porous in a country where most of the 90 per cent Muslim majority see nothing anomalous in revering the hunters and their powers. But while it's clear that the government wants to bask in the reflection of the hunters' current popularity, it also wants to keep a tight lid on this year's festival. It doesn't want things getting out of hand.

But where do the hunters themselves fit into all this? Are they, as some say, 95 per cent non-Muslim, feticheur pagans? Or are they, as others have said, 95 per cent pious Muslims who just happen to owe ultimate allegiance to the hunting deities - Saneh, the archetypal mother and wife, and Kontoro, the archetypal hunter, who is both Saneh's husband and son.

'It isn't problematic,' says Gabriel Magma Konate, ebullient

director of Mali's National Theatre, who hosts a weekly radio talk show on hunters' issues. 'Saneh and Kontoro are deities not gods.' Is there a difference? 'Absolutely! You don't worship deities, you only worship God.' But what about the sacrifices? That sounds pretty much like worship. 'Perhaps that's where African and European worldviews differ.'

So is the Brotherhood of Hunters a benevolent organisation based on 'love, freedom and fraternity', dedicated to maintaining the perfect balance between man and nature, as it is presented in the rather idealised view of an official festival programme? Or is it a murkier force, the object as much of fear as admiration?

Daouda Yattara, a self-styled hunter-sorcerer who called himself Satan, counted prominent police and army officers among his disciples and is currently awaiting trial for the murder of a former henchman. While the educated view would write such people off as charlatans and pseudo-hunters, the general populace doesn't necessarily recognise such fine distinctions.

Our 4X4 plunges window-deep through pools of tomato-red rainwater - the spray showing brilliant orange against the drab overcast bush. Finally, the day before the festival, we have headed out of Bamako to try to meet Balla Guimba Diakite, the greatest of all hunter singers, the last of a certain kind of epic bard - the man who inspired Salif Keita. With a repertoire comprising the journeys of 45 mythic hunter heroes, roared out over the sparsest of harp backings, Diakite is about as far as you can get from the blanditudes of Western pop. We've been warned that he is now very frail, incapable of speaking let alone singing, and that he may not be forthcoming even if he is up to talking to us - because to share his knowledge will be to inevitably weaken its power. Yet there's an attraction in the idea of going to music's ultimate source, in the possibility of meeting a modern-day African equivalent of Homer.

Diakite's village lies in the Mande, the area south-west of Bamako that was the heartland of the medieval Mali empire, the source of the griot tradition and of the caste system that still underpins life here - a civilisation that was essentially the creation of hunters. Not that there's anything particularly romantic or evocative about the landscape - a low, scrubby forest alternating with tracts of rolling parkland cleared in readiness for the agricultural season.

Balla Guimba's village comprises groups of grey mud houses dotted over rocky ground, and in the space between two of them, a group of mostly elderly men sits beneath a wicker awning. We make the formal, ritual greetings, and as we sit down I notice a long, shaven-headed figure lying motionless in a hammock. We haven't been invited to approach or speak to him. Instead, our translator speaks on our behalf to one of the older men, giving out endless ritual salutations before the purpose of our visit is put to Balla Guimba, who remains statue-still, his chin resting on his chest. He is obviously blind.

Then he moves, sitting up on the hammock, and speaking in a commanding and surprisingly powerful voice. 'Who are you?' he asks. 'I'm not a hunter. I've never fired a gun in my life. But I have more of the hunters' knowledge than most of the hunters themselves. And I made a decision many years ago that I would not speak any more on hunters' matters. I've been recorded for the radio. I was even taken to France by the government. I've given out a lot of secret knowledge. And I regret it. I was expecting those people to come here and thank me. But not one of them did.'

He turns, resumes his former static pose, and we sit there dumbfounded. There's no question of trying to talk him round. The Homer of Africa has spoken. Still, he does agree to be photographed and to answer questions on music in general.

'None of my family were singers,' he says. 'But when I was at the Koranic school, I had a dream that I was a singer. I thought about it for a long time, then I went and told my uncle. And he told me that it was true I would sing. Since then I've had no teacher. Many people have copied me, but I've copied no one.'

On the morning of the festival's first day, Bamako's Palais de la Culture - a vast dust-pink North Korean-built slab of a building - resembles a kind of bizarre armed camp. Hunters in every shade of rust and ochre and umber - colours obtained by boiling the coarse cotton with earth - are seated and sprawled across every surface, cradling guns and harps, their copious leather amulets so old and dark they seem to be growing out of them. There are hunters of every age, from early twenties to extreme venerability; there are hunters talking on mobile phones; hunters photographing and videoing each other. But mostly they just sit and wait. And they're very friendly. Most of them come from remote villages, and we're as much a novelty for them as they are for us.

Meanwhile, on the other side of the building, the delegates are arriving for a formal academic session: Malian scholars in robes, professors from Paris in lightweight tropical gear and a short, grey haired man in full hunter's apparel - Dr Vladimir Arseniev of St Petersburg's Museum of Ethnology, who has been studying the Malian

hunters for 34 years.

As the hunters take their seats in the vast auditorium, groups of musicians move around the aisles, the deep, bluesy harp thrumming offset by insistent iron-scraper rhythms. There's a lull in the music for the opening addresses, though at times the massed blowing on the two-toned whistles the hunters use to communicate with spirits in the bush threatens to drown out the leaden speechifying. Everyone moves outside for the opening of an exhibition of photographs in a nearby pavilion. And just as it's dawning on me that I've come all this way for a mere conference, there's the sudden departure for the real opening ceremony - the consecration of the dankoun - which we finally reach on the outskirts of town.

The sun is directly overhead - everything reduced to silhouette, dust and clouds of smoke as guns go off with a loudness you can feel to your very marrow. And the fact that they're not unknown to explode, killing bystanders, does nothing to reduce my nervousness.

At the edge of the village we are told to wait, as the hunters dance slowly off into the bush - the women and children of the village staying even further back. 'You observe they are afraid,' says Omar. 'When hunters are together, women stay far away.'

Later I get the opportunity to interview a group of elders who sit under an awning wearing badges reading 'Committee of Sages' - a procedure that involves the translator and myself squatting on the ground before them. Superbly confident, yet very affable, one man in black tells us he is the second vice-president of this festival, the importance of which is to remind people of the power of the hunters. 'Lions are afraid of us! Leopards are afraid of us! Hippopotamuses are afraid of us! So why shouldn't people also be afraid of us? But if you do nothing wrong to the hunters, if you show us respect, you have no need to be afraid of us.'

But then as Karen, the photographer, takes his picture, moving to subtly alter his posture as photographers do, the translator nearly jumps out of his skin. 'Never touch a hunter!' he says. 'You don't know what he will do to you.'

Events take a more official turn as the entire festival moves to the national stadium in a mad cacophony of military band music and over-amplified live radio commentary, volleys of synchronised gunfire greeted with waves of applause from the crowd. The Minister of Culture makes a speech emphasising the hunters' contribution to Malian democracy, while the President, Amadou Toumani Toure, proclaims that he had a dream in which every country in west Africa would one day be ruled by hunters - to a great storm of applause.

Then the hunters parade around the stadium bearing placards denoting their region or country of origin (though of the foreign delegations, only Burkina Faso seems to have made it). And while it is all on one level dispiritingly 'official' - an all-too blatant attempt to co-opt and contain the power and popularity of the hunters - there is something in the sight of a thousand or so hunters swaying in a state of mystic rapture with their guns and fetishes that is genuinely awe-inspiring.

That night, and all the next day in the blazing sun, there's non-stop funky, swinging harp music, the musicians moving in groups around the great circle of hunters outside the Palais de la Culture - big, masculine voices ringing out the praises of great hunters - their scraper-jangling apprentices dancing around them in fleet-footed formation, the hunters competing in the nonchalance of their poses as they fire off their booming, death-trap rifles.

In a heavily air-conditioned room upstairs, the academic conference goes on, with all the refreshment breaks, networking, schmoozing and preening that any such conference entails, while outside, the objects of their study continue their event with all its refreshment breaks, networking, schmoozing and preening. Indeed, with all the parading of arcane gear, the seeing and being seen, this festival is peculiarly reminiscent of those British seaside weekends where members of once-proud youth cults - from rockers to soul boys - gather to disport their plumage. The Brotherhood of Hunters are a genuine survival of old Africa, and whatever it is they believe, they clearly do believe it. Their current season in the limelight is at least partly the product of nostalgia on the part of this rapidly urbanising society for a vanishing rural way of life.

So where will the hunters be in 20 years time? Disappearing irrevocably? I somehow doubt it. There are aspects to all of this that the outsider can only fathom with the greatest difficulty. And while the displays of the hunters' powers turned out to be fairly lame conjuring tricks, the hunters, who are both the stars and the audience of this festival, loved it all. Most of them live in impoverished villages and don't have television, and while I couldn't cope with all the hocus pocus and endless gunfire, the hunters themselves I did like, very much indeed.
[17386|2005-06-20 18:13:58|sincere1906|Nigerian Writer Urges Writing of African Epics|
WHEN THE BLACK SHEEP IS BLACK - PART I

"So why aren't we Africans telling our stories, baring our souls to the world? Gosh, not another slave epic! Surely an A list Hollywood

flick can be made about the great African civilisations of yore, civilisations that paved the foundation for many of the modern accomplishments."

<http://nigeriaworld.com/columnist/akubue/053105.html>

I never considered pretty boy, Tom Cruise, much of an actor until I saw the box office smash, The Last Samurai. In fact I was pretty sceptical in the first instance, but as the plot thickened was quite happy to suspend disbelief and used up half the box of Kleenex when I started sobbing at the end (go figure). People can be this way: we make up our minds about issues, things and other people, sometimes without looking at the facts and figures first. We are gullible, emotional, blinded by our prejudice at times. One only needs to see how many people are insecure about the way they look (and willing to go under the knife to boot) just because of the petty name calling they have endured or how many still get comed by high street psychics, cheesy schemes and bogus lottery wins, to know that common sense gets less common by the day.

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In recent years, I have observed the western world cultivating a keen interest and respect for Asian culture. Big budget movies like The Last Samurai and Kill Bill portray not just the ultra-violent martial art and sword-slashing prowess of the Japanese but elements of their culture such as language, food and national history as well. Here in the UK, the shelves at Sainsbury's and Tesco's are stacked high with Chicken Tika Masala, Thai sauce and wok noodles. At checkout I see that this has become the staple diet of many Caucasians and as much a British menu as good old fish and chips. Even Asian programs are pulling their weight on prime time TV. True "the Kumars." are not my brand of tea and I didn't quite make any head or tail out of "life is not all ha ha he-he" but programs like these have definitely got an audience. More than ever now, people are both insatiably curious and accepting of other cultures (except if they are, quite frankly, fascist). The average British woman today has probably tried on a sari, likes spicy food and fantasizes about relocating to Spain.

So why aren't we Africans telling our stories, baring our souls to the world? Gosh, not another slave epic! Surely an A list Hollywood flick can be made about the great African civilisations of yore, civilisations that paved the foundation for many of the modern accomplishments. The world hasn't changed all that much if you think about it. On the National Geographic channel the other day, I saw that the folding chair (you should be thinking IKEA right now) was first built and used by the ancient Egyptians and I've read that chemistry (actually khem-mysteries) evolved from the scientific discoveries of the khemites- another great black civilisation. Mitochondrial DNA studies done over the last several years have fortified evidence which points to the mono-genetic origins of all humans present to a source in Central Africa. It is claimed that all humans evolved from this African source and developed into distinct races only about 40,000 years ago. This would mean that the Black race existed for more than 100,000 years before all the other races came into being, that warm blooded beings originating in a hot and humid climate were pigmented as a result of their environment and that black people have possibly changed into Mongoloid types in order to adapt to the colder climate (for example, the Kong and San peoples of Southern Africa, who live in climatic regions similar to that of East Asia-the cold, windy, high veldt of the southern province-possess the so-called "Mongoloid" characteristics such as yellowish-brown skin, short stature and the epicanthus eye fold). Personally this sounds a tad mind-boggling, but even the holy bible proposes that God created one Adam and all of the human race emanated from him and Eve.

I find it very significant that many anthropologists, historians and scientists such as Ivan Van Sertima (author of the book aptly titled, They Came Before Columbus, 1976) have proved that there was a significant African presence in ancient Mexico and that Mexican culture till date shows many cultural similarities not merely with ancient Ghana (now Mauritania), but with much of West Africa in general. So how is this relevant to Africans today? I would say just as relevant as Greek mythology still is to the Greeks and the 'glory days' of the British Empire to the English. You see the average African has been sold the erroneous idea that blacks had no great civilizations, that our ancestors were wandering about naked in the jungles (at the most, wearing grass skirts) until the white people discovered and taught them to act refined, that the tour de force of Egypt was built by whitish Arabs not Negroes and that we never ventured beyond our continent until the throes of slavery. On the contrary there is evidence of the existence of notable black civilisations while Europe was still in a very barbaric state and the ancient Egyptians were predominantly blacks before a series of Arab invasions occurred. You see, in the divide and conquer days of yore, there were constant uprisings and inhabitants of the great cities, when conquered, were often assimilated into the presiding culture (as servants for instance) or driven out entirely into the remotest areas. True not all black communities achieved the same level of development (just as not all of Europe is progressive), but several black races (such as the Bantu-speaking Cameroonians, the Mendes- who by the way, have been credited for creating the first agricultural complex in West Africa between 6,000 to 5,000 B.C-and Ghana; a wealthy, powerful and influential civilization between 400

A.D. to 1000 A.D) were advanced enough to build ships and sail to continents like America, Australia and Asia to trade commodities like gold and salt. The black Indians (now referred to as Dalit; or the untouchables) were the original indigenes of that continent (being one of the Aboriginal people of the Black Australoid Negro type whose ancestors were spread from East Africa) and even William Shakespeare -in his classic play Othello- acknowledged the presence of black Moors in Spain hundreds of years ago. Closer to home, the Nok and Igbo Ukwu civilisations date further than any Greek or Roman artefact and if our relics are altogether worthless (as some claim) then why have they been stolen from us and now adorning some of the most prestigious museums in the western world?

I would totally love to see a movie based on such great legends as Shaka Zulu, Hannibal and the Ashanti warriors who gave the foreign invaders a good whipping. Long before the feminist movement evolved, Amazons like Queen Amina of Zaria led an army of full-blooded men to battle and many black communes had adopted matriarchal systems of government. Would such exploits not make for more compulsive viewing than Lara Croft- tomb raiders or even Charlie's Angels-Full Throttle (that flop!)? Indeed there are not many black producers in Hollywood and it takes money and clout to influence what hits the big screen, but 'tis a bit disappointing that every time we finally get a chance to have our say we knock up some sorry slave epic and project ourselves as casualties of history. Growing up I tremendously enjoyed studying Greek mythology. Characters like Zeus and Achilles made me want to grow up and do great things with my life, stretched my imagination to the absolute limit. Those characters are entirely fictional, stories made up purely to entertain and to teach. African history on the other hand is replete with stuff that makes Greek mythology seem insipid in comparison. And yet ironically we do not cherish this history, do not believe it, do not realise that in our past lies the springboard to a better future, the inspiration that we seek.

The way forward? We Africans must make up our minds about the future. Are we going to pull down barriers (silly demarcations into West Indian, Francophone and Anglophone moulds) and build bridges between the masterminded divides or are we going to sit around waiting for Band Aid? The rest of the world is not obliged to speak our truth and give us what is due on a platinum platter. Are we going to read and research and encourage our youths to write and learn and seek the path of enlightenment and aspire to heights other than basketball and rap stardom or are we going to wade leisurely in this flood of ignorance? Well, I'm certainly not going to believe what I am told and accept whatever is given to me. I'm going to wake up and step up and be who I was born to be.
| 17387|2005-06-20 18:20:53|sincere1906|More secrets from Karnak|
More secrets from Karnak

<http://weekly.ahram.org.eg/2005/747/he1.htm>

16 - 22 June 2005
Issue No. 747



The discovery of a life-sized dyad statue of a Middle Kingdom Pharaoh and the reconstruction of two prestigious monuments are among the latest achievements of the Franco-Egyptian archaeological team working at Karnak Temple in Luxor. Nevine El-Aref tours the site

At the Karnak Temple, history has a special scent and taste. Within its pylons is amassed an unsurpassed assembly of soaring obelisks, awe-inspiring chapels, and splendid sanctuaries reflecting the spectacular life and great civilisation of Ancient Egypt. Although most of Karnak has been thoroughly excavated, the temple still conceals and occasionally reveals more of the Pharaohs' secrets and mysteries.

Last week, during the annual inspection tour carried out by the Supreme Council of Antiquities (SCA) to check on the latest achievements of the French Egyptian mission at Karnak Temple, one part of a rare limestone dyad (pair statue) of the 13th- Dynasty Pharaoh Neferhotep I was announced. After being buried for nearly 3,600 years in the temple ruins, the statue of Neferhotep, whose name means "beautiful and good", was uncovered by archaeologists from the Centre Franco-Egyptien D'Etude des Temples de Karnak (CFEETK) in a niche 1.5m below the foundation pit of Hatshepsut's obelisk at the Wadjyt hall. It is a life-sized statue of the Pharaoh in the customary royal striding position, wearing the royal head-cloth nemes and holding a mace in one hand. The forehead bears an emblem of a cobra, which Ancient Egyptians used as a symbol on the crown of their Pharaohs. They believed that the cobra would spit fire at approaching enemies.

The style of the statue is typical of Middle Kingdom royal art, as reflected in the pleats of the nemes, the large ears, and the stern expression. The second half of the statue is still buried in sand and waiting to be unearthed, but according to archaeologists there are several obstacles to be overcome. Architect François Larché, former head of the CFEETK, told Al-Ahram Weekly that uncovering the second part of the statue and lifting out the dyad would be a


critical operation requiring accuracy and specialised techniques.

The part of the statue already revealed suggests that the two figures are holding hands, and shows Neferhotep's cartouche carved between their shoulders. Larch  said the uncovered part of the statue was blocked by the remnants of an ancient portico, while the second was still hidden under the foundations of Hatshepsut's obelisk. "In an attempt to raise it, the portico has to be dismantled. The obelisk might be removed temporarily from its current location until the process is completed," Larch  said.

Any question of lifting the statue sparks uproar among Egyptologists, who are divided into two groups; French architects and Egyptologists are totally in support of action, citing the fact that this is a unique statue of a Pharaoh of who has few representations, as well as its being a valuable addition to the overwhelming number of monuments at Karnak Temple. On the opposing side are Egyptian Egyptologists, who fear an unpredictable disaster that might lead to major damage to the obelisk or the portico.

To put an end to the debate Zahi Hawass, secretary-general of the SCA, has assigned a professional committee of French and Egyptian architects, archaeologists and restorers to discuss the issue and decide on a solution. "We cannot remove a whole temple to unearth a statue," Hawass commented.

A similar statue ascribed to Neferhotep I was unearthed in 1904 in the Court of the Cachette and is now on display at the Egyptian Museum in Cairo.

According to Larch , the discovery suggests the existence of an important installation in this zone at some point before the New Kingdom (1569- 1081), along with the buried calcite base and Osirian sandstone statues excavated in the foundations of southern Wadjet hall.

Holeil Ghali head of Upper Egypt Antiquities said the discovery came about during regular excavation work in the Wadjet hall, which begun last October with a small sounding in disturbed areas of the courtyard pavement. The exploration was part of a comprehensive research programme being carried out since 2002 in the central zone of Karnak and aiming to clarify understanding of the various phases of construction of the sanctuary from the Middle Kingdom to the reign of Amenhotep III (1410-1372). It is also hoped to shed more light on the different stages of construction of this area during the 13th Dynasty, as well as to analyse the vestiges found in the foundations that testify to its former occupation.


Neferhotep was the 22nd ruler of the 13th Dynasty. The son of a temple priest in Abydos, he ruled Egypt from 1696-1686 BC. Experts believe that his father's position helped him to ascend the throne, since there was no royal blood in his family. Neferhotep was one of the few Pharaohs whose name did not invoke the sun god Re. It is written on a number of stones including a document on his reign found in Aswan.

The inspection team also visited the temple's open-air museum where a number of royal chapels are on display after being dismantled, restored and re- erected. This year the calcite chapel of Amenhotep II (1454-1419), which has been re-erected at the entrance, is the highlight of the open-air exhibition. Blocks of this chapel were found within the walls of the Temple of Mut, which is far from its original location – determined by analysts to be between Tuthmose I's two obelisks in front of the Fourth Pylon.

Amenhotep II chose this location in an attempt to make use of the obelisks' strength to hold and support the ceiling of his chapel. During the reign of Ramses II, blocks of the chapel were reused as plaques to describe the Pharaoh's marriage to the daughter of the Hittite king after the signing of the historic peace treaty between the two rulers.

Sabri Abdel-Aziz head of the Ancient Egyptian Department in the SCA said the conservation and preservation focussed on cleaning and checking the cohesion of the stones and treating them with auxiliary consolidation. The cleaning of the wall faces has been completed, while the installation of the coloured coatings is in process on both the chapel and the reproduction of the obelisks.

Monuments built by Amenhotep I (1545-1525 BC) have their part in the reconstruction process. Some 1,400 blocks of his temple found within the structure of the Third Pylon, the Cachette Court and the north corner of the temple precinct are now being restored pending reconstruction in the open-air museum. Architectural study of the blocks will permit the reconstruction of Amenhotep I's temple and its transformation up to the reign of Hatshepsut. According to Emmanuel Laroze, the new head of CFETK, once the plan is finished and the blocks restored the rebuilding project will be implemented.

The Karnak Temple's central zone was also on the inspection tour. There, another dismantling, restoration, photographing and rebuilding project is taking place, this time on the gate erected by Seti II. Larch  said that while carrying out the work it was found that Tuthmose III had built walls on both sides of the axis of the

Forth Pylon courtyard, their faces turned towards the axis and decorated with a large part of the text of the Pharaoh's Annals. Each wall was perforated by a door which gave access to two new courtyards, one on the north and one on the south. The wall enclosing the southern of the two courtyards was dismantled by Seti II and many of the blocks reused.

While archaeologists were taking apart the eastern part of Seti III's wall, several decorations dedicated to Tuthmose III were uncovered. The western end of the wall extending the periphery was also revealed. The exposed side was decorated with a very beautiful scene showing the Pharaoh in front of the god Amun.

Houses used by the priests of Karnak and located beside the sacred lake have also been restored, as well as statues and entrances to the Fourth Pylon. In collaboration with Memphis University, the last part of a relief featuring military scenes found on the external south wall of the Hypostyle Hall has been restored and documented.

In an attempt to shed more light on the various construction stages of the area enclosed between the Middle Kingdom court and the Fourth Pylon, Rashid Migalaa, a member of the Egyptian team, has fabricated a wooden model of this area. This model will be put on display in a suitable place within the Karnak precinct.

At the end of the tour Laroze led the delegation to the Hypostyle Hall of Amun Re, where a century ago French archaeologist George Legrain found the splendid statues of the Karnak Cachette. Here a photographic exhibition shows 12 black and white photographs of the 1904 excavation. Workmen are shown in action removing limestone blocks, brushing the sand off a statue and pulling on a thick rope with a huge granite object attached to its end. Photographs of some of the statues are also exhibited.

"This is a new trend to be implemented," Laroze told the Weekly. He said the new exhibition revealed this unique discovery, one of the most important in Karnak, in a new light. It will also provide visitors to the temple with information about the objects that have been found and are now exhibited in both the Luxor and the Egyptian museums. More photographs will be added to the display in the future.

Over the next archaeological season the CFEETK will complete the excavation at the eastern side of Karnak Temple so as to provide a path for visitors which will enable them to admire the remains of the various epochs of Egyptian history.

| 17388|2005-06-20 18:31:10|sincere1906|Nefertiti to be Resurrected in Film, Starring Halle Berry|

Note: Zawi Hawass stopped filming on the latter film (not the future project with Halle Berry, but the film by Osman), due to the storyline claim that Akhenaten and Moses were one in the same. I don't make such an assertion myself, but such censorship is a bit much.

Sincere

Nefertiti: Resurrection

<http://www.egypttoday.com/article.aspx?ArticleID=5235>

The mysteries behind the life and love of an Ancient Egyptian queen are unraveled in two competitive Hollywood film epics

International filmmakers have always been intrigued by the air of mystique that envelops the lives of ancient Egypt's pharaohs. While screenwriters and directors of the last century were captivated by Cleopatra (think: Elizabeth Taylor in 1963's film by the same name with Richard Burton), the 18th Dynasty Queen Nefertiti seems poised to finally emerge into the spotlight.

Nefertiti, said by some historians to have been one of the most powerful and stunningly beautiful women of the ancient world, will take her turn on the silver screen in two films set to begin shooting next year, both of them digging deep into the story behind the ancient queen to retell the legend of the immortal icon, frozen in time.

The first set to start filming, according to the French edition of Premiere magazine, will reunite German-born director Marc Forster, who directed the recently released and instantly successful Finding Neverland (2004), with American stunner Halle Berry. The two previously worked together on the critically acclaimed film noir Monster's Ball (2002), for which Berry won the Oscar for best performance by an actress in a leading role.

Berry is set to portray Nefertiti in the lavish production, although the rest of the casting remains a mystery.

The second film is likely to prove more interesting on the local scene, involving as it does both British-born producer John Heyman and Egyptian writer Ahmed Osman. Heyman whose son David is co-producer of the Harry Potter film series adapted from JK Rowling's best-selling novels has been in the industry for years. But his

filmography as a producer tends to be less than impressive in terms of quality. To date, he is credited with just 13 films in a career that spans more than 30 years, including a filmed version of Richard Burton's 1964 performance of Hamlet on Broadway and an early thriller entitled Twinky (1969) that starred Charles Bronson and was filmed by action director Richard Donner (who helmed the Lethal Weapon series).

In 1979, Heyman co-produced the most distinct and infamous production of his career to date: Jesus. The film was shot on location in Israel and subsequently screened worldwide; it has since been translated into a staggering 896 languages (the target: 1,154), making it the most translated film in the history of cinema. Two more films worth mentioning in Heyman's filmography include Sir David Lean's last film, A Passage To India (1984), and the family adventure entitled D.A.R.Y.L. (1985), which starred a cast of relatively unknown actors.

From that date on, Heyman eased himself out of the limelight only to reappear last month at Egyptian Media Production City (EMPC), where he was seen scouting locations for his new film about Nefertiti. According to EMPC, Michael Austin will be penning the script to be directed by Hugh Hudson. The duo previously collaborated in a filmed version of Edgar Rice Burroughs's novel Tarzan of the Apes in 1984 entitled Greystoke: The Legend of Tarzan, Lord of the Apes. Hudson is perhaps best known as the director of 1981's Chariots of Fire.

Last November both Hudson and Austin reportedly visited Media City as well, and Ahmed Nasser, the former Egyptian Radio and Television Union (ERTU) sports anchorman, is said to be set to co-produce through his company Super Global Network.

The controversy lies in the book on which the film will be based: Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus, published in 2002 and written by Ahmed Osman, who has been carrying out his own research and hence developing his own unorthodox theories that set out to rewrite history and perhaps even religion.

Osman, born in Cairo in 1934, began his career as a journalist in the early 1960s after earning a law degree from Cairo University. He moved to London in 1964 to study pharaonic history in an attempt to find a connection between the stories of the Bible and historical evidence uncovered by archaeologists during the past 100 years.

His first theories were nothing short of shocking to many. The local weekly magazine October ran a lengthy series on Osman having identified the prophet Joseph as Yuya, the minister and father-in-law to Amenhotep III, a pharaoh from the 18th Dynasty.

This identification became the subject of his first book, Stranger In The Valley Of The Kings (1987). His second (Moses: Pharaoh of Egypt, 1990) was largely an attempt to fix the date of the Israelite Exodus from Egypt, while in his third book, The House of the Messiah (1992), he sought to establish the identity of King David, the great ancestor of Jesus Christ. Osman also identified the Prophet Moses as King Akhenaten (husband of Queen Nefertiti) and Akhenaten's son King Tutankhamun as none other than Jesus.

Last year, Osman presented a copy of his book Out of Egypt: Unearthing the True Roots of Christianity (1998) to His Holiness Pope Shenouda III, the 117th Pope of Alexandria and Patriarch of the See of St. Mark.

These interesting associations, of course, later led to Heyman pitching the tagline of his movie as: "A love affair between Nefertiti and Moses."

"One can find in the Old Testament that Moses and Nefertiti had a relationship," he adds.

"My argument is controversial and not widespread among many Egyptologists," Osman says, "but I have collected evidence proving that Akhenaten and Moses are the same person, which so far nobody has been able to contest."

"Egypt's history is greatly ignored by the film industry besides Cleopatra and The Ten Commandments and that's it," says Heyman, referring to the two epic Hollywood blockbusters released over 40 years ago. "The shoot will not start before 2006 and locations will be divided [between] studios and along the Nile in Upper Egypt." The director plans to build an entire city like Akhenaten's capital in Tel El-Amarna. Furthermore, the "Pharaonic Region" of the Egyptian Media City will be included in the film's sets.

Although he claims it is too early to talk about the cast, Heyman says he and Osman have met "several Egyptian actors who are very good and charming, warm and kind." They include Dalia El-Beheiry, Hany Salama, Nehal Anbar and Khaled El-Nabawy, who recently appeared in a few scenes of Ridley Scott's latest epic Kingdom of Heaven.

Heyman says the film's final budget should come in at around US\$100 million, with 40 percent of that figure allocated to shooting in Egypt. After three decades in which prohibitive customs duties on

imported film equipment forced major Middle East productions including *Gladiator*, *Sahara*, *Spy Game*, *Black Hawk Down* and *The Mummy* to Morocco and Tunisia, Egypt has at last become affordable, Heyman says. How so? Look no further than Minister of Culture Farouk Hosny, who recently brokered a deal with the Ministry of Finance to abolish duties on gear imported by international film companies shooting on location in Egypt.

It is still uncertain whether there will be some reluctance on the part of Egyptian stars to participate in a production involving more than its fair share of controversy, given the fact that it is anticipated that the movie will be shown on a worldwide scale.

| 17389|2005-06-20 18:37:03|sincere1906|City of the sun|
City of the sun

Astrology centre or suburbia? Nevine El-Aref visits another Heliopolis

<http://weekly.ahram.org.eg/2005/744/fe1.htm>

June 2005
Issue No. 744

The word Heliopolis brings to mind a chic suburb built in 1905 by Baron Empain. What the name originally refers to is in fact an area 10km away; today it covers the lower middle-class quarters of Ain Shams, Matariya and Tel Al-Hisn. A city of antiquity, it was more or less completely obliterated in modern times. Connected to the Nile by a canal, Heliopolis (the Ancient Egyptian *Iunu* and Biblical *On*) was always a place of eminence. As early as pre-dynastic times it was considered a holy site – a fact to which the discovery, in the 1950s, of a large cemetery containing 145 human and 14 goat and dog mummies testified. Simple graves set into round or oval pits of various sizes and depths – a few of them were lined with reed or wood – they contained only the most basic items. Subsequent studies by the archaeologist credited with the discovery, Fernand Debono, and the Desert Institute point to the performance of ritual activities in these burial chambers, with hearths suggesting funerary meals.

Through ancient times, together with Memphis and Thebes, *Iunu* was one of three vital cities; it had status as the city of sun worship, an astronomical centre and a literary hub – intellectuals studied there, so did Greek philosophers. "Here," Zahi Hawass, secretary-general of the Supreme Council of Antiquities (SCA), told *Al-Ahram Weekly*, "Egyptian priest-philosophers wrestled with the questions of creation, forging an elaborate myth whose prime players were the nine gods of the *Ennead*." *Iunu*-based scholars became "greatest seer" (for which read "chief astronomer") and their fame spread throughout the Mediterranean world. According to ancient religious texts, *Iunu* was also associated with the mythology of kingship.

"The prototypical solar symbol," Hawass pointed out, "the pyramid-shaped *benben*, was housed in one of *Iunu*'s temples." Myths about King Khufu seeking esoteric information hidden in Heliopolis to help him build the Great Pyramid developed during the Middle Kingdom (2055-1650 BC). The wife of an *Iunu* priest was said to have given birth to the first three kings of the Fifth Dynasty, all of whom were the sons of the Heliopolitan sun god, *Re*. It was after the Ramesside that Heliopolis fell into disregard, though the Saities of the 26th Dynasty built tombs there. The city was largely destroyed during the Persian invasion of 343 BC (and that of 525 BC), but its abiding reputation was to attract Graeco-Roman visitors like historians Herodotus and Strabo, who in the first century BC found it in ruins, with most of its statues and obelisks relocated in Alexandria and Rome. In Coptic times, *On* re-emerged as the Biblical home of Joseph's wife, who was the daughter of a priest there. But in the Middle Ages it was little more than a quarry, with its once glorious edifices providing much of the stone.

Despite its intellectual prominence, little is known about ancient Heliopolis. According to SCA inspector Tareq El-Awadi, its principal feature was a temple devoted to the sun gods *Atum* and *Re-Horakhty*, whose exact location is not known for certain. Today all that remains are the 20.4-metre-high granite obelisk erected by the Middle Kingdom Pharaoh Semusert I, along with a modest collection of miscellaneous offering tables and statues, as well as the ruins of an obelisk belonging to Thutmose II and superimposed with inscriptions of Ramses II, and objects bearing such glorious names as Amenhotep II, Thutmose IV and Amenhotep III. Older monuments include the ruins of a Third Dynasty shrine of king Djoser, part of a Sixth Dynasty obelisk of king Teti, several Old Kingdom tombs of high priests and a stela of Thutmose III. Excavations have also revealed Ramesside constructions – temples, a cemetery for the Mnevis bulls, which were sacred to *Re* – and a 12th Dynasty donation list from the time of Ramses III indicating that the temples at Heliopolis were second only to those of *Amun* at Thebes.

The situation was partially remedied in 1950, when the Antiquities Department commissioned a German firm to raise the obelisk on a base; efforts were undertaken to clear and develop the site, and lawns were planted all around. Later, in the mid-1970s, the area

around the obelisk and the nearby Tree of the Virgin (in the shade of which the Holy Family are said to have rested on their way to Egypt and hence a place of pilgrimage credited by many Christians with miraculous powers) were further improved. Both would remain largely inaccessible to tourists until the completion of a new bridge crossing the railway station separating Cairo from Matariya, however. Subsequent excavation in Arab Al-Hisn, part of ancient Heliopolis, has since uncovered a glimpse of a large temple complex with monuments dating back to the New Kingdom. Among the most fascinating architectural elements still visible – in Hawass's view – are the temples of Ramses II and Ramses IV; a chapel built by the latter's son Nebmaatre, who held the title of Greatest Seer, he says, is particularly interesting. Equally visible, near the temple remains, are rectangular mud-brick foundations and circular granaries are, not to mention a granite column of King Meneptah depicting the king making offerings to various gods as well as figures of bound and humiliated enemies commemorating a victory over Libyans. "This column is a very significant historical document," Hawass explains. "It points to the vast extent of temple buildings that must lie beneath this quiet village of Arab Al-Hisn."

In 1983, a new law placed Heliopolis under SCA supervision, which now oversees (and has the right to reject) any construction proposals. Where monuments are found and can be harmlessly removed, Hawass explained, the area is cleared of archaeological objects and handed over to its owner. But where irremovable monuments are found, the land is declared an archaeological protectorate and the SCA compensates the owner with either a fair price or another piece of land. "this law facilitated some wonderful discoveries in the last few decades," Hawass recounts, beaming. "In 1993, while foundations and drainage were being installed near the granite obelisk, a cache of limestone statues, granite sarcophagi and stelae was found. These come from the 26th Dynasty Saite Period, and the style of decoration – combined with the breathtaking size – suggest they were royal or belonged to high-ranking officials..." Once cleaned and restored, the monuments were placed on temporary exhibition next to the obelisk.

Two years later, another tomb of the 26th Dynasty-- the resting place of a man called Panehsy, which means the Nubian – was accidentally discovered 2km east of the obelisk in the course of the demolition of a villa owned by the Egyptian Lawyers Syndicate, which (to replace it with residence for its members) had filed a request for archaeological inspection. The mud brick chapel had disappeared; only the burial chamber remained intact – a vaulted limestone room whose ceiling paintings feature the sky goddess Nut, while beautiful vignettes and spells from the Book of the Dead decorate its walls. The SCA paid the Lawyers Syndicate LE8 million, Hawass recounts, and because it was located 60m below ground level Panehsy's tomb was partly inundated: limestone blocks had tilted and cracked, and the resulting saline water damaged the reliefs. Still, digging unearthed Late Period limestone sarcophagi as well as gold and faience amulets. In 2001, likewise, the tomb of Waja-Hur, a well-known architect, was found. An impressive structure, it consists of two long corridors leading to three burial chambers – the first belonging to the deceased, the other two, which have yet to be excavated, in all likelihood to members of his family. Although devoid of funerary equipment, the tomb contained 19 ushabti figures bearing his name. The discovery seemed to seal the fate of the area.

For with ancient Heliopolis now easily accessible via the Matariya Bridge, the idea of developing it into a tourist site quickly resurfaced. Regarded as an urgent matter – speed will help curb further damage to the monuments, through, among other aspects of urban expansion, the leakage of drainage as well as subterranean water – the project was commenced in rush mode, to follow in the footsteps of the Panehsy tomb rescue operation. "To protect Panehsy's tomb from further damage, Abdel-Hamid Qutb, the Giza governorate's Engineering Department director, explained, "an insulating substance was inserted in the space separating the ground from the lower strata of the blocks, and the reliefs were cleansed of encrusted salt and restored." The tomb has now been dismantled and relocated to a dry area well above ground water level – now developed into an open-air museum in the heart of the concrete jungle, where royal granite sarcophagi found near Panehsy's tomb are already on display – and a concrete base installed. Highlights will include a four metre-high quartzite colossus of Ramses II, found broken in the backyard of the Arab Contractors Hospital in Nasr City. This masterpiece, thus far neglected, had been subject to mistreatment by construction workers in the area – so much so that it was obscured by rubbish and there remained unnoticed for more than 14 years.

The museum is being paved with blocks of stone. A route will be laid out for tourists: starting at the colossus, it leads to Panehsy's tomb and the granite sarcophagi, onto the tomb of Waja-Hur, and then finally out of the museum to the Tree of the Virgin. The journey ends at the famous obelisk, where miscellaneous offering tables, statues and parts of the Thutmose II obelisk is currently being prepared for show; the only negative consequence is the removal of the greenery, which requires irrigation that could damage the monuments. "Each statue will be set up on a base with placards giving the full details," Hawass announced. "Excavations will continue in this area, and we are confident that more monuments will

be unearthed. When they are, they will be properly treated and restored before being placed in the new museum area." Workers and restorers were milling around even as we spoke, brushing, cleaning and positioning objects for display -- as if in answer to Minister of Culture Farouk Hosni's promise: "Every effort is being made to develop this open-air museum -- it's going to be a pleasure to see."
| 17390|2005-06-21 06:12:56|Vernessa McVay|Re: The new science of race|
Does it matter what year it is?

-- sincere1906 <sincere1906@yahoo.com> wrote:

> How surprising...
>
> Henry Harpending, who fawned over John Entine's
> claims of black
> physical prowess in sports being based on genes,
> muscles, and hints
> of the noble savage; who belongs to new age
> neo-racist Steve Sailer's
> Human Biodiversity Project (a modern era
> conservative think tank that
> is pro-eugenics, and in league with infamous groups
> like the Pioneer
> Funds); who projects ideas of "fatherless" males and
> criminality that
> skirt the boundaries of race; and whose main
> complaint against
> outright eugencists like Rushton (who is also a
> member of Sailer's
> HBD) is that they go about arriving at their data
> the wrong way, has
> now located the nexus of intelligence in a branch of
> the
> deemed "white" race right out of the old
> bastion/homeland of
> the "Caucasoid super men"---Eastern Europe/Central
> Asia.
>
> Hamitic hypothesis redux making an "African
> Caucasoid" out of Tut;
> Genghis Khan as a Turk on the History Channel; the
> return of eugenics
> with a more compassionate tone and new credentials;
> Vladimir Putin of
> Russia openly and casually calling Africans
> "cannibals" without
> making more than a newsblip; the return of Sambo to
> Japan; African
> culture/peoples part of zoo exhibits in
> Germany...and the summer's
> just beginning.
>
> Someone remind me, is it 2005 or 1905 ?
>
>
> Sincere
>
>
>
> --- In Ta_Seti@yahoogroups.com, "alberto34482"
>
> wrote:
> > The new science of raceBy CAROLYN ABRAHAM
> >
> > Saturday, June 18, 2005 Updated at 2:28 AM EDT
> >
> > From Saturday's Globe and Mail
> >
> > Henry Harpending is about to titillate the world's
> > conspiracy
> > theorists with one of the most politically
> > incorrect academic papers
> > of the new millennium.
> >
> > Why, he and his colleagues at the University of
> > Utah asked, have
> > Jews
> > of European descent won 27 per cent of the Nobel
> > Prizes given to
> > Americans in the past century, while making up
> > only 3 per cent of
> > the
> > population? Why do they produce more than half the
> > world's chess
> > champions? And why do they have an average IQ
> > higher than any other
> > ethnic group for which there's reliable data, and
> > nearly six times
> > as
> > many people scoring above 140 compared with
> > Europeans?
> >
> > Prof. Harpending suggests that the reason is in
> > their bloodline ?

> it's
 >> genetic.
 >>
 >> *The 61-year-old anthropologist's explanation is*
 > not easily
 > dismissed,
 >> *but it crosses into the territory scientists fear*
 > most.
 >>
 >>
 >
 >
 >

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>
 | 17391|2005-06-21 08:33:25|arumese|Re: The new science of race|
 -- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

> Does it matter what year it is?

Not really. At least in America these days people just have to be
 careful what they say and how they say it for political reasons. They
 know they are being scrutinized.

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 >> Henry Harpending, who fawned over John Entine's
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| 17392|2005-06-21 08:43:38|quiet_ryot|BET on King Tut|
 Check out BET's coverage of the King Tut controversy on the web site
[http://ad.doubleclick.net/ad/www.bet.com/video;loc=mediaplayer;ch=sub](http://ad.doubleclick.net/ad/www.bet.com/video;loc=mediaplayer;ch=sub;n=n;sz=320x200;pos=beginning;ord=1635909571)
 n=n;sz=320x200;pos=beginning;ord=1635909571
 | 17393|2005-06-21 08:56:34|arumese|Re: Nigerian Writer Urges Writing of African Epics
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 wrote:

Excellent article. I feel it deeply and am encouraged by it.

Fred

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- > happy to suspend disbelief and used up half the box of Kleenex when
- > I started sobbing at the end (go figure). People can be this way:

- > make up our minds about issues, things and other people, sometimes
- > without looking at the facts and figures first. We are gullible,
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- > how many people are insecure about the way they look (and willing

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- > they have endured or how many still get conned by high street
- > psychics, cheesy schemes and bogus lottery wins, to know that

- > *sense gets less common by the day.*
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- > *advertisement*
- > *In recent years, I have observed the western world cultivating a*
- > *keen interest and respect for Asian culture. Big budget movies like*

- > *The Last Samurai* and *Kill Bill* portray not just the ultra-violent
- > martial art and sword-slashing prowess of the Japanese but elements
- > of their culture such as language, food and national history as
- > well. Here in the UK, the shelves at Sainsbury's and Tesco's are
- > stacked high with Chicken Tika Masala, Thai sauce and wok noodles.
- > At checkout I see that this has become the staple diet of many
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- > Even Asian programs are pulling their weight on prime time TV.
- > True "the Kumars." are not my brand of tea and I didn't quite make
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- > like these have definitely got an audience. More than ever now,
- > people are both insatiably curious and accepting of other cultures
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- > accomplishments. The world hasn't changed all that much if you

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- > that the folding chair (you should be thinking IKEA right now) was
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- > chemistry (actually khem-mysteries) evolved from the scientific
- > discoveries of the khemites- another great black civilisation.
- > Mitochondrial DNA studies done over the last several years have
- > fortified evidence which points to the mono-genetic origins of all
- > humans present to a source in Central Africa. It is claimed that

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- > humans evolved from this African source and developed into distinct
- > races only about 40,000 years ago. This would mean that the Black
- > race existed for more than 100,000 years before all the other races
- > came into being, that warm blooded beings originating in a hot and
- > humid climate were pigmented as a result of their environment and
- > that black people have possibly changed into Mongoloid types in
- > order to adapt to the colder climate (for example, the Kong and San
- > peoples of Southern Africa, who live in climatic regions similar to
- > that of East Asia-the cold, windy, high veldt of the southern
- > province-possess the so-called "Mongoloid" characteristics such as
- > yellowish-brown skin, short stature and the epicanthus eye fold).
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- > ancient Ghana (now Mauritania), but with much of West Africa in
- > general. So how is this relevant to Africans today? I would say

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- > discovered and taught them to act refined, that the tour de force

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- > civilisations while Europe was still in a very barbaric state and
- > the ancient Egyptians were predominantly blacks before a series of
- > Arab invasions occurred. You see, in the divide and conquer days of
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- > culture (as servants for instance) or driven out entirely into the
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- > several black races (such as the Bantu-speaking Cameroonians, the
- > Mendes- who by the way, have been credited for creating the first
- > agricultural complex in West Africa between 6,000 to 5,000 B.C.-and
- > Ghana; a wealthy, powerful and influential civilization between 400
- > A.D. to 1000 A.D) were advanced enough to build ships and sail to
- > continents like America, Australia and Asia to trade commodities
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- > the untouchables) were the original indigenes of that continent
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- > type whose ancestors were spread from East Africa) and even William
- > Shakespeare -in his classic play Othello- acknowledged the presence
- > of black Moors in Spain hundreds of years ago. Closer to home, the
- > Nok and Igbo Ukwu civilisations date further than any Greek or

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African

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- > what I am told and accept whatever is given to me. I'm going to

wake

- > up and step up and be who I was born to be.

| 17394|2005-06-21 09:26:37|sincere1906|Re: Nigerian Writer Urges Writing of African Epics|

Yes. I forwarded the article because I thought it had some profound things to say on that regard, in using popular entertainment to teach Africa education/culture/history. I don't necessarily agree with all of the historical statements put forth by the author, and I take issue over whether there has ever been a slave epic in Hollywood (no movie yet on Nat Turner, or the Haitian Slave Revolt or Brazil's Zumbi or Jamaica's Nanny...). But I agree with the gist of the editorial itself.

Sincere

- In Ta_Seti@yahoogroups.com, "arumese" wrote:
- > --- In Ta_Seti@yahoogroups.com, "sincere1906"
- > wrote:
- > > WHEN THE BLACK SHEEP IS BLACK - PART 1
- >
- > Excellent article. I feel it deeply and am encouraged by it.
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- > Fred
- >

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> > <http://nigeriaworld.com/columnist/akubue/053105.html>

> > I never considered pretty boy, Tom Cruise, much of an actor until I saw the box office smash, The Last Samurai. In fact I was pretty sceptical in the first instance, but as the plot thickened was quite happy to suspend disbelief and used up half the box of Kleenex when I started sobbing at the end (go figure). People can be this way: we make up our minds about issues, things and other people, sometimes without looking at the facts and figures first. We are gullible, emotional, blinded by our prejudice at times. One only needs to see how many people are insecure about the way they look (and willing to go under the knife to boot) just because of the petty name calling they have endured or how many still get conned by high street psychics, cheesy schemes and bogus lottery wins, to know that common sense gets less common by the day.

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| 17395|2005-06-21 09:43:43|sincere1906|Firm secures Egypt temple mission|
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A specialist south Wales company has won a contract to help preserve
 an ancient Egyptian temple.

Newport-based Cintec International will carry out work to reinforce
 the 2,500-year-old Temple of Hibis in the Western Desert.

The company is using a system which it says will leave no visible
 change to the temple's outward appearance.

Cintec has work on 10 mosques and maqads, or pillared rooms, in
 historic parts of the Egyptian capital Cairo.

The Temple of Hibis, which dates from 522 BC, was first excavated
 from the sands in 1910 by the Metropolitan Museum of New York, under
 the direction of Herbert Winlock.

It is believed that King Amun-Re had ordered construction on the
 temple to begin in 588 BC during the 26th dynasty, with work
 continued by his successor Amasis II and completed by Darius I.

The temple has suffered structural problems in recent years, which
 have been blamed on fluctuations in the water table caused by farming
 and irrigation.

The Egyptian authorities decided to move the temple 500m to a new
 site and have already dismantled its Islam Gateway.

The Cintec system involves injecting a special cement grout into a
 steel "anchor" section in a mesh fabric sleeve.

The flexible sleeve expands and moulds itself into the shape and
 spaces within the walls to support the building.

Heritage

Cintec managing director Peter James said the firm's involvement
 would be long-lasting.

"Once completed, no-one will ever know we've been there, but a result
 is that the temple will last for another 2,500 years at least," he
 said.

The company won a Queen's Award for Enterprise and Innovation in
 2002, and its work on heritage buildings has included rail bridges in
 India, Christ Church Cathedral in Australia and Windsor Castle.

The firm's global expansion is being supported by the Welsh Assembly
 Government's overseas trade arm, Wales Trade International, which is
 working closely with Cintec to help it identify new international
 contracts.

Story from BBC NEWS:

http://news.bbc.co.uk/go/pr/fr/-/2/hi/uk_news/wales/south_east/4111190.stm

| 17396|2005-06-21 09:49:45|sincere1906|African-Americans See "Black" Tut- Despite Reconstruction|
 Its nice the article mentions it, despite the snide commentary
 following... See the last four paragraphs.

Sincere

LACMA's Golden age of Pharaohs

Southlanders line up in record numbers to see treasures

*By Josh Kleinbaum
Staff writer*

LOS ANGELES ? More than 12,000 people are expected to view scores of jewel-encrusted artifacts from King Tut's tomb this weekend at the Los Angeles County Museum of Art the kickoff of a 27-month U.S. tour. Anticipation has been running high for the Egyptian exhibit, which is sold out through Tuesday. Officials expect as many as 8,800 museum-goers a day will visit the display after the three-day, members-only debut that began Thursday.

"It was fabulous," said Lori Hilberg, 50, a LACMA member who drove from Temecula to see the exhibit. "Learning the history, the religious beliefs, the superstitions it was really interesting to me."

The exhibit of 130 artifacts from King Tut's collection and those of other Egyptian rulers is making its first appearance in the United States since 1978. About 1.2 million people visited that version of the Tut exhibit.

The 2005 version, which will remain at LACMA until November, includes a wider breadth of artifacts. It doesn't include King Tut's famed golden mask because the Egyptian government refused to include it in the traveling exhibit, LACMA officials said.

"That gold mask is just startling," said Wayne Browning, 67, who saw it at the 1978 exhibit and in Cairo. "You find out it's solid gold, and it's just enormous."

"It hypnotized me when I saw it (in 1978)," the Rev. Len Glasco said. "The mask is really what I wanted to see. They didn't bring the mask."

Despite the missing mask, patrons fawned over the exhibit, amazed at the detail and intricate design of jewelry and furniture more than 3,000 years old.

The artifacts that were buried with Tut's mummified body, including a gold dagger, a gold crown featuring the head of a snake and a large necklace, were the highlight of the exhibit.

"The detail and the craftsmanship that went into creating that crown was pretty awesome," said Vince Murdock, a 45-year-old man from Fountain Valley. "I always thought Tut was at the Luxor in Vegas."

Eighty-three years after its discovery and 27 years after its first appearance in Los Angeles, King Tut's tomb hasn't lost its hold on people's imagination.

"This young man becomes king, at 19 mysteriously dies and then leaves this fantastic tomb of wonders," Dolores Browning said. "And the tomb is preserved. That's a miracle in itself."

African-Americans described the exhibit as empowering, saying the statues and pictures of Tut's face confirm their belief that the king was black. Duane Hanna, a 39-year-old bus driver from San Luis Obispo who led a group to Los Angeles for the exhibit, said he would drive back down again with his children.

"I find it amazing what we were able to do back then," Hanna said. "It really wants to make you dig into your heritage. Black history is rich."

For many people, though, the exhibit was about beautiful art, not color.

*"I saw a couple of pieces I would love on my mantel," Sherman Oaks attorney Geraldine Green said.
| 17397|2005-06-21 09:56:32|sincere1906|East African Sukuma Art Comes to Birmingham|
East meets west*

*Museum of Art exhibit focuses on oft-overlooked region of Africa
Sunday, June 19, 2005
MICHAEL HUEBNER
News staff writer*

Don't let the towering marionettes at the entrance of the Birmingham Museum of Art's Jemison Gallery frighten you away. They're perfectly friendly Wal-Mart-style greeters, beckoning you to a world few people have witnessed.

Standing nearly 7 feet tall, the 20th-century products of the ancient Sukuma culture have journeyed from Tanzania. As with most of the 342 objects from East Africa that arrived in Birmingham recently, the marionettes are rarities at the museum, or any museum for that matter.

"There are things here you can't see at the Met, and that's pretty exciting," says curator Emily Hanna, who has organized BMA's first exhibit of 35 objects since the Bareiss family of Greenwich, Conn.,

provided a long-term loan just four weeks ago. "I've spent all of my life since college studying African art. I've traveled all over Europe and Africa, and there are things I've never seen before."

She's talking about things such as power figures made to summon ancestors or spirits to witness important events, crucifixes, resulting from the influx of Catholicism introduced by Portuguese missionaries in the 15th century, and masks worn for ritual ceremonies.

Hanna already oversees an extensive collection of African art, but most of it comes from central and western Africa. The Bareiss loan, which represents close to half of the 800 African objects collected by the prominent German-American family, fills the gap.

"For some reason, people have not concentrated on the east," she says. "This enables us to tell a more complete story about Africa."

Titled "Highlights from the Walter and Molly Bareiss Collection of African Art," the exhibit is a kind of teaser, opening today and closing on July 31. But Hanna wanted viewers to catch a glimpse of these objects between other scheduled exhibitions.

"I wanted to get something up as quickly as possible," Hanna says. "They're charging us with being really active with it, not only doing shows for ourselves but traveling with the collection and loaning pieces to other institutions. They definitely don't want it hidden somewhere."

The Bareisses are in their 80s and in frail health, so their son, Hugh, oversees the family's entire collection of 8,000 objects. It includes works by luminaries such as Degas, Giacometti, Picasso and Pollock, and ceramics from China and Japan.

German-born Walter Bareiss, who came to the United States in 1937, served as director of the Museum of Modern Art in New York in the early 1970s. He started collecting privately at age 13 but didn't expand to African art until the 1970s. He and his wife, Molly, have donated ancient Greek vases to the Getty Museum, artists' books to the Museum of Fine Arts in Toledo, Ohio, and German expressionist woodcuts and engravings to Yale University.

BMA 'absolutely right'

Although many of the African works have traveled to museums in Europe and the United States under the exhibition title, "Kilengi," Hugh Bareiss chose the Birmingham museum for a long-term resting point.

"This African collection requires study and discussion," Bareiss says. "The Birmingham museum is one of the very few in the country that has a curator for African art. We were interested in a smaller museum where the collection would have a significant impact, where it will generate discussion, controversy, whatever. The more I know about Birmingham, the more I feel it's absolutely right where it is."

Some well-connected networking may also have played a role.

"We got turned on to Birmingham by a guy in Toronto," says Bareiss. "I didn't have a clue until he suggested Birmingham."

That was former BMA curator David Moos, now Curator of Contemporary Art at the Art Gallery of Ontario. Working with New York art consultant Jeffrey Hoffeld, Bareiss contacted Christopher Roy at the University of Iowa, who has catalogued the collection in a 419-page volume for the "Kilengi" exhibit. Roy, in turn, recommended his former student, Hanna, for the job of overseeing the works.

"It's come full circle, in a way," says Hanna. "(Bareiss) saw the potential. He saw that we will do something with the collection."

The art itself closes another circle, this one historical. Close to the marionettes stand thin wooden staves with knobby sculpted figures for handles. Stylistically, they are strikingly reminiscent of Giacometti's thin human figures. Beyond them, buffalo horns serving as power figures, masks used ritually for protection and other animal figures provide clues to Picasso's fascination with African imagery.

"This is the kind of thing that Picasso and Henry Moore saw," says Hanna. "This is where they got their inspiration, and you can really see it."

Having grown up with the collection in his bedroom, living room and offices, Bareiss has a more personal perspective.

Human sensibility

"When (Walter Bareiss) was commissioned by MOMA to buy African art, they were interested in this idea of modernism and primitivism, which misses the point of what Picasso, Matisse and other artists saw in African art. What interests me is the different African sensibility, that is, what happens when you don't have the Renaissance and people are evolving and thinking and having families and doing it in a really different way. If you look at this collection and think, 'I respect these people,' and there's a healthy human sensibility at

work, you learn something from it."

It's the type of discussion and scholarship he hopes to spark in Birmingham, beginning with the giant marionettes. Hanna has already started looking deeper into their function.

"It was a tradition that evolved from secret societies before the colonial period," she says. "They had puppet competitions, outrageous plays that were funny and outlandish, some with inappropriate humor. Because they're hollow, they served as ventriloquists' dummies and appeared to speak."

But many questions remain, from the way missionaries perceived them to how their limbs were operated.

"I assumed someone would be behind them, manipulating them," Hanna says. "I don't know. I can't wait to do the research."

| 17398|2005-06-21 10:06:17|arumese|Re: Nigerian Writer Urges Writing of African Epics|
--- In Ta_Seti@yahoogroups.com, "sincere1906"
wrote:

> Yes. I forwarded the article because I thought it had some profound
> things to say on that regard, in using popular entertainment to

teach

> Africa education/culture/history. I don't necessarily agree with

all

> of the historical statements put forth by the author, and I take
> issue over whether there has ever been a slave epic in Hollywood

(no

> movie yet on Nat Turner, or the Haitian Slave Revolt or Brazil's
> Zumbi or Jamaica's Nanny...). But I agree with the gist of the
> editorial itself.
>
> Sincere

Also, if you remember some years ago there was a movie about Shaka Zulu made. This is something the author may not be aware of. But you see so little of such powerful historic entertainment in Hollywood and so many stories that glorify European history, it is easy to forget or over look the few films about Africans that may or may not have made it to the Big Screen.

I would also venture to say that films being made depicting heroic slave revolts would not be very attractive to the majority of White viewers in the long term.

I would also venture to say that with Egyptian history being as celebrated as it is, if it were presented realistically as an African society, it would not get nearly the enthusiastic reception it has received from White society. White people are interested in celebrating things they can directly relate to. They seem to have a hard time identifying with something when it is readily identifiable as ethnically Black. But when someone White picks up on something that is ethnically Black, the rest of White society suddenly becomes excited about it.

I was driving home from work yesterday and heard gangsta Rap music coming from the car in the next lane. And when I looked over wishing I had the guts to tell the driver to turn it down, it was a White woman in her 30s or 40s who looked like she had conservative suburban values.

Fred

>
> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
> > --- In Ta_Seti@yahoogroups.com, "sincere1906"
> > wrote:
> > > WHEN THE BLACK SHEEP IS BLACK - PART 1
> >
> > Excellent article. I feel it deeply and am encouraged by it.
> >
> > Fred
> >
> > > "So why aren't we Africans telling our stories, baring our

souls

> to
> > > the world? Gosh, not another slave epic! Surely an A list
> Hollywood
> > > flick can be made about the great African civilisations of

yore,

> > > civilisations that paved the foundation for many of the modern
> > > accomplishments."
> > >
> > > <http://nigerianworld.com/columnist/akubue/053105.html>

> > >
> > > *I never considered pretty boy, Tom Cruise, much of an actor*

until

> *I*
> > > *saw the box office smash, The Last Samurai. In fact I was*

pretty

> > > *sceptical in the first instance, but as the plot thickened was*
> > *quite*
> > > *happy to suspend disbelief and used up half the box of Kleenex*
> *when*
> > > *I started sobbing at the end (go figure). People can be this*

way:

> > *we*
> > > *make up our minds about issues, things and other people,*
> *sometimes*
> > > *without looking at the facts and figures first. We are*

gullible,

> > > *emotional, blinded by our prejudice at times. One only needs to*
> *see*
> > > *how many people are insecure about the way they look (and*

willing

> > *to*
> > > *go under the knife to boot) just because of the petty name*
> *calling*
> > > *they have endured or how many still get conned by high street*
> > > *psychics, cheesy schemes and bogus lottery wins, to know that*
> > *common*
> > > *sense gets less common by the day.*
> > >
> > > *advertisement*
> > > *In recent years, I have observed the western world cultivating*

a

> > > *keen interest and respect for Asian culture. Big budget movies*
> *like*
> > > *The Last Samurai and Kill Bill portray not just the ultra-*

violent

> > > *martial art and sword-slashing prowess of the Japanese but*
> *elements*
> > > *of their culture such as language, food and national history as*
> > > *well. Here in the UK, the shelves at Sainsbury's and Tesco's*

are

> > > *stacked high with Chicken Tika Masala, Thai sauce and wok*
> *noodles.*
> > > *At checkout I see that this has become the staple diet of many*
> > > *Caucasians and as much a British menu as good old fish and*

chips.

> > > *Even Asian programs are pulling their weight on prime time TV.*
> > > *True "the Kumars." are not my brand of tea and I didn't quite*
> *make*
> > > *any head or tail out of "life is not all ha ha he-he" but*
> *programs*
> > > *like these have definitely got an audience. More than ever now,*
> > > *people are both insatiably curious and accepting of other*
> *cultures*
> > > *(except if they are, quite frankly, fascist). The average*

British

> > > *woman today has probably tried on a sari, likes spicy food and*
> > > *fantasizes about relocating to Spain.*
> > > *So why aren't we Africans telling our stories, baring our souls*
> *to*
> > > *the world? Gosh, not another slave epic! Surely an A list*
> *Hollywood*
> > > *flick can be made about the great African civilisations of*

yore,

> > > *civilisations that paved the foundation for many of the modern*
> > > *accomplishments. The world hasn't changed all that much if you*
> > *think*
> > > *about it. On the National Geographic channel the other day, I*

saw

> > > *that the folding chair (you should be thinking IKEA right now)*
> *was*
> > > *first built and used by the ancient Egyptians and I've read*

that

> > > *chemistry (actually khem-mysteries) evolved from the scientific*

>>> discoveries of the khemites- another great black civilisation.
>>> Mitochondrial DNA studies done over the last several years have
>>> fortified evidence which points to the mono-genetic origins of
> all
>>> humans present to a source in Central Africa. It is claimed

that

>> all
>>> humans evolved from this African source and developed into
> distinct
>>> races only about 40,000 years ago. This would mean that the

Black

>>> race existed for more than 100,000 years before all the other
> races
>>> came into being, that warm blooded beings originating in a hot
> and
>>> humid climate were pigmented as a result of their environment

and

>>> that black people have possibly changed into Mongoloid types in
>>> order to adapt to the colder climate (for example, the Kong and
> San
>>> peoples of Southern Africa, who live in climatic regions

similar

> to
>>> that of East Asia-the cold, windy, high veldt of the southern
>>> province-possess the so-called "Mongoloid" characteristics such
> as
>>> yellowish-brown skin, short stature and the epicanthus eye

fold).

>>> Personally this sounds a tad mind-boggling, but even the holy
> bible
>>> proposes that God created one Adam and all of the human race
>>> emanated from him and Eve.
>>>
>>> I find it very significant that many anthropologists,

historians

>> and
>>> scientists such as Ivan Van Sertima (author of the book aptly
>>> titled, They Came Before Columbus, 1976) have proved that there
> was
>>> a significant African presence in ancient Mexico and that

Mexican

>>> culture till date shows many cultural similarities not merely
> with
>>> ancient Ghana (now Mauritania), but with much of West Africa in
>>> general. So how is this relevant to Africans today? I would say
>> just
>>> as relevant as Greek mythology still is to the Greeks and
>> the 'glory
>>> days' of the British Empire to the English. You see the average
>>> African has been sold the erroneous idea that blacks had no

great

>>> civilizations, that our ancestors were wandering about naked in
> the
>>> jungles (at the most, wearing grass skirts) until the white
> people
>>> discovered and taught them to act refined, that the tour de

force

>> of
>>> Egypt was built by whitish Arabs not Negroes and that we never
>>> ventured beyond our continent until the throes of slavery. On

the

>>> contrary there is evidence of the existence of notable black
>>> civilisations while Europe was still in a very barbaric state

and

>>> the ancient Egyptians were predominantly blacks before a series
> of
>>> Arab invasions occurred. You see, in the divide and conquer

days

> of
>>> yore, there were constant uprisings and inhabitants of the

great

>>> cities, when conquered, were often assimilated into the

presiding

> > > culture (as servants for instance) or driven out entirely into
> the
> > > remotest areas. True not all black communities achieved the

same

> > > level of development (just as not all of Europe is

progressive),

> > but
> > > several black races (such as the Bantu-speaking Cameroonians,

the

> > > Mendes- who by the way, have been credited for creating the

first

> > > agricultural complex in West Africa between 6,000 to 5,000 B.C-
> and
> > > Ghana; a wealthy, powerful and influential civilization between
> 400
> > > A.D. to 1000 A.D) were advanced enough to build ships and sail

to

> > > continents like America, Australia and Asia to trade

commodities

> > > like gold and salt. The black Indians (now referred to as

Dalit;

> or
> > > the untouchables) were the original indigenes of that continent
> > > (being one of the Aboriginal people of the Black Australoid

Negro

> > > type whose ancestors were spread from East Africa) and even
> William
> > > Shakespeare -in his classic play Othello- acknowledged the
> presence
> > > of black Moors in Spain hundreds of years ago. Closer to home,
> the
> > > Nok and Igbo Ukwu civilisations date further than any Greek or
> > Roman
> > > artefact and if our relics are altogether worthless (as some
> claim)
> > > then why have they been stolen from us and now adorning some of
> the
> > > most prestigious museums in the western world?
> > >
> > > I would totally love to see a movie based on such great legends
> as
> > > Shaka Zulu, Hannibal and the Ashanti warriors who gave the
> foreign
> > > invaders a good whipping. Long before the feminist movement
> > evolved,
> > > Amazons like Queen Amina of Zaria led an army of full-blooded

men

> > to
> > > battle and many black communes had adopted matriarchal systems

of

> > > government. Would such exploits not make for more compulsive
> > viewing
> > > than Lara Croft- tomb raiders or even Charlie's Angels-Full
> > Throttle
> > > (that flop!)? Indeed there are not many black producers in
> > Hollywood
> > > and it takes money and clout to influence what hits the big
> screen,
> > > but 'tis a bit disappointing that every time we finally get a
> > chance
> > > to have our say we knock up some sorry slave epic and project
> > > ourselves as casualties of history. Growing up I tremendously
> > > enjoyed studying Greek mythology. Characters like Zeus and
> Achilles
> > > made me want to grow up and do great things with my life,
> stretched
> > > my imagination to the absolute limit. Those characters are
> entirely
> > > fictional, stories made up purely to entertain and to teach.
> > African
> > > history on the other hand is replete with stuff that makes

Greek

> > > mythology seem insipid in comparison. And yet ironically we do
> not
> > > cherish this history, do not believe it, do not realise that in
> our
> > > past lies the springboard to a better future, the inspiration

> that
>>> we seek.
>>>
>>> The way forward? We Africans must make up our minds about the
>>> future. Are we going to pull down barriers (silly demarcations
> into
>>> West Indian, Francophone and Anglophone moulds) and build

bridges

>>> between the masterminded divides or are we going to sit around
>>> waiting for Band Aid? The rest of the world is not obliged to
> speak
>>> our truth and give us what is due on a platinum platter. Are we
>>> going to read and research and encourage our youths to write

and

>>> learn and seek the path of enlightenment and aspire to heights
>> other
>>> than basketball and rap stardom or are we going to wade

leisurely

>> in
>>> this flood of ignorance? Well, I'm certainly not going to

believe

>>> what I am told and accept whatever is given to me. I'm going to
>> wake
>>> up and step up and be who I was born to be.

| 17399|2005-06-21 10:19:12|sincere1906|Re: Nigerian Writer Urges Writing of African Epics|
The movie Shaka Zulu was actually a 1983 television miniseries by
South African director William C. Faure. Though hailed as
progressive, there were criticisms that (having a white South African
director), it still had a colonial taint. I suppose the author was
hoping for such films, stories, etc. written/produced/directed by
Africans. Of course such things do exist, just not in "blockbuster"
status.

I agree however that Hollywood's greenlighters are interested in what
sells to white audiences. The upcoming biopic on Nefertiti will star
Halle Berry. It will be interesting to see how Akhenaten is cast.

Sin

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

> Also, if you remember some years ago there was a movie about Shaka
> Zulu made. This is something the author may not be aware of. But
> you see so little of such powerful historic entertainment in
> Hollywood and so many stories that glorify European history, it is
> easy to forget or over look the few films about Africans that may
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> I would also venture to say that films being made depicting heroic
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> celebrating things they can directly relate to. They seem to have a
> hard time identifying with something when it is readily
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> as ethnically Black. But when someone White picks up on something
> that is ethnically Black, the rest of White society suddenly
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> excited about it.
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> I was driving home from work yesterday and heard gangsta Rap music
> coming from the car in the next lane. And when I looked over
> wishing
> I had the guts to tell the driver to turn it down, it was a White
> woman in her 30s or 40's who looked like she had conservative
> suburban values.
>
> Fred
>

| 17400|2005-06-21 14:27:37|saidis_aswan_egy|An article about Zahi Hawass in LA Times|
I got this off another list an article about Zahi Hawass from the LA
Times:

Zahi Hawass moves through dim galleries at the Los Angeles County
Museum of
Art, a sport-coated platoon leader walking the point on a tense patrol.

>
>The face so often smiling in television specials about ancient Egypt is

stern. The brown eyes that shine when he's playing raconteur at sold-out lectures about the pyramids and pharaohs radiate cold intensity as he inspects each object in "Tutankhamun and the Golden Age of the Pharaohs."

>
> "These monuments of Egypt are the heritage of everyone," he says later,

and he wants them seen in their best light.

>
>Hawass is Egypt's chief antiquities official, the man primarily

responsible for the return of Tut's artifacts a generation after they caused a sensation in American museums in the 1970s. Like an ancient high priest, he must see that the pharaoh's touring treasures are properly arrayed.

>
>Just as in the royal tombs, eternity is at stake. But instead of

trying to achieve immortality for Tut's body and soul, Hawass wants to speed the rebirth of a torpid bureaucracy on whose vigor the future of Egyptian antiquity depends.

>
>The Egyptian Supreme Council of Antiquities, which Hawass leads as

secretary general, is responsible for the country's monuments and museums. But it has long been overshadowed by Europeans and Americans, who have the leading schools of Egyptology and, before Hawass, had run their digs with few restrictions from the impoverished host country.

>
>Now, some Westerners are grumbling about his policies ? especially in

England, where his 2003 call for the return of the iconic Rosetta Stone caused alarm. But many are applauding too. Hawass requires archeologists to concentrate on conserving what they've found, rather than digging for new discoveries. And in a field where some love digging more than writing, he insists that finds be published within five years. Otherwise, permit-holders lose the right to keep digging. The result ? less glamour, more desk work, more expense ? has not endeared Hawass to everyone, and his outsized ego makes him an easy target. But experts say that speedy publication expands knowledge and that conservation is a must.

>
>To Hawass, it's all essential if he's to preserve his coun-try's heritage

while molding the 30,000-employee antiquities council into a modern priesthood of archeologists, educators and art conservators who will at last make Egypt a leading force in the discovery, protection and display of its ancient riches. He counts on Tut to generate the cash and publicity needed to give his ambitious program a push. Egypt already has received \$20 million upfront; he hopes to increase that to \$36 million by the end of the 27-month, four-city U.S. tour.

>
>At 58, Hawass has been in charge for three years, with just five more to

solidify his initiatives before law mandates he retire. And so, the return of Tut is his moment too. Detractors decry his famous self-promotion; admirers counter that it's his passion and personality that make him effective. Perhaps, they say, his greatest contribution may be that, for the first time, the face of Egyptology is Egyptian.

>
>Hawass is known as an entertaining and exuberant promoter of his nation's

antiquities, but to archeological insiders he also is a free-swinging and sometimes autocratic wielder of power.

>
>At the National Geographic Society, where he holds the title of

explorer-in-residence, he is known as "The Pharaoh" ? partly, says Tim Kelly, president of the organization's TV division, because he is given to occasional joking threats: "Do this, or I will cut off your head!"

>
>Hawass says nothing as he walks LACMA's Tut layout for the first time,

apart from exchanges in Arabic with his six assistants from the Egyptian Museum in Cairo. Then, he enters the final gallery, housing a photographic display dubbed "The Face of Tutankhamun." He stops short, glares from across the room at a latex bust of Tut ? and decides in an instant that he must cut off somebody's head. Specifically, the boy king's. This time, he is not joking.

>
>The Tut head is meant to be the last object in the show, as laid out

by its American producers and designers. National Geographic, the tour's creative sponsor, has provided the pi◆ce de r◆sistance from a recent TV special in which Hawass presided over the first CT scan of Tut's mummy. Crafted by a

French sculptor and forensic anthropologist who worked from the scan, the face already is famous, thanks to television and the cover of this month's National Geographic magazine.

>
>Never mind all that. On this day, the exhibition's opening ? on June 16 ?

is just three days away. The model belongs not in a display case, but "in the toilet," Hawass says, shocking an entourage that includes officials from the tour's corporate funder, AEG, and its designer, Arts and Exhibitions International. It's not an authentic art object, he complains, and it's not historic.

>
>"This is an art exhibition. You don't ruin it with speculation." The head

can be seen, he decides, but only in photographs. "Then it's perfect."

>
>It's a classic Zahi moment. The sort that puts a fond chuckle in Dorothea

Arnold's voice as she speaks by phone from her office at New York's Metropolitan Museum, where she heads the Egyptian art department.

>
>"He's a full person, a full human," says Arnold, who has known Hawass

since the 1970s, when she worked on German archeological digs in Egypt. "He's very jolly and very nice to be with, but also he can be very angry. He's not your careful person, and sometimes maybe he goes a bit over. But that's what makes him so inspiring. If you have an outstanding person, maybe you have to live through some more spectacular moments."

>
>Salima Ikram, a Pakistani-born, Bryn Mawr- and Cambridge-educated

professor at the American University in Cairo, has worked with Hawass over the last eight years on a variety of projects. She says he can be dictatorial, egotistical and just plain wrong, and he tends to drive his staff and everyone else mercilessly. But he will listen ? really listen ? to those strong enough to stand up to him and make a cogent case for an idea or opinion that contradicts his own. He seeks advice, and logic can win him over.

>
>"It's what makes him charming, as opposed to a pain in the butt," Ikram

says.

>
>Hawass' ability to enthrall an audience ranks with an Egyptian flute

player's skill at charming a cobra. When he was a small boy, his father would send him ? on the festive nights following the introspective days of Ramadan ? to a sheik who told stories.

>
>Sitting barefoot in a Washington, D.C., hotel room ? to commence the

national media blitz before the L.A. opening ? Hawass recalls what it was like to be an overactive 8-year-old gripped by stillness for two hours while an old man told tales from "Arabian Nights."

>
>"I learned from this man the way that you can make people listen," he

says.

>
>He talks, people listen

>
>A few hours later, several hundred people are listening, laughing, then

listening some more as Hawass talks about Tut in an auditorium at National Geographic's Washington headquarters. His accent is heavy, his English syntax sometimes skewed. But his delivery engages.

>
>Summing up the intrigue and mystery surrounding Tut, he says: "It's

like a play that we don't know the end of the play." But the recent CT scan has filled in a few blanks. "This machine can change the dead to be alive."

>
>The voice moves from piercing staccato when he's being emphatic or

argumentative, to smooth and languid in moments of transport. His energy and focus are unflagging. It's like encountering the Arab equivalent of a first-class Irish yarn spinner. There is no lack of blarney.

>
>Hawass considers himself a scientist and a scholar. His 1987 doctorate in

Egyptology from the University of Pennsylvania says he is, and he has made significant discoveries in his 37-year career with the Supreme Council ? especially the tombs of the workers who built the pyramids.

>
>But he's also a showman, an entertainer who knows which routines will

grab
'em. "There is no mummy's curse," he'll declare simply. Then he'll detail all the spooky legends that gave rise to belief in a curse, and relate the many near-disasters and eerie coincidences in his own life. The mummy's curse, for Hawass, is what a ball of yarn is to a cat: so easy to unravel and tear apart, but since that would end all the fun, why not just keep poking at it and let it roll?

>
>What enchants on TV doesn't play well in some academic circles, says

Dennis
Forbes, who as editorial director of KMT: A Modern Journal of Ancient Egypt, has watched ? and sometimes published ? Hawass since launching the quarterly in 1990.

>
>"Some people [think] that a true scholar isn't supposed to be a star,"

Forbes says. "He's wined and dined and lionized," but that can leave him open to barbs and eye-rolling from the Egyptological cognoscenti.

>
>"Zahi is known for making grand statements that have no basis," Forbes

says, such as the oft-repeated contention that 70% of Egyptian antiquity still lies buried and waiting to be discovered. Nevertheless, the North Carolina-based editor counts himself firmly in Hawass' corner. "In my experience, he's the first [antiquities chief] who has really had an impassioned attitude toward the job. He's out there. He's everywhere. How he has the energy to do these things is beyond many people's understanding."

>
>Lorelei H. Corcoran, director of the Institute of Egyptian Art and

Archeology at the University of Memphis in Tennessee, says she and her students chuckle sometimes at Hawass' romantic pronouncements. But she wouldn't want him to trade his effusiveness for scholarly caution.

>
>"It's a means to attract attention, excite enthusiasm and gain

support for
the prosaic things we do every day," she says.

>
>If Hawass is a master at outreach, he's a black belt at infighting.
>
>His loftiest target has been Dietrich Wildung, an eminent scholar who

runs
the Egyptian Museum in Berlin. In 2003, Hawass announced that Egyptian police had a tape of known antiquities thieves talking about the kinds of things Wildung would be willing to buy from them for his museum's collection.

>
>"The ... authorities have incontrovertible evidence that he was

involved in
the illegal trafficking and buying of antiquities," Hawass wrote in his column for the English edition of the Egyptian newspaper Al-Ahram. But when asked why Egypt, two years later, still hasn't moved to indict Wildung ? as Italian authorities recently did in bringing a case against Marion True, the J. Paul Getty Museum's curator of antiquities ? Hawass acknowledges that the tapes are hearsay that can't prove a case.

>
>Wildung, once friendly with Hawass, is now banned from excavating in

Egypt
but denies any wrongdoing. He says Hawass is playing to Egyptian public opinion and perhaps retaliating because Wildung criticized him for empty showmanship on a 2001 TV special that put a robot into a pyramid. "For populist reasons, he has unfortunately invented these stories, which are 500% against my personal conviction and my understanding as a museum professional," Wildung says from his Munich home.

>
>Hawass and his supporters say that banning foreigners if they break the

rules ? as he has done in several cases besides Wildung's ? puts teeth behind policies that are in the best interest not only of Egypt, but also of scholarship and preservation. Others express concern that the big stick the secretary general wields could beat down debate and dissent. An archeologist on the periphery of one of Hawass' battles refuses to talk about him: "I plan to go back to Egypt, and I don't want anything that could hold that up."

>
>Within Egypt, Hawass has been brawling lately with critics who

question the
methodology of the CT scan of Tut's mummy, and the forensic re-creation of his face. Hawass curbed the authority and docked the pay of one persistent

foe, Ahmed Saleh, an archeological inspector for the Supreme Council who complained, among other things, that the procedures used in the facial re-creation made Tut look Caucasian, disrespecting the nation's African roots.

>
>Hawass insists he is not angry, vindictive or power mad; firm enforcement

of the rules is essential to prevent chaos, he says, given the hundreds of ongoing archeological projects in Egypt and the continued threat of antiquities theft.

>
>"Yes, it's inflammatory," Willeke Wendrich, a UCLA professor of Egyptian

archeology, says of Hawass' willingness to attack perceived rule breakers in the press and ban them from excavating. "Maybe cooperation would be better served if he formulated things slightly differently. But it's counterbalancing what has been going on too long, a colonialist attitude that hasn't disappeared even now. I think the way he acts is partly his personality, but it's partly a reaction to a very arrogant treatment of Egyptians and Egyptian officials."

>
>Pondering his legacy
>

Your Sa3eedi Egyptian Friend,

Saidis Aswan Egy
| 17401|2005-06-21 15:14:14|Paul Kekai Manansala|Re: Reaction From alt.history.ancient-egypt|
One thing about Hawass is that even people and groups who strongly disagree with each other, are unified in their opposition to Hawass.

His predecessor was far more acceptable to everyone, and there is no reason a less polarizing figure cannot hold the position.

Regards,
Paul Kekai Manansala
| 17402|2005-06-21 15:29:53|Paul Kekai Manansala|Re: Nefertiti to be Resurrected in Film, Starring Halle Berry|
While one could certainly argue on whether Halle Berry is the best choice to play Nefertiti, this role will do a lot to generate more accurate perceptions overall.

That is, depending on who portrays Akhenaten!

Regards,
Paul Kekai Manansala
| 17403|2005-06-21 16:35:48|Asar Imhotep|Ta-Merrian names actually Akan?|
I have posted in times past inquiring about concepts mentioned in the book, "The Africans Who Wrote the Bible" by Dr. Nana Banchie Darkwah and I haven't heard a response back. So I am taking the time to re-present the issues that have been unresolved for me in which I simply seek feedback.

In his book, *The Africans Who Wrote the Bible*, he posits that he can trace the ancient Nile Valley inhabitants linguistically to modern Akan in West Africa. To his record, he is a linguist. His position is that the ancient "Egyptians" were actually modern Akan and that Egypt wasn't one large ethnic group and that Mdw Ntr isn't one big language, but actually several African languages, in which the bulk are Akan.

He posits a few names for consideration such as the Biblical political group the "Essenes" is actually an Akan group called "Assin (pg 20)." Joseph is actually "Osafo (pg 15)." What we call an "Ankh" is actually an Akan word pronounced "NKWA (before T.O.C.) and that Tut-ank-amen is actually an Akan king by the name "Tutu Ankoma." He posits that Osiris and Isis is a Greek transposition of the Akan God and Goddess "Osoro and Asaase (pg 48)." That Yahweh is a transposition of the Akan word for God "Oryame (pg 52)."

He goes on to say on page 60 that,

"The name Asaase was not an unusual Akan name in Ancient Egypt because there were several Ancient Egyptian pharaohs whose names were Asaase or included the name Asaase. In Egyptology, it is the Akan name Asaase that has been orthographically transposed to "Isesi." For example, the indigenous Akan name of Pharaoh Djekara-Isisi of the 5th dynasty is "Djakari-Asaase." This pharaoh and Akenten [Akhenaten] originated from the same royal line and tribe. Their modern descendants are the Denkyira people who can be found today in Ghana in West Africa."

He even goes to say that the original name for Confucius - Kungfu Tse - is actually a transposition of a Ga word Komfo Tse which means "father priest" and that is what Confucius was (pg 85).

I am a beginner in linguistics so I don't have the training to critique this with rigor as of yet. But what does this say to our current understanding of Egyptian and Biblical names? I can see the Asaase for Isis (Aset) because the ".t" is not actually spoken in this sense or it's optional. This leaves us with "Ase." Now with Osiris, I

can see that also. I have come to the conclusion that the name is actually "Wasiri" and not Ausar and this fits nicely with Osoro as posited by Dr. Darkwah. So would 'iri' actually be pronounced "oro" if we take Nana's word for it?

What is your opinion on the information given? WHO has read this book and who has the expertise to critique it?

Asar Imhotep

<http://www.mochasuite.com>

| 17404|2005-06-21 17:31:16|Myra Wysinger|Website of Legrand H. Clegg II, B.A., J.D., Esquire|

Legrand H. Clegg II, B.A., J.D., Esquire, has been a noted authority in the fields of African and American history and culture for well over 35 years. By way of the Clegg Videos, Audio Tapes, Study Guides and Website, Legrand is able to reveal history as it was first told.

As it was handed down from generation to generation by the ancient Nubians, Egyptians, Hebrews, Greeks and Romans.

This is a beautiful website:

<http://clegg.tv/tutblackroots.htm>

| 17405|2005-06-21 18:54:41|arumese|Re: Nigerian Writer Urges Writing of African Epics|

--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

> I agree however that Hollywood's greenlighters are interested in

what sells to white audiences. The upcoming biopic on Nefertiti will star Halle Berry. It will be interesting to see how Akhenaten is cast.

>

> Sin

I would not necessarily choose Halley Berry for that particular role, but it is definately a step in a promising direction. I realize that given her mixed family background and her popularity as a Hollywood beauty, the directors are betting that she is the safest African American choice. However, the negative of choosing her for the role in my mind shows that they are still reluctant to take-on the challenge of depicting the Egyptians as typical Black types without casting Caucasoids as equally or predominately native to the culture. It may simply be an attempt at political correctness.

I must admit that I don't feel very confident in Hollywood's ability to give an accurate account of Egyptian history. I think the temptation to compromise is so strong that the producers will more than likely give-in to the Eurocentric perspective of depicting ancient Egypt as an intrinsically Caucasoid achievement. But we will have to wait and see. I hope I am wrong in my preconceptions.

Fred

>

> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:

>

> > Also, if you remember some years ago there was a movie about

Shaka

> > Zulu made. This is something the author may not be aware of.

But

> > you see so little of such powerful historic entertainment in

> > Hollywood and so many stories that glorify European history, it

is

> > easy to forget or over look the few films about Africans that

may

> or

> > may not have made it to the Big Screen.

> >

> > I would also venture to say that films being made depicting

heroic

> > slave revolts would not be very attractive to the majority of

White

> > viewers in the long term.

> >

> > I would also venture to say that with Egyptian history being as

> > celebrated as it is, if it were presented realistically as an

> African

> > society, it would not get nearly the enthusiastic reception it

has

> > received from White society. White people are interested in

> > celebrating things they can directly relate to. They seem to

have a

> > hard time identifying with something when it is readily
> identifiable
> > as ethnically Black. But when someone White picks up on

something

> > that is ethnically Black, the rest of White society suddenly
> becomes
> > excited about it.
> >
> > I was driving home from work yesterday and heard gangsta Rap

music

> > coming from the car in the next lane. And when I looked over
> wishing
> > I had the guts to tell the driver to turn it down, it was a

White

> > woman in her 30s or 40's who looked like she had conservative
> > suburban values.
> >
> > Fred
> >

| 17406|2005-06-21 18:57:41|arumese|Re: Website of Legrand H. Clegg II, B.A., J.D., Esquire|

--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:

Thank you for the link.

Fred

> Legrand H. Clegg II, B.A., J.D., Esquire, has been a noted authority
> in the fields of African and American history and culture for well
> over 35 years. By way of the Clegg Videos, Audio Tapes, Study Guides
> and Website, Legrand is able to reveal history as it was first told.
> As it was handed down from generation to generation by the ancient
> Nubians, Egyptians, Hebrews, Greeks and Romans.
>
> This is a beautiful website:
>
> <http://clegg.tv/tutsblackroots.htm>

| 17407|2005-06-21 19:19:36|arumese|Re: Reaction From alt.history.ancient-egypt|

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

> One thing about Hawass is that even people and groups who strongly
> disagree with each other, are unified in their opposition to Hawass.

Hawass comes accross to me as a pathological liar -- the kind of man
who would commit a crime, give an elaborate speech denying his
involvement and then convince himself that he is telling the truth. He
appears completely unreliable in my opinion.

> His predecessor was far more acceptable to everyone, and there is no
> reason a less polarizing figure cannot hold the position.
>
> Regards,
> Paul Kekai Manansala

| 17408|2005-06-21 19:40:25|Djehuti Sundaka|Did ancient Polynesians visit California? Maybe so.|

Did ancient Polynesians visit California? Maybe so.

Scholars revive idea using linguistic ties, Indian headdress

- Keay Davidson, Chronicle Science Writer

Monday, June 20, 2005

Scientists are taking a new look at an old and controversial idea: that
ancient Polynesians sailed to Southern California a millennium before
Christopher Columbus landed on the East Coast.

Key new evidence comes from two directions. The first involves revised
carbon-dating of an ancient ceremonial headdress used by Southern
California's Chumash Indians. The second involves research by two
California scientists who suggest that a Chumash word for "sewn-plank
canoe" is derived from a Polynesian word for the wood used to construct
the same boat.

The scientists, linguist Kathryn A. Klar of UC Berkeley and
archaeologist Terry L. Jones of Cal Poly San Luis Obispo, had trouble
getting their thesis of ancient contact between the Polynesians and
Chumash published in scientific journals. The Chumash and their
neighbors, the Gabrielino, were the only North American Indians to build
sewn-plank boats, a technique used throughout the Polynesian islands.

But after grappling for two years with criticisms by peer reviewers,
Klar and Jones' article will appear in the archaeological journal
American Antiquity in July.

If they are right, their finding is a major blow to North American anthropologists' traditional hostility to the theory that non-Europeans visited this continent long before Columbus.

Until now, few scientists have dared to speculate that the ancient Polynesians visited Southern California between 500 and 700 A.D., that is to say, in the centuries after the fall of the Roman Empire. This is known as the "transpacific diffusion" hypothesis.

"The dominant paradigm in American archaeology for the past 60 or more years has been anti-diffusionist, and our findings are already stimulating a rethinking of that paradigm," Klar told The Chronicle.

Falling out of favor

The idea that ancient North America might have received visitors from the Pacific islands and Asia has had few friends in modern times. The idea was popular among researchers in the 19th century, but fell out of scholarly favor in the 20th.

Through the last century, scientists' opposition didn't seem unreasonable: Not only is the Pacific the world's widest ocean, sailors from the west would have faced contrary currents and winds that would tend to push them in the wrong direction.

Recently, though, scientific opposition to at least some diffusionist ideas has begun to waver. A huge blow to the skeptics came more than a decade ago, with the discovery of archaeological evidence that ancient Polynesians ate sweet potatoes, which are native to South America. Presumably, Polynesian sailors ventured to South America, obtained sweet potatoes and brought them back to their home islands.

That discovery seemed to undermine a major plank of the critics' old argument: that Polynesian travel to the Americas was physically impossible. Still, direct evidence for Polynesian contact with North America has been scarce.

Until now, that is. Now, the tide is turning in this old debate, in a way that might transform our understanding of the early peoples of the Golden State.

Chumash canoes yield clues

The first bit of new evidence is Klar and Jones' analysis of the Chumash word for "sewn-plank canoe" -- which they claim is extremely similar to the Polynesian term for the redwoods used to build the same mode of transport. (The Polynesians made their boats from redwood logs that had floated across the Pacific with the prevailing ocean currents.)

The Chumash word for "sewn-plank canoe" is tomolo'o, while the Hawaiian word for "useful tree" is kumulaa'au. The Polynesians colonized Hawaii during the first millennium A.D., and in the process their language evolved into the Hawaiian language. The Polynesian word tumu means tree or tree-trunk, and ra'akau means wood or branch; Klar's complex linguistic analysis shows how the combination of those two words evolved into the Hawaiian kumulaa'au. Many Hawaiian words that start with "k" originally began with "t." Replace the "k" in kumulaa'au with a "t" and the similarity between the words becomes obvious. The similarity is so great, Klar says, that it is highly unlikely to be a coincidence.

The sewn-plank canoe was the Chumash Indians' version of an ocean-worthy yacht, a vehicle sturdy enough to allow them to fish in deep offshore waters. Traditionally, Native American canoes were relatively simple objects, often dug out of logs or assembled from bundled reeds. By contrast, the sewn-plank canoe was a highly engineered vehicle, one in which planks were cut, heated in hot water and bent into streamlined shapes. Holes were drilled in the wood, allowing the planks to be sewn together with strong plant fibers from yucca leaves. Tar was affixed to the gaps between the planks, making them watertight.

The resulting vessel was sleek, lightweight, fast and durable, or the perfect vehicle for long-distance travel through choppy waters, including deep-sea fishing areas.

Sharing knowledge

Klar and Jones reason that ancient Polynesians sailed to Southern California and shared their boating knowledge with the Chumash. This was an ancient form of what would today be called "technology transfer," as in the post-World War II transfer of nuclear power technology from the United States to other nations.

Before now, scholars argued that the Chumash invented sewn-plank canoes on their own.

One key piece of evidence for this view was the carbon-dating of abalone shells from a Chumash ceremonial headdress fashioned from the skull of a swordfish, a deep-sea fish. Based on earlier carbon-dating methods, the shells, now stored at the Santa Barbara Museum of Natural History, were thought to be about 2,000 years old. That date implied the Chumash were fishing in deep-sea waters about 400 years earlier than the Polynesian-Chumash contact hypothesized by Klar and Jones.

As it turns out, though, the original carbon-14 date, which was

determined before scientists realized they had to take into account varying levels of atmospheric carbon-14, was wrong.

A cautious investigator

Inspired by Klar and Jones' hypothesis, John Johnson, curator of anthropology at the Santa Barbara Museum, decided to recalibrate the abalone shells. He discovered they dated from approximately 600 A.D., several hundred years younger than previously thought. He announced his finding in April at an archaeology conference in Salt Lake City.

Six hundred A.D. is smack in the middle of the period during which the ancient Polynesians sailed to Southern California, according to Klar and Jones' theory.

In an interview, Johnson cautioned that despite the recalibrated date, he thinks it's premature for Klar and Jones to declare victory. This is partly because some of their archaeological evidence hasn't been recalibrated, either, he said. Also, he's worried that they have fashioned their linguistic argument from a reanalysis of just a few words in the Chumash and Polynesian languages, too few to clinch their argument.

"They may be right -- I'm just more cautious," Johnson added.

Jones replied that the archaeological artifacts cited in his and Klar's paper "have been calibrated with the most up-to-date calibration program." On the linguistic side, Klar replies that the word similarities are too close to be the result of coincidence. Rather, the Chumash must have learned the Polynesian word for sewn-plank canoe during face-to-face contact.

Studying the study

An unusual aspect of the Klar-Jones thesis is that it gives the public a chance to glimpse the behind-the-scenes processes by which scientists promote a controversial scientific idea. At The Chronicle's request, Klar and Jones agreed to share copies of the letters written by outside experts -- peer reviewers -- who evaluated their manuscript for possible publication in the journals Current Anthropology and American Antiquity.

The editor of Current Anthropology, Professor Benjamin S. Orlove of UC Davis, sent copies of it to nine peer reviewers, an unusually large number.

The reviews, all written before the redating of the abalone shells, are polite and thoughtful, although sometimes sharply critical on technical points; several express enthusiasm for the Klar-Jones hypothesis. The shortest review is one sentence, from an anonymous expert: "Interesting, scholarly, and bound to cause trouble!"

One positive reviewer says Klar and Jones' linguistic argument "seems to be systematically and exhaustively argued," but urges them to "have linguists skilled in Polynesian languages take a hard look at this."

Overall, five of the reviews were positive about the Klar-Jones paper and two were negative, but most suggested various improvements. One reviewer advised Orlove to reject the paper but to ask the authors to resubmit it after they made improvements. One reviewer was neutral.

Even though a majority of the reviews were positive, Orlove decided to reject the article. Why?

Reasons for rejection

Orlove stressed that he rejected an earlier version of their paper rather than the one slated for publication in July. He also said that his job as editor is not simply to add up pro and con votes of peer reviewers.

"We're certainly more than just a vote-tallying machine," he said. Rather, as editor, he must ponder the reviewers' remarks and make the best judgment he can: to publish or not to publish?

Orlove acknowledged that nine reviewers is "certainly unusually high." That number was necessary partly because of the interdisciplinary nature of the paper, which required feedback from experts in various subjects.

"By and large, our reviewers are fair and generous, and, by and large, we trust them," Orlove said. "I'm certainly a strong believer in the peer-review process."

Ultimately, the article was accepted by American Antiquity. That journal's peer reviewers also gave the article a "mixed" reception, editor Michael Jochim told Klar and Jones, but Jochim elected to publish it anyway.

One anonymous reviewer for American Antiquity was "not fully convinced" by their thesis but welcomed publication anyway:

"Jones and Klar do us a service by resuscitating the debate (over Pacific diffusion) from the 'unthinkable' shelf it has for too long languished on."

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URL:

<http://sfgate.com/cgi-bin/article.cgi?file=/c/a/2005/06/20/MNG9GDBBLG1.DTL>



| 17409|2005-06-22 06:32:13|Vernessa McVay|Re: An article about Zahi Hawass in LA Times|

"Within Egypt, Hawass has been brawling lately with critics who question the methodology of the CT scan of Tut's mummy, and the forensic re-creation of his face. Hawass curbed the authority and docked the pay of one persistent foe, Ahmed Saleh, an archeological inspector for the Supreme Council who complained, among other things, that the procedures used in the facial re-creation made Tut look Caucasian, disrespecting the nation's African roots."

—Interesting..

— saidis_aswan_egy <saidis_aswan_egy@yahoo.com>
wrote:

>
>
> I got this off another list an article about Zahi
> Hawass from the LA
> Times:
>
>
>
> Zahi Hawass moves through dim galleries at the Los
> Angeles County
> Museum of
> Art, a sport-coated platoon leader walking the point
> on a tense patrol.
> >
> >The face so often smiling in television specials
> about ancient Egypt is
> stern. The brown eyes that shine when he's playing
> raconteur at sold-out
> lectures about the pyramids and pharaohs radiate
> cold intensity as he
> inspects each object in "Tutankhamun and the Golden
> Age of the Pharaohs."
> >
> > "These monuments of Egypt are the heritage of
> everyone," he says later,
> and he wants them seen in their best light.
> >
> >Hawass is Egypt's chief antiquities official, the
> man primarily
> responsible
> for the return of Tut's artifacts a generation after
> they caused a
> sensation in American museums in the 1970s. Like an
> ancient high priest,
> he must see that the pharaoh's touring treasures are
> properly arrayed.
> >
> >Just as in the royal tombs, eternity is at stake.
> But instead of
> trying to
> achieve immortality for Tut's body and soul, Hawass
> wants to speed the
> rebirth of a torpid bureaucracy on whose vigor the
> future of Egyptian
> antiquity depends.
> >
> >The Egyptian Supreme Council of Antiquities, which
> Hawass leads as
> secretary general, is responsible for the country's
> monuments and museums.
> But it has long been overshadowed by Europeans and
> Americans, who have the
> leading schools of Egyptology and, before Hawass,
> had run their digs with
> few restrictions from the impoverished host country.
> >
> >Now, some Westerners are grumbling about his
> policies ? especially in
> England, where his 2003 call for the return of the
> iconic Rosetta Stone
> caused alarm. But many are applauding too. Hawass
> requires archeologists
> to concentrate on conserving what they've found,
> rather than digging for
> new discoveries. And in a field where some love
> digging more than writing,
> he insists that finds be published within five
> years. Otherwise,
> permit-holders lose the right to keep digging. The
> result ? less glamour,
> more desk work, more expense ? has not endeared

> Hawass to everyone, and
 > his outsized ego makes him an easy target. But
 > experts say that speedy
 > publication expands knowledge and that conservation
 > is a must.
 > >
 > >To Hawass, it's all essential if he's to preserve
 > his coun-try's heritage
 > while molding the 30,000-employee antiquities
 > council into a modern
 > priesthood of archeologists, educators and art
 > conservators who will at
 > last make Egypt a leading force in the discovery,
 > protection and display
 > of its ancient riches. He counts on Tut to generate
 > the cash and publicity
 > needed to give his ambitious program a push. Egypt
 > already has received
 > \$20 million upfront; he hopes to increase that to
 > \$36 million by the end
 > of the 27-month, four-city U.S. tour.
 > >
 > >At 58, Hawass has been in charge for three years,
 > with just five more to
 > solidify his initiatives before law mandates he
 > retire. And so, the return
 > of Tut is his moment too. Detractors decry his
 > famous self-promotion;
 > admirers counter that it's his passion and
 > personality that make him
 > effective. Perhaps, they say, his greatest
 > contribution may be that, for
 > the first time, the face of Egyptology is Egyptian.
 > >
 > >Hawass is known as an entertaining and exuberant
 > promoter of his nation's
 > antiquities, but to archeological insiders he also
 > is a free-swinging and
 > sometimes autocratic wielder of power.
 > >
 > >At the National Geographic Society, where he holds
 > the title of
 > explorer-in-residence, he is known as "The Pharaoh"
 > ? partly, says Tim
 > Kelly, president of the organization's TV division,
 > because he is given to
 > occasional joking threats: "Do this, or I will cut
 > off your head!"
 > >
 > >Hawass says nothing as he walks LACMA's Tut layout
 > for the first time,
 > apart from exchanges in Arabic with his six
 > assistants from the Egyptian
 > Museum in Cairo. Then, he enters the final gallery,
 > housing a photographic
 > display dubbed "The Face of Tutankhamun." He stops
 > short, glares from
 > across the room at a latex bust of Tut ? and decides
 > in an instant that he
 > must cut off somebody's head. Specifically, the boy
 > king's. This time, he
 > is not joking.
 > >
 > >The Tut head is meant to be the last object in the
 > show, as laid out
 > by its
 > American producers and designers. National
 > Geographic, the tour's creative
 > sponsor, has provided the pi-ce de r-sistance from a
 > recent TV special in
 > which Hawass presided over the first CT scan of
 > Tut's mummy. Crafted by a
 > French sculptor and forensic anthropologist who
 > worked from the scan, the
 > face already is famous, thanks to television and the
 > cover of this month's
 > National Geographic magazine.
 > >
 > >Never mind all that. On this day, the exhibition's
 > opening ? on June 16 ?
 > is just three days away. The model belongs not in a
 > display case, but "in
 > the toilet," Hawass says, shocking an entourage that
 > includes officials
 > from the tour's corporate funder, AEG, and its
 > designer, Arts and
 > Exhibitions International. It's not an authentic art
 > object, he complains,
 > and it's not historic.
 > >
 > >"This is an art exhibition. You don't ruin it with
 > speculation." The head
 > can be seen, he decides, but only in photographs.
 > "Then it's perfect."

> >
> >It's a classic Zahi moment. The sort that puts a
> fond chuckle in Dorothea
> Arnold's voice as she speaks by phone from her
> office at New York's
> Metropolitan Museum, where she heads the Egyptian
> art department.
> >
> >"He's a full person, a full human," says Arnold,
> who has known Hawass
> since
> the 1970s, when she worked on German archeological
> digs in Egypt. "He's
> very jolly and very nice to be with, but also he can
> be very angry. He's
> not your careful person, and sometimes maybe he goes
> a bit over. But
> that's what makes him so inspiring. If you have an
> outstanding person,
> maybe you have to live through some more spectacular
> moments."
> >
> >Salima Ikram, a Pakistani-born, Bryn Mawr- and
> Cambridge-educated
> professor
> at the American University in Cairo, has worked with
> Hawass over the last
> eight years on a variety of projects. She says he
> can be dictatorial,
> egotistical and just plain wrong, and he tends to
> drive his staff and
> everyone else mercilessly. But he will listen ?
> really listen ? to those
> strong enough to stand up to him and make a cogent
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>

=== message truncated ===

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| 17410|2005-06-22 07:02:02|sincere1906|Re: An article about Zahi Hawass in LA Times|

Extremely interesting. What stood out to me in the post. Does anyone
have any further information on this before unreported inhouse
dispute? Or Ahmed Saleh?

Sin

--- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

> "Within Egypt, Hawass has been brawling lately with
> critics who question the methodology of the CT scan of
> Tut's mummy, and the forensic re-creation of his face.
> Hawass curbed the authority and docked the pay of one
> persistent foe, Ahmed Saleh, an archeological
> inspector for the Supreme Council who complained,
> among other things, that the procedures used in the
> facial re-creation made Tut look Caucasian,
> disrespecting the nation's African roots."

>
> -Interesting...

>
>
> --- saidis_aswan_egy
> wrote:

>
>
>
>
> > I got this off another list an article about Zahi
> > Hawass from the LA
> > Times:
> >
> >
> >
> > Zahi Hawass moves through dim galleries at the Los
> > Angeles County
> > Museum of
> > Art, a sport-coated platoon leader walking the point
> > on a tense patrol.
> >
> >
> > >The face so often smiling in television specials
> > about ancient Egypt is
> > stern. The brown eyes that shine when he's playing
> > raconteur at sold-out
> > lectures about the pyramids and pharaohs radiate
> > cold intensity as he
> > inspects each object in "Tutankhamun and the Golden
> > Age of the Pharaohs."
> >
> >
> > > "These monuments of Egypt are the heritage of

>> everyone," he says later,
 >> and he wants them seen in their best light.
 >>
 >> >Hawass is Egypt's chief antiquities official, the
 >> man primarily
 >> responsible
 >> for the return of Tut's artifacts a generation after
 >> they caused a
 >> sensation in American museums in the 1970s. Like an
 >> ancient high priest,
 >> he must see that the pharaoh's touring treasures are
 >> properly arrayed.
 >>
 >> >Just as in the royal tombs, eternity is at stake.
 >> But instead of
 >> trying to
 >> achieve immortality for Tut's body and soul, Hawass
 >> wants to speed the
 >> rebirth of a torpid bureaucracy on whose vigor the
 >> future of Egyptian
 >> antiquity depends.
 >>
 >> >The Egyptian Supreme Council of Antiquities, which
 >> Hawass leads as
 >> secretary general, is responsible for the country's
 >> monuments and museums.
 >> But it has long been overshadowed by Europeans and
 >> Americans, who have the
 >> leading schools of Egyptology and, before Hawass,
 >> had run their digs with
 >> few restrictions from the impoverished host country.
 >>
 >> >Now, some Westerners are grumbling about his
 >> policies ? especially in
 >> England, where his 2003 call for the return of the
 >> iconic Rosetta Stone
 >> caused alarm. But many are applauding too. Hawass
 >> requires archeologists
 >> to concentrate on conserving what they've found,
 >> rather than digging for
 >> new discoveries. And in a field where some love
 >> digging more than writing,
 >> he insists that finds be published within five
 >> years. Otherwise,
 >> permit-holders lose the right to keep digging. The
 >> result ? less glamour,
 >> more desk work, more expense ? has not endeared
 >> Hawass to everyone, and
 >> his outsized ego makes him an easy target. But
 >> experts say that speedy
 >> publication expands knowledge and that conservation
 >> is a must.
 >>
 >> >To Hawass, it's all essential if he's to preserve
 >> his coun-try's heritage
 >> while molding the 30,000-employee antiquities
 >> council into a modern
 >> priesthood of archeologists, educators and art
 >> conservators who will at
 >> last make Egypt a leading force in the discovery,
 >> protection and display
 >> of its ancient riches. He counts on Tut to generate
 >> the cash and publicity
 >> needed to give his ambitious program a push. Egypt
 >> already has received
 >> \$20 million upfront; he hopes to increase that to
 >> \$36 million by the end
 >> of the 27-month, four-city U.S. tour.
 >>
 >> >At 58, Hawass has been in charge for three years,
 >> with just five more to
 >> solidify his initiatives before law mandates he
 >> retire. And so, the return
 >> of Tut is his moment too. Detractors decry his
 >> famous self-promotion;
 >> admirers counter that it's his passion and
 >> personality that make him
 >> effective. Perhaps, they say, his greatest
 >> contribution may be that, for
 >> the first time, the face of Egyptology is Egyptian.
 >>
 >> >Hawass is known as an entertaining and exuberant
 >> promoter of his nation's
 >> antiquities, but to archeological insiders he also
 >> is a free-swinging and
 >> sometimes autocratic wielder of power.
 >>
 >> >At the National Geographic Society, where he holds
 >> the title of
 >> explorer-in-residence, he is known as "The Pharaoh"
 >> ? partly, says Tim
 >> Kelly, president of the organization's TV division,
 >> because he is given to
 >> occasional joking threats: "Do this, or I will cut

> > off your head!"

> > >

> > >Hawass says nothing as he walks LACMA's Tut layout

> > for the first time,

> > apart from exchanges in Arabic with his six

> > assistants from the Egyptian

> > Museum in Cairo. Then, he enters the final gallery,

> > housing a photographic

> > display dubbed "The Face of Tutankhamun." He stops

> > short, glares from

> > across the room at a latex bust of Tut ? and decides

> > in an instant that he

> > must cut off somebody's head. Specifically, the boy

> > king's. This time, he

> > is not joking.

> > >

> > >The Tut head is meant to be the last object in the

> > show, as laid out

> > by its

> > American producers and designers. National

> > Geographic, the tour's creative

> > sponsor, has provided the pi-~~o~~ce de r-~~o~~sistance from a

> > recent TV special in

> > which Hawass presided over the first CT scan of

> > Tut's mummy. Crafted by a

> > French sculptor and forensic anthropologist who

> > worked from the scan, the

> > face already is famous, thanks to television and the

> > cover of this month's

> > National Geographic magazine.

> > >

> > >Never mind all that. On this day, the exhibition's

> > opening ? on June 16 ?

> > is just three days away. The model belongs not in a

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> > >"This is an art exhibition. You don't ruin it with

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> > >It's a classic Zahi moment. The sort that puts a

> > fond chuckle in Dorothea

> > Arnold's voice as she speaks by phone from her

> > office at New York's

> > Metropolitan Museum, where she heads the Egyptian

> > art department.

> > >

> > >"He's a full person, a full human," says Arnold,

> > who has known Hawass

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> > the 1970s, when she worked on German archeological

> > digs in Egypt. "He's

> > very jolly and very nice to be with, but also he can

> > be very angry. He's

> > not your careful person, and sometimes maybe he goes

> > a bit over. But

> > that's what makes him so inspiring. If you have an

> > outstanding person,

> > maybe you have to live through some more spectacular

> > moments."

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> > >Salima Ikram, a Pakistani-born, Bryn Mawr- and

> > Cambridge-educated

> > professor

> > at the American University in Cairo, has worked with

> > Hawass over the last

> > eight years on a variety of projects. She says he

> > can be dictatorial,

> > egotistical and just plain wrong, and he tends to

> > drive his staff and

> > everyone else mercilessly. But he will listen ?

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> > strong enough to stand up to him and make a cogent

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> === message truncated ===

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| 17411|2005-06-22 07:05:51|Paul Kekai Manansala|Re: An article about Zahi Hawass in LA Times|
 — In Ta_Seti@yahoogroups.com, "sincere1906" wrote:

> Extremely interesting. What stood out to me in the post. Does anyone

> have any further information on this before unreported inhouse
> dispute? Or Ahmed Saleh?
>
>
>

Here's an article by him along with his picture:

<http://www.mummyspeaks.net/>

Regards,
Paul Kekai Manansala
| 17412|2005-06-22 07:11:27|Vernessa McVay|Re: An article about Zahi Hawass in LA Times|
Well, well, well...brothaman is fighting for the
truth, that's why he's the foe. Isn't it interesting
how everyone wants to claim us for themselves?

--- Paul Kekai Manansala <pmanansala@sbcglobal.net>
wrote:

> --- In Ta_Seti@yahoogroups.com, "sincere1906"
> wrote:
> > Extremely interesting. What stood out to me in the
> post. Does anyone
> > have any further information on this before
> unreported inhouse
> > dispute? Or Ahmed Saleh?
> >
> >
> >
> >
> >
> Here's an article by him along with his picture:
>
> <http://www.mummyspeaks.net/>
>
> Regards,
> Paul Kekai Manansala
>
>
>

Yahoo! Sports
Rekindle the Rivalries. Sign up for Fantasy Football
<http://football.fantasysports.yahoo.com>
| 17413|2005-06-22 07:13:54|Paul Kekai Manansala|Re: An article about Zahi Hawass in LA Times|
--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
wrote:

> --- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

> > Extremely interesting. What stood out to me in the post. Does

anyone

> > have any further information on this before unreported inhouse
> > dispute? Or Ahmed Saleh?
> >
> >
> >
> >
> Here's an article by him along with his picture:
>
> <http://www.mummyspeaks.net/>
>

Also, note the University of Manchester connection. That's where
Joann Fletcher and the Nefertiti reconstruction specialists are
based.

> Regards,
> Paul Kekai Manansala

| 17414|2005-06-22 12:00:24|sincere1906|Re: Nigerian Writer Urges Writing of African Epics|
I would personally go to Egypt and find modern actors if I could, or
at least East Africans. Iman would have been a better choice, IMHO.
But I agree with Paul that this is a step in a positive popularizing
direction...that is, depending on how this script flows, and whether
or not Berry is the *only* person of African descent in the film.
With Hollywood, its always a matter of "wait and see."

Sincere

--- In Ta_Seti@yahoogroups.com, "arumese" wrote:

> I would not necessarily choose Halley Berry for that particular
 > role, but it is definately a step in a promising direction. I
 > realize that given her mixed family background and her popularity
 as
 > a Hollywood beauty, the directors are betting that she is the
 safest
 > African American choice. However, the negative of choosing her for
 > the role in my mind shows that they are still reluctant to take-on
 > the challenge of depicting the Egyptians as typical Black types
 > without casting Caucasoids as equally or predominately native to
 > the culture. It may simply be an attempt at political correctness.
 >
 > I must admit that I don't feel very confident in Hollywood's
 ability
 > to give an accurate account of Egyptian history. I think the
 > temptation to compromise is so strong that the producers will more
 > than likely give-in to the Eurocentric perspective of depicting
 > ancient Egypt as an intrinsically Caucasoid achievement. But we
 will
 > have to wait and see. I hope I am wrong in my preconceptions.
 >
 > Fred
 >

| 17415|2005-06-22 12:08:29|sincere1906|Ahmed Saleh|
 Thanks Paul.

Did you note the following article by him?

Has any attempt been made to contact Dr. Saleh?

And is anyone here able to translate the Arabic portions
 of his page, where he has the recent Tut reconstruction shown?

Sin

Facial Reconstruction

Facial reconstruction:
 "Reconstructing the Egyptian faces"

Facial reconstruction is a method used in studying of ancient human
 remains. It helps in reconstructing the ancient man's appearance and
 the details of his facial features, so, this method is relying on the
 skull and its measurements of the soft tissue thickness and the
 muscles as well.

In the recent time, this method applied to the ancient Egyptians
 remains in many of European countries like England, Germany, Italy,
 and United States as well. England is considered being at the head of
 all these countries and more effective in the field of facial
 reconstruction.

In England, Manchester Mummy Project (MMP) had achieved many works in
 this field, from 1970, like reconstructing the faces of the two
 brothers and the mummy no. 1770.

In this paper, we will focus on the method by which Manchester' team
 used in their works and the accuracy of using the existing
 measurements of soft tissue thickness in reconstructing the Egyptian
 faces.

for full article:
http://www.mummyspeaks.net/ENGLISH/articles/facial_reconstruction.htm
 | 17416|2005-06-22 12:14:31|sincere1906|Ahmed Saleh on Tutankhamun & Hawass|
 On his site, Dr. Saleh speaks openly of his disputes with Zawi Hawass
 over the Tut examination. And he doesn't mince words. Unfortunately, he
 doesn't speak on the facial reconstruction issue here, but he even
 questions the finality of Dr. Hawass on whether Tut was murdered or not.

You can see them here:

<http://www.mummyspeaks.net/ENGLISH/tutankhamun/tutankhamun.htm>
http://www.mummyspeaks.net/ENGLISH/tutankhamun/2005_examination_of_the_mummy_of.htm
http://www.mummyspeaks.net/ENGLISH/tutankhamun/results_of_the_examination.htm

Sincere
 | 17417|2005-06-22 13:34:39|Paul Kekai Manansala|Re: Ahmed Saleh|
 --- In Ta_Seti@yahoogroups.com, "sincere1906" wrote:

>
 > Thanks Paul.
 >
 > Did you note the following article by him?

No, I haven't gone over the whole site yet. Thanks for bringing it to

our attention.

- >
- > Has any attempt been made to contact Dr. Saleh?
- >

I haven't made any yet, but I will invite him to this group.

Regards,

Paul Kekai Manansala

| 17418|2005-06-23 07:10:35|arumese|Re: Nigerian Writer Urges Writing of African Epics|
--- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:

- > I would personally go to Egypt and find modern actors if I could,

or

- > at least East Africans. Iman would have been a better choice, IMHO.
- > But I agree with Paul that this is a step in a positive

popularizing

- > direction...that is, depending on how this script flows, and

whether

- > or not Berry is the *only* person of African descent in the film.
- > With Hollywood, its always a matter of "wait and see."
- >
- >
- > Sincere

You're absolutely right. Many modern Egyptian types and East Africans would be wonderful. From what I have gathered, part of the problem Western society has been having with the idea of identifying ancient Egyptians as "Black" lies in the fact that they seem stuck on comparing stereo-typical African types (who may be descendants of West Africans) with the Ancient Egyptians (who tend to represent East African types in large degree). I am not excusing Western society because I believe that what the Egyptians themselves left behind is sufficient in itself to speak for its native African heritage -- and perhaps its connection to all African types.

I also agree that Iman would have been a more excellent choice for the role. I recently captured some still images from Michael Jackson's "Remember the Times" video. The images of Iman in the Nefertiti crown are stunning. I'll try to post some for viewing later.

Although she is not as popular as Halle Berry, Iman is a true East African and might not represent the preferred view of a "mixed populations" (sub-group of the Caucasoid "race") Egyptian type.

I hope our optimism is not cut short by too much compromise in the film. But at least it will be a chance for us to gauge Hollywood's level of sensitivity toward the African-centered viewpoint.

Fred

- > --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
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- > > I would not necessarily choose Halle Berry for that particular
- > > role, but it is definitely a step in a promising direction. I
- > > realize that given her mixed family background and her popularity
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- > > a Hollywood beauty, the directors are betting that she is the
- > > safest
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- > > the challenge of depicting the Egyptians as typical Black types
- > > without casting Caucasoids as equally or predominately native to
- > > the culture. It may simply be an attempt at political

correctness.

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- > > I must admit that I don't feel very confident in Hollywood's
- > > ability
- > > to give an accurate account of Egyptian history. I think the
- > > temptation to compromise is so strong that the producers will

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- > > ancient Egypt as an intrinsically Caucasoid achievement. But we

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> > have to wait and see. I hope I am wrong in my preconceptions.
> >
> > Fred
> >

| 17419|2005-06-23 07:27:47|clyde winters|Re: Nigerian Writer Urges Writing of African Epics|
Hi

There is no evidence which denies the possibility of a link between West Africans and Egyptians. For example, the linguistic by Diop and others, and iconographic evidence of Saharan rock art point to West African connection with the Egyptians as opposed to an East African relationship. Moreover, you have to remember that the West African people originally lived in the Saharan highlands and Nubia before they migrated to West Africa.

Clyde

--- arumese <arumese@yahoo.com> wrote:

> --- In Ta_Seti@yahoogroups.com, "sincere1906"
>
> wrote:
> > I would personally go to Egypt and find modern
> actors if I could,
> or
> > at least East Africans. Iman would have been a
> better choice, IMHO.
> > But I agree with Paul that this is a step in a
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> flows, and
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> > or not Berry is the *only* person of African
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> > Sincere
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> You're absolutely right. Many modern Egyptian types
> and East
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> problem Western society has been having with the
> idea of identifying
> ancient Egyptians as "Black" lies in the fact that
> they seem stuck on
> comparing stereo-typical African types (who may be
> descendants of
> West Africans) with the Ancient Egyptians (who tend
> to represent East
> African types in large degree). I am not excusing
> Western society
> because I believe that what the Egyptians themselves
> left behind is
> sufficient in itself to speak for its native African
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> I also agree that Iman would have been a more
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> Jackson's "Remember the Times" video. The images of
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> Although she is not as popular as Halley Berry, Iman
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> I hope our optimism is not cut short by too much
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> Fred
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[17420|2005-06-23 09:03:35|arumese|Re: Nigerian Writer Urges Writing of African Epics|

--- In Ta_Seti@yahoogroups.com, clyde winters

wrote:

Point well-taken. I am somewhat aware of these findings: especially
 in regard to the work of Diop.

Fred

> Hi
 >
 > There is no evidence which denies the possibility of
 > a link between West Africans and Egyptians. For
 > example, the linguistic by Diop and others, and
 > iconographic evidence of Saharan rock art point to
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 >>>> temptation to compromise is so strong that the
 >> producers will
 >> more
 >>>> than likely give-in to the Eurocentric
 >> perspective of depicting
 >>>> ancient Egypt as an intrinsically Caucasoid

"It's great to send them out into the world for others to enjoy. But it's nice to have our babies back," said conservator Lynn Grant yesterday. Nearby, five riggers in red T-shirts begin putting a 19th-Dynasty pylon - a three-ton chunk of limestone covered with hieroglyphs - into place in the Lower Egypt gallery.

Freed from its wooden crate, the artifact was a huge, asymmetrical lump swathed in white plastic over a layer of waterproof Tyvek, a name familiar to anyone who's passed by a construction site and seen it stamped all over buildings.

The rigging crew, from a New Jersey company called More that specializes in art installations, took repeated measurements with a retractable ruler to locate the center of gravity, because, as Grant noted, "it's a rectangle in front, but the back and sides go all goofy."

Canvas straps were loosened, repositioned, tightened. Workers perched precariously on the top of ladders - do not try this at home - and pulled on chains attached to blue trolleys that hung from a huge, yellow steel frame called a gantry. Slowly, a millimeter at a time, the stone rose into the air.

More than 3,000 years ago, workers hoisted high this very piece, forming the entrance to King Merneptah's elegant palace in Memphis. How they did it is one of the enduring mysteries of Egyptology.

"There are 2.5 million blocks this same size" - about 6,800 pounds - "in the Great Pyramid," said Jennifer Wegner, research specialist in the museum's Egyptian section. "How did they lift them? That's the great question. It wasn't aliens, we can definitely say that."

King Merneptah's pylon is covered with symbols describing the ruler's duties: public appearances, unifying the country, smiting enemies. The latter are delightfully graphic.

Surrounded by such pieces, excavated by Penn museum teams in the 1920s, visitors can experience "something of what it was like to stand in a real palace of that time," said Wegner, whose career was inspired by seventh-grade trips to the Penn museum, and was sealed when she mummified a chicken for a science project.

With the pylon in place, the riggers faced the problem of removing the gantry that now surrounded it, especially the towering support directly behind the artifact.

"We're just going to fandango it out of there," said crew chief Eddie McAveney. A rigger said, "We'll scooch it a little, to use another technical term."

Maybe that's what the ancient Egyptians did too.
| 17424|2005-06-24 04:22:04|sincere1906|Thothmosis III in Scotland|
Pharaoh's tomb to be mummy of all shows

GARETH EDWARDS

AN exact replica of an Egyptian burial chamber is to form the centrepiece of a major new exhibition in Edinburgh.

The tomb of Pharaoh Thutmosis III, known as the Napoleon of ancient Egypt, is to be built in the City Arts Centre.

More than 60,000 visitors are expected to flock to the exclusive UK exhibition when it opens in October.

And organisers admitted final visitor numbers could be far higher, given the enduring appeal of ancient Egypt.

The replica of the burial chamber, the original of which was discovered in 1898 halfway up a cliff-face in the Valley of the Kings, comes from a detailed laser copy made by Madrid-based company Factum Arte.

The walls of the chamber contain a complete depiction of the Amduat, the oldest Egyptian book of the netherworld which chronicles the pharaoh's 12-hour journey to the afterlife.

A version of it was included in The Quest for Immortality exhibition at the National Gallery of Art in Washington last year, where it was regarded as the highlight of the show.

The Edinburgh exhibition, entitled Immortal Pharaoh: The Tomb of Thutmosis III, was due to be announced by the council this morning.

It will also feature priceless artefacts from the Museum of Antiquities in Basel in Switzerland and the Kestener Museum in Hanover.

These will cover the entire span of ancient Egyptian history and will illustrate the themes of the Amduat, as well as the rituals around burial, mummification and the ancient Egyptians' belief in resurrection.

There will also be a 30-minute film featuring Dr Eric Hornung, professor emeritus of Egyptology at the University of Basel.

The film shows Dr Hornung in the actual tomb of Thutmosis III and takes viewers through each hour of the sun god's journey, also

described in the Amduat. A version of the exhibition was held in the Museo Archeologico Nacional in Madrid last year, and attracted 93,253 visitors in just nine weeks.

It is the first major exhibit on ancient Egypt since the city hosted the Gold of The Pharaohs in 1988.

That was a spectacular success, attracting 447,560 visitors, and it is still the City Arts Centre's most popular exhibition.

This new exhibition is smaller in scale however, which is why the council expects to attract around 60,000.

The exhibition was offered to the city to replace the Greatest Fairy Tale: The Amazing Life of Hans Christian Andersen, which was scheduled to run at the City Arts Centre in October.

Its showing at Rosenbourg Castle in Copenhagen has been delayed and the exhibition is now expected to arrive in Edinburgh in January.

Herbert Coutts, the council's director of culture and leisure, said: "Ancient Egypt has an enduring appeal and the exhibition will be one of the major events of winter 2005-6.

"There has long been great interest in the history of ancient Egypt among the general public and it is anticipated the Immortal Pharaoh: The Tomb of Thutmosis III will prove to be a successful cultural and tourism event.

"The showing at the City Arts Centre, which is a UK exclusive, emphasises Edinburgh's role at the cutting edge of cultural tourism."

THE FACTS

ONE of the great pharaohs of ancient Egypt, Thutmosis III ruled during the 18th dynasty, from 1479 to 1426 BC.

He belongs to the country's most glorious era and was particularly noted for laying the foundation of Egypt's African and Asian empire.

He succeeded his step-mother and aunt, Hatshepsut, who had ruled as regent when Thutmosis II died.

Thutmosis III abandoned her peaceful policies and his battles were recorded in great detail by his royal scribe and army commander, Thutmose.

The pharaoh was also noted for his building programme, which surpassed those of previous rulers and saw monuments erected across Egypt and Nubia.

| 17425|2005-06-24 04:28:20|sincere1906|Bust of Tut's Sister to Be Listed on eBay for Auction| If anyone is going to purchase such things, would be nice for African or Black think tanks, archaeological groups, to invest in them. go here to view the peice: www.ebay.com/princess says alot about the Tut reconstruction.

Sincere

June 23, 2005 08:44 AM US Eastern Timezone

Amazing Ancient Egyptian Princess Head from 14th Century B.C. to be Listed on eBay; Head is That of King Tut's Sister - First Time on the Market in More Than 50 Years

LOS ANGELES--(BUSINESS WIRE)--June 23, 2005--A rare Mansoor portrait sculpture of an 18th dynasty Amarna Princess (ca 1363-1364 B.C.) goes live on eBay, the world's largest online marketplace, June 23rd at 10 AMP.S.T.

Previews of the piece are now viewable at www.ebay.com/princess . The beautiful, delicately carved pink limestone head was last sold more than 50 years ago by the legendary M.A. Mansoor, to a private collector, who owned it till his death several years ago. The only other known pieces are on display in museums or held in private collections.

The exquisitely carved princess is descended from the most famous royal family known in ancient Egypt. Her father was history's first monotheist, Akhenaten, the heretic pharaoh, - while her mother was Queen Nefertiti, the world renowned beauty.

This Princess was a sister to the most remarkable pharaoh of all time, Tutankhamun (King Tut), and possibly, the one he married, Ankhes-en-paten.

This princess head is in nearly perfect condition, the facial features and entire head are unblemished, the neck with a break, but repaired. The head is a complete sculpture unto itself, it was made in antiquity as a finished piece in the manner of a stopper to be inserted into the body of a statue.

Mr. M.A. Mansoor, admired and respected for his indisputable reputation and professional integrity, sold ten pink limestone

sculptures from his Amarna Art collection to King Farouk of Egypt prior to World War II.

Mansoor was a fixture among the elite social circles at the Shepards Hotel in Cairo. In the early part of the 20th century, the "Golden Age" of Egyptology, his friends and clients included King Faud and Queen Nazli of Egypt, King Alphonse the 13th of Spain, King Carol of Romania, King Ferdinand of Bulgaria, and King Prajadhipok of Siam. English archaeologist Howard Carter, the famed discoverer of the tomb of Tutankhamun, acquired many antiquities from Mansoor for Lord Carnarvon, who financed the Carter Expedition.

In recognition of his outstanding abilities and legendary finds, M.A. Mansoor was appointed "Antiquities Dealer to The King," - the only person to receive such an honor in Egypt. This appointment secured his reputation and facilitated sales overseas to museums and serious private collectors worldwide, including to the Chicago Oriental Institute.

Other pink limestone statues from the collection include: a unique full figure princess statue housed at the Louvre Museum in Paris, a Nefertiti head at the Denver Art Museum, and several royal Mansoor Amarna art pieces on permanent display at the San Francisco State University Museum.

In an era where many antiquities are of dubious origins, there is significant archival documentation, and scientific reports, such as the Lucas Report, to support this pink limestone princess and the remarkable collection it was once part of. Award winning documentary film maker Paul Madelenat is currently in production on the Mystery of the Mansoor Amarna collection, and calls its significance "one of the most important archeological finds in modern history."

For more information, please contact Eric Gazin, (323) 655-0554 or eric@gazinuctions.com.
| 17426|2005-06-24 04:33:32|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that a file has been uploaded to the Files area of the Ta_Seti group.

File : //Photos/tut_sister.jpg
Uploaded by : sincere1906 <sincere1906@yahoo.com>
Description : A rare portrait 4 inch pink limestone sculpture of an 18th dynasty Amarna Princess from 1364 B.C, she is the sister of King Tut and possibly the sister he married. From the Mansoor Amarna collection, it is being offered on eBay for \$195,000.

You can access this file at the URL:
http://groups.yahoo.com/group/Ta_Seti/files/%621Photos/tut_sister.jpg

To learn more about file sharing for your group, please visit:
<http://help.yahoo.com/help/us/groups/files>

Regards,

sincere1906 <sincere1906@yahoo.com>
| 17427|2005-06-24 04:36:59|sincere1906|Book Examines Origins of the Sex Industry: Prostitution in the Anc
I suppose this all depends on how one defines "prostitution."
Specifically it is sex for money. More generally however, if one expands it to sexual exploitation (i.e., forced concubinage), I think there'd be a great deal more information—as such things seem cross cultural.

Sin

Origins of the sex industry
By Amnon Jackont

Just as prostitution is not really the oldest profession in the world (a quick look at the Bible will prove that spies, priests, hunters, blacksmiths - and politicians, of course - came first), so the historical preoccupation with it is a relatively new phenomenon. In the course of the 20th century, interest broadened to include the lives of individuals and groups on the margins of society. Researchers in America and Europe have turned their attention to the mentally ill, disabled, elderly, criminals and children as subjects of historical research - nearly everyone who was "transparent" in the work of previous historians.

One of the faithful representatives of this school in Israel is the veteran historical journal Zmanim (Times), which tottered until recently on the verge of collapse. Without the vigorous intervention of a group of volunteer editors headed by Miri Eliav-Feldon, it would have been shut down or would have withered away like many cultural and academic institutions in this country. Groups of articles focusing on the fringes of society have been published in the past. The special feature this month is a collection of articles on the subject of prostitution in antiquity edited by Rachel Feig Vishnia, known for her studies of the Roman republic, the status of women in the Greco-Roman world, and the depiction of ancient Rome in the movies.

A historical study of prostitution in the ancient world is social and cultural by nature. In the absence of sufficient historical documentation, it is impossible to conduct a formal psychological survey of the motives of prostitutes in those days, let alone discuss their attitude toward life and their physical and mental health. While the theories of a non-historian - Nikki Roberts, author of "Whores in History" - are interesting, there is nothing to back them up historically. The articles in Zmanim, anchored as they are in firsthand sources, do offer us "a glimpse into the world of women who sold their bodies in ancient times," as the introduction promises.

Erotic dancing

The first article, by Deborah Sweeney of Tel Aviv University (TAU), explores the existence of prostitutes in ancient Egypt. Surprisingly, the minute one sets aside the Judeo-Christian moral code and excises from the list of "harlots" those who engaged in a provocative line of work such as erotic dancing, there is no evidence, in all the historical findings from the days of the Pharaohs, that sex could be bought for money in the Land of the Nile. Only from the Ptolemaic period onward does one find any evidence that prostitution existed. The conclusions are not cut-and-dried. While it is hard to believe there were no prostitutes working in ancient Egypt in times of distress or as a way of life, it cannot be proved on the strength of the flimsy evidence at our disposal.

Mayer Gruber of Ben-Gurion University of the Negev (BGU) reaches more solid conclusions in "Prostitutes and Prostitution in the Biblical World." He starts by exploring the many meanings of the Hebrew word "zona" in the Bible. Usually it means a woman who sells sex for money. But in some cases, the verb "zana" (whored) is synonymous with "na'af" (committed adultery) and refers to a married woman who sleeps with a man who is not her husband. The prophets used zona as a metaphor for a society that has abandoned the pursuit of decency and social justice. They compared the Israelites, who turned their back on God and embraced other gods, to a woman who has violated her marriage vows.

"The Torah, the prophets and rabbinic literature were critical of the profession," writes Gruber, but nowhere in these texts is there any allusion that prostitutes or those who availed themselves of their services were punished or deserving of punishment. Most surprising of all is Gruber's conclusion that there were no cult prostitutes in biblical times. "There is no evidence, either in the Bible or Ugaritic and Akkadian texts, of sex being part of any religious ritual," he stresses. "This is a myth which spread from book to book, very much like a computer virus."

This was not the case in Greece. Yulia Ustinova, also of BGU, writes that prostitutes and call girls played an important role in the cult of Aphrodite. In times of trouble, they were asked to act as intermediaries in seeking the goddess' help. Ustinova believes these rituals actually hailed from the Levant.

Prostitution itself was a public fixture in most Grecian cities. Visiting prostitutes was an inseparable part of a Greek male's life, immortalized (from the male perspective, of course) in many works of art. Ustinova describes several female professions that revolved around sex for pay: street whores, flute girls and hetaerae - high-class escorts who had no formal legal status, but whose work brought them into the society of high-ranking men. The attitude toward them, writes Ustinova, was more pragmatic than disdainful.

But there was a core of disdain nonetheless, as we learn from a thought-provoking article by Lesley Dean-Jones of the University of Texas, entitled "Prostitution as a Smokescreen: The Case of a High-Class Prostitute in Ancient Greece." This is one of those instances where an unemotional historical account manages to touch the reader's heart. It goes back to a speech delivered in an Athens court in the mid-4th century B.C.E. Neaira, a 60-year-old noncitizen, who had been a famous hetaera in her youth, was brought to trial in an attempt to ruin the reputation of her husband, Stephanos, who was a political rival of the prosecutor, Apollodoros. Apollodoros sought to prove that Stephanos had deceived the government by passing off Neaira's daughter as his own, without mentioning her mother's alien status. This enabled him to register her as an Athenian citizen.

Apollodoros' case was shaky, and the evidence to back it up was not very solid, but he was determined to win - if not through incriminating evidence, then by creating the impression that Neaira was a depraved woman and Stephanos was a criminal. To achieve this end, he told the story of Neaira's life. She had been sold into slavery as a young girl, and spent years in a Corinthian brothel. The portrait drawn by Apollodoros was a particularly negative one, which, of course, served his purpose. But even through the smokescreen of accusations and criticism, the sad fate of this woman comes through: Here was a woman forced to amuse men and cater to their whims even before puberty, but when she finally found a wealthy man who loved and accepted her, she ended up ruining his life.

While respectable women could not be named in court so as not to

ruin their reputations, there was no such prohibition in the case of prostitutes and slave girls. Apollodoros took advantage of this to name several "bad" women with whom Neaira had kept company in the course of her life. For the jury, which had no legal education, and was not accustomed to the mention of women in court, hearing the prosecutor rattle off the names of nine prostitutes and four slave girls was a sign that this was a highly unusual case and Neaira must be a very wicked woman. The verdict is unknown, but a victory for Apollodoros would have meant selling Neaira into slavery and the loss of Stephanos' public standing.

The brothel in Pompeii, which was almost perfectly preserved in the eruption of Mt. Vesuvius in 79 C.E., is a familiar sight to many readers and tourists. The erotic wall frescoes, the stone beds and the cubicles for intimate encounters no longer surprise or shock anyone - apart from a certain brand of tourist that enjoys giggling and snapping photos there.

Yifat Peleg, who is writing her doctorate in history at TAU, has contributed a fine essay on the techniques for determining which buildings in town were guest houses and "houses of ill-repute," and how the sex industry catered to clientele from the upper and lower classes. Particularly intriguing is Peleg's theory that the rich met their partners in small austere rooms at the back of villas or pubs, whereas the poor patronized establishments like the brothel in Pompeii with its erotic frescoes, which depicted scenes of the kind of "aristocratic" sex supposedly enjoyed by the upper classes.

'Sanctuary of sin'

Like any branch of commerce, the ancient sex industry needed rules and regulations. TAU's Avshalom Laniado has translated from Greek four laws of the early Roman and Byzantine empire, which clearly show who profited the most from this industry: the pimps. The passages quoted by Laniado sound like they could have been written today. For example, a letter (actually a piece of legislation) by the Emperor Justinian to the citizens of Constantinople in the 6th century C.E., in which he explains why pimps and those who help them should be harshly punished: "They journey to other countries and lure young girls, deserving of pity, with promises of shoes or some garment. In this way, they ensnare them and bring them to this fair city, holding them hostage in their taverns. They provide them with meager food and clothing, and invite others to fornicate with them. All the income generated by these bodily sufferings is taken for themselves. They draw up contracts requiring the girls to remain with them and serve in this sanctuary of sin for as long as they see fit. Some even demand guarantors."

For the most part, Laniado and the other contributors manage to stay away from gender-based thinking and anachronisms, even in cases where they could press an emotional button. It is worth remembering that in the ancient world, the status of the individual was very different from today. How a person was treated, whether the person was happy, or a person's due - these were not perceived as sacred values as they are now. In a world where most of the inhabitants were considered little more than a source of energy, a prostitute like Neaira, for instance, enjoyed a life that was considerably better than the miserable existence that awaited her in the Greek hamlet where she was born. The trial, even if it ended badly, would not have reversed the good fortune that had come her way until then.

The same is true for the prostitutes in the emperor's letter. There were many men and women who were worse off in those days, but we do not hear the emperor feeling sorry for them, despite the newfound Christian sensibilities that filled his heart.

Apart from the articles on prostitution, the journal contains two other contributions that illuminate the past through the eyes of the individual. Ann Schutte-Jacobson of the University of Virginia has written a fascinating article on the requests of three priests and one nun in 18th-century Venice to annul their vows and allow them to leave the monastery that their families had forced them to join. Through these letters and related material, new light is shed on the experience of young people in those days.

Yosef Gorny's article compares the anxiety-ridden childhood of the American Jewish novelist Philip Roth and his experience of anti-Semitism as portrayed in his latest book, "The Plot Against America," with the attitudes toward anti-Semitism expressed in those days in the local Jewish press. Gorny concludes that despite the large time gap between the newspaper articles and the book (published in 2004), and the fact that the status of American Jewry has changed greatly over the years, "the basic historical attitude of the Jews toward their surroundings - constant worry, alternating with profound anxiety - has not undergone any real change."

Aside from its informative value, Zmanim, and especially this last issue, offers a measure of literary and aesthetic enjoyment that is quite rare in the realm of historical writing. The combination of high academic standards, carefully chosen subject matter, lucid Hebrew and friendly graphics makes this journal accessible to history buffs who are not necessarily professionals, and reminds us once again that history is, above all, a story.

| 17428|2005-06-24 04:44:55|sincere1906|LA Journalist Questions Hawass on Tutankhamun|

Article starts off on Tut reconstruction controversy and the protests in LA—and sets off to question Hawass about this. However, the interviewer never seems to get around to asking Hawass anything about it?!? There is also the false notion that this protest is just an "African-American" issue—with no mention of Dr. Ahmed Saleh. I don't know if this is merely bias, or pure sloppy journalism—as Dr. Saleh has only been mentioned once in the news stories on the subject I've seen. It would certainly bring weight to the discourse.

Sincere

Unraveling mystery behind King Tut

Jun 21, 05 | 2:21 pm

http://travelvideo.tv/news/more.php?id=5633_0_1_0_M

While activists from the National Association for the Advancement of Colored People, the Committee for the Elimination of Media Offensive to African People, and the Association for the Study of Classical African Civilizations protesting at the Tut exhibition being held at the Los Angeles County Museum of Art (LACMA), eTurbo News jumped at the opportunity of getting behind the controversy by speaking with Egyptian Supreme Council of Antiquities secretary-general, Dr. Zahi Hawass. In the below interview, Dr. Zahi Hawass sheds some light on information not published anywhere else.

Hazel Heyer: How significant is this exhibit to Egypt?

Dr. Zahi Hawass: We, the Egyptians, are here today to help the economy of the US and LA. Tut ruled the whole world with justice and truth ? things we need the world to understand that our ancestors were the pioneers in this respect.

After I took this exhibition to Europe, I realized I should take it too to America. We need to make money to preserve the monuments of Egypt for Egypt and for the whole world. Egypt is making \$35 million which is nothing compared to what the country pays to preserve the sites. Over 1 billion Egyptian pounds (approx \$160.2 million) to restore the monuments were spent. As we speak, we are working on 5 big projects and 13 major new museums. King Tut's museum, the Grand Museum, will start construction in October. All other mummies will be in the Civilization Museum, complete with the CT scan results on display. CT scans will for the first time reveal the life (health, diseases) and death of the mummies of ancient times.

Heyer: What other projects in Egypt you undertake that put archaeology at the forefront?

Hawass: For the first time we also introduced the site management projects that provide safety and security at all attractions and sites. On top, we have improved facilities and amenities around all the sites through safe zoning, visitor centers and addition of clean restrooms. For the first time, the ministries of culture and tourism and the Egyptian Supreme Council of Antiquities are working together to improve the monuments. We are trying our best to keep Egypt safe and attractive.

Years 2005 and 2006 are very important for archaeology. We will find out what is behind the secret doors blocking the shaft inside the Pyramids. We will reveal what is hidden inside the tomb of Seti I, who we believe has his tomb kept intact within the chamber. We are going to do more CT scans on famous mummies like Nefertiti, Hatchepsut and others. Until now, we have unearthed only 30 percent of our monuments; 70 percent has yet to be excavated. Imagine this. Just before I left Cairo last week, the great temple of Ramses II was found under a house in Heliopolis, downtown which shows that continuously ancient Egypt is revealing itself for us to rewrite the history of a glorious past of our country and a world to whom ancient Egyptian history truly belongs.

Heyer: Why did you choose Los Angeles to debut this show?

Hawass: I did like it to come to LA ? a city very special to me as I used to teach at the University of California Los Angeles. I came first to meet with Nancy Thomas, Deputy Director of Art Administration and Collections, Los Angeles County Museum of Art. [Thomas has a Ph.D. in Egyptian Art history and a specialist in Egyptian Saite period (26th dynasty) art and architecture who has worked on fieldwork projects in Egypt at the sites of Giza, Saqqara and Assasif]. She talked to the director who gave the approval the next day. The publicity was little until very late. However, in the last 10 days, the word spread like wildfire. It was just phenomenal. Heyer: How different is this exhibit from the 1976-79 exhibit? Hawass: In the '70s, major artifacts such as the golden mask came here. But when we were in the planning stages, we agreed not to bring the same exhibit again. We brought only 12 pieces that came previously. This exhibit will not only be exclusive to Tut. It will reveal a lot about the Valley of the Kings, and the intact tomb of well-born Lady Tjuya, who did not have a royal blood but was buried in the Valley of the Kings together with her husband Yuya because their daughter Tjye was the chief King of Amenhotep III. Tjye and

her royal husband were probably the grandparents of Tutankhamun. Tjuya's funerary mask made of wood, gesso, gold, glass and obsidian is on display.

Statuettes around the tomb of King Tut are on display for the first time. One must carefully look at each and every artefact to learn about the piece and the people of Egypt. Each object is more precious or perhaps, as precious as the ones that toured before. Unfortunately we could not bring the mask as it has travelled a lot. It is such a unique piece that we'd like you to come travel and see it in Cairo.

Heyer: Any political motive behind the visit?

Hawass: We have appointed King Tut to be our ambassador. His arrival will further the understanding between the US and Egypt. Maybe, we will be able to clear things out about our country and people; this will open up several discussions on Islam, democracy, politics. Egypt was the first people in the world to practice democracy. Here is how Tut will relay our political message by way of this cultural event.

Heyer: What is the cost of the exhibit and its relation to profit-making organizations?

Hawass: Museums in the past had three regular exhibits. You need to know Egypt got nothing from exhibits in America in the past 25 years. From the Metropolitan Museum still making money from the former Tut show, to others across the state, all made money except for Egypt. We spend a lot to preserve our treasures. Without the process of preserving or restoration, they will deteriorate in less than 100 years. I am not going to send the treasures for free any longer. If AEG did not spend a huge some of money (including covering incredibly-high insurance premiums) to bring King Tut to the US, then the Pharaoh would not have come here. We deal a lot with institutions and not the private sector. But working with Terry Garcia of the National Geographic made me understand how vital we need our current partners. So what is wrong with engaging with the profit-making groups when they help preserve our ancient treasures? What is wrong with \$30 [a fee to watch a regular movie is \$15] when it can go towards preserving the future of the history of the world?

Heyer: Why is this the last time King Tut tours the US? Why do you make it the farewell tour?

Hawass: I don't think King Tut should ever travel again. People should visit Egypt. Egypt is not Tut but the people too. We are currently organizing future exhibitions of Cleopatra, Queens Neferiti and Hatchepsut, women of ancient Egypt ? the package will have new ideas for display all over the world. King Tut has already done much for the world, in introducing archaeology to the American public. On my website, I receive daily emails from US kids asking how they can become Egyptologists or archaeologists. It will be good for the United States to see other antiquities.

Heyer: What preparations or procedures are being done here in the US to help preserve the valuable treasures of Tut on a 4-city tour for two years?

Hawass: If certain issues in restoration occur in Egypt, we could easily resolve and restore on the spot. But the artefacts we brought here are strictly in the hands of the Egyptologists. Six people who led the restoration mission in Egypt are all here. The Egyptian curator will come to the museum every day to inspect and watch over the objects. The treasures would not have left Egypt if we had our doubts with care in the coming 26 months. We were assured of the backing of insurance, transportation, shipment; the insurance of these is incredibly high that if they would give me all the money in the US, I will not release any piece, not even the smallest shawabti (statuette).

By Hazel Heyer
| 17429|2005-06-24 04:54:56|sincere1906|Tutankhamun's Tomb -- The Untold Story|
Tutankhamun's tomb -- the untold story

23 - 29 June 2005
Issue No. 748

<http://weekly.ahram.org.eg/2005/748/he1.htm>

This is a big year for Tutankhamun, perhaps one of the most important since the discovery of his tomb 83 years ago. Jill Kamil recalls the drama that surrounded that event

While the boy king Tutankhamun has rarely been out of the limelight since Howard Carter found his tomb in 1922, interest in this enigmatic Pharaoh has proliferated in the past months. An exhibition of Tutankhamun's treasures kicked off its world tour in the German city of Bonn last year and has since moved on to Los Angeles, from where it will go on to three other American cities before returning to Europe. Meanwhile; the mummy itself has been subjected to 1,700 high-resolution CT-scanning by a multinational team of scientists

with a view to uncovering facts about how Tutankhamun met his death (apparently not by foul play). Now, to satisfy curiosity about what he really looked like, three independent teams have reconstructed his features using the latest forensic techniques.

Does it matter what he really looked like when we have statues and representations of his beautiful young face on so many objects from his tomb? Was it necessary to carry out the scan on his mummy, only to confirm what had already been deduced by early scholars? The answer must, of course, be "Yes" – if it is a question of maintaining interest abroad in Egypt and Ancient Egyptian treasures.

It is with this in mind that we recall the hullabaloo that surrounded events following the discovery of Tutankhamun's now famous tomb. The early 1920s was a period in modern Egyptian history when politics and archaeology commingled for the first time. Egypt was riding a wave of nationalism when Carter made his discovery in the Valley of the Kings only four years after the end of World War I. A constitutional monarchy was about to be declared, and it was therefore inevitable that the discovery of an intact royal tomb would be drawn into the political arena. It was a possibility of which Carter seems to have been unaware. He and his sponsor began their work during a period of foreign domination, and they regarded Egyptology as exclusively a Western domain.

There are many versions of the discovery and many articles have been written about the so-called "curse of the Pharaohs", but few references concern what actually went on behind the scenes: how Carter and his aristocratic British sponsor Lord Carnarvon insulted Egyptian government officials; how the tomb was officially closed for many years and Carter banned from working on the necropolis; or that the then antiquities law, tabled by Auguste Mariette in the reign of the Khedive Ismail and under which the discoverer and his sponsor were entitled to half of any objects found during an excavation, was re-tabled. For the first time Egypt managed to retain an entire collection from a single excavation in the home country. Such events, surely, are just as worthy of note as the results of modern technological experiments on Tutankhamun's deteriorated mummy.

When the British archaeologist located a doorway bearing the seal of the necropolis and realised that he had found an intact tomb in the Valley of the Kings, he secured it from robbers and reputedly waited until the arrival of Lord Carnarvon and his daughter before proceeding to clear the entrance passageway. On 26 November, following their arrival, the full height of a second sealed doorway was revealed, and the rest is history. Carter made a tiny hole with an iron rod, peered inside, and saw "wonderful things".

There is no doubt that both Carter and Carnarvon, who had funded excavations in the royal valley for some 15 years, expected the law to hold good and to take possession of half the treasure. With this in mind they made a series of errors of judgment, as a result of which the tomb was officially closed. Few know that for years after the discovery Carter was banned from the necropolis and that access to the tomb was prohibited.

News of the discovery naturally spread like wildfire, and to halt what Carter described as "fanciful reports" (some even suggested that he had entered the tomb before the arrival of Carnarvon and taken some objects) he was anxious to set down an authoritative account of the discovery. Also, unbeknown to anyone outside his inner circle, he signed a contract with The Times of London in which he agreed to give them exclusive media coverage. This action was to have serious repercussions.

Carter's second mistake was even more serious. He took it upon himself to set the date for an official opening of the tomb at 29 November 1922, and invitations went out to the British high commissioner in Egypt, Lord Allenby, the provincial governor Abdel-Aziz Yehia, the chief of police Mohamed Fahmy, and some other Egyptian notables and officials. Significant by his absence was Pierre Lacau, director-general of the Antiquities Service, then under the auspices of the Ministry of Works.

According to Carter's account, Lacau was unable to attend but said he would make an official inspection of the tomb on the following day. Such a curt response, if indeed it was made, was laden with doubtful nuance in view of the moot relationship between France and Britain.

In fact, as soon as Lacau heard of the discovery, he insisted that a member of the staff of the still French-run service should be on site during the entire excavation. His choice was Egyptologist and linguist Reginald Engelbach, who was chief inspector in Luxor. However, Engelbach was on an inspection tour, so the passageway was cleared without the presence of a representative of the Antiquities Service. This gave Carter and Carnarvon the impression that the tomb was theirs, and they went ahead with the arrangements for the opening.

Lacau was, understandably, deeply offended when the official opening of the tomb was announced before he had even been to Luxor to see it for himself. He followed a long line of French directors-general of

the Antiquities Service – including such illustrious scholars as Auguste Mariette, who spearheaded the service, and Gaston Maspero, who opened the first museum of antiquities, both of whom worked tirelessly to safeguard Egypt's heritage by tabling an antiquities law to prevent foreign archaeologists from taking the cream of their discoveries abroad.

Before the full wealth of the tomb of Tutankhamun was known, discussions took place between the Antiquities Service and the Ministry of Works on the legality of the treasures of the first royal tomb ever discovered intact being considered as a unit and, as such, remaining in Egypt.

When the 1923 elections swept Wafd Party- founder Saad Zaghloul into office as prime minister of the first people-based cabinet of the constitutional monarchy under King Fouad, it was only to be expected that the tomb's treasure would be drawn into the political arena. Even as the king presided over the ground- breaking ceremony of a proposed new university campus at Giza, and Carter and his team entered the burial chamber of the tomb, news began to circulate that the government planned to place restrictions on foreign archaeological missions in Egypt.

In an effort to stall any such restrictions by the government, Carter and Carnarvon – busy separating the huge gilded shrines that fitted one within the other, as well as a quartzite sarcophagus within which lay three anthropoid coffins - decided to change their tune. They communicated with, and gained the support of the British Museum, the Louvre and the Metropolitan Museum of Fine Arts – all in the hope of embarrassing the government into dividing the treasures according to the existing law by stressing that they did not claim a half share of the objects in the tomb for themselves personally, but for exhibition in museums abroad.

The drama climaxed on 12 February 1924, the date scheduled for the official lifting of the sarcophagus lid in the tomb chamber. This time the invitation went out to a more carefully selected delegation. The event would be attended by British aristocracy, French and American archaeologists and politicians, Egyptian nobility, representatives of every nation, and Pierre Lacau of the Antiquities Service. The official photograph of the occasion shows Lacau wearing a dire expression. Members of the national and international press were gathered in Luxor when they learnt of the exclusive rights granted to The Times, and they were outraged.

As the celebrated occasion approached, with excitement at fever pitch, Howard Carter made another grave mistake. He had already alienated the Antiquities Department and the Egyptian press, and should have known better than to ask for permission for the wives of the expedition members to visit the tomb before the arrival of the official delegation. The suggestion that foreign women be allowed into the tomb before Egyptian officials was an affront of the first order. Morcos Hanna, the newly- appointed minister of public works (with the Antiquities Service under his supervision) immediately sent Carter a letter forbidding him from showing the tomb to the women and threatening that the government would close and seal the tomb unless permission were given for a special preview by Egyptians.

Carter was not ready to listen. Stubborn by nature, he insulted Hanna and refused to apologise or listen to the advice of his colleagues. The government took action. Pierre Lacau applied the existing antiquities law - many clauses of which had never been seriously adhered to - on behalf of the government, as was his right. He requested the names of all of Carter's "assistants", and declared that no one could visit the tomb without prior permission from the Antiquities Service. Since Carter had already entrusted a small group of scholars to open the outer sandstone sarcophagus and record the tomb's contents without prior permission, he had already violated the law.

Morcos Hanna himself went to Luxor, stood over the sealing of the tomb, and posted a guard. The Times correspondent, witness to the events, sent briefs that made headlines: "Tomb locked against Mr Carter", "Government guard posted", and "The tomb isn't yours".

Needless to say, The Times lost its monopoly, and Carnarvon was obliged to abandon his formal claim to the treasure. The tomb was officially closed for several years after the discovery, and Howard Carter banned from the Valley of the Kings. He decided to go on a lecture tour to the United States, and launched two court cases against the government – one for a half share of the antiquities, the other for the right to study and restore the treasures. Only in 1925, three years after the discovery, was he allowed to resume work in the tomb of Tutankhamun, but then only under strict control.

Meanwhile, responding to government sentiments, Lacau started to table a revised antiquities law. This gave the government total authority to supervise and safeguard all excavations, rather than cede rights to the excavator, and declared its right to approve the direction of all field projects, including all members of the staff. Infringement would lead to cancellation of the concession. The distinguished and learned French scholar must have been delighted to clip the wings of his long-time British rivals.

In 1929, a revised antiquities law to control wealthy foreigners working in Egypt from taking the cream of their discoveries abroad was ratified. It stipulated that no concessions would henceforward be given to individuals, only to recognised institutions. What it amounted to was that neither Carter nor Carnarvon had the right to take a single object from Tutankhamun's tomb out of the country.

World attention was riveted on Luxor as the spectacular objects from the tomb came to light. The beautiful objects represented the golden age of the Ancient Egyptian empire and the greatest find in the history of Egyptology, and as a consequence tourists flocked to Egypt. The hotels in Luxor set up tents in their gardens to accommodate guests from all parts of the world. Shops sold out of goods. A fake antiquities trade flourished, and the demand for genuine antiquities was such that there arose an irresistible temptation to supply them.

Carter, with the help of such scholars as Sir Alan Gardiner, James Breasted, and Percy Newberry, completed documentation of the 5,000-odd treasures. All were transported by train to the Egyptian Museum in 1932, except for the king's mummy, which was left in the inner coffin in his tomb in the royal valley.

The recent studies of the mummy and the scan on 5 January revealed that it was, as at the time of discovery, in poor condition. It was divided into pieces and the chest destroyed, probably during the extraction of amulets and other sacred objects. Modern scientists confirmed that Tutankhamun died at the age of 19, possibly as a result of an infection to a knee injury; that he was approximately 170cm tall, slight of build, and that he had a fracture of the left thighbone (which could have occurred during embalming), and, for those interested in such details, that he seems to have had an overbite, a common characteristic of the kings of his family.

Recommended reading:

Zahi Hawass, The Golden Age of Tutankhamun: Divine Might and Splendor in the New Kingdom, The American University in Cairo Press, 2004.

Nicholas Reeves, The Complete Tutankhamun: The King, the Tomb, the Royal Treasures, Thames and Hudson London, and The American University in Cairo Press, 1990.

| 17430|2005-06-24 04:58:54|sincere1906|Article in Egyptian Newspaper Touches on Tut "Race" Controversy| Again, talk about the "argument we're really having" not being discussed. While at the least the issue is brought up, the forensic reconstruction artist gets the last word—and speaks in finalities he'd be hard pressed to back up were he to be put under scrutiny by anthropometrists like SOY Keita. Again, even in the Egyptian press, Dr. Saleh goes unmentioned.

Sincere

Tutmania in LA

23 - 29 June 2005

Issue No. 748

<http://weekly.ahram.org.eg/2005/748/he2.htm>

Tutankhamun is back in the United States 27 years after his first historic visit. Nevine El-Aref reports on the blockbuster touring exhibition a week after its official inauguration in Los Angeles.

Last Thursday the Los Angeles County Museum of Art (LACMA) was transformed into an ancient Egyptian necropolis as Egyptian and American officials unveiled the long-heralded exhibition "Tutankhamun and the Golden Age of the Pharaohs". The extravagant opening took its attendees back in time to the 18th Dynasty, with strains of early Egyptian music filling the air and waiters wearing ancient Egyptian costumes greeting visitors as they made their way over a gold carpet to meet the famous boy king. For the next six months, the Los Angeles County Museum of Art will display more than a hundred magnificent objects from the collection that has captivated American attention since its first tour there in the late 1970s.

The exhibition "Tutankhamun and the Golden Age of the Pharaohs", dramatically laid out in 11 galleries, relates the story of one of the most interesting and perplexing eras in ancient Egyptian history – the period before and during the Pharaoh Tutankhamun's reign 3,300 years ago. Each section showcases the dazzling craftsmanship of ancient artisans that characterised the earlier Tutankhamun exhibition.

Each gallery focuses on a specific theme, such as "Daily Life in Ancient Egypt", "Traditional Religion" and "Death, Burial and the Afterlife", and builds up to the final galleries where Tutankhamun's

treasures reside. These include a gallery dedicated to the five items on tour that were found on the pharaoh's body when Howard Carter entered the tomb in 1922. The room also includes the visual effect of superimposed items on a projection of Tutankhamun's body to depict where they were positioned when the coffin was opened. All the treasures on show are between 3,300 and 3,500 years old.

The final gallery features scans of Tutankhamun's mummy that were obtained as part of a landmark five-year Egyptian research and conservation project, partially funded by National Geographic, that will CT-scan the ancient mummies of Egypt. The scans were captured through the use of a portable CT scanner donated by Siemens Medical Solutions which allowed researchers to see through the mummy's wrappings and compile the first three-dimensional picture of Tutankhamun, which is also on display.

Several American newspapers and news agencies point to striking differences between the show unveiled in Los Angeles and the 1970s exhibition. One of the items absent now is the spectacular solid gold coffin mask by which the tragic royal figure is most widely identified. The greatest difference, however, is that this show includes 80 artefacts from tombs of earlier royal tombs from the 18th Dynasty - the tomb of Tutankhamun's grandparents Yuya and Tuya, and the mysterious KV55 burial tomb. It also boasts innovative design- and technology-driven features that allow visitors to experience their Tutmania to the fullest. Among these are an exact replica of Tutankhamun's burial chamber, immense black and white photographs of the various stages of the tomb's discovery, and interactive displays highlighting the fascinating times in which the young pharaoh lived and how his short reign changed history. As an added bonus, while viewing the galleries visitors may use an audio-guide recorded by the Egyptian renowned film star Omar Sharif.

The most important ancient artefacts include a 40-centimetre high gold coffin, the gold diadem from Tutankhamun's mummy, a gold fan featuring an ostrich hunt, a small gold canopic coffin ornamented with faience, and a silver trumpet used for religious ceremonies. A gilded wooden sarcophagus of Tuya, a gilded mask of Yuya, a painted wooden throne of the Princess Satumun, and a long-faced statue of the monotheistic Pharaoh Akhenaten are other highlights.

LA museum's president and director Andrea Rich is thrilled that the Tutankhamun's treasures have returned to the US. "I am gratified to give the people of Southern California the opportunity to see them here at LACMA," he told reporters. "The exhibition features the finest treasures of ancient Egypt, and offers our visitors the experience of a world of artefacts they might otherwise never see."

Los Angeles is the third leg in a three-year tour that began in April 2004 in Basel, Switzerland and Bonn, Germany. The US circuit – which will include the Museum of Art, Fort Lauderdale (opening December 2005); The Field Museum, Chicago (May 2006) and The Franklin Institute, Philadelphia (February 2007) – is organised by National Geographic, US sports and entertainment promoters AEG Live Exhibitions, Arts Exhibitions International, and Egypt's Supreme Council of Antiquities (SCA). It is sponsored by the Northern Trust Corporation.

According to the LACMA web page some 250,000 tickets have been already been sold since sales began in March, and it is expected that thousands more people will be drawn to the exhibition from far afield.

"People of all ages have an enduring fascination for Tutankhamun," SCA secretary general Zahi Hawass told the press conference. "Now a new generation will discover the wonders of the pharaohs and ancient Egypt." Hawass estimates that the exhibition will earn \$30 million for Egypt, which will go towards building new museums – including the Grand Museum overlooking Giza pyramids – as well as helping to restore and explore more of Egypt's hidden treasure.

Egypt's minister of Tourism Ahmed El-Maghrabi expects that the exhibition would raise the number of Americans visiting Egypt as it did 27 years ago. "After this splendid inauguration, we are expecting to receive 200,000 American this year and by the end of Tutankhamun's tour the number could reach over half a million," Maghrabi said.

Terry Garcia, National Geographic's executive vice-president for mission programmes, says the treasures currently on show are among the world's greatest cultural legacies. "They are amazing artefacts from ancient Egyptian sites, including more than 100 objects that have never been seen before in the U.S.," he says. "This is an extraordinary opportunity that may not come again."

The Tutankhamun exhibition which toured the world in the 1970s gave birth to the trend for blockbuster exhibitions. Its tour of seven US cities from 1976 to 1979 attracted more than eight million visitors. This time organisers expect an even greater phenomenon that will break all previous attendance records.

The current exhibition comes on the heels of a week-long celebration in Washington DC entitled "Egypt's Other Pasts", which aims at introducing Americans to different facets of Egypt's culture.

A controversial figure in life for reinstalling the old polytheistic religion in Egypt, Tutankhamun even today is blowing up a storm in L.A. As visitors viewed the exhibits a group of African-American activists demonstrated at the LACMA gates chanting slogans: to the effect that the Tutankhamun and the Golden Age of the Pharaohs exhibition was certain of one thing: he didn't look white.

The Los Angeles Daily News said that following an appearance before the Los Angeles County Board of Supervisors, activists from the National Association for the Advancement of Coloured People, the Committee for the Elimination of Media Offensive to African People and the Association for the Study of Classical African Civilisations planned to protest against the LACMA exhibition on the grounds that the three busts configured from Tutankhamun's mummy and a CT scan depicted the ruler as being white, and were therefore, inaccurate and racist.

"Those images are so critical for our children," said Legrand Clegg, Compton city attorney and a spokesman for the protesters. "We want them to focus not just on rappers, athletes and entertainers, but on figures who are high achievers. What could be more elevating than a little boy who ruled the world?"

Hawass said three separate teams of researchers reviewing the data from the mummified corpse had concluded that Tutankhamun was a Caucasoid North African.

Garcia told the Los Angeles Daily News that there was a large variable in skin tone. "Egyptians and North Africans, we know today, had a range of skin tones from light to dark. In this case we selected a medium skin tone, and we say, quite up front: 'This is mid-range'. We'll never know for sure what his exact skin tone was or the colour of his eyes with 100 per cent certainty.

"Maybe in the future people will come to a different conclusion. From what we know, there is no doubt this individual was of North African descent."

| 17431|2005-06-24 05:09:52|sincere1906|Major Discovery on Eve of Axum Obelisk's Return|
Major discovery on eve of obelisk's return

By Martin Bailey

From News:

An important discovery has been made by Unesco archaeologists who were sent to Ethiopia to prepare for the arrival of an ancient obelisk finally returned by Italy after years of delay. At the ancient site of Axum, underground chambers and arcades were found near the original position of the obelisk, beneath an area converted into a parking lot in 1963. The Unesco team, headed by Neapolitan archaeologist Rodolfo Fattovich, found that the site had been a royal necropolis for several dynasties before the kingdom adopted Christianity in around 325 AD. Unesco director-general Koïchiro Matsuura announced that some of the tombs appeared to be intact. "Archaeological excavations would now be required to uncover possible vestiges of major historical interest", he added. Axum, which dates from 100 BC, was inscribed as a World Heritage Site in 1980. The discovery, announced last month, was made in the central area of Axum, where the obelisk removed to Rome originally stood. It had been seized by Mussolini in 1937 and its return has been a long-running saga. The 25-metre-high obelisk was finally flown into Axum in three sections, between 19 and 25 April, and was greeted with major celebrations (above). The hope is that it will be re-erected by October.

| 17432|2005-06-24 09:45:36|Myra Wysinger|KERMA ? BLACK AFRICA'S OLDEST CIVILISATION |
Excavations ? directed by Swiss archaeologists, Professor Charles Bonnet and Dr Matthieu Honegger ? have been revealing a royal palace, temples, extraordinary tombs and a massive ancient city on the banks of the Nile in Northern Sudan. Academics have been speculating over whether this long-lost civilisation may have been the precursor of the famous biblical Kingdom of Kush, which was alluded to in the Book of Genesis.

http://impressions-ba.com/features.php?id_feature=10352

| 17433|2005-06-24 10:24:35|m_ampim|Re: Bust of Tut's Sister to Be Listed on eBay for Auction|
Greetings,

When I first saw pieces of the Mansoor Amarna Collection about 14 years ago in San Francisco, I was struck by their unusual appearance. When I closely examined the ears, eyes, lips, and the other details of the heads I was convinced that the pieces were definitely modern fakes.

After I left the collection I thought that my visit to see these pieces was a waste of my time, and there was no need to write a report or include these pieces in any of my research or writings. Shortly thereafter I was very surprised to learn that for many decades some Egyptologists had already suspected these Mansoor pieces to be fakes.

After viewing the current piece on auction at Ebay, I am still convinced that this piece is a modern fake, despite the 1942 opinion of the respected scholar Alfred Lucas.

For people who may find it hard to understand how forged art pieces continue to be displayed in public museums and are bought and sold in the open market, they should read how the interlocking forgery culture works in Oscar Muscarella's The Lie Became Great: The Forgery of Ancient Near Eastern Cultures .

Advancing the work,

Manu Ampim

— In Ta_Seti@yahoogroups.com, "sincere1906"

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- > *June 23, 2005 08:44 AM US Eastern Timezone*
- >
- > *Amazing Ancient Egyptian Princess Head from 14th Century B.C. to*

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- > *Listed on eBay; Head is That of King Tut's Sister - First Time on*
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- > *LOS ANGELES--(BUSINESS WIRE)--June 23, 2005--A rare Mansoor*

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- > *sculpture of an 18th dynasty Amarna Princess (ca 1363-1364 B.C.)*
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- > *at 10 AMP.S.T.*
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- > *Previews of the piece are now viewable at www.ebay.com/princess .*
- > *The beautiful, delicately carved pink limestone head was last sold*
- > *more than 50 years ago by the legendary M.A. Mansoor, to a private*
- > *collector, who owned it till his death several years ago. The only*
- > *other known pieces are on display in museums or held in private*
- > *collections.*
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- > *The exquisitely carved princess is descended from the most famous*
- > *royal family known in ancient Egypt. Her father was history's*

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- > *monotheist, Akhenaten, the heretic pharaoh, - while her mother was*
- > *Queen Nefertiti, the world renowned beauty.*
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- > *This Princess was a sister to the most remarkable pharaoh of all*
- > *time, Tutankhamun (King Tut), and possibly, the one he married,*

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- > *This princess head is in nearly perfect condition, the facial*
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- > *Mr. M.A. Mansoor, admired and respected for his indisputable*
- > *reputation and professional integrity, sold ten pink limestone*
- > *sculptures from his Amarna Art collection to King Farouk of Egypt*
- > *prior to World War II.*
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- > *Mansoor was a fixture among the elite social circles at the*

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- > *Hotel in Cairo. In the early part of the 20th century, the "Golden*
- > *Age" of Egyptology, his friends and clients included King Faud and*
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- > For more information, please contact Eric Gazin, (323) 655-0554 or
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- >

[href="mailto:eric@g">eric@g...](mailto:eric@g)

📧
 | 17435|2005-06-24 10:45:24|David Irdor|French against African Rebirth|
 Greetings Brothers and Sisters,

We at Global Africa People's Radio (www.GAP-Radio.com)
) are African people who are always under attack
 because of our stance for Global African Liberation.
 That is why we stand firmly in ?Solidarite avec
 Africanaat? in you moment of great distress. We draw
 great strength from your example of courage and
 determination in the face of overwhelming enemy
 assault.

May the Ancestors guide and protect you all on our
 way.

Love and life

Spartacus R

GAP-Radio.Com is Global Africa People's Radio

We LocalEyes global issues and

GlobalEyes local concerns

-----Original Message-----

From: Joss Rovélas [mailto:jossrovelas@msn.com]

Sent: 22 June 2005 15:03

Cc: tabia@wanadoo.fr; tabiasmb@yahoo.fr; frcarpentier2000@yahoo.fr; fofoforey@hotmail.com; jeanpaul.gady@wanadoo.fr; Rggainey@aol.com; afgkab@hotmail.com; CamaraGanda@aol.com; WAVSOUFFLE@HOTMAIL.COM; luciengavarin@hotmail.com; info@gensdelacaraibe.org; nicomede.gervais@media-antilles.fr; nicomede.gervais@wanadoo.fr; getala@club-internet.fr; ogilbert2@caramail.com; mouliegisele@yahoo.fr; sylviegissant@hotmail.com; info@gap-radio.com; b_grant@hotmail.com; clementgre@yahoo.fr; andregrillon@hotmail.com; mamy44jo22@wanadoo.fr; ilofils@aol.com; inesb@free.fr; info@lenouveaumonde.com; dirdor@yahoo.fr; ishidair@wanadoo.fr; washili@hotmail.com; deck@mediaserv.net; ejalton@assemblee-nationale.fr

Subject: URGENT ==> Solidarité avec Africamaat !

URGENT ==> Solidarité avec Africamaat !

Chers tous et toutes,

Les locaux d'Africamaat ont été cambriolés et le site a été supprimé du Web.

Ces deux actes de sabotage n'ont pu être commis que par des entités bénéficiant d'une certaine complicité à divers niveaux du système politique français de type colonial ainsi que par tous ceux qui ont intérêt à ce que la vérité sur le passé esclavagiste et génocidaire occidental vis-à-vis des noirs soit soigneusement occultée !

Ces deux actes de malveillance intolérable ne sont pas le fruit du hasard car ils sont pratiqués au même moment où certains intellectuels sionistes ainsi que les plus hautes institutions de la République (Sénat, gouvernement) encouragent la négrophobie, le mensonge, le négationnisme ainsi que la médiocrité par la remise d'un prix crachat à Olivier Pétre-Grenouilleau "descendant de bourreaux de service"...

Nous devons nous lever pour dire stop, stop, stop !

Il faut que ces gens soient contraints de nous respecter de gré ou de force !

"An nou aye !"

"Komba d'ayé pokoman !"

Joss Rovélas

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

Téléchargez cette version sur <http://fr.messenger.yahoo.com>

| 17436|2005-06-24 13:52:36|sincere1906|Re: Bust of Tut's Sister to Be Listed on eBay for Auction|
To add to this discussion:

Christine Mansoor's defense of her family's disputed "artifacts":
<http://www.mansooramarnacollection.com/scandal/>

KMT Journal's review of her book:
<http://www.egyptology.com/kmt/spring96/book.html>

Sincere

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:
> Greetings,
>
> When I first saw pieces of the Mansoor Amarna Collection about 14 years ago in San Francisco, I was struck by their unusual appearance. When I closely examined the ears, eyes, lips, and the other details of the heads I was convinced that the pieces were definitely modern fakes.
>
> After I left the collection I thought that my visit to see these pieces was a waste of my time, and there was no need to write a

report or include these pieces in any of my research or writings.
Shortly thereafter I was very surprised to learn that for many decades some Egyptologists had already suspected these Mansoor pieces to be fakes.

>
> After viewing the current piece on auction at Ebay, I am still convinced that this piece is a modern fake, despite the 1942 opinion of the respected scholar Alfred Lucas.

>
> For people who may find it hard to understand how forged art pieces continue to be displayed in public museums and are bought and sold in the open market, they should read how the interlocking forgery culture works in Oscar Muscarella's *The Lie Became Great: The Forgery of Ancient Near Eastern Cultures*.

>
> Advancing the work,

>
> Manu Ampim

>
> =====

>
> --- In Ta_Seti@yahoogroups.com, "sincere1906"

wrote:
> > If anyone is going to purchase such things, would be nice for
> > African or Black think tanks, archaeological groups, to invest in
> > them. go here to view the peice: www.ebay.com/princess

> > says alot about the Tut reconstruction.
> >

> > Sincere
> >

> > -----
> > June 23, 2005 08:44 AM US Eastern Timezone

> >
> > Amazing Ancient Egyptian Princess Head from 14th Century B.C. to be

> > Listed on eBay: Head is That of King Tut's Sister - First Time on
> > the Market in More Than 50 Years

> >
> > LOS ANGELES--(BUSINESS WIRE)--June 23, 2005--A rare Mansoor portrait

> > sculpture of an 18th dynasty Amarna Princess (ca 1363-1364 B.C.)

> > goes live on eBay, the world's largest online marketplace, June 23rd

> > at 10 AMP.S.T.

> >
> > Previews of the piece are now viewable at www.ebay.com/princess.

> > The beautiful, delicately carved pink limestone head was last sold

> > more than 50 years ago by the legendary M.A. Mansoor, to a private

> > collector, who owned it till his death several years ago. The only

> > other known pieces are on display in museums or held in private

> > collections.
> >

> > The exquisitely carved princess is descended from the most famous

> > royal family known in ancient Egypt. Her father was history's first

> > monotheist, Akhenaten, the heretic pharaoh, - while her mother was

> > Queen Nefertiti, the world renowned beauty.
> >

> > This Princess was a sister to the most remarkable pharaoh of all

> > time, Tutankhamun (King Tut), and possibly, the one he married, Ankh-

> > es-en-paten.
> >

> > This princess head is in nearly perfect condition, the facial

> > features and entire head are unblemished, the neck with a break, but

> > repaired. The head is a complete sculpture unto itself, it was made

> > in antiquity as a finished piece in the manner of a stopper to be

> > inserted into the body of a statue.
> >

> > Mr. M.A. Mansoor, admired and respected for his indisputable

> > reputation and professional integrity, sold ten pink limestone

> > sculptures from his Amarna Art collection to King Farouk of Egypt

> > prior to World War II.
> >

> > Mansoor was a fixture among the elite social circles at the Shepards

> > Hotel in Cairo. In the early part of the 20th century, the "Golden

> > Age" of Egyptology, his friends and clients included King Faud and

> > Queen Nazli of Egypt, King Alphonse the 13th of Spain, King Carol of

> >

>>
 >> In recognition of his outstanding abilities and legendary finds,
 >> M.A. Mansoor was appointed "Antiquities Dealer to The King," -
 the
 >> only person to receive such an honor in Egypt. This appointment
 >> secured his reputation and facilitated sales overseas to museums
 and
 >> serious private collectors worldwide, including to the Chicago
 >> Oriental Institute.
 >>
 >> Other pink limestone statues from the collection include: a
 unique
 >> full figure princess statue housed at the Louvre Museum in Paris,
 a
 >> Nefertiti head at the Denver Art Museum, and several royal
 Mansoor
 >> Amarna art pieces on permanent display at the San Francisco State
 >> University Museum.
 >>
 >> In an era where many antiquities are of dubious origins, there is
 >> significant archival documentation, and scientific reports, such
 as
 >> the Lucas Report, to support this pink limestone princess and the
 >> remarkable collection it was once part of. Award winning
 documentary
 >> film maker Paul Madelenat is currently in production on the
 Mystery
 >> of the Mansoor Armana collection, and calls its significance "one
 of
 >> the most important archeological finds in modern history."
 >>
 >> For more information, please contact Eric Gazin, (323) 655-0554
 or
 >> eric@g...

| 17437|2005-06-24 15:40:02|ra_nehem|PTAH Sasetem|
 Mikiya mo (I greet you),

I am writing to inform you of our upcoming PTAH Sasetem Adesua
 (workshop).

PTAH Sasetem is a curriculum created for Afurakani/Afuraitkaitnit
 (African/Black) adults to utilize in the instruction of
 Afurakani/Afuraitkaitnit (African/Black) children and young adults.
 Please click on this address for an e-flyer containing more
 information on PTAH Sasetem:

<http://www.odwirafo.com/PTAHsasetemadesua.doc>

Registration is open to Afurakanu/Afuraitkaitnut (Africans/Blacks)
 only, and Afurakani/Afuraitkaitnit adults in particular.

The PTAH Sasetem Adesua (workshop) will be of great benefit to those
 who seek to reclaim the principles and values of our
 Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture--
 those no longer attached to the pseudo(false)-religions and pseudo-
 philosophies of the whites and their offspring.

The PTAH Sasetem Adesua will be held:

July 9, 13,005 (2005)

The Charles Hayes Family Investment Center
 4859 S. Wabash Ave.
 Chicago, Illinois

Conference room A
 9:00am-12:00pm

There is free parking in the lot behind the facility as well as on
 the street.

The electronic manual--PTAH Sasetem--will be e-mailed to registrants
 upon payment of the workshop fee.

The softcover book--MATE MASIE The Ancestorhood of Nana Yao--will be
 distributed at the beginning of the workshop. (Please see our
 website: www.odwirafo.com for a brief description of MATE MASIE and
 more)

Because of space restrictions, registration will be limited to 25
 participants. The deadline for payment is: July 8, 13,005 (2005).

Checks or money orders should be made out to and sent to:

Kwesi Ra Nehem Ptah Akhan
 4530 S. Woodlawn, #802
 Chicago, Illinois 60653

We also accept PayPal. Please note that when paying via PayPal there
 is an additional \$1 fee for the electronic-funds transfer.

All inquiries should be addressed to me at: ra_nehem@... or
 you may call me at: 312.371.0428.

If you are aware of any other Afurakanu/Afuraitkaitmut (Africans) who would be interested in the adesua (workshop), we would greatly appreciate your forwarding this information.

Meda ase (thank you) for your consideration.

Ma asomdwoee-Hetep (Peace),

Kwesi Ra Nehem Ptah Akhan
Okwirrafo, Aakhuamuman Amaruka Atifi mu

—

Trustory [(troo'-stoh-ree)true-story; trust(worthy)-ory]:

A true and accurate account of past events.

trustoric; trustorical.

| 17438|2005-06-24 16:11:52|arumese|Re: Nigerian Writer Urges Writing of African Epics|
Hi,

Here are the links to the images I said I would post where Iman plays
the role of an Egyptian Queen in Michael Jackson's music video:
(If you have trouble connecting to links, look in the links section
of Ta_Seti. I placed three of the images there.)

1.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Close-up+of+face.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

2.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=King+and+Queen+seated.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

3.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=King+and+Queen+seated-2.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

4.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Queen+Pointing.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

5.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Queen+Leaning.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

6.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Queen+in+her+Chamber.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

7.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Confronting+strange+man.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

8.

<http://photos.groups.yahoo.com/group/tasetmaat/vwp?dir=/Iman+as+Egyptian+Queen&src=gr&dnm=Queen+pointing-2.jpg&view=t&done=http%3a/photos.groups.yahoo.com/group/tasetmaat/lst%3f%26.dir=/Iman%2bas%2bEgyptian%2bQueen%26.src=gr%26.view=t>

— In Ta_Seti@yahoogroups.com. "sincere1906"
wrote:

- > Precisely.
- >
- > Not saying West Africans, or their descendants in the Diaspora,

can't

- > portray ancient Egyptians or Nubians—given the wide phenotypic
- > diversity. But modern Egypt and East Africa yield the most accurate
- > types that fit many of the artistic creations of the pharaonic era.
- > But Hollywood is never so particular. Dutch South Africans play
- > ancient Egyptians (the Mummy) and the production is filmed in

Morocco.

- > Spanish actors like Antonio Banderas play Mid Easterners. Brad Pitt
- > plays an ancient Greek. And no one is denying connections between

the

> Mediterranean and the rest of Europe, but such "Nordicization" in

the

> Brad Pitt as Achilles example (a term i saw used on a Greek

listserv

> critical of the movie Troy), is the norm in Hollywood. I think it

is

> as u say, part stereotyping from ignorance, part marketing (with
> popular faces being pulled for any role), and part pure laziness in
> doing any real analysis. Its about maximizing profits, not

historical

> accuracy.
>
>
> Sin
>
> --- In Ta_Seti@yahoogroups.com, "arumese" wrote:
> >
> > You're absolutely right. Many modern Egyptian types and East
> > Africans would be wonderful. From what I have gathered, part of

the

> > problem Western society has been having with the idea of

identifying

> > ancient Egyptians as "Black" lies in the fact that they seem

stuck

> on
> > comparing stereo-typical African types (who may be descendants of
> > West Africans) with the Ancient Egyptians (who tend to represent
> East
> > African types in large degree). I am not excusing Western

society

> > because I believe that what the Egyptians themselves left behind

is

> > sufficient in itself to speak for its native African heritage --

and

> > perhaps its connection to all African types.
> >

| 17439|2005-06-24 17:38:50|Paul Kekai Manansala|Re: French against African Rebirth|
For those who don't know about it, here is the URL for this excellent
site:

<http://africamaat.com/>

Regards,

Paul Kekai Manansala

| 17440|2005-06-24 18:10:07|Manu Ampim|Re: Bust of Tut's Sister to Be Listed on eBay for Auction|

Greetings,



These Mansoor "artifacts" have a distinctively different look, feel, and quality than the authentic Amarna artifacts. ♦ These 20th century fakes don't measure up to ♦ the high standards of the 18th dynasty royal art. ♦ It is interesting to watch how blatant forgeries continue to have legitimacy within the international forgery culture.



Advancing the work,



Manu Ampim



--- In Ta_Seti@yahoogroups.com, "sincere1906" <sincere1906@y...> wrote:

> To

add to this discussion:

>
> Christine Mansoor's defense of her

family's disputed "artifacts":

>

[href="http://www.mansooramarnacollection.com/scandal/"](http://www.mansooramarnacollection.com/scandal/)><http://www.mansooramarnacollection.com/scandal/>

>
> KMT Journal's review of her book:
>

[href="http://www.egyptology.com/kmt/spring96/book.html"](http://www.egyptology.com/kmt/spring96/book.html)><http://www.egyptology.com/kmt/spring96/book.html>

>
> Sincere

<http://www.egyptology.com/kmt/spring96/book.html>

BOOK REPORT

KMT 7:1, SPRING 1996 ♦ KMT Communications

DCF The Scandal of the Century:
The Mansoor Amarna Expose
by Christine Mansoor
1995, Carlton Press, New York City
288 pp., 14 b/w photographs
Hardcover \$19.5
ISBN 0-8062-4976-5

For some forty years the several sons of Egyptian antiquities-dealer Mansoor A. Mansoor have collectively attempted and generally failed to persuade the world of Egyptology that they are in possession of a unique (and priceless, although there is a price-tag) assembly of 106 smallish sculpted three-dimensional and relief limestone portraits of members of the Amarna royal family, which had come into their late father's possession over a period of twenty years following World War I. With the exception of fewer than a half-dozen names in the field (chief of those being Christiane Desroches-Noblecourt), Egyptologists in the U.S. and Europe have dismissed these sculptures as blatant (even ugly) forgeries not worthy of serious consideration on a scholarly level.

Now one of Mansoor's granddaughters, a network-television producer by profession, has authored an understandably somewhat-biased, detailed, documented history of the valiant efforts of her father and uncles in their long-time and on-going efforts (1) to defend their own father's reputation as a thoroughly honest man of high reputation (who would not have dealt in fakes), and (2) to validate the opinions of several non-Egyptologist specialists (geologists, chemists, etc.) that the sculptures in question were, indeed, carved in antiquity and however much they do not fit into the rather large corpus of accepted Amarna art must be considered as bonafide antiquities.

There is, however, a marked paranoia in Christine Mansoor's far-from-objective treatment of what her family has always seen as an insidious international conspiracy of villainous Egyptologists determined to deny these sculptures their rightful legacy. This is best summed up in the breathless dust-jacket blurb, which states that Scandal of the Century was written to expose the unscholarly and tyrannical control that a few scholars have on the art world and our perception of the shape of past civilizations ...and to make the public aware of their influence...so that some protection is established for our ancient heritage and so that the flame of truth is kept burning brightly. The blurb concludes, Lovers of truth, art, and historical accuracy will breathe easier for having read Ms. Mansoor's important work. DCF [Interested in this controversial Amarna collection? Check out "<http://www.amarna.com>".]

Greg Reeder
with James Fierro

| 17441|2005-06-24 20:24:08|Asar Imhotep|Re: Ta-Merrian names actually Akan?|
Does anyone have any information?

Asar Imhotep
<http://www.mochasuite.com>

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
> I have posted in times past inquiring about concepts mentioned in
the
> book, "The Africans Who Wrote the Bible" by Dr. Nana Banchie Darkwah
> and I haven't heard a response back. So I am taking the time to
> re-present the issues that have been unresolved for me in which I
> simply seek feedback.
>
> In his book, The Africans Who Wrote the Bible, he posits that he can
> trace the ancient Nile Valley inhabitants linguistically to modern
> Akan in West Africa. To his record, he is a linguist. His position
is
> that the ancient "Egyptians" were actually modern Akan and that
Egypt
> wasn't one large ethnic group and that Mdw Ntr isn't one big
language,
> but actually several African languages, in which the bulk are Akan.
>
> He posits a few names for consideration such as the Biblical
political
> group the "Essenes" is actually an Akan group called "Assin (pg
20)."
> Joseph is actually "Osafo (pg 15)." What we call an "Ankh" is
actually
> an Akan word pronounced "NKWA (before T.O.C.)and that Tut-ank-amen
is
> actually an Akan king by the name "Tutu Ankoma." He posits that
Osiris
> and Isis is a Greek transposition of the Akan God and Goddess "Osoro
> and Asaase (pg 48)." That Yahweh is a transposition of the Akan word
> for God "Onyame (pg 52)."
>
> He goes on to say on page 60 that,
>
> "The name Asaase was not an unusual Akan name in Ancient Egypt
because
> there were several Ancient Egyptian pharaohs whose names were Asaase
> or included the name Asaase. In Egyptology, it is the Akan name
Asaase
> thas has been orthographically transposed to "Isesi." For example,
the
> indigenous Akan name of Pharaoh Djekara-Isisi of the 5th dynasty is
> "Djakari-Asaase." This pharaoh and Akenten [Akhenaten] originated

from

> the same royal line and tribe. Their modern descendants are the
> Denkyira people who can be found today in Ghana in West Africa."

>

> He even goes to say that the original name for Confucius - Kungfu
Tse

> - is actually a transposition of a Ga word Komfo Tse which means

> "father priest" and that is what Confucius was (pg 85).

>

> I am a beginner in linguistics so I don't have the training to

> critique this with rigor as of yet. But what does this say to our

> current understanding of Egyptian and Biblical names? I can see the

> Asase for Isis (Aset) because the ".t" is not actually spoken in
this

> sense or it's optional. This leaves us with "Ase." Now with Osiris,

I

> can see that also. I have come to the conclusion that the name is

> actually "Wasiri" and not Ausar and this fits nicely with Osoro

as

> posited by Dr. Darkwah. So would 'iri' actually be pronounced "oro"

if

> we take Nana's word for it?

>

> What is your opinion on the information given? WHO has read this
book

> and who has the expertise to critique it?

>

>

> Asar Imhotep

> <http://www.mochasuite.com>

| 17442|2005-06-25 10:48:49|AfroerotiK|White Guilt|

PLEASE Forward this to everyone you know. I'm sending out this message as a
special notice so that everyone can read the profound eloquence and
simplistic beauty of this message. It moved me to tears. This is a
message that deserves to be passed on and spread all over. It's
amazing the healing power of an apology. Ashe' and ashe'

Written by edgardegas745

If I may be allowed to share some of my thoughts on "white guilt". In
my humble opinion white guilt is not necessarily a bad or negative
thing but is really a very small positive step to admitting that what
my ancestors did during hundreds of years of Slavery, to millions of
Black men women and children was a crime.

The enslavement and inhumane treatment of millions of Black people, is
the most horrific crime against humanity in history. To feel shame and
guilt that my great, great grandparents played a role in that and
benefitted financially, allows me to express deep remorse for those
crimes and the ongoing wrongs committed by whites against Black people
today.

I do not buy into the arguement of whites who say they or their
families had nothing to do with owning Slaves. This country was built
with the blood, sweat, forced labor and lives of Black people. The
richest corporations in the country have long histories of gaining
their riches from the benefit of that forced labor. The instant a
white person is born in or steps foot in this country they begin
benefitting from that forced Slave labor.

To feel shame and guilt when I ride through some of our cities poorest
neighborhoods, that my comfortable life is simply based on the fact I
have white skin. That my "white privilege" allows me access to things
that should be accessable to every human being, adequate housing,
education, healthcare, childcare, food etc.

So many of today's social ills are a direct and lasting effect of
Slavery. White people not only destroyed the basic family structure of
millions of Black people, but denied Black people their language,
religion, history even their names. In many cases Slaves were treated
worse than animals. To do this to people over hundreds of years and
then have white people not understand that our life experiences are
different is hard for me to grasp.

What does it hurt to say that the enslavement of Black people
committed by whites was a horrid crime against humanity, I am sorry?
What does it hurt to say that the continued racism, prejudice and
oppression committed by whites against Black people today is wrong, I
am sorry?

What does it hurt to look at racial issues from a different angle and
say it may be whites that need to change and be "fixed".

What does it hurt to support Reparations for Slavery as just a small
effort to level the playing field and repair some of the damage done
by Slavery?

What does it hurt to admit that white superiority is a fallacy and
much of what we enjoy today in music, art, architecture, medicine,
science etc has its roots in the earliest Black cultures?

What does it hurt to acknowledge that "Eve" was a Black Woman and we
all carry her DNA, that my white skin is a mutation or genetic flaw?

I do not believe my "white guilt" needs to be cured, I believe it simply makes me human.

humbly
edgar

—

What's your most erotic fantasy?

Visti <http://www.AfroerotiK.com>

The most exclusive way to explore your sexy desires.

| 17443|2005-06-25 14:52:16|Paul Kekai Manansala|Egyptian chamber recreated|
<http://news.scotsman.com/entertainment.cfm?id=700192005>

Egyptian chamber recreated

ANGIE BROWN

A REPLICA of an Egyptian burial chamber is expected to attract thousands of visitors as part of a major exhibition in Edinburgh.

The tomb of Pharaoh Thutmose III, which was discovered in 1898, will be recreated in the City Arts Centre. It will be the first ancient Egyptian exhibition to be held in Edinburgh since The Gold of the Pharaohs was displayed in the centre in 1988.

Herbert Coutts, the city council's director of culture and leisure, said: "There has long been great interest in ancient Egypt and it is anticipated that The Immortal Pharaoh: The Tomb of Thutmose III will be a successful event." The exhibition opens on 1 October for 14 weeks.
| 17444|2005-06-25 15:09:19|p.manansala@sbcglobal.net|Tutankhamun and the Golden Age of the Pharaohs|
<http://english.epochtimes.com/news/5-6-25/29725.html>

Tutankhamun and the Golden Age of the Pharaohs

By Leisa Park

The Epoch Times

Jun 25, 2005

□

A rare exhibition displaying ancient treasures from the Egyptian tomb of the celebrated pharaoh Tutankhamun (King Tut), has started its 27-month long tour through United States museums.

Tutankhamun and the golden age of the pharaohs features 50 major artifacts excavated from Tutankhamun's tomb, including the royal diadem, the gold crown which was discovered encircling the head of the king's mummified body. All items in the collection of antiquities are estimated to be between 3,300 and 3,500 years old.

The exhibition, which opened last week in Los Angeles, is a presentation by National Geographic, AEG Exhibitions and Arts and Exhibitions International, with cooperation from the Egyptian Supreme Council of Antiquities. The exhibit also features National Geographic images and film footage about the golden age of the pharaohs.

The touring collection includes more than 70 treasures from other Valley of the Kings tombs, the royal graves of the 18th dynasty (1555 -1305 BC).

The burial chamber of Tutankhamun was discovered by Howard Carter in 1922. The discovery provided further details about the golden age of the pharaohs and provided researchers with a wealth of information on ancient Egypt, in particular regarding Tutankhamun's role in society within his short life span. Tutankhamun was estimated to be less than 20 years old when he died.

David Silverman, spokesman for the exhibition, said of the discovery: "Artifacts numbered in the thousands. Scholars examined the objects, read the inscriptions, and tried to learn more about his life. His history is still not completely known, and aspects of his life remain enigmatic."

He added, "The pharaoh Akhenaten, his probable father, had introduced quasi-monotheistic beliefs into ancient Egypt with which he replaced the traditional religion. The prince ultimately did not maintain the religious movement his father introduced. He ascended the throne (around 1333 BC), while still a child. Guided by two officials of the court, Tutankhamun restored the traditional gods. He also changed his name to Tutankhamun in order to direct attention to the restoration of the pantheon and the god Amun at its head."

Mr. Silverman explained: "The Egyptians had a rich faith that consisted of vast pantheon of over 80 gods and goddesses."

"In the earliest times, the ancient Egyptians developed their concepts as a way of dealing with the unexplainable forces of nature with which they came into daily contact. They defined these powers, assigned to them names and images to make them more recognizable and to put them into human terms. Among the gods revered in ancient Egypt many were fully human in form. Many Egyptian gods appear in fully human form, such as Ptah and Amun," he said.

Tutankhamun and the golden age of the pharaohs will be on tour until September 2007.

Regards,
Paul Kekai Manansala

□

| 17445|2005-06-26 09:06:30|sincere1906|Re: Bust of Tut's Sister to Be Listed on eBay for Auction|
Thank you Dr. Ampim. This is the reason I see a call for an African/black think tank on these issues important. Journal of African Civilizations (even with my many disagreements with some of its assertions) was the closest I have seen yet to such an institution. I wonder how one goes about founding such a thing, and drawing in the proper people credentials?

Sincere

— In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

>

> Greetings,

>

> These Mansoor "artifacts" have a distinctively different look, feel, and quality than the authentic Amarna artifacts. These 20th century fakes don't measure up to the high standards of the 18th dynasty royal art. It is interesting to watch how blatant forgeries continue to have legitimacy within the international forgery culture.

>

> Advancing the work,

>
> Manu Ampim
>
>

| 17446|2005-06-26 12:36:52|Myra Wysinger|The British Museum|
I don't have a date for this report:

*The Second Intermediate Period
(13th-17th Dynasties)*

Current Research and Future Prospects

Derek Welsby: Rediscovering archaeology in Lake Nubia

The construction of the Aswan High Dam and the impounding of a vast reservoir is generally assumed to have destroyed all the major archaeological sites as far upstream as the Dal Cataract apart from Qasr Ibrim and those monuments moved to safety. Recent observation in northern Sudan shows that this is not exactly the case.

Other research on this report:

<http://www.thebritishmuseum.ac.uk/aes/Sack04Abstracts.doc>

| 17447|2005-06-26 13:13:57|Myra Wysinger|Tomb reveals Ancient Egypt's humiliating secret|
ANCIENT Egyptians "airbrushed" out of history one of their most humiliating defeats in battle, academics believe. In what the British Museum described as the discovery of a lifetime, a 3,500-year-old inscription shows that the Sudanese kingdom of Kush came close to destroying its northern neighbour.

<http://www.timesonline.co.uk/article/0,,4484-760013,00.html>

| 17448|2005-06-26 13:49:05|qyiet_ryot|Is the recent Calif. protesting petty?|
I'm curious to know from others in this forum if you personally view the public protests at the California exhibit as petty and ineffective or as successfully bringing attention and focus to deep-seated racist assumptions in society. Would these protestors' time be better spent on advancing African studies in other ways or should this method be taken up across the nation?

| 17450|2005-06-26 14:12:59|qyiet_ryot|Re: Tomb reveals Ancient Egypt's humiliating secret|
Thanks for sending that article. Here is another one on archeology revealing the Kushite invasion of Egypt during that time.

<http://weekly.ahram.org.eg/2003/649/he1.htm>

Elkab's hidden treasure

A 17th dynasty inscription found three months ago in Upper Egypt uncovered a critical and previously unknown Kushite attack on Egypt. Nevine El-Aref relates the discovery

During the 19th century boom in Egyptian archaeology the tomb of Elkab's 17th-dynasty governor Sobeknakht was discovered. Though its whereabouts were published it was subsequently neglected. Until recently it continued to sit undisturbed upon the cliffs overlooking the Nile south of Luxor, accrued grime and soot obscuring many of its internal inscriptions. Only this year have the tomb's soiled walls been cleaned to reveal an inscription relating a hitherto unknown Kushite raid upon Egypt that has been abuzz with superlatives and speculation among Egyptologists.

Earlier this year a number of British and Egyptian conservators under the aegis of the British Museum began work at the tomb in response to concerns about its deteriorating condition. In the process of cleaning the walls between the tomb's inner and outer chambers they stumbled upon an inscription believed to be the first evidence of a huge attack from the south on Elkab and Egypt by the Kingdom of Kush and its allies from the land of Punt, during the 17th dynasty (1575-1525 BC). The newly discovered inscription is a biographical text painted in 22 horizontal red hieroglyphic lines that narrate the Kushite attack on Egypt and Sobeknakht's successful counter-attack that expelled the invaders. "It is a very important military and religious inscription that was previously unknown," Culture Minister Farouk Hosni told Al Ahram Weekly and asserted that it is the most significant piece to emerge about the 17th dynasty since the famous Kamose stella, now on display at the Luxor museum.

Though Egyptologists had known that tension existed between the Kingdom of Kush, which lay along the Nile in present-day southern Sudan, and Egypt during the period in question, they had no evidence of the kind of clash reported by the inscription.

"This is completely unparalleled," affirmed Vivian Davies, who headed the mission, in an interview from London with the Weekly. Davies initially assumed that the inscription was a religious text because it was near the burial shaft where the spirit of the dead rose to begin its spiritual life. However, as conservators continued to clean the inscription it was clear that it was not a routine funerary text but a biographical text chronicling events from the life of the tomb's owner Sobeknakht.

The text recounts his role in the crisis, from his command to strengthen the defences of Elkab to his mustering of a force to combat the Nubians to his successful counter-attack southwards which

destroyed an enemy force through the aid of Elkab's vulture-goddess Nekhbet. The inscription ends with an account of celebration in the presence of the Egyptian king, who is not identified by name, and of the temple of Nekhbet's endowment with a sacred boat.

Evidence corroborating the general scheme of these events have also recently been found in Sudan, where archaeologists discovered a vessel that was once in Sobeknakht's tomb. Davies stated that this vessel proves that during the invasion Sobeknakht's tomb was already prepared for the old governor's death. Relatedly, early studies on the inscription revealed that it was a late addition to the tomb, as it was painted in red on the outer chamber, which, according to the Ancient Egyptian taboo, made it untouchable. Davies added that as the tomb's decorations were completely finished by the time of the Kushite attack the corridor between the two chambers was the only space left to record such an event.

Davies is not alone in his feeling that the inscription forces a reconsideration of Egyptian history. Zahi Hawass, secretary general of the supreme council of antiquities (SCA), stated that it sheds new light on the extent of Egypt's vulnerability during that period, when the native Upper-Egyptian 17th dynasty centred in Thebes was engaged in a war of independence against the Lower-Egyptian Hyksos who were based in Avaris in the Nile Delta.

"It was a pincer movements on Egypt," Hawass told the Weekly. He said that success by either Kush or Hyksos would have changed the face of Egypt, even up to the present day. Mamdouh El-Damadi, the director general of the Egyptian Museum in Cairo, also emphasised how important the inscription is for understanding Kushite ambitions in Egypt. Davies chimed in on this point in stating, "We always thought that the Hyksos were the greatest of Egypt's enemy but Kush was as well." The defeat of the Kush-led invasion represented in Sobeknakht's tomb may come to be interpreted a critical event in Egypt's subsequent defeat of the Hyksos and expansion of its nascent empire into Palestine and Sudan.

The dramatic nature of this discovery begs the question of what revived interest in a site that was catalogued over a century ago and then essentially ignored.

Two years ago, as part of the Egypt and Sudan Department of the British Museum's substantial archaeological programme covering Nile Valley sites and monuments threatened by modern development or in dire need of conservation, Sobeknakht's tomb was finally put on a scientific agenda. Its inclusion in this programme is due to its distressing material condition and its status as the only surviving tomb datable to this crucial transitional period in Egypt's history.

"For us the tomb was like a patient in dire need of urgent care," said Lameya El-Hadidi, one of two Egyptian conservators on the British Museum team. After difficulties finding a solution that would clean the walls without damaging the inscriptions, the team finally settled on small pieces of cotton dampened with distilled water as the best option. However, El-Hadidi explained that the tomb was suffering from not only the accumulation of grime and soot but also from bat waste and bee hives. Among the other obstacles to the tomb's conservation were poor lighting and ventilation, with the effect of the latter being that the conservators were forced to breathe foul air peppered with dust and bat excrement. However, the fruits harvested of this labour went beyond the discovery of the inscription discussed above.

El-Hadidi confirmed that, "what made us put behind our fatigue was the beautiful illustrations that appeared piece by piece while cleaning."

Scenes featuring Sobeknakht with his children and wife were among the iconic ornamentation found. A number of monkeys, some in symbolically erotic poses, are also engraved on the tomb's walls.

A particularly striking scene shows monkeys sitting on the offering table eating the deceased's food.

"It is a cheeky scene," Davies told the Weekly, suggesting that the tomb's artist had a unique sense of humour.
[17451|2005-06-26 16:11:53|Djehuti Sundaka|Re: Ta-Merrian names actually Akan?]
Currently, I'm in the middle of a situation that's giving me a problem accessing the internet so I don't know when I'll be able to respond again. I haven't read the book so I can't comment on the various claims being made in it. However, I can say that anyone can engage in FEM (False Etymological Method) in order to make a quick buck off of those of us not expertise in a particular field. People know that if you just give folks what they want to believe, they'll buy into it.

So, without expertise in a particular field, how does one evaluate scholarly claims? The only way I know of is to see what other scholars are saying about the claims and determine whether or not their criticisms are academic or biased. If that doesn't work, one can explore the possibility of a scholarly conspiracy against the perspective of the one making the unaccepted claims and see how logical such a conspiracy theory would be. If entire fields of study such as Egyptology and ancient "Hebrew" have to be discounted in order to make such claims acceptable, chances are such claims aren't legit.

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

> Does anyone have any information?

>

> Asar Imhotep

> <http://www.mochasuite.com>

>

>

>

> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>> I have posted in times past inquiring about concepts mentioned in

> the

>> book, "The Africans Who Wrote the Bible" by Dr. Nana Banchie Darkwah

>> and I haven't heard a response back. So I am taking the time to

>> re-present the issues that have been unresolved for me in which I

>> simply seek feedback.

>>

>> In his book, *The Africans Who Wrote the Bible*, he posits that he can

>> trace the ancient Nile Valley inhabitants linguistically to modern

>> Akan in West Africa. To his record, he is a linguist. His position

> is

>> that the ancient "Egyptians" were actually modern Akan and that

> Egypt

>> wasn't one large ethnic group and that Mhw Ntr isn't one big

> language,

>> but actually several African languages, in which the bulk are Akan.

>>

>> He posits a few names for consideration such as the Biblical

> political

>> group the "Essenes" is actually an Akan group called "Assin (pg

> 20)."

>> Joseph is actually "Osafo (pg 15)." What we call an "Ankh" is

> actually

>> an Akan word pronounced "NKWA (before T.O.C.) and that Tut-ank-amen

> is

>> actually an Akan king by the name "Tutu Ankoma." He posits that

> Osiris

>> and Isis is a Greek transposition of the Akan God and Goddess "Osoro

>> and Asaase (pg 48)." That Yahweh is a transposition of the Akan word

>> for God "Onyame (pg 52)."

>>

>> He goes on to say on page 60 that,

>>

>> "The name Asaase was not an unusual Akan name in Ancient Egypt

> because

>> there were several Ancient Egyptian pharaohs whose names were Asaase

>> or included the name Asaase. In Egyptology, it is the Akan name

> Asaase

>> that has been orthographically transposed to "Isesi." For example,

> the

>> indigenous Akan name of Pharaoh Djekara-Isisi of the 5th dynasty is

>> "Djakari-Asaase." This pharaoh and Akenten [Akhenaten] originated

> from

>> the same royal line and tribe. Their modern descendants are the

>> Denkyira people who can be found today in Ghana in West Africa."

>>

>> He even goes to say that the original name for Confucius - Kungfu

> Tse

>> - is actually a transposition of a Ga word Komfo Tse which means

>> "father priest" and that is what Confucius was (pg 85).

>>

>> I am a beginner in linguistics so I don't have the training to

>> critique this with rigor as of yet. But what does this say to our

>> current understanding of Egyptian and Biblical names? I can see the

>> Asaase for Isis (Aset) because the ".t" is not actually spoken in

> this

>> sense or it's optional. This leaves us with "Ase." Now with Osiris,

> I

>> can see that also. I have come to the conclusion that the name is

>> actually "Wasiri" and not Ausar and this fits nicely with Osoro

> as

>> posited by Dr. Darkwah. So would 'iri' actually be pronounced "oro"

> if

>> we take Nana's word for it?

>>

>> What is your opinion on the information given? WHO has read this

> book

>> and who has the expertise to critique it?

>>

>>

>> Asar Imhotep

>> <http://www.mochasuite.com>

| 17452|2005-06-27 07:01:07|arumese|Re: Is the recent Calif. protesting petty?|

--- In Ta_Seti@yahoogroups.com, "qviert_ryot" wrote:

> I'm curious to know from others in this forum if you personally view

> the public protests at the California exhibit as petty and

ineffective

> or as successfully bringing attention and focus to deep-seated racist

- > assumptions in society. Would these protestors' time be better spent
- > on advancing African studies in other ways or should this method be
- > taken up across the nation?

I'm sure some people (maybe even Black people) thought the Civil Rights movement was petty when it first started. And they did everything in their power to discourage it. But it still had its impact even though it is still being snubbed today in some ways.

From what little I saw of the news clip, I suspect that the protests show promise in getting people to open their eyes and look at the evidence provided by the Egyptians instead of just swallowing the misrepresentations of an historically racist Western society without question. Hawass is the one who looked petty to me. But then again, you never know. For various reasons, some people relish being on the side of an issue that is more popular and mainstream -- even some Black people whose jobs may depend on them supporting anti-Black bias, while pretending that the bias is not anti-Black.

In my opinion, accusing the protestors of being petty seems somewhat desperate and is petty in and of itself. The protestors are bringing attention to the fact that the institutions that are in control of how Egyptian history is being presented are engaged in bias and that they are deliberately excluding the facts.

Since the protestors have provided visual aids that remind us that the modern reconstructions (Caucasoid classifications of Egyptian royalty) contradict the evidence, the best recourse the institutions have is to draw attention away from objective considerations and accuse the protesting Blacks of being petty. If they can successfully characterize the movement as petty and small, then they can gather support against it and people will ignore the true intent of the protests and hopefully ignore the facts as well.
 [17453|2005-06-27 10:53:08|sincere1906|Re: Is the recent Calif. protesting petty?|
I personally wouldn't call the public protests petty.

But I can see how many people would view them that way. Most people are unaware of the issue. All they see are protests outside a well publicized media event. Protestors tend to be seen as troublemakers--though the protesters wisely said they were not stopping anyone from viewing the exhibit, but rather registering a complaint. One group of elderly black women I saw on the BET broadcast, confused over the fuss, stated "well he's golden to me"--in reference to King Tutankhamun. This was evidence to me that the protesters may not have been getting their point out effectively--having to filter between the museum's power and a media not helpful to their cause.

Me personally, though I understand the protests and see them as on the right side of the issue, would probably not have chosen that move--strategically. Protests, right or wrong, bring up negative views in peoples minds. And more often than not the protesters get the bad rap. And when the media is thru with them, they're forgotten.

I would have liked to see some other campaign mounted to counter the Tut reconstruction--something that would better have explained the issue to the general public. Television slots? A publicized debate? Media or written accounts deconstructing the forensic science by those in the field? Digital artists using some of the publicized CT scans or the first casts (like the American one) to show how simply adding different degrees of fatty tissue could have changed the outcome? Articles taken out explaining their position in news outlets? But thats just me. And there's nothing to say that such things would have been more strategically successful.

In the end, I can't tell those who engaged in protest that their method was wrong. It was just that--a method. Hopefully a protest is not the sum total of their media plan.

Sin

- In Ta_Seti@yahoogroups.com, "qyiet_ryot" wrote:
- > I'm curious to know from others in this forum if you personally view
 - > the public protests at the California exhibit as petty and ineffective
 - > or as successfully bringing attention and focus to deep-seated racist
 - > assumptions in society. Would these protestors' time be better spent
 - > on advancing African studies in other ways or should this method be
 - > taken up across the nation?

[17454|2005-06-27 13:36:04|qyiet_ryot|Re: Is the recent Calif. protesting petty?|
Thank you for your replies Sincere and Aramuse. In Hollywood, they say no publicity is bad. I wouldn't totally agree with that, but I see the strategic advantage of these protests. True, other methods may be more effective in reaching a captive or already interested audience, but these protests manage to piggy back off of something already very high profile. That makes the protesters harder to ignore. And Aramuse, good point in pointing out the parallel with between this issue and the flack Civil rights activists got and still get from outside and within their own communities.

So what next? Bumper stickers? How about children marching to

*their school district offices with their flawed history books?
Protestors are often viewed in a negative light, true ? but one can
easily think of legendary exceptions like the marchers of Selma
Alabama or Soweto, South Africa.*

*--- In Ta_Seti@yahoogroups.com, "sincere1906"
wrote:*

- > I personally wouldn't call the public protests petty.*
- >*
- > But I can see how many people would view them that way. Most*

people are

- > unaware of the issue. All they see are protests outside a well*
- > publicized media event. Protestors tend to be seen as*

troublemakers--

- > though the protesters wisely said they were not stopping anyone*

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- > viewing the exhibit, but rather registering a complaint. One group*

of

- > elderly black women I saw on the BET broadcast, confused over the*

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- > stated "well he's golden to me" ---in reference to King*

Tutankhamun.

- > This was evidence to me that the protesters may not have been*

getting

- > their point out effectively--having to filter between the museum's*
- > power and a media not helpful to their cause.*
- >*
- > Me personally, though I understand the protests and see them as on*

the

- > right side of the issue, would probably not have chosen that move--*
- > strategically. Protests, right or wrong, bring up negative views*

in

- > peoples minds. And more often than not the protesters get the bad*

rap.

- > And when the media is thru with them, they're forgotten.*
- >*
- > I would have liked to see some other campaign mounted to counter*

the

- > Tut reconstruction--something that would better have explained the*
- > issue to the general public. Television slots? A publicized*

debate?

- > Media or written accounts deconstructing the forensic science by*

those

- > in the field? Digital artists using some of the publicized CT*

scans or

- > the first casts (like the American one) to show how simply adding*
- > different degrees of fatty tissue could have changed the outcome?*
- > Articles taken out explaining their position in news outlets? But*

thats

- > just me. And there's nothing to say that such things would have*

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- > more strategically successful.*
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- > In the end, I can't tell those who engaged in protest that their*

method

- > was wrong. It was just that--a method. Hopefully a protest is not*

the

- > sum total of their media plan.*
- >*
- >*
- > Sin*
- >*
- >*
- > --- In Ta_Seti@yahoogroups.com, "qviet_ryot"*

wrote:

> > I'm curious to know from others in this forum if you personally

view

> > the public protests at the California exhibit as petty and
> ineffective
> > or as successfully bringing attention and focus to deep-seated

racist

> > assumptions in society. Would these protestors' time be better

spent

> > on advancing African studies in other ways or should this method

be

> > taken up across the nation?

| 17455|2005-06-27 13:36:30|ra_nehem|Re: Ta-Merrian names actually Akan?|
Mikyia wo (Greetings) Asar Imhotep,

Someone e-mailed me recently asking a similar question. I'm going to give an excerpt of my response because even though the question was different the response contains direct answers to some of the specific etymologies you raised. I would only add that when I mention the Akan Obosom (God) Awusi at the end of the excerpt, this is one and the same as Awusir (Ausar) not only in name but in ritual practice. We still propitiate Him in the same manner and view Him in the same way as our Ancestresses and Ancestors did in Keneset/Nubia and Kamit. In Akan He is not only called Awusi but sometimes Akwesi. The same God is called by the Igbo Agwu-isi. Agwu-isi and Akw-esi are the same Deity—again, not only by similarity of names, but by identity in cosmological functions and ritual practice. (See After God is Dibia, by J.A. Umeh, for more info. on the Igbo Agwu-isi). In Yoruba the Great Divinity Obatala (Chief of the White Cloth) has as a major title—Oosala. This is important because when Ausar is united with Ra in certain aspects, the dual Divinity is called Ausar-Ra. There was no "L" in ancient Kamit, there was a "rolling" 'R'. It was after the greek invasion that the letter/sound 'L' began to be used and the metut (hieroglyph) for the letter 'R' was always used to represent the sound for "L". The same goes in Akan. There is no letter 'L'. Any loan word containing an "L" sound is pronounced by the Akan with a rolling "r".

The name Ausar-Ra becomes Oosal-la or Oosala in Yoruba. Anyone familiar with the ritual practices of the Yoruba and the Orisha Oosala (Obatala) will recognize the identity of Ausar. They have the same function in creation, the same ritual colors, the same Feminine Consort/Goddess, etc.

Awusi/Akwesi, Agwu-isi, Oosala and Ausar are the same Divinity being worshipped in the same manner by the Akan, Igbo, Yoruba and our Ancestresses and Ancestors in ancient Keneset and Kamit.

Here's the excerpt from the e-mail:

> Nana Darkwah put this information out in his
> "Africans Who Wrote the Bible". There are some
> etymologies that he correctly identifies, yet some
> which are incorrect. He states that the name
> Akhenaten, for example, is a europeanized
> perversion. In reality, it is a direct translation
> of the metutu. Reading through some of his work
> shows that while he understands Twi and some of the
> other Kwa languages of West Afiraka/Afiraitkait he
> has not studied the metutu language itself.
>
> In the Asante lineage there was an Oti Akenten who
> was ohene (king), and then his grand nephew Tutu
> (Osei Tutu) became the ohene after Obiri Yeboa. Osei
> Tutu became the Asantehene, the first King of the
> Asante confederation. His advisor was Okomfo Anokye
> a famous priest who invoked Nyame (Ny-Amen) to cause
> the Sika Gwa Kofi (Golden Throne, misnomered
> "stool") to fall out of the sky and become the
> shrine representing the soul of the Asante people.
> This was the beginning of the Great Asante empire.
>
> This happened during the age of pisces and we are
> still in the age of pisces. However, around the same
> period in the previous cycle, during the age of Amen
> (aries the ram), there was a king named Akhenaten
> (Akenten) whose nephew Tutu (Tut Ankh Amen—Tutu
> Nkwa Amen in Twi; Nkwa in Twi means "life") returned
> to the proper worship of Amen/Amenet (he changed his
> name from Tut Ankh Aten to Tut Ankh Amen). Tut Ankh
> Amen called for a golden statue of Amen to be
> fashioned as a sign the end of the apostasy of
> Akhenaten. After this began the golden age (Solar
> Amen or Amen Ra) of the many Ramesses Kings and the
> ascendancy of the empire once again.
>

> The Akan are still naming their kings according to
> the protocol established in Keneset and Kamit
> thousands of years ago.
>
> Tutu Ankoma is a contraction of Tut-Ankh Amen. The
> word "nkwa" means life and of course is the same as
> "ankh". Sometimes ankh is written ankhu in the
> texts. The "kw" in the Akan language sometimes is
> written "ko". Examples of this: Kwabena is sometimes
> pronounced and written Kobena by some Akan. The word
> for truth is "nokware". Some Akan speakers write and
> pronounce it as "nokore". Nkwa or Ankwa becomes Nko
> or Anko depending on the speaker. Amen is the God of
> Saturday in Akan (specifically Amen-Men or
> Min-Amen). Males are named Kwame and females are
> named Ame, Ami or Ama after Him. The ama or ma with
> a nasal "n" which is sometimes silent is the end of
> the name Tutu Ankoma. It is actually Tutu Anko
> (Nkwa) Aman.
>
> Note that when we say "Agoo----Ame" the "ee" in
> Ame is nasal. This is why in Fante and other Akan
> dialects they say Agoo----Amen. The same goes with
> Ankoman becoming Ankoma with a "nasal" nearly silent
> "n" at the end of the name.
>
> Tutu Anko ma(n) is Tut Ankh Amen (Aman).
>
> Another mistake Nana Darkwah makes is associating
> Ausar and Auset (Osiris and Isis) with the Akan
> Osoro and Asaase. This is clear evidence of one who
> hasn't studied the metutu.
>
> The word for sky or up in Twi is Osoro or Soro. In
> Kamit, the word for He who is above is Hr or Hru.
> Sometimes it is written Hor in Coptic. We are
> speaking of Heru-Ur. The 'h' metut here is close to
> an 'sh' sound. Hor or Horu becomes Shor (Chor) or
> Shoru and later Sol and Solu. This is why the romans
> called the sun Sol, which is related to horus. This
> is the origin of "solo" meaning "one". This is the
> origin of the Akan Soro (Osoro) being the spirit in
> the sky. The metutu "hr" or "hri" shows the face
> hovering above the symbol for "sky". This is Heru
> Ur.
>
> One of Heru-Ur's wives was Ta Sent Nefert. In Akan
> the 't' is sometimes pronounced 'ts'. An example is
> the word 'te' -- to perceive, hear, understand. The
> Fante pronounce it 'tse'. This is important because
> the Great Goddess Ta Sent Nefert was pronounced by
> some, Tsa Sent Nefert. The 'n' in Sent is nasal. Tsa
> Sent became Sa se. The word "ta" in Kamit is the
> definite article referring to females, but is also
> means "Earth/land". Nefert means beautiful. Heru Ur
> and Ta Sent the Beautiful became Horu and Ta Sent;
> Shoru and Tsa se; Soro and Asaase (Heaven and
> Earth).
>
> Incidentally, the God of Sunday in Akan is Awusi.
> This is Awusir/Ausir/Ausar.

Ma asomdwoee-Hetep,
Ra Nehem

--- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
> Does anyone have any information?
>
> Asar Imhotep
> <http://www.mochasuute.com>
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep" wrote:
> > I have posted in times past inquiring about concepts mentioned in
> the
> > book, "The Africans Who Wrote the Bible" by Dr. Nana Banchie
> Darkwah
> > and I haven't heard a response back. So I am taking the time to
> > re-present the issues that have been unresolved for me in which I
> > simply seek feedback.
> >
> > In his book, The Africans Who Wrote the Bible, he posits that he
> can
> > trace the ancient Nile Valley inhabitants linguistically to modern
> > Akan in West Africa. To his record, he is a linguist. His
> position
> is
> > that the ancient "Egyptians" were actually modern Akan and that
> Egypt
> > wasn't one large ethnic group and that Mdw Ntr isn't one big
> language,
> > but actually several African languages, in which the bulk are

Akan.

> >

> > He posits a few names for consideration such as the Biblical
> political

> > group the "Essenes" is actually an Akan group called "Assin (pg
> 20)."

> > Joseph is actually "Osafo (pg 15)." What we call an "Ankh" is
> actually

> > an Akan word pronounced "NKWA (before T.O.C.) and that Tut-ank-
amen

> is

> > actually an Akan king by the name "Tutu Ankoma." He posits that

> Osiris

> > and Isis is a Greek transposition of the Akan God and
Goddess "Osoro

> > and Asaase (pg 48)." That Yahweh is a transposition of the Akan
word

> > for God "Onyame (pg 52)."

> >

> > He goes on to say on page 60 that,

> >

> > "The name Asaase was not an unusual Akan name in Ancient Egypt
> because

> > there were several Ancient Egyptian pharaohs whose names were
Asaase

> > or included the name Asaase. In Egyptology, it is the Akan name
> Asaase

> > that has been orthographically transposed to "Iseti." For
example,

> the

> > indigenous Akan name of Pharaoh Djekara-Isisi of the 5th dynasty
is

> > "Djakari-Asaase." This pharaoh and Akenten [Akhenaten] originated
> from

> > the same royal line and tribe. Their modern descendants are the

> > Denkyira people who can be found today in Ghana in West Africa."

> >

> > He even goes to say that the original name for Confucius - Kungfu
> Tse

> > - is actually a transposition of a Ga word Komfo Tse which means
> "father priest" and that is what Confucius was (pg 85).

> >

> > I am a beginner in linguistics so I don't have the training to

> > critique this with rigor as of yet. But what does this say to our

> > current understanding of Egyptian and Biblical names? I can see
the

> > Asaase for Isis (Aset) because the ".t" is not actually spoken in

> this

> > sense or it's optional. This leaves us with "Ase." Now with
Osiris,

> I

> > can see that also. I have come to the conclusion that the name is

> > actually "Wasiri" and not Ausar and this fits nicely with

Osoro

> as

> > posited by Dr. Darkwah. So would 'iri' actually be
pronounced "oro"

> if

> > we take Nana's word for it?

> >

> > What is your opinion on the information given? WHO has read this
> book

> > and who has the expertise to critique it?

> >

> >

> > Asar Imhotep

> > <http://www.mochasuite.com>

| 17456|2005-06-27 15:12:27|arumese|Re: Is the recent Calif. protesting petty?|

--- In Ta_Seti@yahoogroups.com, "qyiet_ryot" wrote:

" So what next? Bumper stickers? How about children marching to
their school district offices with their flawed history books?"

Sincere has posted an article resently suggesting one thing people can
do: write African epic stories of the past (post 17386). I have been
in the process of doing just that. I think it is a good way to create
interest in what is realistically Africa's role in history. Because
the spirit the Eurocentric model has created for the world is decidedly
from a mindset influenced by images of modern slavery and racism.

> Thank you for your replies Sincere and Aramuse. In Hollywood, they
> say no publicity is bad. I wouldn't totally agree with that, but I
> see the strategic advantage of these protests. True, other methods
> may be more effective in reaching a captive or already interested
> audience, but these protests manage to piggy back off of something
> already very high profile. That makes the protesters harder to
> ignore. And Aramuse, good point in pointing out the parallel with
> between this issue and the flack Civil rights activists got and
> still get from outside and within their own communities.

>

> So what next? Bumper stickers? How about children marching to
> their school district offices with their flawed history books?

> Protestors are often viewed in a negative light, true ? but one can
> easily think of legendary exceptions like the marchers of Selma
> Alabama or Soweto, South Africa.
>
> --- In Ta_Seti@yahoogroups.com, "sincere1906"
> wrote:
> > I personally wouldn't call the public protests petty.
> >
> > But I can see how many people would view them that way. Most
> people are
> > unaware of the issue. All they see are protests outside a well
> > publicized media event. Protestors tend to be seen as
> troublemakers--
> > though the protesters wisely said they were not stopping anyone
> from
> > viewing the exhibit, but rather registering a complaint. One group
> of
> > elderly black women I saw on the BET broadcast, confused over the
> fuss,
> > stated "well he's golden to me"---in reference to King
> Tutankhamun.
> > This was evidence to me that the protesters may not have been
> getting
> > their point out effectively--having to filter between the museum's
> > power and a media not helpful to their cause.
> >
> > Me personally, though I understand the protests and see them as on
> the
> > right side of the issue, would probably not have chosen that move--
> > strategically. Protests, right or wrong, bring up negative views
> in
> > peoples minds. And more often than not the protesters get the bad
> rap.
> > And when the media is thru with them, they're forgotten.
> >
> > I would have liked to see some other campaign mounted to counter
> the
> > Tut reconstruction--something that would better have explained the
> > issue to the general public. Television slots? A publicized
> debate?
> > Media or written accounts deconstructing the forensic science by
> those
> > in the field? Digital artists using some of the publicized CT
> scans or
> > the first casts (like the American one) to show how simply adding
> > different degrees of fatty tissue could have changed the outcome?
> > Articles taken out explaining their position in news outlets? But
> that's
> > just me. And there's nothing to say that such things would have
> been
> > more strategically successful.
> >
> > In the end, I can't tell those who engaged in protest that their
> method
> > was wrong. It was just that--a method. Hopefully a protest is not
> the
> > sum total of their media plan.
> >
> >
> > Sin
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "qviet_ryot"
> wrote:
> > > I'm curious to know from others in this forum if you personally
> view
> > > the public protests at the California exhibit as petty and
> > ineffective
> > > or as successfully bringing attention and focus to deep-seated
> racist
> > > assumptions in society. Would these protestors' time be better
> spent
> > > on advancing African studies in other ways or should this method
> be
> > > taken up across the nation?

| 17457|2005-06-27 20:46:44|Paul Kekai Manansala|Re: Is the recent Calif. protesting petty?|
--- In Ta_Seti@yahoogroups.com, "qviet_ryot" wrote:

> Thank you for your replies Sincere and Aramuse. In Hollywood, they
> say no publicity is bad. I wouldn't totally agree with that, but I
> see the strategic advantage of these protests. True, other methods
> may be more effective in reaching a captive or already interested
> audience, but these protests manage to piggy back off of something
> already very high profile. That makes the protesters harder to
> ignore. And Aramuse, good point in pointing out the parallel with
> between this issue and the flack Civil rights activists got and
> still get from outside and within their own communities.
>

I have to admit that it's very difficult to get attention for the
non-Eurocentric viewpoint in Eurocentric media.

You can send out press releases, hold conferences, etc. but they never

make it to the front page if they get published/broadcast at all.

There is a good "mix" that is optimally effective. Each approach benefits in this environment.

Regards,
Paul Kekai Manansala
| 17458|2005-06-29 05:57:32|Paul Kekai Manansala|"Scientists" to Begin Studying Kennewick Man|
I think it's clear what they will be "researching" with reference to this desecrated body.

Regards,
Paul Kekai Manansala

—
Scientists to Begin Studying Kennewick Man

By WILLIAM McCALL, Associated Press Writer 30 minutes ago

PORTLAND, Ore. - After nearly a decade of court battles, scientists plan to begin studying the 9,300-year-old skeleton known as Kennewick Man next week.
| 17459|2005-06-29 08:53:03|Nuwaubian Hotep|CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY|
A CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY CALLED THE EGYPTIAN BOOK OF THE DEAD. ♦

THE EGYPTIAN BOOK OF THE DEAD

Non-Union Episodic
1 hour History Channel project
NON-UNION
♦
Interviews: 6/28 to 6/30
Shoots: 7/7 to 7/14
Rate: \$200 to \$300 per day
Location: LA
♦
[ANI] Male, Egyptian, dark-skinned, 30s. A wealthy scribe who decides to invest his money in a Scroll of the Dead, in order to survive in the afterlife. He is a government bureaucrat, fairly well-off...(\$300 day + agency.)
[PRIEST] Male, Egyptian, shaved head, 60s - He is a master manipulator and a smooth salesman, who knows how to use fear to sell a product like the Scroll Of The Dead... (\$300 day + agency)
[EDWARD WALLIS-BUDGE] 30s, slightly portly. A strong willed British gentleman archaeologist...(\$250 + agency)
[TUTU] Female, Egyptian. Ani's wife, late 30s to early 40s , very wealthy...(\$200 + agency)
[MA'AT] Female, Egyptian, tall, beautiful. Ma'at is a mute, beautiful Goddess of Truth...(\$200 + agency)
[ANUBIS] Male, Egyptian or African, extremely tall, imposing. Anubis is the God of the Dead...(\$200 + agency)
[EUGENE GREBAUT] Male, 40s, French. Grebaut is the new head of Egypt's

government...(\$200 day)
♦
XX
♦

Courtney E. Daniel
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♦

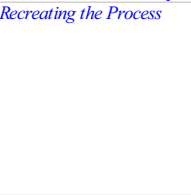
| 17460|2005-06-29 14:41:50|saidis_aswan_egy|My new forum|
<http://phpbb-host.com/phpbb/index.php?mforum=thenile>

I have developed a new forum about ancient Egyptian socieity and culture. Other side topics include physical anthropology and cultural anthropology of the Nile Valley. Please support my forum.

Your Sa3eedi Egyptian Friend,

Saidis Aswan Egy
| 17461|2005-06-29 23:37:30|K. Loganatham|Hi-Tech Stone Age Site in Africa|

[expand](#)
[Recreating the Process](#)



Recreating the Process

Hi-Tech Stone Age Site Found
By Jennifer Viegas, Discovery News

June 28, 2005 ? A 2.34-million-year-old tool manufacturing site in East Africa may have been the Stone Age's center for high tech, according to French archaeologists who studied more than 2,600

artifacts excavated there.

The archaeologists believe relics at the site in Kenya, called Lokalelei 2C, display a level of tool-making sophistication among its dwellers that was unique to the Late Pliocene, which occurred between 2.6 and 2.0 million years ago.

"Planning, productivity and the existence of a real knapping method are not yet demonstrated in other sites for this time period," said co-author, Anne Delagnes, referring to the early technique of shaping stones into tools.

advertisement

"We suggest that the Lokalelei 2C knappers had a greater technical knowledge for stone tool making than most of their counterparts who lived during the Late Pliocene," she said.

The findings were recently published in the Journal of Human Evolution.

The workers were either Australopithecus ? an upright, furry being that looked part ape and part human ? or an early species of modern human, said Delagnes, a research director at the Institute of Prehistory and Quaternary Geology at the University of Bordeaux.

Delagnes and colleague Helène Roche analyzed a variety of flake tools, worked cobbles, hammerstones and even retouched pieces that workers had sharpened when edges dulled after use.

The researchers also found broken tools and bits of worked rock that they refitted, or pieced together like a puzzle, to recreate what went on at the prehistoric flake tool "factory."

The process differs from prior theories that suggested our ancient ancestors did not know much about what they were doing.

According to the new study, the toolmakers first selected angular stone fragments and flakes that had a serviceable striking angle of less than 90 degrees. Broken stones suggest some careful chipping and workmanship took place offsite, before the roughly shaped pieces were brought back to Lokalelei.



<http://dsc.discovery.com/news/briefs/20050627/stoneagetool.html>

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Get on-the-go sports scores, stock quotes, news & more. [Check it out!](#)
| 17462|2005-06-30 06:31:06|sincere1906|Re: CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY
Though merely a casting call, sheds an interesting light on the depictions of AEs in the media. I noted ambiguous terms like "dark skinned" and "Egyptian" (which loosely translates into whatever one thinks a pharaonic Egyptian would have looked like). They hope it seems is to have Anubis cast as an African--so I suppose at least his body will be "black," as his face is generally canine. lol

Sin

-- In Ta_Seti@yahoogroups.com, "Nuwaubian Hotep" wrote:

> A CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY CALLED THE
EGYPTIAN BOOK OF THE DEAD.

>
> -----

>
> THE EGYPTIAN BOOK OF THE DEAD
>
> Non-Union Episodic
>
> 1 hour History Channel project
>
> NON-UNION
>
>
>
> Interviews: 6/28 to 6/30
>
> Shoots: 7/7 to 7/14
>
> Rate: \$200 to \$300 per day
>
> Location: LA
>
>
>
> [ANI] Male, Egyptian, dark-skinned, 30s. A wealthy scribe who

- >
- > *money in a Scroll of the Dead, in order to survive in the*

> *bureaucrat, fairly well-off...(\$300 day + agency.)*
>
> *[PRIEST] Male, Egyptian, shaved head, 60s - He is a master*

- >
- > *smooth salesman, who knows how to use fear to sell a product like*

>
> Dead... (\$300 day + agency)
>
> [EDWARD WALLIS-BUDGE] 30s, slightly portly. A strong willed British

>
> archaeologist...(\$250 + agency)
>
> [TUTU] Female, Egyptian. Ani's wife, late 30s to early 40s, very

>
> agency)
>
> [MA'AT] Female, Egyptian, tall, beautiful. Ma'at is a mute,

>
> *Truth...(\$200 + agency)*
>
> *[ANUBIS] Male, Egyptian or African, extremely tall, imposing.*

>
> *the Dead...(\$200 + agency)*
>
> [EUGENE GREBAUT] Male, 40s, French. Grebaut is the new head of

```
> government...($200 day)
>
>
>
> XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX
>
>
>
> Courtney E. Daniel
> Co-Owner
> L E Image & Models
> bus:704-561-7072
> direct:704-299-2769
```

*fantastic and informative site.
have signed up. will urge others to do so.
the more of these we have, the better.*

-- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

> <http://phpbbs-host.com/phpbb/index.php?mforum=thenile>
>
> *I have developed a new forum about ancient Egyptian society and
> culture. Other side topics include physical anthropology and cultural
> anthropology of the Nile Valley. Please support my forum.*
>
>
>
>
>
>
>
>
>
> *Your Sa3eedi Egyptian Friend,*
>
> *Saidis Aswan Egy*

Given the proximity and cultural relationship of Southern Yemen to the Horn of Africa throughout history (i.e., Axum, who conquered the region), I thought this was relevant to the forum.

Sin

New Museum Exhibit Showcases Ancient Yemen By CARL HARTMAN, Associated Press Writer

Wed Jun 29, 10:39 PM ET

Kings came from the East and brought gold, frankincense and myrrh to the infant Jesus, the Bible says. All three are typical products of Yemen, whose ancient civilization is being introduced to Americans in a big exhibit of finds made since the mid-1900s.

"Caravan Kingdoms," on show at the Smithsonian Institution's Arthur M. Sackler Gallery, explains the country's role as a rich trading center in the Middle East 3,000 years ago.

Saba ? Sheba as the Bible calls it ? was long the dominant kingdom in Yemen, on the southern coast of the Arabian peninsula. Frankincense and myrrh ? gum resins used in perfumes and incense ? were much in demand in ancient temples and for personal adornment. They were taken from small trees in the area and in nearby northeast Africa, today's Somalia.

Gold is still a Yemeni export.

The Yemenis liked to carve in alabaster ? white or gently tinted, resembling marble but much softer and slightly translucent. The oldest statues in the exhibit are squat and boxy, with arms outstretched as if to make an offering. Later work is more spectacular, like a woman's head from the earliest Christian times, with eyes of dark blue lapis lazuli and bobbed hair that makes her look like an early 20th century flapper.

They worked in bronze, too. The show has a fine rearing horse more than three feet tall and fragments found nearby which may be the head of the rider. A prized item among the 129 in the exhibit is a bronze statue of Madikarib, a ruler some 2,500 years ago, clad in a skirt and a lion skin.

"It takes little to imagine the temples of the ancient world, that of Solomon included, filled with clouds of incense from Yemen," said Julian Raby, director of the Sackler Gallery. "It takes little to imagine, then, the way in which wealth accrued to the land of Sheba. The people of ancient Yemen transformed the land, turning vertiginous valleys into cascades of agricultural terraces, implanting a ring of cities along the southern fringe of Arabia's Empty Quarter."

The Bible tells how Sheba's queen brought thousands of pounds of gold among her gifts to Solomon.

"There came no more such abundance of spices as those which the queen of Sheba gave to King Solomon," adds the first book of Kings.

Ancient Yemenis developed their own religion. The Sabaean national god was called Almaqah, and the ruins of a temple dedicated to him can be seen at Marib, the old capital of Saba. They also worshipped other gods, male and female. Temples were built in a distinctive style. Altars within them ? some are on exhibit ? had images of the temple facades carved on them, so that many altars were images of the temples.

They spoke a Semitic language, related to Arabic and Hebrew, and wrote it in their own angular script. The alphabet, Curator Ann Gunter believes, was derived from that of the Phoenicians, the seafaring people on the Mediterranean coast, whose letters are widely believed to be also the precursor of the Greek, Cyrillic and Hebrew alphabets, as well as the Roman one now in common western use.

The southern tip of the Arabian peninsula is still the most populous part of today's republic of Yemen, a country the size of France with 20 million people. Tourists marvel at distinctive, heavily ornamented, high-rise architecture, much of it built before the age of elevators.

Khaled Abdulla al-Rowaishan, Yemen's minister of culture and tourism, came to a preview of the Washington exhibit on Tuesday to say that he hoped it would become a "window of tourism" for Americans.

"Caravan Kingdoms: Yemen and the Ancient Incense Trade" is open through Sept. 11. Admission is free.

On the Web:

Arthur M. Sackler Gallery

<http://www.asia.si.edu/exhibitions/default.htm>

| 17465|2005-06-30 07:21:29|sincere1906|Why the Pharaohs Never Smiled: Dentistry in Ancient Egypt|
unfortunately, u need a subscription to finish this article...but it
started out interesting enough. would like to see why and how its
determined the AEs were not skilled at dentistry, as such individuals
figure prominently in artwork, texts, etc.

Sin

Article Preview

Why the pharaohs never smiled

02 July 2005

Stephanie Pain

Magazine issue 2506

<http://www.newscientist.com/channel/being-human/mg18625061.900>

Life in ancient Egypt was very civilised - until you needed a
dentist. New Scientist gets to the root of the matter
AMENHOTEP III was one of ancient Egypt's greatest pharaohs. His rule
was a golden age, when the Egyptian empire was powerful, peaceful and
fabulously wealthy. He built palaces and temples and raised statues
to the gods. He wanted to be remembered. And he is, but probably not
the way he intended. More than 3000 years after he died, Amenhotep is
famous for his terrible teeth. X-rays of the pharaoh's mummy reveal a
gruesome set. Amenhotep must have endured years of pain. His teeth
gave him hell - every mouthful was agony, every meal an ordeal. So
why didn't he see a dentist?

The explanation is simple, says Judith Miller, a dental surgeon
turned Egyptologist: there were no dentists in ancient Egypt, at
least none that did more than prescribe a potion or recite a spell.
Her exhaustive study of skulls spanning more than 4000 years turned
up no trace of...
| 17466|2005-06-30 07:26:33|sincere1906|Medieval African History Used to Tackle Modern African Problems|
normally not one to send more politically charged type messages to
the forum, but i thought it was an interesting "socialist"
perspective, that uses medieval african history to get its point
across. note: *i am not inviting a lengthy political discourse on
modern African issues on this forum. i am just sending this for
viewing.*

Sin

Socialist Worker 1958, 2 July 2005

http://www.socialistworker.co.uk/article.php4?article_id=6804

Features

'Africans will not be silent victims'

Imagine a different G8. Flying in to Lagos, the centre of the United
States of Benin, are the leaders of Great Zimbabwe, Katanga and
Aksum. They will be joined by other leaders of Asia and South America
to decide their latest proposals for lifting the debt burden from
impoverished states in Europe.

They shake their heads at the corrupt rulers of weak states, like the
Bush king in America.

Impossible? Not if the trends of most of human history had continued,
a history which saw African states at the forefront of human
development.

Leo Africamus

Of the many possible accounts, look at the writings of the man who we
know as Leo Africamus. His real name was El Hasan ben Muhammed el-
Wazzan-ez-Zayyati and he was born in the Moorish city of Granada (now
in Spain) in 1485, but was expelled along with his parents and
thousands of other Muslims by Ferdinand and Isabella in 1492.

He was captured by Christian pirates and presented as an
exceptionally learned slave to Pope Leo X. Leo freed him and
commissioned him to write a detailed survey of Africa. It provided
most of what Europeans knew about the continent for the next several
centuries.

About 1520 Leo Africamus visited the Ghanaian city of Timbuktu. He
wrote:

"The houses of Timbuktu are huts made of clay-covered wattles with
thatched roofs. In the centre of the city is a temple built of stone
and mortar, and in addition there is a large palace, where the king
lives. The shops of the artisans, the merchants, and especially
weavers of cotton cloth are very numerous. Fabrics are also imported
from Europe.

"The women of the city maintain the custom of veiling their faces,

except for the slaves who sell all the foodstuffs. The inhabitants are very rich, especially the strangers who have settled in the country.

"There are many wells containing sweet water in Timbuktu.

"Grain and animals are abundant, so that the consumption of milk and butter is considerable. The king has a rich treasure of coins and gold ingots. One of these ingots weighs 970 pounds.

Handwritten books

"The royal court is magnificent and very well organised. The king greatly honours learning. Many handwritten books imported from Barbary are also sold. There is more profit made from this commerce than from all other merchandise.

"The people of Timbuktu are of a peaceful nature. They have a custom of almost continuously walking about the city in the evening between 10pm and 1am, playing musical instruments and dancing."

This is just one example of a large number of highly developed African civilisations in empires, states and urban centres such as Aksum, Great Zimbabwe, Monomotapa, Asante, Songhay Katanga, Jenne-jeno, Benin and many others. They were often far in advance of anything at the same time in Europe.

So what went wrong? Why is most of Africa now so disadvantaged compared to much of the rest of the world? The short answer is that it was distorted, thrown back and beggared by the advent of capitalism on a global scale. The first wave of globalisation hit Africa hard, just as the second wave of globalisation has more recently.

The first hammer blow was the slave trade. Capitalism developed first in western Europe. One of the prime sources of the money needed to kickstart capitalist expansion in these countries was the exploitation in Brazil, the Caribbean and the US of mines and plantations where sugar, tobacco and other profitable crops were grown.

The capitalists needed vast supplies of cheap labour to develop the plantations.

Indigenous sources were too sparse and European workers died in uneconomically large numbers. But Africans often had experience of agriculture and keeping cattle, were used to a tropical climate, resistant to tropical diseases?and they could be worked very hard.

From the 15th century, slave traders began to raid Africa.

Agonising journey

Slavery had existed in Africa before the Europeans came. It was a feature of many of the great civilisations mentioned above and was, of course, an unjust system. But slavery in this context was built into a web of social rights that was quite different to the industrial system of slavery instituted by capitalism.

It was also on a much smaller scale. For example, research in Kenya has shown that about 3,000 slaves a year were exported from Africa to Arab lands during the first half of the 19th century. During a similar period about 50,000 slaves a year were exported through the transatlantic slave trade. And this was a fall from the peak of 70,000 at the end of the 18th century.

The transatlantic trade saw some 54,000 slave voyages between the 16th and 19th centuries.

About 12 million Africans were seized, pressed into the hell ships and forced to undergo an agonising journey of 4,000 miles. They arrived, if they did arrive, utterly separated from their homelands and families, non-persons who were to be useful only for their work.

The trade had a devastating effect on Africa, spreading much wider than the 12 million who were actually exported. Raymond Jalama, a merchant of Luanda, Angola, in the late 18th century, observed that nearly half of those captured inland were dead by the time they reached the African coast. Perhaps 18 million or 20 million people were captured.

It has been calculated that if there had been no slave trade the population of Africa in 1850 would have been 50 million instead of 25 million. African economic and social development was hurled back.

Another burden

The abolition of slavery in the mid-19th century was largely as a result of revolt by slaves themselves, although there were also changes in the specific method by which capitalists made profits. But as this one burden was lifted from Africa, another appeared in the shape of colonialism.

In the space of 20 years from 1885 to 1905, Africa was sliced up and divided between the European powers. Sometimes the theft of African lands was carried through by fraud and manoeuvre, more frequently by force. Again, one episode must stand for an immense historical

process.

Benin, a small city-state east of Lagos in what is now southern Nigeria, was one of the glories of African civilisation. Its seizure by the British in 1897 involved the invasion and destruction of the state, the show trial of its king (the Oba), the execution of its leading chiefs, the torching of the royal palace and the burning of innumerable villages.

The British "punitive expedition" of 1897 led to the seizure of the Benin bronzes, now in display in the British Museum and the Horniman Museum, both in London.

One account describes how "we shelled the village, and cleared it of the natives. As the launch and surf-boats grounded, we jumped into the water, at once placed our maxims [machine guns] and guns in position, firing so as to clear the bush where the natives might be hiding.

"No white men were wounded; we all got off scot-free. Our black troops, with the scouts in front and a few maxims, do all the fighting."

When Benin city was captured British marines put the palaces and compounds to the torch. After three days the fires got out of control, burning up what was left of the city.

When the Oba was captured an immense throng was assembled to witness the ritual humiliation that the British imposed on their subject peoples. The Oba was required to kneel down in front of the British military "resident" of the town and to literally eat the dust.

*Colonised
Supported by two chiefs, the king made obeisance three times, rubbing his forehead on the ground three times. He was told that he had been deposed.*

The British leader told him, "Now this is white man's country. There is only one king in the country, and that is the white man."

Imperialist advance first smashed African societies and then sucked great wealth from the continent. African countries were subjugated to the will of the imperialist nations and their multinational corporations.

On average, about 45 percent of the goods produced in colonised countries were exported to the imperial countries, at prices determined by those same imperialists. African economies were frozen at a particular stage of primary production development, hurled back compared to others.

Colonialism was eventually defeated by the national liberation movements after the Second World War and, for a brief period, there was a limited form of expansion and development. But this very quickly came up against the continuing strength of the great powers.

Leaders of independent states who in any way irked the imperialists were either eliminated or squeezed so hard by the system that they abandoned their opposition.

Then we have the modern era of debt and the structural adjustment programmes?the medicine that kills the patient. Africa has been pillaged and robbed by capitalism. That is why it is in its present state.

*Psychological assault
The assault was not simply economic, but psychological too. For the colonised nations, the centre of gravity for acquisition of knowledge is located elsewhere. Just like African goods, our history and culture has been exported to the great powers to be reinterpreted and sold back to us. Slavery spawned racism.*

Colonialism and the beggaring of Africa have produced a vision of ourselves as powerless. At best we are the colourfully primitive, at worst the bestial and irrational. Always we are inferior.

That is why those who have revolted against imperialism and capitalism are so important. It has been both a physical battle for liberation and a fight for mental equality.

The line stretches from Abd al-Qadir, Al Haj Umar, Samori Toure and others who fought colonialism, to the masses of Johannesburg, Lagos and Harare who fight their local rulers and imperialism today.

Capitalism has been and remains our curse. It is this system that has made us slaves and then servants. There can be no successful battle for African liberation that is not also an anti-capitalist struggle.

There is a long road to struggle for freedom and for a socialist future. But to all those confronting the G8, let us be inspired by the words of African writer Ben Okri:

*Never again will we stand
On the threshold of a new age.*

*We that are here now are touched
In some mysterious way
With the ability to change
And make the future.
Those who wake to the wonder
Of this magic moment
Who wake to the possibilities
Of this changed conjunction,
Are the chosen ones who have chosen
To act, to free the future, to open it up,
To consign prejudices to the past,
To open the magic casement
Of the human spirit
Onto a more shining world.*

Mary Oredi is a researcher at Kenyatta University in Nairobi, Kenya
| 17467|2005-06-30 09:35:22|Paul Kekai Manansala|Re: CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY
--- In Ta_Seti@yahoogroups.com, "sincere1906" wrote:

> Though merely a casting call, sheds an interesting light on the
> depictions of AEs in the media. I noted ambiguous terms like "dark
> skinned" and "Egyptian" (which loosely translates into whatever one
> thinks a pharaonic Egyptian would have looked like). They hope it
> seems is to have Anubis cast as an African--so I suppose at least his
> body will be "black," as his face is generally canine. lol
>
>

Yes, they use the term "Egyptian or African" implying a difference.

Not sure why they want only Anubis like this, maybe they're thinking
of Snoop Dog?

Regards,
Paul Kekai Manansala
| 17468|2005-06-30 09:49:35|cristofori whitakara|Re: New Museum Exhibit Showcases Ancient Yemen|
is yemen short for the tribe of Benjamin who may have entered the area as the tribe of Dan enetered Ethiopia?

sincere1906 wrote:

Given the proximity and cultural relationship of Southern Yemen to the Horn of Africa throughout history (i.e., Axum, who conquered the region), I thought this was relevant to the forum.

Sin

New Museum Exhibit Showcases Ancient Yemen By CARL HARTMAN,
Associated Press Writer

Wed Jun 29,10:39 PM ET

Kings came from the East and brought gold, frankincense and myrrh to the infant Jesus, the Bible says. All three are typical products of Yemen, whose ancient civilization is being introduced to Americans in a big exhibit of finds made since the mid-1900s.

"Caravan Kingdoms," on show at the Smithsonian Institution's Arthur M. Sackler Gallery, explains the country's role as a rich trading center in the Middle East 3,000 years ago.

Saba ? Sheba as the Bible calls it ? was long the dominant kingdom in Yemen, on the southern coast of the Arabian peninsula. Frankincense and myrrh ? gum resins used in perfumes and incense ? were much in demand in ancient temples and for personal adornment. They were taken from small trees in the area and in nearby northeast Africa, today's Somalia.

Gold is still a Yemeni export.

The Yemenis liked to carve in alabaster ? white or gently tinted, resembling marble but much softer and slightly translucent. The oldest statues in the exhibit are squat and boxy, with arms outstretched as if to make an offering. Later work is more spectacular, like a woman's head from the earliest Christian times, with eyes of dark blue lapis lazuli and bobbed hair that makes her look like an early 20th century flapper.

They worked in bronze, too. The show has a fine rearing horse more than three feet tall and fragments found nearby which may be the head of the rider. A prized item among the 129 in the exhibit is a bronze statue of Madikarib, a ruler some 2,500 years ago, clad in a skirt and a lion skin.

"It takes little to imagine the temples of the ancient world, that of Solomon included, filled with clouds of incense from Yemen," said Julian Raby, director of the Sackler Gallery. "It takes little to imagine, then, the way in which wealth accrued to the land of Sheba. The people of ancient Yemen transformed the land, turning vertiginous valleys into cascades of agricultural terraces, implanting a ring of cities along the southern fringe of Arabia's Empty Quarter."

The Bible tells how Sheba's queen brought thousands of pounds of gold among her gifts to Solomon.

"There came no more such abundance of spices as those which the queen of Sheba gave to King Solomon," adds the first book of Kings.

Ancient Yemenis developed their own religion. The Sabaeen national god was called Almaqah, and the ruins of a temple dedicated to him can be seen at Marib, the old capital of Saba. They also worshipped

other gods, male and female. Temples were built in a distinctive style. Altars within them ? some are on exhibit ? had images of the temple facades carved on them, so that many altars were images of the temples.

They spoke a Semitic language, related to Arabic and Hebrew, and wrote it in their own angular script. The alphabet, Curator Ann Gunter believes, was derived from that of the Phoenicians, the seafaring people on the Mediterranean coast, whose letters are widely believed to be also the precursor of the Greek, Cyrillic and Hebrew alphabets, as well as the Roman one now in common western use.

The southern tip of the Arabian peninsula is still the most populous part of today's republic of Yemen, a country the size of France with 20 million people. Tourists marvel at distinctive, heavily ornamented, high-rise architecture, much of it built before the age of elevators.

Khaled Abdulla al-Rowaishan, Yemen's minister of culture and tourism, came to a preview of the Washington exhibit on Tuesday to say that he hoped it would become a "window of tourism" for Americans.

"Caravan Kingdoms: Yemen and the Ancient Incense Trade" is open through Sept. 11. Admission is free.

On the Web:

Arthur M. Sackler Gallery
<http://www.asia.si.edu/exhibitions/default.htm>

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| 17469|2005-06-30 10:29:38|Myra Wysinger|Bush proposes anti-malaria campaign in Africa|
Bush proposes anti-malaria campaign in Africa
6/30/05

WASHINGTON (Reuters) - President Bush, under pressure to provide more help to Africa ahead of a Group of Eight summit next week, proposed on Thursday that Washington take on a greater role in combating malaria in sub-Saharan Africa as part of what he called a doubling of U.S. aid.

With Africa a top agenda item for G8 leaders meeting July 6 to 8 in Gleneagles, Scotland, Bush said he would ask Congress to spend \$1.2 billion through 2008 to help fight malaria, which claims an estimated 1.2 million people a year worldwide, 95 percent of them in sub-Saharan Africa.

In addition, the White House announced \$400 million for an African education initiative over four years to help improve basic education for millions of African children.

Bush is under pressure to increase aid for Africa after having turned down a proposal by British Prime Minister Tony Blair to give the continent as much as \$50 billion a year by making long-term aid commitments that would allow poor countries to raise money on global capital markets.

Blair, whose country holds the rotating presidency this year of the G8 grouping of wealthy countries, is still pushing for other nations to join in his plan after declaring 2005 a make-or-break year for plans to lift Africa out of poverty.

Bush said the United States will take action next year in Tanzania, Uganda and Angola to provide malaria assistance.

"America will bring this anti-malaria effort to at least four more highly endemic African countries in 2007 and at least five more in 2008. In the next five years with the approval of Congress we'll spend more than \$1.2 billion on this campaign," Bush said in a speech to the Hudson Institute.

He said this was part of an effort to double U.S. assistance to Africa by 2010.

California Democratic Rep. Tom Lantos (news, bio, voting record), ranking Democrat on the House of Representatives International Relations Committee, welcomed the announcement but said "it comes with no commitment to use new funding resources in the first year, so it will take money from existing health programs" for Africa.

"This is typical of the administration's rhetoric on African aid," he said. "This administration is playing a shell game with all assistance to Africa except its high-profile efforts on HIV/AIDS."

Chad Dobson, U.S. policy director for the anti-poverty organization Oxfam, said Bush's pledge will mean an extra \$900 million a year for Africa and this is a welcome first step.

"However it is widely calculated that \$25 billion is needed annually for Africa so we hope the announcement today is just the beginning of a much bigger US commitment to fighting poverty," he said.

<http://news.yahoo.com/news?>

tmpl=story&cid=578&u=/nm/20050630/pl_nm/group_bush_dc_9

| 17470|2005-06-30 11:40:52|sincere1906|Re: CASTING CALL FOR A HISTORY CHANNEL DOCUMENTARY|
lol

i think it may have to do with anubis/anpu sometimes bein depicted as having literally "black" skin, though his head remains canine. if thats the reason, thats really poor thinking, as skin color on the gods/goddesses of AE were often symbolic---ranging from black, to blue, to green to gold.

at the least they're trying to make Ani "dark skinned"... though that could mean anything. i am at least going to try to circulate that casting call around some black aspiring actors i know.

Sin

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" >

> Yes, they use the term "Egyptian or African" implying a difference.

>

> Not sure why they want only Anubis like this, maybe they're thinking of Snoop Dog?

>

> Regards,

> Paul Kekai Manansala

| 17471|2005-06-30 12:21:47|PATRICK|Re: French against African Rebirth|
How can i listen to the radio station in Georgia? And what radio station is it?.thx for all u done, I hope u tell about tula oklahoma take care.

> assault.>

>

>

> GAP-Radio.Com is Global Africa People's Radio

>

> We LocalEyes global issues and

>

> GlobalEyes local concerns

>

>

>

> -----Original Message-----

> From: Joss Rovelas [mailto:jossrovelas@msn.com]

> Sent: 22 June 2005 15:03

> Cc: tabia@wanadoo.fr; tabiasmb@yahoo.fr;

> frcarpentier2000@yahoo.fr; fofoforey@hotmail.com;

> jeanpaul.gachy@wanadoo.fr; Regainey@aol.com;

> afgkab@hotmail.com; CamaraGanda@aol.com;

> WAYSOUFFLE@HOTMAIL.COM; luciengavarin@hotmail.com;

> info@gensdelacaraibe.org;

> nicomede.gervais@media-antilles.fr;

> nicomede.gervais@wanadoo.fr;

> getala@club-internet.fr;

> ogilbert2@caramail.com; mouliegisele@yahoo.fr;

> sylviegissant@hotmail.com; info@gap-radio.com;

> b_grant@hotmail.com; clementgre@yahoo.fr;

> andregrillon@hotmail.com; mamy44jo22@wanadoo.fr;

> ilofils@aol.com; inesb@free.fr;

> info@lenouveaumonde.com; dirdor@yahoo.fr;

> ishidair@wanadoo.fr; washili@hotmail.com;

> deck@mediaserv.net; ejalton@assemblee-nationale.fr

> Subject: URGENT ==> Solidarit  avec Africamaat !

>

>

>

> URGENT ==> Solidarit  avec Africamaat !

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>

> Chers tous et toutes,

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> Les locaux d'Africamaat ont    cambriol  s et le

> site

> a   t    supprim   du Web.

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> Ces deux actes de sabotage n'ont pu   tre commis que

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 > gouvernement) encouragent la négrophobie, le
 > mensonge,
 > le négationnisme ainsi que la médiocrité par la
 > remise
 > d'un prix crachat à Olivier Pétit-Grenouilleau
 > "descendant de bourreaux de service" ...
 >
 > Nous devons nous lever pour dire stop, stop, stop !
 >
 > Il faut que ces gens soient contraints de nous
 > respecter de gré ou de force !
 >
 > "An nou aye !" !"
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 > "Komba d'you pouko manni !" !"
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 > Joss Rovélas
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 > Appel audio GRATUIT partout dans le monde avec le
 > nouveau Yahoo! Messenger
 > Téléchargez cette version sur
 > <http://fr.messenger.yahoo.com>
 >

Do You Yahoo?
 Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>
 | 17472|2005-06-30 12:52:21|PATRICK|Re: French against African Rebirth|
 Thank you for this message, Please tell me how can i
 get this radio station in Georgia and how could u tell
 people about Tulsa Oklahoma.thx for this information
 take care.

our

> way.
 >
 > Love and life
 >
 > Spartacus R.
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 >
 > GAP-Radio.Com is Global Africa People's Radio
 >
 > We LocalEyes global issues and
 >
 > GlobalEyes local concerns
 >
 >
 >
 > -----Original Message-----
 > From: Joss Rovélas [mailto:jossrovelas@msn.com]
 > Sent: 22 June 2005 15:03
 > Cc: tabia@wanadoo.fr; tabiasmb@yahoo.fr;
 > frcarpentier2000@yahoo.fr; fofoforex@hotmail.com;
 > jeanpaul.gachy@wanadoo.fr; Regainey@aol.com;
 > afgkab@hotmail.com; CamaraGanda@aol.com;
 > WAVSOUFFLE@HOTMAIL.COM; luciengavarin@hotmail.com;
 > info@gensdelacaraiibe.org;
 > nicomede.gervais@media-antilles.fr;
 > nicomede.gervais@wanadoo.fr;
 > getalala@club-internet.fr;
 > ogilbert2@caramail.com; mouliégisele@yahoo.fr;
 > sylviegilissant@hotmail.com; info@gap-radio.com;
 > b_grant@hotmail.com; clementgre@yahoo.fr;
 > andregrillon@hotmail.com; mamy44jo22@wanadoo.fr;
 > ilofils@aol.com; inesb@free.fr;
 > info@lenouveaumonde.com; dirdor@yahoo.fr;
 > ishidair@wanadoo.fr; washiti@hotmail.com;
 > deck@mediaserv.net; ejalton@assemblee-nationale.fr
 > Subject: URGENT ==> Solidarité avec Africamait !

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 > URGENT ==> Solidarit ♦ avec Africamaat !
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 > Chers tous et toutes,
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 > a ♦ ♦ supprim ♦ du Web.
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 > d'un prix crachat ♦ Olivier P ♦ tr ♦ Grenouilleau
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 > Appel audio GRATUIT partout dans le monde avec le
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 > T ♦ ♦ chargez cette version sur
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 >

Yahoo! Sports
 Rekindle the Rivalries. Sign up for Fantasy Football
<http://football.fantasysports.yahoo.com>
 | 17473|2005-06-30 13:02:19|PATRICK|Re: French against African Rebirth|
 Thank you for this message, Please tell me how can i
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 take care.

our

> way.
 >
 > Love and life
 >
 > Spartacus R.
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 >
 >
 > GAP-Radio.Com is Global Africa People's Radio
 >
 > We LocalEyes global issues and

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<http://mobile.yahoo.com/learn/mail>

[17474]2005-06-30 13:16:16|Myra Wysinger|African Military Shields|

I was just researching what kind of military equipment

was used in ancient/modern Africa, especially shields.

I came across some pictures. Do you know of any

religious significance of the "African shield"? Can

anyone direct me to a book or website. Thank you

Ancient Egypt

<http://www.touregypt.net/featurestories/weapons.htm>

North African Shield

<http://www.flight-toys.com/artifacts/tb01.html>

Sudanese Warrior

<http://www.homestead.com/wysinger/sudanese.html>

[17475]2005-06-30 21:02:15|Jordan Perry|New Ancient Rome Group|

Dear Group,

I would like to introduce a new and refreshing group which discusses the history of Ancient Rome: from the lives of the Roman Kings, to the dramatic fall of the Roman Empire, all are welcome to discuss the wonders of Rome, whether you are new or familiar with the subject, wherever you are in the world, there is a place for you in our friendly community. We're new and we need the help of fellow members!

The group is already becoming popular and is rapidly growing, so why not join in the excitement of ancient Rome? The group is The Temple of Jupiter, and its address can be found at:

<http://groups.yahoo.com/group/templejupiter>

Many thanks and I hope you join us!

Jordan Perry

Owner of The Temple of Jupiter

My best regards to the owner of this group for letting me post this message.

[17476]2005-07-01 05:12:06|Ta-Mareye|Re: Ta-Merrian names actually Akan?|

I Would Be Very Interested In Reading A Book On This Subject By

Someone Who Is Well Learned In The Metutu. What Is Your Background

Ra_Nehem?

--- In Ta_Seti@yahoogroups.com, "ra_nehem" wrote:

> Mikyia wo (Greetings) Asar Imhotep,

>

> Someone e-mailed me recently asking a similar question. I'm going to

> give an excerpt of my response because even though the question was

> different the response contains direct answers to some of the

> specific etymologies you raised. I would only add that when I mention

> the Akan Obosom (God) Awusi at the end of the excerpt, this is one

> and the same as Awusir (Ausar) not only in name but in ritual

> practice. We still propitiate Him in the same manner and view Him in

> the same way as our Ancestresses and Ancestors did in

Keneset/Nubia

> and Kamit. In Akan He is not only called Awusi but sometimes Akwesi.

> The same God is called by the Igbo Agwu-isi. Agwu-isi and Akw-esi are

> the same Deity--again, not only by similarity of names, but by

> identity in cosmological functions and ritual practice. (See After

> God is Dibia, by J.A. Umeh, for more info. on the Igbo Agwu-isi).

In

> Yoruba the Great Divinity Obatala (Chief of the White Cloth) has as a

> major title--Oosala. This is important because when Ausar is united

> with Ra in certain aspects, the dual Divinity is called Ausar-Ra.

> There was no "L" in ancient Kamit, there was a "rolling" 'R'. It was

> after the greek invasion that the letter/sound 'L' began to be used

> and the metut (hieroglyph) for the letter 'R' was always used to

> represent the sound for "L". The same goes in Akan. There is no

> letter 'L'. Any loan word containing an "L" sound is pronounced by

> the Akan with a rolling "r".

>

> The name Ausar-Ra becomes Oosal-la or Oosala in Yoruba. Anyone
 > familiar with the ritual practices of the Yoruba and the Orisha
 > Oosala (Obatala) will recognize the identity of Ausar. They have
 the
 > same function in creation, the same ritual colors, the same
 Feminine
 > Consort/Goddess, etc.
 >
 > Awusi/Akwesi, Agwu-isi, Oosala and Ausar are the same Divinity
 being
 > worshipped in the same manner by the Akan, Igbo, Yoruba and our
 > Ancestresses and Ancestors in ancient Keneset and Kamit.
 >
 > Here's the excerpt from the e-mail:
 >
 > > Nana Darkwah put this information out in his
 > > "Africans Who Wrote the Bible". There are some
 > > etymologies that he correctly identifies, yet some
 > > which are incorrect. He states that the name
 > > Akhenaten, for example, is a europeanized
 > > perversion. In reality, it is a direct translation
 > > of the the metutu. Reading through some of his work
 > > shows that while he understands Twi and some of the
 > > other Kwa languages of West Afiraka/Afiraitkait he
 > > has not studied the metutu language itself.
 > >
 > > In the Asante lineage there was an Oti Akenten who
 > > was ohene (king), and then his grand nephew Tutu
 > > (Osei Tutu) became the ohene after Obiri Yeboa. Osei
 > > Tutu became the Asantehene, the first King of the
 > > Asante confederation. His advisor was Okomfo Anokye
 > > a famous priest who invoked Nyame (Ny-Amen) to cause
 > > the Sika Gwa Kofi (Golden Throne, misnomered
 > > "stool") to fall out of the sky and become the
 > > shrine representing the soul of the Asante people.
 > > This was the beginning of the Great Asante empire.
 > >
 > > This happened during the age of pisces and we are
 > > still in the age of pisces. However, around the same
 > > period in the previous cycle, during the age of Amen
 > > (aries the ram), there was a king named Akhenaten
 > > (Akenten) whose nephew Tutu (Tut Ankh Amen--Tutu
 > > Nkwa Amen in Twi; Nkwa in Twi means "life") returned
 > > to the proper worship of Amen/Amenet (he changed his
 > > name from Tut Ankh Aten to Tut Ankh Amen). Tut Ankh
 > > Amen called for a golden statue of Amen to be
 > > fashioned as a sign the end of the apostasy of
 > > Akhenaten. After this began the golden age (Solar
 > > Amen or Amen Ra) of the many Ramesses kings and the
 > > ascendancy of the empire once again.
 > >
 > > The Akan are still naming their kings according to
 > > the protocol established in Keneset and Kamit
 > > thousands of years ago.
 > >
 > > Tutu Ankoma is a contraction of Tut-Ankh Amen. The
 > > word "nkwa" means life and of course is the same as
 > > "ankh". Sometimes ankh is written ankhu in the
 > > texts. The "kw" in the Akan language sometimes is
 > > written "ko". Examples of this: Kwabena is sometimes
 > > pronounced and written Kobena by some Akan. The word
 > > for truth is "nokware". Some Akan speakers write and
 > > pronounce is as "nokore". Nkwa or Ankwa becomes Nko
 > > or Anko depending on the speaker. Amen is the God of
 > > Saturday in Akan (specifically Amen-Men or
 > > Min-Amen). Males are named Kwame and females are
 > > named Ame, Ami or Ama after Him. The ama or ma with
 > > a nasal "n" which is sometimes silent is the end of
 > > the name Tutu Ankoma. It is actually Tutu Anko
 > > (Nkwa) Aman.
 > >
 > > Note that when we say "Agoo---Ame" the "ee" in
 > > Ame is nasal. This is why in Fante and other Akan
 > > dialects they say Agoo---Amen. The same goes with
 > > Ankoman becoming Ankoma with a "nasal" nearly silent
 > > "n" at the end of the name.
 > >
 > > Tutu Anko ma(n) is Tut Ankh Amen (Aman).
 > >
 > > Another mistake Nana Darkwah makes is associating
 > > Ausar and Auset (Osiris and Isis) with the Akan
 > > Osoro and Asaase. This is clear evidence of one who
 > > hasn't studied the metutu.
 > >
 > > The word for sky or up in Twi is Osoro or Soro. In
 > > Kamit, the word for He who is above is Hr or Hru.
 > > Sometimes it is written Hor in Coptic. We are
 > > speaking of Heru-Ur. The 'h' metut here is close to
 > > an 'sh' sound. Hor or Horu becomes Shor (Chor) or
 > > Shoru and later Sol and Solu. This is why the romans
 > > called the sun Sol, which is related to horus. This
 > > is the origin of "solo" meaning "one". This is the
 > > origin of the Akan Soro (Osoro) being the spirit in
 > > the sky. The metutu "hr" or "hri" shows the face

> > hovering above the symbol for "sky". This is Heru
> > Ur.
> >
> > One of Heru-Ur's wives was Ta Sent Nefert. In Akan
> > the 't' is sometimes pronounced 'ts'. An example is
> > the word 'te' -- to perceive, hear, understand. The
> > Fante pronounce it 'tse'. This is important because
> > the Great Goddess Ta Sent Nefert was pronounced by
> > some, Tsa Sent Nefert. The 'n' in Sent is nasal. Tsa
> > Sent became Sa se. The word "ta" in Kamit is the
> > definite article referring to females, but is also
> > means "Earth/land". Nefert means beautiful. Heru Ur
> > and Ta Sent the Beautiful became Horu and Ta Sent;
> > Shoru and Tsa se; Soro and Asaase (Heaven and
> > Earth).
> >
> > Incidentally, the God of Sunday in Akan is Awusi.
> > This is Awusir/Ausir/Ausar.
>
> Ma asomdwoee-Hetep,
> Ra Nehem
>
> --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
wrote:
> > Does anyone have any information?
> >
> > Asar Imhotep
> > <http://www.mochasuite.com>
> >
> >
> > --- In Ta_Seti@yahoogroups.com, "Asar Imhotep"
wrote:
> > > I have posted in times past inquiring about concepts mentioned
in
> > > the
> > > book, "The Africans Who Wrote the Bible" by Dr. Nana Banchie
> > > Darkwah
> > > and I haven't heard a response back. So I am taking the time to
> > > re-present the issues that have been unresolved for me in
which I
> > > simply seek feedback.
> > >
> > > In his book, The Africans Who Wrote the Bible, he posits that
he
> > > can
> > > trace the ancient Nile Valley inhabitants linguistically to
modern
> > > Akan in West Africa. To his record, he is a linguist. His
> > > position
> > > is
> > > that the ancient "Egyptians" were actually modern Akan and
that
> > > Egypt
> > > wasn't one large ethnic group and that Mdw Ntr isn't one big
> > > language,
> > > but actually several African languages, in which the bulk are
> > > Akan.
> > >
> > > He posits a few names for consideration such as the Biblical
> > > political
> > > group the "Essenes" is actually an Akan group called "Assin
(pg
> > > 20)."
> > > Joseph is actually "Osafo (pg 15)." What we call an "Ankh" is
> > > actually
> > > an Akan word pronounced "NKWA (before T.O.C.)and that Tut-ank-
> > > amen
> > > is
> > > actually an Akan king by the name "Tutu Ankoma." He posits
that
> > > Osiris
> > > and Isis is a Greek transposition of the Akan God and
> > > Goddess "Osoro
> > > and Asaase (pg 48)." That Yahweh is a transposition of the
Akan
> > > word
> > > for God "Onyame (pg 52)."
> > >
> > > He goes on to say on page 60 that,
> > >
> > > "The name Asaase was not an unusual Akan name in Ancient Egypt
> > > because
> > > there were several Ancient Egyptian pharaohs whose names were
> > > Asaase
> > > or included the name Asaase. In Egyptology, it is the Akan
name
> > > Asaase
> > > that has been orthographically transposed to "Isesi." For
> > > example,
> > > the
> > > indigenous Akan name of Pharaoh Djekara-Isisi of the 5th
dynasty
> > > is

>>> "Djakari-Asaase." This pharaoh and Akenten [Akhenaten] originated
 >> from
 >>> the same royal line and tribe. Their modern descendants are the
 >>> Denkyira people who can be found today in Ghana in West Africa."
 >>>
 >>> He even goes to say that the original name for Confucius - Kungfu
 >> Tse
 >>> - is actually a transposition of a Ga word Komfo Tse which means
 >>> "father priest" and that is what Confucius was (pg 85).
 >>>
 >>> I am a beginner in linguistics so I don't have the training to
 >>> critique this with rigor as of yet. But what does this say to our
 >>> current understanding of Egyptian and Biblical names? I can see
 > the
 >>> Asaase for Isis (Aset) because the ".t" is not actually spoken in
 >> this
 >>> sense or it's optional. This leaves us with "Ase." Now with
 > Osiris,
 >> I
 >>> can see that also. I have come to the conclusion that the name is
 >>> actually "Wasiri" and not Ausar and this is fits nicely with
 > Osoro
 >> as
 >>> posited by Dr. Darkwah. So would 'iri' actually be
 > pronounced "oro"
 >> if
 >>> we take Nana's word for it?
 >>>
 >>> What is your opinion on the information given? WHO has read this
 >> book
 >>> and who has the expertise to critique it?
 >>>
 >>>
 >>> Asar Imhotep
 >>> <http://www.mochasuite.com>

| 17477|2005-07-01 07:34:57|Paul Kekai Manansala|Cairo heralds discovery of large sarcophagus|
http://www.iol.co.za/index.php?set_id=1&click_id=31&art_id=qw1119963603150B221

Cairo heralds discovery of large sarcophagus

June 28 2005 at 04:01PM

Cairo - A large sarcophagus dating to the reign of King Ramses II (1279-1213 BC) was discovered in Saqqara, south of Cairo, the Supreme Council of Antiquities said on Tuesday.

The sarcophagus, made of red granite, bears hieroglyphic text and different titles of the deceased. It belongs to an overseer of stables during the reign of Ramses II.

"The newly-discovered sarcophagus was found inside an old kingdom tomb previously discovered in the 1980s," said the statement.

The sarcophagus, the council statement said, was discovered by an excavation team from Cairo University.

A council spokesperson said no skeleton was found in the sarcophagus. However, a collection of human bones and skulls were excavated near eight burial pits also discovered in a 16 square metre tomb.

"An amulet featuring goddess Nephtis and god Osiris, an alabaster quadrilateral star and a small scarab bearing the name of god Amun Re were also found," the statement said. - Sapa-dpa
 | 17478|2005-07-01 07:38:14|Paul Kekai Manansala|Ancient Egyptians Loved Their Dead Animals|
<http://www.discover.com/issues/jul-05/rd/ancient-egyptians-loved-dead-animals>

Ancient Egyptians Loved Their Dead Animals
 By Jocelyn Selim
 DISCOVER Vol. 26 No. 07 | July 2005 | Anthropology

To most people, Egyptian mummies are a handful of dead pharaohs wrapped in linen bandages and buried in pyramids outside Cairo. In reality, virtually everyone in ancient Egypt who could afford it?as many as 70 million people over 3,000 years?wound up going through the elaborate two-month mummification process.

Courtesy of Natural History Museum, London

Additionally, millions of animals were mummified and buried alongside their owners. They were, says Richard Sabin, curator at the Natural History Museum of London, something of a send-off status symbol, much like large bouquets of flowers at funerals today. "In the 1800s there

were literally tons of them dug up from old and new dynasty burial sites," says Sabin. So many, in fact, that Sabin began to suspect some may have been mass-produced for sale. "They were wrapping anything they could get their hands on," says Sabin, including cats, birds, antelopes, and even livestock.

Like flowers today, they may have sparked a thriving market. The most convincing evidence, says Sabin, are the fakes he turned up in X-rays. On the outside these dummy mummies are wrapped like animals; on the inside they contain only reeds, sand, or other worthless material.

As part of an exhibit on mummified animals, Sabin has been analyzing the relatively few specimens that have survived. He found that skeletons of wrapped cats were much larger than those of modern house cats. "It could be that these cats were being bred to be larger to make more impressive and better-selling mummies," says Sabin. If so, it might even suggest that cats were first domesticated to be sacrificed.

| 17479|2005-07-01 07:40:42|Paul Kekai Manansala|Murder on the Nile in 2000 BC?

http://icnewcastle.icnetwork.co.uk/eveningchronicle/eveningchronicle/tm_objectid=15683744%26method=full%26siteid=50081%26headline=murder%2don%2dthe%2dnile%2din%2d2000%2dbc%2d-name_page.html

Murder on the Nile in 2000 BC?

Jun 30 2005

By Craig Thompson, The Evening Chronicle

This mummy's head, dating back thousands of years, is being scanned by specialists at a North East hospital to find out how its owner died.

Gillian Scott, the Hancock's curatorial assistant at Egyptology, with a mummified head

The ancient head is one of four Egyptian skulls which form part of an ongoing study into the Hancock Museum's historic Egyptian Collections.

Now a team of top scientists at Newcastle's Royal Victoria Infirmary will use the latest medical equipment in a bid to delve back in time and discover its origins.

They hope to shed light on how the mummies met their deaths.

Gillian Scott, curatorial assistant of Egyptology at the Hancock Museum, is leading the pioneering research.

She said: "The aim of this research is to clarify the findings of work which happened in the early 1990s and also to investigate any similarities between the heads.

"By looking at the cranial management of the heads and comparing them to research of a known population, we hope to be able to discover the subjects' origins."

All the heads are understood to be male and in various states of mummification.

It is hoped the researchers will get a better understanding of one of the world's most intriguing civilisations.

Ms Scott added: "We want to discover more detailed information about the heads to increase our knowledge of the museum's collections.

"This data will then be recorded and made available to anyone wishing to study the heads in the future."

Two of the heads were first scanned 10 years ago, raising questions about how one of the Egyptians met his death after it was established part of the neck had been displaced.

*Egypt Revealed: Life and Death in Ancient Egypt is at the Hancock Museum from Saturday, July 30, to April, 23, 2006.

| 17480|2005-07-01 11:58:20|cristofori whitakara|Re: City of the sun: Astrology centre or suburbia?

so from this response it seems that these dieties were identical in both kingdoms as i see that both terms deal with the skies, heavens, or spiritual principles? as pillar refers to something that holds something upward?

Paul Kekai Manansala wrote:

--- In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:
> is their a relationship between the Anu of Sumer and the Iunu(Annu) of the Remetians. >

Don't have any comments on the other suggestions, but Iunu is generally taken to mean "pillar" while Anu refers to the "sky."◆

Regards,
Paul Kekai Manansala

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 17481|2005-07-03 14:35:52|Paul Kekai Manansala|The Knight of Karnak|
<http://www.egypttoday.com/article.aspx?ArticleID=5336>

The Knight of Karnak

One man's crusade to save Pharaonic heritage from becoming, quite literally, a pile of stones or a source of building material for a factory.

By Fayza Hassan

Before the publication of Description de l'Egypte after Napoleon's 'great scientific and military expedition' of 1798, only a handful of bold, religious men traveled to Egypt in search of ancient Coptic manuscripts. Few scholars or pilgrims passing through Egypt stopped to look at ruins on their way to and from the Holy Land. Apart from mummies, which were at a premium in Europe, they showed little enthusiasm for Pharaonic artifacts.

The publication of Description de l'Egypte's 23 massive volumes over nearly 20 years directed the world's attention to ancient Egypt and helped spark the modern study of the nation's ancient history. Muhammad Ali's 'open door policy' quickly put Pharaonic heritage to the fore.

Travelers flocked to the Valley of the Nile in search of the newly discovered remnants of ancient civilization. It did not take long for them to start planning a massive exportation of its monuments to their home countries, earning themselves both fortunes and reputations in the process.

They encountered little resistance in these early years. The Pasha did not seem aware of the value of Egypt's heritage; he only marveled at the immense quantity of stones that had been quarried to build the temples. He believed the stones remained, only to be used by Ali, to expedite the construction of his factories.

Why then, should visitors have felt guilty about removing statues, sarcophagi and bits of pottery? They didn't, especially since it was relatively easy to obtain digging concessions. Their only worries had to do with the fierce competition in the field and the difficulties of transporting the more massive monuments from their original sites to Alexandria, where they were loaded onto ships and whisked away to Paris, London, Berlin, Milan or Turin.

His determination provoked several violent incidents. He was beaten, stabbed, jailed, but still would not give up. Under the influence of Rifaa El-Tahtawi (1801-1873), Muhammad Ali did sign an ordinance forbidding the removal of antiquities from Egypt. Ali ordered the fellahin to provide him with 100 kg of stone per cultivated feddan in order to speed up the construction of numerous factories that were essential for the modernization of the country. This latter requirement resulted in the demolition of countless temples, particularly around ancient Thebes. Furthermore, the Pasha, to curry favor with European powers, was receptive to the demands of foreign missions for permissions to search for antiquities.
[Cover of The Oriental Album by Prisse d'Avennes]
Cover of The Oriental Album by Prisse d'Avennes

Many archaeologists and scholars who had come to study and record the monuments with no intention of personal gain or glory, lost all scruples when they witnessed the annihilation of many priceless remains. Others became obsessed with the necessity of creating a pictorial archive of sorts that documented extant monuments before they were blown to smithereens by the charges of gun powder ignited by the fellahin demolition squads.

Among the aforementioned archaeologists was John Gardner Wilkinson (1797-1875), author of Manners and Customs of the Ancient Egyptians and Handbook for Travellers in Egypt. Wilkinson asked Prisse d'Avennes, another ancient Egyptian history enthusiast, to provide him with information "on the demolitions taking place at Karnak" and asked him "to copy, if there still is time, the ancient Pharaohs' legends that are said to cover the old stones used in these monuments."

D'Avennes was a multitasking man whose unconventional path led him to dedicate his life to discovering and painstakingly recording Egyptian architectural treasures, both Pharaonic and Islamic. An architect and engineer by training, he was hired by Muhammad Ali to contribute his expertise to the Pasha's grand modernization program. Unfortunately, his independent character inconvenienced several powerful figures around the Pasha. He was thus relegated to the post of tutor to the children of Ibrahim, Muhammad Ali's oldest son. He disliked the job, and so resigned and proceeded toward Upper Egypt without the advantages of vice-regal protection. In 1838, he established an observation post in the vicinity of the Temple of Abu Simbel and settled for a life of small skirmishes with minor government officials.

By this time d'Avennes had a mission: He wanted to save the stones of Karnak from being used to build the Pasha's saltpeter factory. His determination provoked several violent incidents. He was beaten, stabbed and jailed, but still would not give up. One of his young

assistants, George Lloyd de Beynestyn, having been assailed by a fellah, used the butt of his gun in self-defense, but accidentally shot himself instead. Alone, d'Avennes resolved to work harder, although historians hint at the immense depression that followed the death of this special friend.

But d'Avennes had little time to dwell on his personal losses. Soon after the death of de Beynestyn, he learned of the arrival of the Prussian archaeological mission led by Lepsius and suspected that the worst devastation was still to come.

During his numerous forays, d'Avennes discovered Toutmes III's Hall of Ancestors (also known as Hall of the Kings of Karnak), a chronological monument as important as the famous Turin Papyrus and the two Tables of Abydos. Lepsius, thought d'Avennes, would surely realize the value of the memorial, and decided he preferred to see it taken to Paris rather than Berlin.

However, he had no financial means and no official permission to remove the monument, let alone transport it to France on his own. This is nevertheless what he decided to do. With the help of 20 faithful fellahin, he began paring the facades of the stones to their inner surfaces, which were covered in figures and cartouches. Since he was working in secret, he could only proceed during moonless nights. It took him 18 months to complete his task. D'Avennes had just finished packing and hiding his precious reliefs, when the police arrived to confiscate his treasure.

After a month of procrastination, d'Avennes decided to rely on the 'universally acknowledged way of doing business in the Orient'? he bribed the policemen who were guarding the treasure and managed, finally, to load his 27 crates of antiquities onto his vessel. He was ready to sail down the Nile to Cairo.

D'Avennes accompanied his booty on its voyage, according to his son's memoirs. Having reached Beni Hassan, d'Avennes' boat encountered the Prussian mission sailing toward Luxor. He invited Lepsius to his boat and, while drinking coffee, the latter explained that he had an order from the Pasha to remove the Hall of the Ancestors of Toutmes III, which had been donated by the Pasha to the Prussian government. D'Avennes smiled benignly and was careful not to inform Lepsius that he was sitting on one of the crates containing the monument.

In Cairo, the French ambassador refused to store the crates under French protection, and d'Avennes had no choice but to place them as cargo in the Egyptian Government Stores. Meanwhile, the British had learned of the crates' content and tried to negotiate a deal with d'Avennes, offering him 100,000 francs for his find. D'Avennes was not interested in the money, although he had been poor all his life. He appealed to the authorities in France and, after a few months of heated discussions, obtained permission to load the famous crates labeled "objects of natural history destined for the Mus^ée de Paris" on a ship sailing for the port of Toulon.

D'Avennes was decorated with the Légion d'Honneur, the only reward he ever reaped for his efforts.
| 17482|2005-07-04 14:14:23|p.manansala@sbcglobal.net|Experts fuss over fossil discovery|
Experts fuss over fossil discovery

Blontank Poer, The Jakarta Post, Surakarta

Indonesia has always been of interest as a country with abundant prehistoric sites. Findings of ancient homo sapiens and animal fossils have continued to take place.

The latest finding was the fossilized remains of a Flores homo sapien last year. Prior to the finding, an anatomically intact female fossil was found in Song Keplek Cave, Punung district, Pacitan in East Java in 2000.

The most unique among the numerous findings was the fossil found in Song Keplek Cave.

"If this fossil is proven to be 7,000 years-old, then it will negate the Austronesian theory thus far espoused by experts," Truman Simanjuntak, a member of the exploration team, told The Jakarta Post.

Truman said the Mongoloid homo sapiens fossil was still undergoing tests to determine its age.

Up until now, there are many theories held by experts from various countries.

He was among some 30 noted experts in the fields of archaeology, genetics and linguistics as well as other disciplines from the United Kingdom, the United States, France, Singapore, Australia, New Zealand, Malaysia, the Philippines and Indonesia, who had convened in a two-day international symposium titled: The Dispersal of the Austronesian and the Ethnogenes of People in the Indonesian Archipelago, in the Central Java town of Surakarta this week.

Although there were no claims of reaching a final conclusion on the origins of a race or tribe, the experts proposed various analyses and hypotheses, including the origins of people living in the Indonesian archipelago now.

They used the origin of a language and its spread as a basis for analysis during the symposium.

Outer Taiwan, a classic theory held by many experts, stated that the spread of the Austronesian language originated from Taiwan, then spread to southern Philippines and later to Sulawesi.

However, another view indicated that the spread of the language in fact originated from Southeast Asia. The experts who maintain this theory hold that the spread of prehistoric human beings began when the Sunda plate sank 140 meters during the melting of the Ice Age 5,000 years ago.

A noted archaeologist from Yogyakarta's Gadjah Mada University, Teuku Jacob, was one of the experts that agreed with the theory.

Even though the arguments were of the same merit, no agreement was reached among the experts in determining the source of the Austronesian language which now covers 1,200 lingoes, spoken by 300 million people stretching from Madagascar in the west to Easter Island in the east.

The phonetics of several languages such as Javanese, Malay and Hindi, have recently been established as a basic guide for further research.

Genetic analysis, now being expanded through the DNA-mitochondria test, has only been used recently, whereas archaeological and ethnolanguage analysis have been developed much earlier.

"Many experts in diverse disciplines have done intensive tests and analysis. But it's only lately they have been able to sit together to test a hypothesis," said Truman.

The connection between the people of Bali and the Indians, for instance, is assumed by many to have been built only on religious links.

While, a genetics analysis conducted by Professor Stephen Lansing from the Department of Anthropology, Ecology and Evolutionary Biology of the University of Arizona, who was one of the speakers at the symposium, showed there was a lineage tie between the Indian and Balinese people, although its percentage was relatively low.

Based on the desire to trace the spread and origins of the races in the Austronesian area, scientists have agreed to establish the International Center for Prehistoric and Austronesian Studies (ICPAC).

According to head of the Indonesian Institute of Sciences (LIPI) Umar Jenie, his office will allocate a plot of land in Cibinong, West Java, for the purpose.

"The experts will fight for the cause at the 33rd UNESCO international conference in October," said Umar.

Regards,
Paul Kekai Manansala
<http://sambali.blogspot.com/>

| 17483|2005-07-04 17:53:55|ulagankmy|Re: Experts fuss over fossil discovery|
Dear Paul

Thank-you. What is interesting here is that along with genetic markers linguistics is also used to trace the origin and migration of people. The MIND constitutes an important element of human identity and which may not go always with the genetic compositions. Language is closely related to the MIND and cultural identities. Malay and many other Austric languages have many similarities with Sumerian which may be the Western most presence of people who may have originated in the SEAsian regions. A detailed study of the ROOT words and the ecological conditioning of the emergence of such words may help us to trace somewhat the place of origin of such people. For example the 'Kur' (> Ta. kunRu) which means "hill" also means 'nation, country' (kur-kur). How can this be the case if people did not live as TRIBES in hilly areas where each tribe laid claim for a hill as its own territory?. How can the word 'sur' (sun)is so extensively present in Sumerian and productive of so many words unless they lived in a tropical area where the sun is always strong and shining bright? How can the word 'ma' (tree) also means a 'boat' and later "Ma-gur' (a boat with a roof) unless they first used logs as boats? And how can they invent such unless there were many streams and forests full of trees? Also how "ma" also means 'great ,massive, large etc" unless there were huge trees such as those in the tropical areas?

The semantic archeology can unearth the ecological conditions of the genesis of such words and which may provide us clues to their place of origin.

Loga

--- In Ta_Seti@yahoogroups.com, p.manansala@s... wrote:
>

| 17484|2005-07-05 09:09:30|bamaguze|Re: Experts fuss over fossil discovery|
In Senegal, "Ker" is a Serer word that signifies home, house or place of, i.e., "ker bamaguze" would mean the house, home or place of bamaguze.

--- In Ta_Seti@yahoogroups.com, "ulagankmy" wrote:
> Dear Paul

>

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>
> Loga
>
>
>
>
> --- In Ta_Seti@yahoogroups.com, p.manansala@s... wrote:
>>

[17485]2005-07-06 07:29:04[Djehuti Sundaka]Prints show humans got early toehold in Americas|
Prints show humans got early toehold in Americas
<http://www.theglobeandmail.com/servlet/ArticleNews/TPStory/IAC/20050705/FOOTPRIN%205/TPInternational/Americas>
Ancient footsteps lead scientists to believe New World
populated 40,000 years ago

By DAVID KEYS

Tuesday, July 5, 2005 Page A10

Special to The Globe and Mail

LONDON -- Archeologists have discovered evidence that humans inhabited the Americas 25,000 years earlier than had been believed.

The evidence -- 269 human footprints preserved in ancient volcanic ash -- was discovered by Mexican and British archeologists near the town of Puebla, 120 kilometres southeast of Mexico City. It is one of the most important archeological finds of recent decades.

The discovery, made public yesterday, indicates that humans colonized the New World at least 40,000 years ago.

The find was made by archeologists Sylvia Gonzalez and Dave Huddart of Liverpool John Moores University and Matthew Bennett of Bournemouth University.

"The discovery of the footprints in Mexico is . . . important because it shows that humanity's spread across the world was much faster than previously thought. What's more, this increased speed of migration shows that our ancestors adapted to new environments much quicker and more easily than we had imagined," Dr. Gonzalez said.

"The new discovery also gives additional support to the idea that the very early first Americans may well have been of Australoid type closely related to the Australian Aborigines. They probably originated from eastern and southeastern Asia."

At present, the earliest estimate of when there was a human presence in the extreme east of Asia (eastern Siberia) is 35,000 years ago, but even that puts humans 2,000 kilometres west of where Asia used to connect with North America, at what is now the Bering Strait.

When combined with existing knowledge on prehistoric climate, the new discovery suggests that humans may have entered the Americas during a slightly less cold phase within the ice age that occurred about 50,000 years ago. They would either have walked over the ice-bound Bering Strait or island-hopped in primitive boats from east Asia to Alaska via the Kuril and Aleutian chains of islands, hundreds of kilometres south.

That would mean that migration into the Americas occurred at about the same time as the normally accepted date of the early aboriginal colonization of Australia. It may well be, some archeologists now believe, that the first Americans were Australoid peoples closely related to the early Aborigines.

Given that the new evidence proves they were there about 40,000 years ago, it is also now for the first time conceivable that humans entered the Americas even earlier, perhaps during a much warmer spell (a true interglacial period) about 70,000 years ago.

The Mexican footprints were made by at least four to six individuals (probably two adults and between two and four children) in at least three episodes, several weeks or even months apart. In all episodes, the humans were walking barefoot along the shoreline of a large lake, now a reservoir called Lake Valsequillo.

Each episode of footprints was preserved by ash from eruptions of a nearby volcano.

The ash layer is two to four metres thick, and the footprints were found in the top 20 centimetres, under two to three metres of lake sediments, laid down during an expansion of the lake.

The volcanic ash in which the prints are preserved has

been dated by two different techniques to between 38,000 and 39,000 years ago.

Until now, the earliest definite archeological dates for a human presence in the Americas was about 15,000 years ago in various parts of North and South America.

Dozens of the footprints have been recorded digitally and six casts have been made by scientists at Bournemouth University. The casts went on display yesterday at London's Royal Society, one of the world's oldest independent scientific institutions.
| 17486|2005-07-07 05:38:04|Paul Kekai Manansala|Re: Experts fuss over fossil discovery|
Yes, Dr. Loga, linguistics can be a very powerful tool. Psychology and cultural milieu also have much to tell.

One thing about tropical areas is that they tend to be ignored.
Mostly I guess because the environment is not optimized for preserving artifacts.

The moist heat, heavy rain, flooding, etc. hide traces of the past very quickly as compared to very dry or cold climates.

One hope is underwater archaeology since wood, the building material of choice in the tropics, preserves rather well in the ocean or in salt or brackish water marshes.

Regards,
Paul Kekai Manansala

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tropical
> area where the sun is always strong and shining bright? How can the
> word 'ma' (tree) also means a 'boat' and later "Ma-gur' (a boat with a
> roof) unless they first used logs as boats? And how can they invent
such
> unless there were many streams and forests full of trees? Also how "ma"
> also means 'great ,massive, large etc" unless there were huge trees
such
> as those in the tropical areas?
>
> The semantic archeology can unearth the ecological conditions of the
> genesis of such words and which may provide us clues to their place of
origin.
>
> Loga
>
>
>
> --- In Ta_Seti@yahoogroups.com, p.manansala@s... wrote:
>>

| 17487|2005-07-07 12:57:48|Amadou Cisse|Re: Top 10 books on African/Black History Black Athena|
Let's shake a complete ignoramus bias. Bernal has gone further than anyone to shake the foundations of eurocentrism in its most hellenic bias. The research was straight on the citadel and mainstream academia, and a bedrock for further inroads by anyone with a cause. Africans or anyone for that matter cannot rely on others to write their history but are, have been helped, and will be helped by the real giant in Black Athena. It is up to them to continue good scholarship and steer clear of cheap feel-good rhetorics by hustlers neck-deep in racist epistemology. Maligning others for not being you is simply silly.

Regards,
Amadou Cisse

--- In africanclassicalhistory@yahoogroups.co.uk, "Robin" wrote:
> Dear Group
>
> I don't want to appear a complete ignoramus, but I still cannot work
> out why so many people rate Black Athena.
>
> Can someone enlighten me?
>
> Robin
>

>
> --- In africanclassicalhistory@yahoogroups.co.uk, Amadou Cisse
> wrote:
> > To continue the list below:
> >
> > 3. Black Athena, Martin Bernal
> >
> > Regards,
> > Amadou Cisse

| 17488|2005-07-08 06:27:49|Peter Gray|Re: Top 10 books on African/Black History Black Athena|

Robin,

Just to add my 2 cents worth, I would say that the reason we rate Martin Bernal's work is that he exposes with etymological clarity the derivations of greek knowledge (science and art) as well as beliefs (names and character traits of gods/goddesses, etc.) from their Egyptians precedents. To appreciate the scope and depth of Bernal's work, you must first read both Volumes 1 and 2. If you have already done so and still can see no value in the work, perhaps the problem lies elsewhere.

Peter Gray

>From: Amadou Cisse
>Reply-To: Ta_Seti@yahoogroups.com
>To: africanclassicalhistory@yahoogroups.co.uk
>Subject: [Ta_Seti] Re: Top 10 books on African/Black History Black Athena
>Date: Thu, 7 Jul 2005 15:50:04 -0400 (EDT)
>

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> > wrote:
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> > >
> > > 3. Black Athena, Martin Bernal
> > >
> > > Regards,
> > > Amadou Cisse
>

| 17489|2005-07-08 18:55:55|Paul Kekai Manansala|Mexico footprints could be a giant archaeological step|

Mexico footprints could be a giant archaeological step

By Dan Vergano, USA TODAY

Archaeologists expressed caution Wednesday about the reported discovery of 40,000-year-old human footprints in central Mexico. If the age of the footprints is verified by scientists outside the discovery team, the find would be a scientific blockbuster, rewriting the story of human migration into the New World. This footprint, claimed to be 40,000-years old, was found near to the city of Puebla.

Bournemouth University via AP

An international team of archaeologists, led by Silvia Gonzalez of the United Kingdom's Liverpool John Moores University, this week announced the discovery of about 160 ancient human footprints in the floor of an abandoned quarry near the city of Puebla.

The results of five analytical dating techniques indicate the prints are more than 40,000 years old, the team says. A few other archaeological sites have shown that people moved into the New World more than 12,500 years ago. But the footprint dates suggest such a migration occurred far earlier.

"We think there were several migration waves into the Americas at different times by different human groups," Gonzalez says in a statement released by the university. Gonzalez says the find suggests Native Americans arrived in the region by boat rather than migrating on foot over a land bridge between Siberia and Alaska during the waning days of a glacial period that lasted from 70,000 to 10,000 years ago.

"It's big news if they can truly verify the dates," says archaeologist Daniel Rogers of the Smithsonian's National Museum of Natural History in Washington, D.C. "But the bottom line is this is still a remarkably early date, which is a source of additional caution."

At that time, exotic and huge animals dominated North America. Fearsome dire wolves, saber-tooth cats and the giant short-faced bear, which dwarfed grizzlies, preyed on mammoths, camels and sloths. The predators vanished at the end of the last Ice Age.

The researchers say the footprints are indisputably human, displaying arches, toe shapes and proportions right for people 4 feet to 6 feet tall. More than a third of the prints were made by children, they estimate.

But one archaeologist who has visited the Mexico site three times, Mike Waters of Texas A&M University in College Station, doubts the marks are truly footprints. "I think what we have here are quarry marks that have weathered into shapes that resemble footprints," he says. "On close inspection, most don't look that good."

Further, he says, some of the prints cross layers of ash from different ages, some of which he says are much older than 40,000 years. Waters is investigating a Native American artifact site at a reservoir near the quarry.

An additional reason for caution is that the footprint team's results have not been published in a peer-reviewed study, says archaeologist David Hurst Thomas of the American Museum of Natural History in New York. "That doesn't mean they are wrong, but science by press release won't convince anyone."

People using boats had migrated to Australia about 50,000 years ago, so similar travel to North America isn't impossible to imagine, he says.

The research team reports it has received a \$372,000 grant to continue the search for more footprints buried deeper in the quarry rock. "I think that is the right approach," Waters says. "If they can find prints embedded deeper in the rock, in one layer, that would be more convincing."
| 17490|2005-07-08 18:56:45|Paul Kekai Manansala|Egyptian-Italian lab for restoring and conserving papyrus inaugurat|
Egyptian-Italian lab for restoring and conserving papyrus inaugurated
Updated: Tuesday, Jul. 5, 2005 - 5:20 PM

Cairo (dpa) - Egyptian and Italian conservationists and curators on Tuesday inaugurated a laboratory for restoring and preserving papyrus located at the Egyptian Museum in Cairo.

"The project aims to preserve the papyri for the long-term, not just to restore them to be looked at now," said Corrado Basile of the International Papyrus Institute in Syracuse, Italy.

Basile's institute is partnering with Egypt in the project.

The ancient Egyptians began making paper around 3,000 B.C. using papyrus reeds.

The Italian side has donated 50,000 euros' worth of equipment to the project and is providing experts to train conservationists in the latest restoration techniques as well as participating in the preservation efforts.

The equipment and assistance is also being used at a second lab in Alexandria where restoration efforts are underway on papyri owned by the city's Graeco-Roman Museum and the Bibliotheca Alexandrina.

Egypt has a vast collection of papyri. The Egyptian Museum alone has approximately 30,000 items, some of which are fragments, said Sayed Hassan, director of the museum's papyrus department.

Hassan said the medium provides a wealth of historical information. One of the most important items in the museum's papyrus collection dates back to the 18th dynasty (beginning circa 1,550 B.C.) and records the fluctuating level of the Nile for more than 30 years, he said.

Such information is important in helping historians understand the health of the agriculture-based economy during the Pharaonic era.

The International Institute for Papyrus, a privately-owned museum that receives funding from the municipality of Syracuse, was founded in 1987.

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| 17491|2005-07-09 19:11:50|K. Loganathan|Sumerian Compound Words- Enmebaragesi|
Dear Ta_Seti

◆
I thought this series may interest also African scholars who may provide similar terms in the African languages. In analysing the Compound Words in Sumerian, I go to the roots and which may also be available in the Sub Saharan languages. Any contributions in this direction by African scholars◆is most welcome

◆
Loga

◆
Sumerian Compound Words- Enmebaragesi

I begin this series on the request of Dr Winters and with thanks to Bala . I also believe it will serve to bring out the Tamil character on Sumerian by focusing on the formation of Compound Words which has allowed many fanciful etymological derivations. ◆ I shall take the initial study of Dr Legner as the start off point and later add, if necessary, other such Compound Words.

The first word I take up is ?enmebaragesi?. The analysis of Dr Legner is given below. It is quite obvious to me that Dr Legner has taken too much liberty for reading the MEANING into this word and by which he notes that the meaning is ?"From that time on the lustful, notorious harvest female was domesticated", which is not justifiable at all.

I shall analyze this CW into the roots ? en-me-bara-kesi? and see it as an archaic form of Ta. ?eeN mey para keesi?

Let us take the central descriptive term ?baragesi? and which is Ta. para keesi. First we notice that this term is also in use among the Cholas some of whose names end as ?parakeesi? etc

The ?keesi? means the hair, the keesam, or the one sporting it and it may be related to the deity in the Kes temple hymn sung by En Hudu Anna. ♦ It can analyzed into ?kes-si? ♦ the one (si) with long hair(keesam) just like the Su. pata-si (governor, the one who is the lord, pati). This rules out that it means the ?female? ♦ it is non-differentiating with respect to gender. The ?si? may also be a variant of Su, ziji that exists even to-day in practically all Indian languages ♦ as ?babu-ji? Ta. jii-yar etc. It can simply mean a person as in Su. si-pad-da * the shepherd , Ta. sii-paartta (the one who looks after , supervises etc)

Now ?bara? quite obviously Su. bara and Ta. para, paRa (to fly, spread out) and so forth. In Exordium the birds are said to ?fly? i.e bara as below:

35, su-din musen-dal-a-gim du-de mu-e-ba=ra-as (Fluttering like bats, fly off from before you to the clefts)

Ta. suutin musen talla Gim (vii0du-atee moo yee para-yisu (?)

Thus ?baragesi/Para-keesi? ♦ means the one with hair spreading out and which immediately reminds of the ?Viri Sadai?, the long and spreading out hair ? and which is one of the iconic features of Siva, the ♦ ?viri-sadaiyan? , the form Siva assumes in His Dance of Frenzy , an image that goes back to very primitive times of Tantric dances of the early priests.

Now ?me? is Ta. mey and the sense appropriate here is ?strength, power, valor? as in Mey Kiirtti (in praise of valor, power etc) This exists also as ?moy/ moymbu?, This also may be related to ? meeya? in wide use in Tolkaappiyam(c. 300 BC) that means ?to rule over, to exercise power?

Now ?en? is quite obviously Ta. eeN and which has become veeN> veeL where both forms are attested in CaGkam Tamil with the meaning ?lord, god? etc. For e.g. Muruka-veeL means the god Muruka and so forth. It is also the root of Ta. eeNi, the ladder but literally that which allows one to climb up , to reach higher places. Thus overall the meaning ? the powerful ♦ Lord of ♦ hair that spreads out?. Such names applicable only to divinities are also assumed by individuals , a habit that is still abundantly present not only among Tamils but also the whole of Hindu society. Most of the personal names of individuals are also names of gods of various descriptions.

Now clearly this is ♦ a Compound Word and as Teyvasilayr has demonstrated very minutely all CW are generated by nesting together pair-wise agglutination processes. Thus we can see the agglutinative processes available as below:

?][para-keesi]mey]eeN] and uttered as ?een mey parakeesi?,

Here ?kees-si? is non-transformational and fist level agglutination, bringing two independent words ?kes? and ?si? , glue them together to form a new word (mozi oddu). Then we have the attributive term ?para-a? added to this ? keesi para-a? and which becomes transform into ?para-keesi? without change of meaning. The same process is repeated and whereby ?mey? and ?eeN? are glued to the basic terms one after another, a process that can go on quite indefinitely in principle. In many C.Tamil texts, such expressions run into several lines.

Loga

>>>>>>>>>>

"The dynasty of Kish was founded by Enmebaragesi, a contemporary of Gilgamesh, who it now appears may have been a woman" (p. 79)

♦The "name" **Enmebaragesi** tells us a story. When separating this "name" into its VCV components it becomes immediately clear that in this Sumerian "name" we are dealing with a scholarly manipulated statement in the **Saharan/Basque language**:

en. - .me - eba - ara - age - esi

ene - eme - eba - ara - age - esi

enetik - eme - ebakin - aragikor - ageriko - ezi

from that time on - female - harvest - lustful - notorious - to domesticate

"From that time on the lustful, notorious harvest female was domesticated".

♦The 'harvest female' mentioned was no queen, and she did not found a dynasty, but she likely was a priestess associated with agriculture, a real historical person. Her "name" tells us in no uncertain terms that the time of the Goddess was on the decline, because male domination had arrived. With this change in society and abundant agricultural production came an astonishing outburst of scholarly inventiveness. Some educated people were now able to devote their lives to pursuits other than survival. They decided that the time had come to disband the tribal system and to create city states and nations. The old, highly evolved, language of the Sahara was considered too closely associated with the Goddess society and had to be changed, as is clearly shown in the creation of new languages such as Sumerian and Akkadian.

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| 17492|2005-07-09 19:12:43|K. Loganathan|Sumerian Compound Words- Nishaba|

Sumerian Compound Words- Nishaba

It is quite strange that scholars investigating the Sumerian Compound Words take great freedom to introduce various syllables and letters to derive from the initial words , words that are not at all related to the initial word where the roots are in Sumerian language itself. The following derivation of Dr Legner of Nishaba falls into the same category as the earlier . It just bewilders me to note that Nishaba is analysed into ?ni - izaditu ' baimenagiri? and the meaning given as ?"I create written documents".

Now as I have already pointed out Nisaba is also known as Nidaba and hence the original name must ? Ni-shaba? where the ?sh? frequently ♦ also gets transformed into ?d? as Nashdam > Naddam and so forth. So the first analysis of this Proper Name is ?Ni-shaba? where it is possible that it is really Nin-shaba where ?nin? is the generic name for deities and frequently female deities. The word means ? the deity of shaba? and it remains to workout what is the ♦ root and meaning of ?shaba?

Now towards this end let us note the following occurrence of Nidaba in Sulgi Hymn B

18 . dingir ♦ Nidaba sig-ga Nidaba-ke ♦ (As for me) goddess Nidaba, fair-faced Nidaba)

19gestu-gizzal-la su dagal-la ma-ni-in-dug (with a generous hand, provided me with intelligence and wisdom)

Ta. TinGir Nidaba, sokka Nidabakee (The goddess Nidaba, the beautiful Nidaba)

Kattu kiicalla suur takalla emmanin tuukku ♦ (Provided me with very wide hands the art of reciting loud and with a shrill voice)

Considering that Sulgi is talking about ♦ his education in the school for children, the edub-ba (Ta. il tuppu-a), it is clear that dingir Nidaba is Goddess of Learning now more popularly known as Saraswati, KalaivaNi etc.

More revealing is the following occurrence of Nisaba in Kes Temple Hymn of En Hudu Anna (c. 2300 BC)

>>>>>>>>>>

8 kes kur-kur-ra sag-ga il-bi (When Kes lifted its head among all the lands)

9. (d) en-lil-le kes ja-mi am-ma -ab-be (Enlil spoke the praises of Kes)

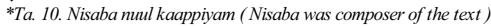
*Ta. keeci kunRa-kunRa saangka uzubi (When Kes was lifting its head (or rising up))

*Ta. ENlil-lee keeci caamiyamma abaiyee (Enlil announced the divine greatness of Keeci)

(za-mi = ja-mi Ta. caami : divine, lofty etc; ab-be Ta. abaiyee< Ta, aa: to open the mouth; avai : assembly)

10. (d) nisaba nu-ka-as-bi-un (Nisaba was its princely? arbiter..)

11. inim-bi-ta sa-gin im-da-an-sur (With its words she wove it intricately like a net)



*Ta. 11. *enambittu caal-ngin ii-im iduvan suRRu* (with words she weaved it like a net)

(*nu-kas-bi-um Ta. nuul kaappiyam ; Ta: nuul: text ; sur Ta. cuRRu : to spin, weave etc*)

12. *dub-ba sar-sar su-se al-ga-ga* (Written on tablets it was held in (her) hands)

**Ta. tubbu saaRRu-saaRRu cuur-ceey val kaalkaal* (The tablets announcing (it all) was held in her hands firmly)

(*al Ta, val: firmly, here an adverb; sar Ta. caaRRu : to announce*)

Kheprera, now 20 years old, has 40 members who meet two Saturday

afternoons a month at the African-American Research Library and Cultural Center. They study scholarly books and discuss ancient African history. While they focus on ancient Egypt, they read and discuss other aspects of black history as well.

They bring in scholars and sponsor conferences, such as the conference of African women held last month at the research library.

The group also hosts field trips to places like Rosewood, a black town in central Florida that was burned to the ground in 1923 by an angry white mob, and to American Beach, established in 1933 on Amelia Island, one of the few beaches in the southeast that was open to blacks.

Harrison, who has hearing difficulties, doesn't attend meetings regularly, although he sells the materials the group discusses. But the black study group "created a consciousness, which allowed an African book store to survive," he said.

Before the group formed in May 1985, he would get only four customers a month. But the black folks who came in were committed to learning and teaching black history and they began to have some influence in black neighborhoods in Fort Lauderdale.

"Black folks could wear African outfits and people wouldn't wonder where they were going," Harrison said. "The churches started celebrating black history and asked their members to wear African clothing."

The discussions at Harrison's home turned formal after Janice Boursiquot, a Broward school counselor, and Solomon Curry, of Miami, met at an Atlanta conference on African civilization.

"When she came back from the conference, she called a few of us together to form a black study group," Harrison recalled.

Harrison, Boursiquot, Curry and Verna Roberts were its founding members.

"We didn't focus on slavery or the post-slavery era," Harrison said. They chose to study the early beginnings of African civilization. "We found it stimulating to learn about pre-colonial black Africa while Europe was still in the Dark Age."

Word spread and the group grew. Among those who came and went was Lauderdale Lakes Commissioner Levoyd Williams.

He said he introduced the group to Carter G. Woodson's book *The Miseducation of the Negro*. Woodson is the father of Negro History Week, which has become Black History Month.

Once the group outgrew meeting at members' houses, they gathered for nearly a decade at Dr. Reginald Brown's office conference room, Harrison said.

With consciousness raised, the group went to the Broward County school board to demand African history be included in the curriculum. Eventually it was.

Today, Rique Ennis and Aunkh Aakhu head Kheprera. They say the group is about ready to take the next step: to use their readings and teachings as a foundation for community development.

"A lot of people think they know our story," said Ennis, a former London school principal.

Their readings have taught them that they need an organization to teach black people their roots so the community can be self-reliant.

Building more black-owned businesses and having the community support them could accomplish that, said Aakhu, who leads a yoga class on Sunday mornings at the beach.

"The importance of the group is not only to educate individuals," said Aakhu. "We're looking for answers to sustain our community."

Gregory Lewis can be reached at glewis@sun-sentinel.com or 954-356-4203 | 17494|2005-07-11 12:12:36|Amadou Cisse|Re: Top 10 books on African/Black History Black Athena| Dear Robin,

It would be enlightening that you tell us how differently from Bernal the different names dropped could be put to use by people with a cause. More work like Bernal would be an embarrassment of riches we can live with.

Regards,
Amadou Cisse

--- In africanclassicalhistory@yahoogroups.co.uk, "Robin" wrote:

> Dear Amadou
>
> Are you sure that "Bernal has gone further than anyone to shake

the

> foundations of eurocentrism in its most hellenic bias"?
>
> What about Sir William Jones, Charles Dupuis, A. H. L. Heeren,
> Godfrey Higgins Esq, Major General Sir Henry Rawlinson, Canon

George

> Rawlinson, Francois Lenormant, Major General J. G. R. Forlong,

Lady

> Lugard, G. R. S. Mead and Sir Hamilton Richmond Palmer?
>
> What did Bernal contribute that did not already appear in these
> ESTABLISHMENT scholars writings?
>
> Robin
>
> --- In africanclassicalhistory@yahoo.co.uk, Amadou Cisse
> wrote:
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> > > out why so many people rate Black Athena.
> > >
> > > Can someone enlighten me?
> > >
> > > Robin

| 17495|2005-07-11 21:53:33|Paul Kekai Manansala|Re: Top 10 books on African/Black History Black Athena|
--- In Ta_Seti@yahoo.co.uk, Amadou Cisse wrote:

> Dear Robin,
>
> It would be enlightening that you tell us how differently from

Bernal the different names dropped could be put to use by people with
a cause. More work like Bernal would be an embarrassment of riches we
can live with.

>
>

Bernal's work is important, but he was preceded by James's _Stolen
Legacy_. I wonder if he was aware of this work. I don't recall him
ever mentioning it in his books.

Regards,
Paul Kekai Manansala
| 17496|2005-07-11 22:20:44|Manu Ampim|KMT Tour (August 2005)|
Greetings Everyone,

◆
I have just been notified of ◆2 openings for my upcoming August 6-20, 2005 Kemet tour. ◆
I know it is late notice but please let me know ASAP if anyone is interested, and I will contact them. ◆Below are the tour details:

◆
Advancing the work,

◆
Manu Ampim
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=====

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- The great pyramids of Giza & the Great Sphinx (Horemaket), which ♦♦ is the most well-known statue in the world.
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- The massive Dahshure & Meidum pyramids, and the Mastaba of ♦♦ Ra-Hotep & Nofret, whose famous statues in the Cairo Museum ♦♦ are forgeries according to Prof. Ampim in his book, *Modern Fraud*.
- The Egyptian Museum with its renowned collection of well-preserved ♦♦ Pharaonic antiquities.
- The temples of Luxor and Karnak, which constitute one of the largest open-air museums in the world. ♦♦
- The famous Valley of the Kings/Queens and Noble Tombs, including ♦♦ the Tomb of King Tutankhamen & the Temple of Queen Hatshepsut.
- The Luxor Museum & the Nubian Museum in Aswan.
- The Dendera, Edfu, and Abydos temples
- The Noble Tombs in Aswan & the temples of Pharaoh Ramses II / ♦♦ Queen Nefertari at Abu Simbel.
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Email: ctoinc@aol.com

*Full trip itinerary

http://manuampim.com/kmt_aug05.doc ♦

♦
[17497|2005-07-11 22:34:23|Manu Ampim|Re: Black study group explores birthplace of civilization|
The Khepera Study Group is now in the process of transforming itself into a 21st century work/study group, whereby it is focused on not simply studying but rather using its study sessions as a guideline to help ♦ develop the Black community.

♦
Advancing the work,

♦
Manu Ampim

♦

> ♦ From: "Paul Kekai Manansala" <

href="mailto:pmanansala@sbcglobal.net">pmanansala@sbcglobal.net>

>

Subject: Black study group explores birthplace of civilization

>

>

<http://www.sun-sentinel.com/news/local/broward/sfl-cblackstudiesjul10.0.2112540.story?page=2&coll=sfla-news-broward>

>

> Black study group explores birthplace of civilization

>

>

By Gregory Lewis

> Staff Writer

> Posted July 10

2005

> ♦

> Back in the early 1980s, Anthony Harrison and a few

friends would sit

> around his house in Fort Lauderdale and discuss events
that affected
> black people in general and the local black community in
particular.
> They looked for answers in African history, in the stories
of their
> ancestors before they forcibly came to the new world.
>
> To bring neighborhood kids into the discussion, they offered soda
and
> cookies.
>
> "We wanted them to know that their history
didn't begin with
> slavery," Harrison, 72, recalled as he sat with his
feet propped up
> in a chair at his African Bookstore on Broward
Boulevard.
>
> Once inside, the youths affirmed their African
heritage and the
> continent as the birthplace of civilization.
>
> Some of those kids never forgot the message. Today they are part
of
> Kheprera, a Broward County black study group that grew from
those
> sessions at Harrison's house.
>
> The group takes its
name from the ancient Egyptian god of the rising
> sun, a metaphor for
rebirth. Its mission is "to promote African
> history and dispel many of
the misconceptions and distortions about
> Africa and African people,"
according to the Broward County
> Multicultural Directory.
>
> Black discussion groups peaked nationally during the 1990s with
the
> publication of works by Asa Hilliard, Molefi Kete Asante and
Leonard
> Jeffries that advocated Afrocentricity. The movement, Asante
said, was
> "to convey the profound need for African people to be
relocated
> historically, economically, socially, politically and
philosophically."
>
> Asante said black Americans had been
measured by European standards
> and "victimized by the illusion that we
are working in our own best
> interests when, in fact, we have become the
chief apologists for Europe."
>
> Afrocentricity led to black

charter schools that promoted African

- > principles such as the barter

system. Rap groups such as Arrested

- > Development and Boogie Down

Productions celebrated black achievement

- > in popular lyrics that took

them to the top of record charts.

- >

- > Black study groups maintain a

core of members who are often cloaked in

- > African garb and challenge

black assimilation into Western culture.

- >

- > Kheprera, now 20 years

old, has 40 members who meet two Saturday

- > afternoons a month at the

African-American Research Library and

- > Cultural Center. They study

scholarly books and discuss ancient

- > African history. While they focus on

ancient Egypt, they read and

- > discuss other aspects of black history as

well.

- >

> They bring in scholars and sponsor conferences, such as the conference

- > of African women held last month at the research

library.

- >

- > The group also hosts field trips to places like

Rosewood, a black town

- > in central Florida that was burned to the ground

in 1923 by an angry

- > white mob, and to American Beach, established in

1933 on Amelia

- > Island, one of the few beaches in the southeast that was

open to blacks.

- >

- > Harrison, who has hearing difficulties, doesn't

attend meetings

- > regularly, although he sells the materials the group

discusses. But

- > the black study group "created a consciousness, which

allowed an

- > African book store to survive," he said.

- >

- >

Before the group formed in May 1985, he would get only four customers

- > a

month. But the black folks who came in were committed to learning

- > and

teaching black history and they began to have some influence in

- > black

neighborhoods in Fort Lauderdale.

- >

- > "Black folks could wear

African outfits and people wouldn't wonder

> where they were going,"

Harrison said. "The churches started

> celebrating black history and asked

their members to wear African

> clothing."

>

> The

discussions at Harrison's home turned formal after Janice

> Boursiquot, a

Broward school counselor, and Solomon Curry, of Miami,

> met at an Atlanta

conference on African civilization.

>

> "When she came back from

the conference, she called a few of us

> together to form a black study

group," Harrison recalled.

>

> Harrison, Boursiquot, Curry and

Verna Roberts were its founding members.

>

> "We didn't focus on

slavery or the post-slavery era," Harrison said.

> They chose to study

the early beginnings of African civilization. "We

> found it stimulating

to learn about pre-colonial black Africa while

> Europe was still in the

Dark Age."

>

> Word spread and the group grew. Among those

who came and went was

> Lauderdale Lakes Commissioner Levoyd

Williams.

>

> He said he introduced the group to Carter G.

Woodson's book The

> Miseducation of the Negro. Woodson is the father of

Negro History

> Week, which has become Black History Month.

>

>

>

>

>

>

>

>

>

>

Once the group outgrew meeting at members' houses, they gathered for

>

nearly a decade at Dr. Reginald Brown's office conference room,

> Harrison

said.

>

> With consciousness raised, the group went to the Broward

County school

> board to demand African history be included in the

curriculum.

> Eventually it was.

>

> Today, Rique Ennis and

Aunkh Aakhu head Kheprera. They say the group

> is about ready to take the

next step: to use their readings and

> teachings as a foundation for

community development.

>

> "A lot of people think they know our

story," said Ennis, a former

> London school principal.

>

>

Their readings have taught them that they need an organization to

> teach

black people their roots so the community can be self-reliant.

>

>

Building more black-owned businesses and having the community support

>

them could accomplish that, said Aakhu, who leads a yoga class on

> Sunday

mornings at the beach.

>

> "The importance of the group is not only

to educate individuals,"

> said Aakhu. "We're looking for answers to

sustain our community."

>

> Gregory Lewis can be reached at

[href="mailto:glewis@sun-sentinel.com">glewis@sun-sentinel.com](mailto:glewis@sun-sentinel.com) or 954-356-4203

>

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

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

>
>
>
>
>

| 17498|2005-07-12 06:00:29|Peter Gray|Re: Top 10 books on African/Black History Black Athena|

In response to your question, Paul,  Bernal did in fact recognize James' Stolen Legacy during an interview with Listervelt Middleton on South Carolina TV many years ago (subsequent to Black Athena Vol. II).  It was also during this interview that that he defended his etymology of the greek goddess name, Aphrodite, as being  derived from Pr Udt, the ancient name of Sais, among others.

Regards,

Peter Gray

>From: "Paul Kekai Manansala"
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: Top 10 books on African/Black History Black Athena
>Date: Tue, 12 Jul 2005 04:53:21 -0000
>
>--- In Ta_Seti@yahoogroups.com, Amadou  Cisse wrote:
>> Dear Robin,
>>
>> It would be enlightening that you tell us how differently from
>Bernal the different names dropped could be put to use by people with
>a cause. More work like Bernal would be an embarrassment of riches we
>can live with.
>>
>>
>
>Bernal's work is important, but he was preceded by James's Stolen
>Legacy_.  I wonder if he was aware of this work.  I don't recall him
>ever

mentioning it in his books.

>
>Regards,
>Paul Kekai Manansala
>
>

| 17499|2005-07-12 12:04:42|Alex van Deelen|Re: Top 10 books on African/Black History Black Athena|

> Message: 2
> Date: Tue, 12 Jul 2005 04:53:21 -0000
> From: "Paul Kekai Manansala" <pmanansala@sbcglobal.net>
> Subject: Re: Top 10 books on African/Black History Black Athena
>
> --- In Ta_Seti@yahoogroups.com, Amadou Cisse wrote:
>> Dear Robin,
>>
>> It would be enlightening that you tell us how differently from
>Bernal the different names dropped could be put to use by people with
>a cause. More work like Bernal would be an embarrassment of riches we
>can live with.
>>
>>
>
>Bernal's work is important, but he was preceded by James's Stolen
>Legacy_. I wonder if he was aware of this work. I don't recall him
>ever mentioning it in his books.

Hi Paul,

He did, and even mentions it in Black Athena, in the Introduction, p.38
of the paperback, Vintage edition 1991:

"For the most part, the only people to consider major Egyptian
influences on Greece have been on or beyond the fringes of
academia; men such as Peter Tompkins-who has written on a
wide range of journalistic topics as well as his cautiously written
but boldly titled "Secrets of the Great Pyramid"- and the Afroamerican
scholar G.G.M. James, whose fascinating little book "Stolen Legacy"
also makes a plausible case for Greek science and philosophy
having borrowed massively from Egypt. "

There are two more mentions of GGM James in Black Athena.

Alex
| 17500|2005-07-12 13:57:27|Ta_Seti@yahoogroups.com|New file uploaded to Ta_Seti |
Hello,

This email message is a notification to let you know that
a file has been uploaded to the Files area of the Ta_Seti
group.

File : /Ancient Africa/Bernal Replies to Lefkowitz, 1996.pdf
Uploaded by : nmyemail <nmyemail@yahoo.com>
Description :

You can access this file at the URL:
http://groups.yahoo.com/group/Ta_Seti/files/Ancient%20Africa/Bernal%20Replies%20to%20Lefkowitz%2C%201996.pdf

To learn more about file sharing for your group, please visit:
<http://help.yahoo.com/help/us/groups/files>

Regards,

nmyemail <nmyemail@yahoo.com>
| 17501|2005-07-12 14:24:18|Paul Kekai Manansala|Re: Top 10 books on African/Black History Black Athena|

You're right, Alex. That's for the correction.

Regards,
Paul Kekai Manansala

>
> Hi Paul,
>
> He did, and even mentions it in Black Athena, in the Introduction, p.38
> of the paperback, Vintage edition 1991:
>
> "For the most part, the only people to consider major Egyptian
> influences on Greece have been on or beyond the fringes of
> academia; men such as Peter Tompkins-who has written on a
> wide range of journalistic topics as well as his cautiously written
> but boldly titled "Secrets of the Great Pyramid"- and the Afroamerican
> scholar G.G.M. James, whose fascinating little book "Stolen Legacy"
> also makes a plausible case for Greek science and philosophy
> having borrowed massively from Egypt. "
>
> There are two more mentions of GGMJames in Black Athena.
>
> Alex

| 17502|2005-07-12 14:29:14|Paul Kekai Manansala|Re: Top 10 books on African/Black History Black Athena|
Thanks Peter. Interesting that both Athena and Aphrodite might have
Egyptian origins. And then the connection of the Christian Mary
(Hebrew maryam) to Isis.

Regards,
Paul Kekai Manansala
| 17503|2005-07-12 14:35:54|Paul Kekai Manansala|PANAFEST has great potentials for Ghana - Yankah|
PANAFEST has great potentials for Ghana - Yankah
Accra July 12, GNA - Mr Kojo Yankah, Chairman of the Board of
Directors of the PANAFEST Foundation, on Tuesday urged Ghanaians to
take the celebration of PANAFEST seriously as it had great development
potentials for the country.

He said: "PANAFEST has achieved instant international acceptance
because it was logical for a country that has been the beacon of the
black liberation and has remnants of colonialism in the forts and
castles dotted on its coast to host such a grand idea."

Mr Yankah was speaking at a press conference on the preparations so
far made towards PANAFEST and Emancipation Day 2005, which would come
off on July 21 to 31 at Cape Coast and with the Emancipation Day
falling on August 1, this year at Assin Manso.

PANAFEST was an opportunity to reunite the one African family torn
apart by circumstances of history, culture and negative images about
one another.

Mr Yankah mentioned Ghana's First President, Osagyefo Dr Kwame
Nkrumah; Marcus Garvey; George Padmore and W E B Du Bois as
Pan-Africanists, who had already made Ghana as the home of
Pan-Africanism, adding that Ghanaians should continue to cherish and
uphold the celebration with seriousness.

"I believe it is not late in the day for Ghana to show greater
commitment to an idea which is giving the country so much leverage in
the Pan-Africanist world.

"Uniting and Preserving the African Family in the Fight against
HIV/AIDS" is the chosen theme for the celebration of PANAFEST this
year and Mr Yankah explained that HIV/AIDS was a developmental issue
that needed to be addressed.

He said the PANAFEST Foundation, responsible for the organization of
PANAFEST, is a non-partisan and non-political organization made up of
volunteers committed to Pan-Africanism and the re-emergence of the
African civilization.

The benefits of PANAFEST to the local community in Cape-Coast, Elmina
and Ghana as a whole are enormous, Mr Yankah said. Mr Ferdinand Ayim,
Special Assistant to the Minister of Tourism and Modernization of the
Capital City, said the Ministry was committed to ensure that
celebration of Emancipation and PANAFEST this year was a success.

This year Emancipation Day celebration has a sub-theme: "Honouring Our African Heroes" which he said would be used to honour George Ekem Ferguson, a Ghanaian Colonial Agent instrumental in convincing local chiefs to sign treaties of friendship with the British.
| 17504|2005-07-12 16:23:44|Myra Wysinger|Hairstyles in African Culture|
Hairstyles in Africa and among African Americans are ever-changing, yet deeply rooted in a shared past.

Hairdressing in Africa is always the work of trusted friends or relatives. In addition to the amiable social aspects of the event, the hair, in the hands of an enemy, could become an ingredient in the production of a dangerous charm or "medicine" that would injure the owner.

<http://nubianhairsupplies.homestead.com/hair-styles-in-africa.html>
| 17505|2005-07-12 20:33:33|AfroerotiK|AfroerotiK is . . .|
AfroerotiK is personalized and customized ebony erotica, sensual, free erotic ecards, toys, aids, forums and erotic stories, all written from an Afrocentric perspective to show African Americans in a healthy light.

I need your support in spreading the word about my site and my mission.

Asante Sana

<http://www.AfroerotiK.com>
| 17506|2005-07-12 21:38:44|Amadou Cisse|Re: Black Athena|
Dear Robin,

Thanks for enlightening us on others who acknowledged blacks in the past. I am sure you realize someone's crumbs are somebody else's meat, not to mention something else altogether, for say, vegetarians... as it all depends on who's higher up in the food chain. Europe's Dark Ages, the decline of the civilizations that sparked the Enlightenment and Japan's rapid technological ascent should illustrate this. Let's hope our young people will continue good scholarship to inspire all to learn and not contend with our "cut" of the enslavement of history and scientific inquiry to a "European historical ideal", but on how they roll out of production by our Eurocentric peers busy to perpetuate myths (e.g. race) and other subtle damages with unconscious or conscious superiority complexes. Bernal's reply to Lefkowitz (1996) posted today in Ta-Seti@yahoo is a good read here.

p.s. Robin: I appreciate being here, and would further appreciate that you finally take good care of my membership to this list so that I can communicate freely, and reach the group in real time as advertised so that the exchanges - when they happen - be more like a dialogue rather than moderated outdated and random bits. Thanks indeed.

Regards,
Amadou Cisse

— In africanclassicalhistory@yahoo.co.uk, "Robin" wrote:

- > Dear Amadou
- >
- > Contrary to Dr Bernal's "Hellenistic Model", there were plenty of
- > 18th, 19th and 20th century European establishment scholars who
- > admitted that Black People started civilisation.
- >
- > M. Charles Dupuis and Count De Volney, both of whom were founders of
- > Orientalism, both gave the credit to Negroes of the Sudan and Egypt
- > for the establishment of civilisation. They also show that the myths
- > and fables of the Greeks are all traceable to the astronomical ideas
- > of the Africans. See *On the Origin of All Religious Worship* (in
- > English 1872) and *The Ruins of Empires* (in English 1890).
- >
- > The English school, led by Sir William Jones, gave the credit to
- > Negroes in India [sic]. Sir William Jones edited the *Journal of the*
- > Asiatic Society. His most important disciple was Godfrey Higgins
- > Esq, author of *Anacalypsis* (1836). The English scholars provided
- > hard evidence that India, Elam, Sumer, Phoenicia, Egypt and Sudan
- > were ALL founded by Negroes. Independently of the English scholars,
- > the German scholar Professor A. H. L. Heeren, author of *Historical*
- > *Researches into the Politics, Intercourse and Trade of the*
- > *Carthaginians, Ethiopians and Egyptians* (in English 1832), credits
- > what he calls "Ethiopians" with the same civilisations but he
- > reverses the order. His position is thus close to the view held by
- > masterly African-American scholars J. G. Jackson, W. E. B. DuBois,
- > etc.
- >
- > Major General Sir Henry Rawlinson was the founder of Assyriology
- > (Sumerian, Akkadian and Babylonian studies). Canon George Rawlinson
- > and Francois Lenormant were also pioneers. All of these scholars
- > argue that the Sumerians were "Cushites". Sir Henry Rawlinson claimed
- > to have deciphered Sumerian by comparing the lexicon to Galla of
- > Ethiopia and Mahra of Southern Arabia. Canon George Rawlinson wrote a
- > killer essay called *On the Ethnic Affinities of the Nations of*
- > *Western Asia*, which appeared in his series of volumes on Herodotus
- > (1862).
- >
- > Major General J. G. R. Forlong, author of *Rivers of Life* (1883),
- > synthesised the writings of the Rawlinsons with those of the earlier

- > English scholars, such as Sir William Jones and Godfrey Higgins.
- > Like all of them he credits "Kushites" with the building of India,
- > Elam, Sumer, Phoenicia, Egypt and Sudan.
- >
- > G. R. S. Mead, author of the voluminous *Thrice Greatest Hermes*
- > (1906), shows that what masquerades as Greek Philosophy and also
- > Christian religion was derived from "an interesting British Museum
- > inscription" i.e. the Skabaka Stone. He also shows that according to
- > Plutarch, the Greek so-called philosophers studied in Egypt.
- > Plutarch even names their Egyptian lecturers.
- >
- > Lady Lugard, author of *A Tropical Dependency* (1905), and Sir
- > Hamilton Richmond Palmer, author of *Bornu, Sahara and Sudan* (1936),
- > are simply masterly!!! Their books are mostly focused on mediaeval
- > Africa - Ancient Ghana, Mali, Songhai, Kanem-Bornu, Hausaland, etc.
- > They ALSO show the role of Blacks (or to use Palmer's
- > term "Sudanese") in ancient history.
- >
- > P.S. There are school/college textbooks by Philip Smith (1871) *The*
- > *Ancient History of the East*, and Charles Seignobos, *History of*
- > *Ancient Civilization* (1907 in English). These books pass on most of
- > the ideas that appear in the scholarly works shown above. The fact
- > that one was an English school book and the other a French school
- > book shows that, contrary to the "Hellenistic Model" of Dr Bernal
- > *NO ONE BELIEVED THAT THE GREEKS STARTED CIVILISATION
- > *FEW BELIEVED THAT BLACKS HAD NO ROLE IN ANCIENT HISTORY
- >
- > Compare all of this with Bernal "the 1st, 11th, 12th and 18th
- > (Egyptian Dynasties) - were made up of pharaohs whom one can
- > usefully call black". Let us analyse this
- > *Nowhere does Bernal credit the Blacks with the building of Egypt,
- > let alone any other civilisation
- > *"[U]sefully call black" does NOT mean black
- >
- > We have to learn to demand and expect meat from the dining table not
- > crumbs.
- >
- > Robin

-----Original Message-----

From: Amadou Cisse [mailto:abcisse@earthlink.net]

Sent: Monday, July 11, 2005 3:12 PM

To: africanclassicalhistory@yahoogroups.co.uk

Subject: Re: Top 10 books on African/Black History Black Athena

Dear Robin,

It would be enlightening that you tell us how differently from Bernal the different names dropped could be put to use by people with a cause. More work like Bernal would be an embarrassment of riches we can live with.

Regards,
Amadou Cisse

— In africanclassicalhistory@yahoogroups.co.uk, "Robin" wrote:

- > Dear Amadou
- >
- > Are you sure that "Bernal has gone further than anyone to shake

the

- > foundations of eurocentrism in its most hellenic bias"?
- >
- > What about Sir William Jones, Charles Dupuis, A. H. L. Heeren,
- > Godfrey Higgins Esq, Major General Sir Henry Rawlinson, Canon

George

- > Rawlinson, Francois Lenormant, Major General J. G. R. Forlong,

Lady

- > Lugard, G. R. S. Mead and Sir Hamilton Richmond Palmer?
- >
- > What did Bernal contribute that did not already appear in these
- > ESTABLISHMENT scholars writings?
- >
- > Robin
- >
- > — In africanclassicalhistory@yahoogroups.co.uk, Amadou Cisse
- > wrote:
- > > Let's shake a complete ignoramus bias. Bernal has gone further
- > > than anyone to shake the foundations of eurocentrism in its most
- > > hellenic bias. The research was straight on the citadel and
- > > mainstream academia, and a bedrock for further inroads by anyone
- > > with a cause. Africans or anyone for that matter cannot rely on
- > > others to write their history but are, have been helped, and will

be

- > helped by the real giant in Black Athena. It is up to them to
- > continue good scholarship and steer clear of cheap feel-good

> rhetorics by hustlers neck-deep in racist epistemology. Maligning
> others for not being you is simply silly.
> >
> > Regards,
> > Amadou Cisse
> >
> > --- In [africanclassicalhistory@yahoo.co.uk](mailto:In africanclassicalhistory@yahoo.co.uk), "Robin"
>
> wrote:
> > > Dear Group
> > >
> > > I don't want to appear a complete ignoramus, but I still

cannot

> work
> > > out why so many people rate Black Athena.
> > >
> > > Can someone enlighten me?
> > >
> > > Robin

| 17507|2005-07-12 23:42:03|Myra Wysinger|The lost script of the Bagam|
The lost script of the Bagam
K Tuchscherer
African Affairs (1999), 98, 55-77

Department of Anthropology, Tufts University, USA
Department of African Studies, Boston University, African Studies
Center, 270 Bay State Road, Boston, MA 02215, USA

Africa and the art and science of writing

AFRICA IS NOT ONLY the 'Cradle of Mankind', it is the 'Cradle of Writing'. Over 5,000 years ago in Egypt, Africans developed their system of hieroglyphic writing, the world's earliest known script. Scholars have traditionally asserted that the earliest writing system emerged at the end of the fourth millennium BC in Mesopotamia and that the 'idea' of writing was borrowed in Egypt around 3100 BC at the onset of the First Egyptian Dynasty. New evidence uncovered by archeologists in Egypt, however, has revealed that Africans employed their advanced hieroglyphic system, which was capable of expressing complex ideas and abstract concepts (and notably place names), at least 150 years earlier than the Sumerians in Mesopotamia, around 3250 BC. The less developed system of notation, employed in Mesopotamia for purposes of accounting, consisted of pictographs for commodities and numerals.

This article presents new and important information on the Bagam script, an autochthonous writing system from Cameroon which has now fallen into extinction. Details of the script were first reported in the *Journal of the African Society* - the former title of *African Affairs* - almost eighty years ago. The original contribution of the script, however, was not published in its entirety. As a result, scholars interested in the Bagam script over the last seventy-five years have known little about the writing, including details of the script's characters, as these signs - although submitted for publication - were never published. The article relates important information on the history of the Bagam script: the record of its so-called 'discovery' in 1917, the suppression of its characters by the editor of the JAS, its subsequent feature in scholarly writing as a 'lost' script, and the author's own account of his investigation to locate information on the script. Most importantly, this article in *African Affairs* will, for the first time, reveal in print the Bagam script characters, adding a final chapter to the story of the Bagam script which commenced in the annals of the JAS almost eighty years ago.

Paul I have this pdf text file. We are running out of room in the file section. I'm sure everyone will find this of great interest. I submitted some files in the Ancient Africa folder that can be deleted. I will let you make that decision. The file section is 91% full.

~ Myra
| 17508|2005-07-13 06:06:31|heru@blackfunk.org|The Time Has Finally Come - Our Bodies, Our Wisdom|
Peace to you,

On August 27th, 2005 12:30pm-3pm in Bed-Stuy/Clinton Hills, Brooklyn New York

Herukhuti, founder of Black Funk, sex researcher, theorist, African priest, shaman, bodeme, and cultural animator, will present and defend his doctoral dissertation,

Our Bodies, Our Wisdom: Engaging Black Men who Experience Same-Sex Desire in Afrocentric Ritual, Embodied Epistemology, and Collaborative Inquiry

You are cordially invited to participate as a guest and member of the audience.

If you are interested, please RSVP by July 26th to Heru at heru@blackfunk.org or call 718-636-0345.

Food and refreshments will be served. Donations and congratulatory gifts will be accepted.

Abstract: This study is a doctoral dissertation project focused on developing an understanding of the social worlds of six (6) men of African descent who experience same sex desire living in the New York City metropolitan area. Post-colonial queer theory, Afrocentricity, and Black Feminist Theory were integrated into a theoretical framework, Afrocentric post-colonial queer theory. The study utilized an embodied, Afrocentric, collaborative inquiry process as a participatory action-research methodology incorporating yoga, Theatre of the Oppressed, and African ritual as epistemological tools. The study resulted in a complex narrative of the ways in which the men involved in the study conceptualized their bodies, the spaces they inhabited, and their relationships. The results challenged notions of a homogenous black gay community. The study results suggest a need for and a process of decolonization among men of African descent who experience same-sex desire. The study generated a critical examination of the role of the erotic and erotophobia in sexual and non-sexual spaces within New York City in which men meet other men who experience same-sex desire. The study also provided insight into the applicability of the Dagara construct, bodeme, in framing the ways in which the men involved in the study discussed their lives. The study offers a new approach to conducting research with and among men of African descent who have sex with men based from an Afrocentric, post-colonial queer perspective.

Research Question: What understanding does a group of black men who experience same-sex desire offer about their social world when they are engaged in an embodied, Afrocentric, collaborative inquiry process?

Keywords: Afrocentric Thought, Afrocentricity, Black Feminist Theory, Black men, Black MSM, gay and lesbian studies, MSM, narrative methods, qualitative research methods, queer studies, queer theory

This dissertation is in partial fulfillment of the PhD requirements in Human and Organizational Systems at the School of Human and Organization Development of Fielding Graduate University (FGU).

*The dissertation supervising committee:
Annabelle Nelson, PhD, Committee Chair, FGU
Matthews Masayuki Hamabata, PhD, Faculty Reader, FGU
Anthony Greene, PhD, Faculty Reader, FGU
Norma Harris, MA, Student Reader, FGU
Ibrahim Abdurrahman Farajaje, Dr. Theol, External Examiner, Dean of Faculty,
Professor of Cultural Studies, Starr King School of the Ministry*

*Peace Pleasure and Passion,
Herukhuti
Founder
Black Funk
<http://www.blackfunk.org/funk/index.php>
| 17509|2005-07-14 06:40:28|Paul Kekai Manansala|Re: Black Athena|
The person to lead the first major archaeological expedition to Egypt,
KR Lepsius, also thought the Egyptians were black.*

However, his opinions and those of people like Volney created controversy in European circles and sparked a debate that eventually led to these views taking a back seat, to put it mildly.

If you read many of the Egyptological works of the 19th century you can sense the deep division over this topic during a period when Eurocentrism was being fully developed.

*Regards,
Paul Kekai Manansala
| 17510|2005-07-14 08:45:42|Myra Wysinger|Re: Black Athena|
What could Hitler, the German chancellor who savaged the Jews and brought world war upon us during the mid 20th century, had to do with our initial interpretations of the origins of Egyptian society? Quite a lot, actually, although we must not place all the blame on him. Many of his attitudes about race were more common in the early 20th century amongst the western colonial powers than most people realize.
<http://www.touregypt.net/featuresstories/prehistory.htm>*

Paul Kekai Manansala wrote:

The person to lead the first major archaeological expedition to Egypt, KR Lepsius, also thought the Egyptians were black.

However, his opinions and those of people like Volney created controversy in European circles and sparked a debate that eventually led to these views taking a back seat, to put it mildly.

If you read many of the Egyptological works of the 19th century you can sense the deep division over this topic during a period when Eurocentrism was being fully developed.

Regards,
Paul Kekai Manansala

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[Ancient egypt](#)

| 17511|2005-07-14 13:18:18|Paul Kekai Manansala|Re: Black Athena|
You are right Myra. Hitler basically adopted ideas that were already
developed by his time. Maybe his movement did much to advance these
ideas.

Probably the "scientific" idea of race was first rather fully
developed by the Count de Gobineau. That is to say really in the same
basic time period as Lepsius and possibly a form of reaction to "cure"
the history of the world.

Regards,
Paul Kekai Manansala
| 17512|2005-07-14 13:22:10|Paul Kekai Manansala|Egypt Seeks Help in Getting Back Artifacts|
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By MAGGIE MICHAEL, Associated Press Writer Wed Jul 13, 6:35 PM ET

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In 2003, the British Museum turned down a request to lend the stone to
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Officials at Berlin's Egyptian Museum could not be reached for comment.

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| 17516|2005-07-15 11:23:18|Myra Wysinger|Re: Egypt Seeks Help in Getting Back Artifacts|

So the question is . . . ♦ are museums harboring stolen artifacts?

A lot of these artifacts were acquired 3 generations ago with no
 records on file. Are we going to have more court cases? And
 maybe a really big fish ♦ next time?

♦
 Case in point:

♦
 United States v. Frederick Schultz

Frederick Schultz sold this looted head of Amenhotep III for \$1.2 million in 1993.

Judge Rakoff's decision to uphold foreign antiquities laws within the United States may help to eliminate the economic niche occupied by less ethical collectors and dealers. Lord Renfrew of the Illicit Antiquities Research Centre at Cambridge University says that he feels the conviction may also demand a sea change in the practices of many well-known museums. "It should serve as a warning not only to dealers but also to museum trustees that they risk bringing their institutions into disrepute worldwide if they fail to develop and apply ethical acquisitions policies," he says.

Most importantly, the conviction should lay the legal groundwork for previously exploited nations to have greater control over their own past, while preserving vital details of the archaeological record that looters have so often swept away.

According to Egyptian newspaper reports, almost all of the antiquities involved in the case have been recovered and are on display in the Cairo Museum except for the head of Amenhotep III, which was used as collateral for a Citibank loan.

The judge gave Schultz 33 months, the low end of the 33 to 41 months he was facing, and said he would request that Schultz be held at the federal facility in Allenwood, Pennsylvania, where white-collar criminals often do their time (hence its nickname, Club Fed). Also, Schultz was fined \$50,000 fine (a fraction of the \$575,000 pre-sentencing recommendation), the judge noting that for white collar crimes the real deterrence resides in jail time. Schultz will also have to return a relief to Egypt.

♦
 Judge Rakoff did not attempt to take into account the loss of archaeological or heritage value for the objects, only using their worth as commodities. This omission may trouble archaeologists, but Rakoff did say that the court found "wholly credible" testimony about the archaeological, historical, and heritage-related significance of the Amenhotep head. If, he said, the monetary value suggested by the defense had been used he would have looked at the heritage value of the artifacts. As it was, he felt that the sentence was appropriate to the seriousness of the crime.

♦
<http://www.archaeology.org/online/features/schultz/index.html>
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 >
 > French archaeologist Jean Champolion used the triple inscription to unlock the previously untranslatable hieroglyphics in 1822.
 >
 > The Nefertiti bust was found by a German excavator in 1912 who took it
 > for exhibition in Berlin in 1923 without permission from the Egyptian authorities, according to Hawass.
 >
 > The Dendera Zodiac was taken by the French collector Sebastien Saulnier in the late 18th century. He sold it to King Louis XVIII. In his letter to UNESCO, Hawass called its removal "one of the most famous cases of looting in Egypt."
 >
 > The statue of Hemiunu was discovered in 1912 and transferred to the German museum the same year.
 >
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| 17517|2005-07-17 20:56:28|miss wiva|interesting websites about slavery and slaves owners|
 hotep,

can anybody give me links and websites about slavery and slave owner, please?

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| 17518|2005-07-17 20:59:39|Paul Kekai Manansala|The Great Pyramid may still contain Khufu's intact pharaonic tomb|
http://www.dailystar.com.lb/article.asp?edition_id=10&categ_id=4&article_id=16740

The Great Pyramid may still contain Khufu's intact pharaonic tomb
 Discovery of mysterious doors suggests possibility of hidden treasures

By Kyle Cassidy
 Special to The Daily Star
 Thursday, July 14, 2005

The Great Pyramid may still contain Khufu's intact pharaonic tomb

For years scholars have believed that the pyramid of King Khufu, largest of the three "great" pyramids at Giza, had been plundered in antiquity and everything of value, including the body of Khufu himself, had been removed.

Now, Zahi Hawass, the secretary general of Egypt's Supreme Council of Antiquities and director of the Giza Plateau, suspects that might not be the case.

"I really personally believe," he recently told a sold-out lecture hall in the University of Pennsylvania's Museum of Archaeology and Anthropology in Philadelphia, "that the secret chamber of Khufu is hidden inside the pyramid."

What changed his mind was the discovery of a set of previously unknown doors, hidden in the shafts of the so-called "queen's chamber" of the Great Pyramid. Located beneath the "grand gallery," the queen's chamber never housed a queen, and in fact, its exact purpose remains unknown. There is some speculation that it was an abandoned burial chamber, or possibly held offerings for the deceased.

In 1872 an archaeologist named Waynmann Dixon discovered a pair of what were thought to be ventilation shafts in this chamber hidden behind concealed stones. They were about 20 centimeters square and remained largely unexplored until 1993 when Rudolf Gantenbrink, an archaeologist with the German Archaeological Institute in Cairo, sent a robot up the south shaft.

The robot was stopped after 64 meters by what appeared to be a solid block of stone with copper handles. However, Hawass became intrigued when sonar readings showed that the "block" was only 7.6 centimeters thick. In 2002, Hawass and a team of archaeologists drilled through the door during a live broadcast sponsored by the National Geographic Association.

"We did it [live] because we wanted to show that we had nothing to hide," said Hawass. In the past, although he regularly invited people to test out their bizarre theories, pseudo-scientists have accused Hawass of hiding or covering up secrets of the pyramids, of even building a secret passage from his office bathroom to the Great Pyramid.

Behind the door, Hawass and a live global audience found not answers, but more mystery: a second door only 24 centimeters beyond the first, which once again blocked the way.

The next day, off camera, Hawass and the team sent the robot up the northern shaft. This shaft made a series of abrupt bends, left, and right, and left again, before running into a third door also with two copper handles.

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Both shafts terminate somewhere within the structure as there are no holes in the outside of the pyramid. In the past, scholars have speculated that because of their alignment with the North Star and constellation Orion, these shafts could be symbolic exits for King Khufu's ka, or soul. Many archaeologists today find this unlikely because these small openings are unique to this pyramid. At the time of Khufu's reign, false doors served as symbolic gateways to the afterlife. As to whether the shafts terminate in larger rooms or not are still anybody's guess.

The doors' copper handles are of much interest to scholars. "If you go to the Cairo museum," points out Hawass, "you'll find the canopic jars of King Tutankhamen, they have two copper handles - just like these. Those are for ropes, so the jars could be pulled. Maybe these doors were pulled into place."

In October 2005, a robot built by the University of Singapore will return to the queen's chamber to see what lies behind the second and third doors. This drilling, Hawass says, will not be broadcast live, but rather the results will be announced afterwards in a press release.

"If something interesting is discovered," Hawass says, "we're going to show it to people all over the world."

At the same time, a team from Birmingham in the United Kingdom will perform non-intrusive radar mapping on areas in and around the pyramids.

While it is possible these shafts actually lead to an undiscovered burial chamber, Hawass will not be upset or surprised if they turn out to lead nowhere.

"There may be nothing inside the pyramid. What's important is the adventure of archaeology, and to show this adventure to the people," he says

One thing is certain: There will be answers - and more questions - in Cairo come October.

Kyle Cassidy is a scholar affiliated with the American Schools of Oriental Research (ASOR). This article is published with the cooperation of ASOR.

| 17519|2005-07-18 09:03:56|Myra Wysinger|Re: interesting websites about slavery and slaves owners| You wrote:

💎
"can anybody give me links and websites about slavery and slave owner, please?"

💎
Reply:



The Terrible Transformation



<http://www.pbs.org/wgbh/aia/part2/index.html>



miss wiva wrote:

hotep,



can anybody give me links and websites about slavery and slave owner, please?

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| 17520|2005-07-18 09:33:14|cristofori whitakara|Fwd: Item sent by boogie|

Attachments :

Note: forwarded message attached.

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<http://mail.yahoo.com>

| 17521|2005-07-18 10:28:03|Myra Wysinger|Re: interresing websites about slavery and slaves owners|

Here is a site with children aboard a slave ship. This site is graphic so
proceed with caution:



<http://www.homestead.com/wysinger/mapofafricadiaspora3.html>



Myra Wysinger wrote:

You wrote:



"can anybody give me links and websites about slavery and slave owner, please?"



Reply:



The Terrible Transformation



<http://www.pbs.org/wgbh/aia/part2/index.html>



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Tired of spam? Yahoo! Mail has the best spam protection around

<http://mail.yahoo.com>

| 17522|2005-07-18 10:43:10|miss wiva|Re: interresing websites about slavery and slaves owners|

Thank you so much Myra.



if anybody have others sources of informations, you are welcome!

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

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| 17523|2005-07-18 11:23:04|Manu Ampim|Re: The Great Pyramid may still contain Khufu's intact pharaonic to|



Highly doubtful, this structure is not a tomb. This tomb notion simply gives Zahi Hawass and other people opportunities to promote themselves and further their financial interests.



<"There may be nothing inside the pyramid. What's important is the
adventure of archaeology, and to show this adventure to the people,">
Hawass says.



This is a joke. The issue is about adventurism and not serious scholarship.



Advancing the work,



Manu Ampim



From: "Paul Kekai Manansala" <manansala@sbcglobal.net>

Subject: The Great Pyramid may still contain Khufu's intact pharaonic tomb

http://www.dailystar.com.lb/article.asp?edition_id=10&categ_id=4&article_id=16740

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Discovery of mysterious doors suggests possibility of hidden treasures

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What changed his mind was the discovery of a set of previously unknown doors, hidden in the shafts of the so-called "queen's chamber" of the Great Pyramid. Located beneath the "grand gallery," the queen's chamber never housed a queen, and in fact, its exact purpose remains unknown. There is some speculation that it was an abandoned burial chamber, or possibly held offerings for the deceased.

In 1872 an archaeologist named Waynmann Dixon discovered a pair of what were thought to be ventilation shafts in this chamber hidden behind concealed stones. They were about 20 centimeters square and remained largely unexplored until 1993 when Rudolf Gantenbrink, an archaeologist with the German Archaeological Institute in Cairo, sent a robot up the south shaft.

The robot was stopped after 64 meters by what appeared to be a solid block of stone with copper handles. However, Hawass became intrigued when sonar readings showed that the "block" was only 7.6 centimeters thick. In 2002, Hawass and a team of archaeologists drilled through the door during a live broadcast sponsored by the National Geographic Association.

"We did it [live] because we wanted to show that we had nothing to hide," said Hawass. In the past, although he regularly invited people to test out their bizarre theories, pseudo-scientists have accused Hawass of hiding or covering up secrets of the pyramids, of even building a secret passage from his office bathroom to the Great Pyramid.

Behind the door, Hawass and a live global audience found not answers, but more mystery: a second door only 24 centimeters beyond the first, ♦which once again blocked the way.

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One thing is certain: ♦ There will be answers - and more questions - in Cairo come October.

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| 17524|2005-07-18 11:26:02|Manu Ampim|Manu Ampim Radio Interview (July 18)|

Greetings Everyone,

◆
I will be interviewed today◆on the popular KPFA Radio program◆"Africa Today," hosted by Walter Turner.◆◆

◆
The interview will focus on several issues: my primary research, Africana Studies, our recent tour to Kemet, and the bogus National Geographic image of King Tutankhamen.

◆
Date:◆◆◆◆ Monday, July 18, 2005

Station: KPFA Radio (94.1 FM - Berkeley, CA)

Time:◆◆◆◆ 7:00 pm (Pacific Standard Time)

◆
For those who miss the interview, there will be an opportunity to hear the interview in the KPFA archives.

◆
Advancing the work,

◆
Manu Ampim

| 17525|2005-07-18 11:33:15|Myra Wysinger|Re: Manu Ampim Radio Interview (July 18)|

Thank you. I'm going to catch it. I especially want to hear◆about your trip.

Manu Ampim wrote:

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◆
Manu Ampim

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| 17526|2005-07-18 12:22:14|cristofori whitakara|Re: Manu Ampim Radio Interview (July 18)|

will u be making stops to new york city radio stations also?

Myra Wysinger wrote:

Thank you. I'm going to catch it. I especially want to hear◆about your trip.

Manu Ampim wrote:

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| 17527|2005-07-18 12:45:20|Myra Wysinger|Re: Manu Ampim Radio Interview (July 18)|

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<http://www.kpfa.org/archives/>

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Advancing the work,

Manu Ampim

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| 17528|2005-07-18 14:38:47|Innnnnre|Re: Manu Ampim Radio Interview (July 18)|

Greetings Manu,

I'll tune in on KPFA tonight to hear your views.

Thanks again for leading such an awesome tour of Kmt -- and for having the fortitude to initiate another one as early as Aug. 6th! If the itinerary is anything like the one I experienced, the new group is in for an extremely rewarding and unforgettable time.

Hetep,

Raymond Davis

-----Original Message-----

From: Myra Wysinger

Sent: Jul 18, 2005 2:33 PM

To: Ta_Seti@yahooogroups.com

Subject: Re: [Ta_Seti] Manu Ampim Radio Interview (July 18)

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Manu Ampim wrote:

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Manu Ampim

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Ta_Seti-unsubscribe@yahoogroups.com
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-

| 17529|2005-07-18 16:17:03|Paul Kekai Manansala|Re: Manu Ampim Radio Interview (July 18)|
— In Ta_Seti@yahoogroups.com, Myra Wysinger wrote:

- > All regularly scheduled programs are archived for online listening:
- > Browse the Archive. It will probably be archived after tonight.
- >
- > <http://www.kpfa.org/archives/>
- >

I may have to catch it on the archives but I'll see if I can pick up the station tonight.

Regards,

Paul Kekai Manansala

| 17530|2005-07-19 13:40:06|Paul Kekai Manansala|Australia returns antiquities to Egypt|
Australia returns antiquities to Egypt

Tuesday 19 July 2005, 20:00 Makka Time, 17:00 GMT

Australia has handed over to the Egyptian authorities several 2500-year-old antiquities at the centre of a smuggling racket.

Police recovered the tomb artefacts as part of an investigation that has led to a prosecution in Egypt, a spokeswoman for the department of environment and heritage in Sydney said on Tuesday.

The seven objects include small funerary statuettes (shabtis), a bronze axe head, a ceramic bowl and amulets.

"The smuggling ring came to light a couple of years ago and the items have been sought internationally since then," the spokeswoman said. "They were identified in March and seized by police."

The identification took place in the Australian city of Melbourne.

She said no arrests had been made in Australia since the artefacts were smuggled out of Egypt under false papers as reproductions before being sold in Australia.

Handover

"Australia is one of the first countries to return objects associated with this case to the Egyptian people," Environment and Heritage Minister Ian Campbell said after handing them to Egyptian officials at a ceremony at Parliament House in Canberra.

The burial items were meant to help the dead in the afterlife

"While Egyptian authorities say they cannot put a commercial value on the artefacts, they are precious in terms of their cultural value and they belong with the Egyptian people."

The antiquities are among items that were placed in tombs in ancient Egypt to provide the dead with goods and services in the afterlife.

They were originally found in the Memphis necropolis, the area beyond the escarpment of the western desert overlooking the Nile river valley and running between Giza and Sakkara, the heritage department said.

Guilty conscience

Egypt has also recovered an inscribed piece of pharaonic alabaster that an American man picked up in a tomb in the Valley of the Kings in 1958 and took home, chief government archaeologist Zahi Hawass says.

Shortly before his death, the man gave the piece to a friend, a professor at the University of California, and told him he had always felt guilty about pocketing it.

The inscription suggests it came from the tomb of Pharaoh Seti I, who ruled Egypt from 1318 to 1304 BCE and was buried close to the tomb of Tutankhamun.

The professor had the inscription translated and found that it contained the cartouche, or royal name sign, of Seti I, the father of the powerful ruler Ramesses II.

The professor read about Hawass, a regular guest on US television, in National Geographic magazine and wrote to him explaining what he had.

The piece arrived by courier on Monday, Hawass said.

| 17531|2005-07-19 22:16:37|Paul Kekai Manansala|Re: Manu Ampim Radio Interview (July 18)|
Manu,

I enjoyed your interview.

Like what you said about the use of history for propaganda and race-based psychological warfare.

There really are benefits in connecting with the past. Otherwise you're just continually going back to the starting point. You lose what your ancestors have gained for you.

Regards,
Paul Kekai Manansala
| 17532|2005-07-20 09:36:50|Manu Ampim|Re: Manu Ampim Radio Interview (July 18)|
Greetings Raymond,

The KMT tour was indeed a great experience. I appreciate your presence and contributions to the tour: Thanks to you, on the next tour I will point out the "KMT" glyphs at the Ramesseum. Yes, the August tour is definitely a short turnaround between tours, but I am simply keeping up with the demand! The August group is very excited about the upcoming tour, and another tour member will be joining us since our last conversation.

Myra, good to hear from you.

Advancing the work,

Manu Ampim

Greetings Manu,

I'll tune in on KPFA tonight to hear your views.

Thanks again for leading such an awesome tour of Kmt -- and for having the fortitude to initiate another one as early as Aug. 6th! If the itinerary is anything like the one I experienced, the new group is in for an extremely rewarding and unforgettable time.

Hetep,
Raymond Davis

-----Original Message-----

From: Myra Wysinger
Sent: Jul 18, 2005 2:33 PM
To: Ta_Seti@yahooogroups.com
Subject: Re: [Ta_Seti] Manu Ampim Radio Interview (July 18)

Thank you. I'm going to catch it. I especially want to hear about your trip.

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Advancing the work,
Manu Ampim

http://www.kpfa.org/1pro_bio/1b_afric.htm

Advancing the work,

Manu Ampim
| 17533|2005-07-20 09:41:57|Manu Ampim|Re: Manu Ampim Radio Interview (July 18)|
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Regards,
Paul Kekai Manansala

Greetings Paul,

Thanks for the positive feedback. ♦ Yes, the ongoing fraud represents a relentless and shameless attempt to steal African heritage. ♦ For those who missed the interview, they can now listen to it in the KPFA archives. ♦ Simply click on "July 18th."

http://www.kpfa.org/1pro_bio/1b_afric.htm

♦

♦

Advancing the work,

♦

Manu Ampim

| 17534|2005-07-20 11:12:30|Myra Wysinger|Re: Manu Ampim Radio Interview (July 18)|

Manu: Your interview was "very inspirational". It was like being inside a classroom. Your talk verified how important this work is for alot of us who are advancing the work. It was done in a clear, very knowledgeable and intelligent way. Your students are very lucky.

I can tell today's young people, whether black or white, are more knowledgeable about african black history than they were when I went to school over 30 years ago, and it is because of teachers like you. When I was young they said black people had no history. I knew at that time they were lying to me. That is why I did my own research, and pass on what I know.

~ Myra

--- In Ta_Seti@yahoogroups.com, "Manu Ampim" wrote:

> Manu,

>

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> Like what you said about the use of history for propaganda and
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>

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>

>

> Advancing the work,

>

> Manu Ampim

| 17535|2005-07-20 22:47:24|alberto34482|Re: Manu Ampim Radio Interview (July 18)|

Manu,

Really nice interview. However, there are a few points your forgot to adress that still plague Egyptology and other areas of African history. For one nothing about the classification of Tut-ankh-amun being a "Northern African caucasoid" was addressed. Meaning that the physical anththropologist that looked the crania decided that because of one small physical feature the nose opening that he was the following. The early papers said that race was a hard call but later said is rather definativly.

You should have went over the history of racist classifications for African people that included people like Somalis,Fulanis,Nubians,and other Africans from the horn as being classified as such. This no doubt come from the early Hamitic hypothesis and Eugenics movement rampant and population in early European academia. You did touch upon the "European Traveler" phenomenon but was rather vague about who exactly these travelers were. Believe it or not this is one of the main reasons why Egypt is not considered "black African" because of the anthropological classification game that many play.

It's your duty to inform the general public about things like the Hamitic hypothesis. Documenting artwork is definately a step above but we also need people conducting physical anthropology and genetic reserch on ancient remains. So far the only opposing fews has come from Dr. Keita and nobody else.

Other than this I have to say I enjoyed the interview and your points. You don't romanticize or say Kmt created everything. This is very comendable.

Your Sa3eedi Egyptian Friend,

Saidis Aswan_Egy
| 17536|2005-07-21 09:54:29|Manu Ampim|Re: Manu Ampim Radio Interview (July 18)|

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~ Myra

Greetings Myra,

◆ Thanks for the positive◆feedback.◆ Yes, the Black Studies Movement that began in the late 1960s has made us all aware of the value of African culture and history.◆ Students today are definitely more knowledgeable.◆ Many of the students in my "Classical African Civilizations" course this Fall will be utilizing your informative website.

◆ Advancing the work,
◆

Manu Ampim

| 17537|2005-07-21 10:29:15|Paul Kekai Manansala|Re: Manu Ampim Radio Interview (July 18)|
--- In Ta_Seti@yahoogroups.com, "alberto34482" wrote:

>

>
>
> It's your duty to inform the general public about things like the
> Hamitic hypothesis. Documenting artwork is definately a step above but
> we also need people conducting physical anthropology and genetic
> reserch on ancient remains. So far the only opposing fews has come
> from Dr. Keita and nobody else.
>

Alberto, I'm glad Manu is specializing in the area of archaeological fraud. There's nothing more revealing than exposing alteration of ancient artifacts for 'cosmetic' reasons.

You referred to nasal aperture, and how penetrating it is to realize that noses of statues have been broken off or otherwise altered to conform to the "nasal argument" of Western physical anthropology.

Regards,
Paul Kekai Manansala
| 17538|2005-07-21 10:51:27|Manu Ampim|Re: Manu Ampim Radio Interview (July 18)|

◆ Greetings Alberto,
◆

Thanks for your feedback.◆ I have comments below.

◆
◆ You wrote:

<However, there are a few points your forgot to adress that still plague Egyptology and other areas of African history. For one nothing about the classification of Tut-anekh-amun being a 'Northern African caucasoid' was adresssed.>

◆
◆ I did not "forget" to mention the classification of Tutankhamen. You have to understand that when doing a short interview for the general public the last thing you want to do is get too technical and lose half your audience.◆ All effective teachers◆are the masters of◆delivering a clear, simple message.◆ Everybody in world who listens to my interview will understand when I said that Tutankhamen is represented by◆National Geographic◆Magazine as a "white" person.◆

◆
◆ for African people that included people like Somalis,Fulanis,Nubians,and other Africans from the horn as being classified as such. This no doubt come from the early Hamitic hypothesis and Eugenics movement rampant and population in early European academia.>◆◆

◆
◆ Your expectations are completely unrealistic.◆ You are asking for specific detailed classifications and the history of academic movements to be given in a 5-10 minute segment of a short 50-min.◆ interview!◆ If you want these kind of details you will have to take my course.◆ The thousands of average laypersons listening to the interview would have been completely overwhelmed with information and thoroughly confused if the interview had followed your way of thinking.◆ You must learn that radio programs must never address topics as if they were presented in a detailed academic seminar for advanced college◆students.◆

◆
◆ <It's your duty to inform the general public about things like the Hamitic hypothesis. Documenting artwork is definately a step above but we also need people conducting physical anthropology and genetic

reserch on ancient remains. So far the only opposing fews has come from Dr. Keita and nobody else.>



No, this is *your* duty; you have to begin taking some responsibility. ♦ I have informed you before that you would be more useful to yourself and others if you work on a meaningful [project](#), rather than simply send out emails. ♦ ♦ People on this forum have even offered to assist you in doing some research, but unfortunately you have completely avoided this challenge. ♦ Why don't you join Dr. Keita and do some work of your own, rather than just continue quoting what he says and referring to his research. ♦ I have spent time with Keita and I know he would give you the same advice. ♦ There is work to be done in numerous areas, and my work is pioneering in the area of art.



<Other than this I have to say I enjoyed the interview and your points. You don't romanticize or say Kmt created everything. This is very comendable.>

♦
Thank you.

♦
Advancing the work,



Manu Ampim

| 17539|2005-07-21 11:03:28|Manu Ampim|Re: Manu Ampim Radio Interview (July 18)|

Alberto, I'm glad Manu is specializing in the area of archaeological fraud. There's nothing more revealing than exposing alteration of ancient artifacts for 'cosmetic' reasons.

You referred to nasal aperture, and how penetrating it is to realize that noses of statues have been broken off or otherwise altered to conform to the "nasal argument" of Western physical anthropology.

Regards,
Paul Kekai Manansala

Paul, you make ♦ a very important point. ♦ Every discipline is linked and Alberto and others have to realize this fact. ♦ If the great Cheikh Anta Diop had the new information on archaeological fraud his work would have been even more effective. ♦ (I could give specific examples of this fact). ♦

♦
Fortunately, I have introduced this new research to Dr. Theophile Obenga (Diop's prot ♦ g ♦) and he will be writing the Introduction for my forthcoming book, Modern Fraud.

♦
Advancing the work,



Manu Ampim

| 17540|2005-07-21 11:29:48|encouse|Head of Queen Hatshepsut|
Hotep Everyone,

I was fortunate enough to attend one of the trips to KMT with Professor Manu Ampim.

I believe that Professor Manu Ampim's radio interview delivered a lot of information in such a short amount of time. Professor Manu is correct in stating that we must actively address the current problem of the De-Africanization of artifacts from ancient KMT and recognize other African civilizations in their greatness. This is how we can take the next step in reclaiming our history. I am in my 20s and my experience has been that the majority of my peers recognize that KMT was a black civilization. The problem with my peers is not "is KMT a black civilition?" the problem now is "so what".

Professor Manu Ampim clearly articulated in his radio interview that the US Senate was a direct copy of the Roman senate. Thus, the founders of the US looked to their european pasts to establish their present situation. In recognizing this link between past and present, the African diaspora can establish a link to the past and begin to lift itself up into and beyond an "African Renaissance". By unveiling the psychological warfare currently in existence with physical evidence, where conspirators under the guise of science are actively erasing evidence of an African empire, everyone now has an opportunity to understand the things that are unconsciously controlling them. This is how movements get started and gain momentum.

In writing all of this I have a link to pictures that I was able to take when I was in KMT on Manu Ampim's last tour. These picture are from Queen Hatshepsut's temple. They are pictures of a series of statues as representations of Queen Hatshepsut as Asar. The noses of the statues have clearly been tampered with and the paint was conveniently eliminated from the nose area on all of the statues in the temple. Furthermore the Cairo Museum has a well preserved statue of Queen Hatshepsut as Asar taken from the same exact location and from the same series of statues in the temple. This statue was reported to be excavated in 1923 by the Metropolitan Museum of Art from the Temple of Queen Hatshepsut and now resides in room 11 of the Cairo Museum.

The link is from another group. I did not want to take up space on this group. Let me know if you can not get to the link.

http://groups.yahoo.com/group/kmt_tour5/files/encouse/Hatshepsut%20Pictures/

Encouse

| 17541|2005-07-21 14:37:20|MessiahTwain|wondrous vision ... Great Global Blue Star ... the true We ...|
shekinahoneness wrote:

I prayed and asked for Her to show Herself in all Her faces,
and you saw.....

You are truly Blessed!

*SharOn from the Aeons beyond time and space....
Infinite Light....Crystal blue Bright....*

MessiahTwain wrote:

~~~~~  
~~~~~

world family!

on Sunday, I got to attend the 'Self Realization Fellowship' aka LakeShrine, on Sunset Blvd in Pacific Palisades, California. unfortunately, definitely a 'fellow'-ship ... of business 'men'.

one hour of sermon, by a sick, coughing, gagging monk ... on all the different ways you could give money to the SRF ... and nothing about spirituality, our global family, enlightenment or cultivation.

a lot about how much food you could stuff yourself with ... and have a voice, like the monks, which sounds like a frog filled to the gills ...

very sad front for soul-less Hindism, posing as empty-Christianity.

~~~~~  
~~~~~

somewhat better, I attended the Siddha Temple last night in West LA ... and was offered the privilege of participating in a private chanting service. will attend again tonight.

Siddha is the lineage of Muktananda ... who when he passed on (1981?) handed off the figurehead to an amazing woman, Guru Mayi.

<http://www.artling.it/shakti.html>

the Guru Mayi temple is ten-times more humble, and alive and sacred ... then the SRF bastion of concrete.

first greeted by a six-foot tall, hand-sculpted, goddess – Saraswati -- of many arms, and many legs –

http://www.sanatansociety.com/indian_art_galleries/hindu_goddesses_painings.htm

we then proceeded to the carpet-covered central hall where large photos of Muktananda and GuryMayi are at shrine center.

lots of space for prayer, yoga, dance and song ...

NOT constrained, obliged, to sit in a chair and write checks and regurgitate deathwishes for self and family.

~~~~~  
~~~~~

during the chanting, in sanskrit -- I was reading the English translations of what my tongue and throat were with difficulty singing -- as my heartmind went through the visions of what the songing from the Vedas was showing me.

a vision of Great Mother Blue Star ... WE ... our Global Family ... aka OUR child ... SHE ... Sover:Ania ... of Seven billion pairs of arms ... Seven billion pairs of legs ... Seven billion laughing faces ...

Seven billion loving hearts.

This is the vision which the Vedas, which the Buddhas, which the seers and 'true'-aspects of religions, and all truth-speakers have foreseen coming to us.

Which we are born into, nurturing, now.

The WE ... Global Family ... Great Child ...

Global Consciousness ...

Heralded by the Blue Kachina.

*Recently named the Blue God, whom before
was known as the Blue Goddess.*

*SHE, today, of Seven Billion MAGNIFICENT
rainbow people, humans.*

SHE, womanity.

Shakti-Singing,

Millennium Twain

laughing ...

...

..

| 17542|2005-07-22 09:42:07|Kwesi Ra Nehem Akhan|PTAH Sasetem Adesua (Workshop) 7/30/05|
Mikyia mo (I greet you),

*I am writing to inform you of our upcoming PTAH Sasetem Adesua
(workshop).*

*PTAH Sasetem is a curriculum created for Afurakani/Afuraitkaitnit
(African/Black) adults to utilize in the instruction of
Afurakani/Afuraitkaitnit (African/Black) children and young adults.
Please click on the links below for e-flyers containing more
information on PTAH Sasetem:*

<http://www.odwirafo.com/eventdetail.doc>
<http://www.odwirafo.com/PTAHsasetemadesua.doc>

*Registration is open to Afurakanu/Afuraitkaitmut (Africans/Blacks)
only, and Afurakani/Afuraitkaitnit adults in particular.*

*The PTAH Sasetem Adesua (workshop) will be of great benefit to those
who seek to reclaim the principles and values of our
Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture—
those no longer attached to the pseudo(false)-religions and pseudo-
philosophies of the whites and their offspring.*

The PTAH Sasetem Adesua will be held:

July 30, 13,005 (2005)

*The Charles Hayes Family Investment Center
4859 S. Wabash Ave.
Chicago, Illinois*

*Conference room A
9:00am-12:00pm*

*There is free parking in the lot behind the facility as well as on
the street.*

*The electronic manual--PTAH Sasetem--will be e-mailed to registrants
upon payment of the workshop fee.*

*The softcover book--MATE MASIE The Ancestorhood of Nana Yao--will be
distributed at the beginning of the workshop. (Please see our
website: www.odwirafo.com for a brief description of MATE MASIE and
more)*

*Because of space restrictions, registration will be limited to 20
participants. The deadline for payment is: July 28, 13,005 (2005).*

Checks or money orders should be made out to and sent to:

*Kwesi Ra Nehem Ptah Akhan
4530 S. Woodlawn, #802
Chicago, Illinois 60653*

*We also accept PayPal. Please note that when paying via PayPal there
is an additional \$1 fee for the electronic-funds transfer.*

*All inquiries should be addressed to me at: ra_nehem@odwirafo.com or
you may call me at: 312.371.0428.*

*If you are aware of any other Afurakanu/Afuraitkaitmut (Africans)
who would be interested in the adesua (workshop), we would greatly
appreciate your forwarding this information. We are available to
conduct workshops and lectures in the U.S. and internationally.*

Meda ase (thank you) for your consideration.

Ma asomdwoee-Hetep (Peace),

*Kwesi Ra Nehem Ptah Akhan
Odwirafo, Aakhuamuman AmaruKa Atifi mu*

—
Trustory [(troo'-stoh-ree)true-story; trust(worthy)-ory]:

A true and accurate account of past events.

trustoric; trustorical.

| 17543|2005-07-22 13:42:21|MessiahTwain|Re: wondrous vision ... Great Global Blue Star ... the true We ...|

Attachments :

kia ora, Sharon!

here is another version I 'received' of HER ...

the next night, at the Siddha Temple.

the Ancient Blue Goddess ...

and newborn SoverAnia!

Millennium

— Sharon Alder wrote:

- > I prayed and asked for Her to show Herself in all
- > Her faces, and you saw.....
- >
- > You are truly Blessed!
- >
- > SharOn from the Aeons beyond time and space....Infinite Light....Crystal blue

Bright.....

- >
- >
- >

| 17544|2005-07-22 15:19:02|bamaguze|Re: Head of Queen Hatshepsut|
Encouse, I was unable to enter the website - requires membership.
Can you post photos on Ta_Seti site as attachment, etc? Looking forward to seeing the photos.

- In Ta_Seti@yahoogroups.com, "encouse" wrote:
- > Hotep Everyone,
 - >
 - > I was fortunate enough to attend one of the trips to KMT with
 - > Professor Manu Ampim.
 - >
 - > I believe that Professor Manu Ampim's radio interview delivered a lot
 - > of information in such a short amount of time. Professor Manu is
 - > correct in stating that we must actively address the current problem
 - > of the De-Africanization of artifacts from ancient KMT and recognize
 - > other African civilizations in their greatness. This is how we can
 - > take the next step in reclaiming our history. I am in my 20s and my
 - > experience has been that the majority of my peers recognize that KMT
 - > was a black civilization. The problem with my peers is not "is KMT a
 - > black civiliation?" the problem now is "so what".
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 - > Professor Manu Ampim clearly articulated in his radio interview that
 - > the US Senate was a direct copy of the Roman senate. Thus, the
 - > founders of the US looked to their european pasts to establish their
 - > present situation. In recognizing this link between past and present,
 - > the African diaspora can establish a link to the past and begin to
 - > lift itself up into and beyond an "African Renaissance". By unveiling
 - > the psychological warfare currently in existence with physical
 - > evidence, where conspirators under the guise of science are actively
 - > erasing evidence of an African empire, everyone now has an opportunity
 - > to understand the things that are unconsciously controlling them. This
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 > this group. Let me know if you can not get to the link.
 >
 > http://groups.yahoo.com/group/kmt_tour5/files/encouse/Hatshepsut%20Pictures/
 >
 > Encouse

| 17545|2005-07-22 21:02:56|encouse|Re: Head of Queen Hatshepsut|
 For those who were not able to view the pictures I have conveniently
 posted them to this forum under the file Hatshepsut pictures.

--- In Ta_Seti@yahoogroups.com, "bamaguze" wrote:
 >
 > Encouse, I was unable to enter the website - requires membership.
 > Can you post photos on Ta_Seti site as attachment, etc? Looking
 > forward to seeing the photos.
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 >
 >
 >
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on
> > this group. Let me know if you can not get to the link.
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> > [http://groups.yahoo.com/group/kmt_tour5/files/encouse/Hatshepsut%](http://groups.yahoo.com/group/kmt_tour5/files/encouse/Hatshepsut%20Pictures/)
> > 20Pictures/
> >
> > Encouse

| 17546|2005-07-23 08:09:10|Paul Kekai Manansala|Queen Nefertiti moves to her new digs|
The Nefertiti bust mentioned in this article is discussed in Prof.
Ampim's work

Regards,
Paul Kekai Manansala

http://www.iol.co.za/index.php?set_id=14&click_id=418&art_id=qw1121747766793T614

Queen Nefertiti moves to her new digs

July 22 2005 at 11:32AM

By Ernest Gill

Berlin - One of art history's most beautiful women is moving to a new address this summer, marking the reunification of the Berlin Egyptian Museum's fabulous collection after more than six decades of division.

The exquisite limestone bust of Queen Nefertiti forms the focal point of the collection, which re-opens to the public on August 13 in its new-old home at Berlin's Museum Island complex in the heart of the German capital.

The grand re-opening culminates 15 years of painstaking restoration work, museum renovations and cataloguing of the collection, which was split up for safekeeping during World War 2 and which languished in minimal exhibition spaces in both halves of the divided city - until now.

The bust is a unique masterpiece, an ornament, a true treasure!" The event has been keenly awaited in the dusty world of archaeology because the Berlin collection ranks among the top two or three collections in the world outside Egypt itself. The British Museum, the Louvre in Paris and the Metropolitan in New York are the only chief rivals to Berlin's collection, which spans all eras from the pre-Dynastic period all the way through to Roman times.

Until now, however, it was not possible to see the collection at one place. And, owing to the fact that exhibition spaces were limited, much of the collection remained stored away.

Archaeologists and art historians are converging on Berlin to glimpse artefacts that have not been put on view for nearly 70 years.

Unquestionably the most spectacular item in the Berlin collection is one of the great masterpieces of Ancient Egyptian art - the 3 300-year-old bust of 18th Dynasty Queen Nefertiti.

The painted limestone and plaster bust, depicting the elegantly chiselled life-sized features of a stunningly beautiful woman wearing a unique cone-shaped headdress, has formed the cornerstone of the collection since German archaeologists discovered the bust in the ruins of an ancient artist's studio on the banks of the Nile in 1912.

The collection initially was housed at the Neues Museum (New Museum) just a few metres from the Hohenzollern Palace in the heart of Berlin. Reflecting the fashion of the times, the museum itself was done up inside to resemble an Ancient Egyptian temple, complete with hieroglyphic inscriptions on the walls.

But as bombs rained down on Berlin during World War 2, curators hastily stashed the city's art treasures at warehouses outside the city. After the war, some of those warehouses turned out to be in East Germany, and others in West Germany.

Nefertiti ended up in the west and took up residency in West Berlin's makeshift Egyptian museum in a converted guard house across the street from Charlottenburg Palace. But the bulk of the Berlin Egyptian collection remained in the east, and was on view at the Bode Museum in East Berlin until the Berlin Wall came down.

Now at long last Nefertiti returns to the newly rebuilt but anachronistically named Altes Museum (Old Museum).

This museum was a sadly romantic and weed-overgrown war ruin under the East German regime, whose leaders never saw fit to restore it, citing "ideological" reasons for not touching a museum built by Prussian kings.

Now it is a marvel of late 18th Century architecture, and is a

fittingly royal house for an Ancient Egyptian queen.

But even the Altes Museum is only temporary lodgings for her. Her original digs in the nearby Neues Museum will be ready by 2008 or '09, thus bringing her back home again.

An alluring mystery has surrounded the bust since its discovery on December 7, 1912, incredibly intact and sporting vibrant colours, after lying in forgotten in the sands since the tumultuous days at the close of the reign of Pharaoh Akhenaton, one of the most enigmatic rulers of all time.

In 1913, the Ottoman Empire agreed to allow its finder, part-time German-Jewish archaeologist and full-time entrepreneur James Simon, to retain possession of the bust.

Simon carted it off to Europe and displayed Nefertiti prominently displayed in his home in Berlin before later lending it to the Berlin museum and finally donating it in 1920 to the Berlin collection.

In 1933 the Egyptian government demanded Nefertiti's return - the first of many such demands over the decades to come. One of the many titles Hermann Goering held was premier of Prussia (which included Berlin) and, acting in that capacity, Goering suggested to King Fouad I of Egypt that Nefertiti would soon be back in Cairo.

But Hitler had other plans. Through the ambassador to Egypt, Eberhard von Stohrer, Hitler informed the Egyptian government that he was an ardent fan of Nefertiti: "I know this famous bust," the fuehrer wrote. "I have viewed it and marvelled at it many times. Nefertiti continually delights me. The bust is a unique masterpiece, an ornament, a true treasure!"

Hitler said Nefertiti had a place in his dreams of rebuilding Berlin and renaming it Germania.

"Do you know what I'm going to do one day? I'm going to build a new Egyptian museum in Berlin," Hitler went on.

"I dream of it. Inside I will build a chamber, crowned by a large dome. In the middle, this wonder, Nefertiti, will be enthroned. I will never relinquish the head of the Queen."

While he did not mention it at the time, Hitler envisioned more for the museum. There was to be an even larger hall of honour, with a bust of Hitler.

Hitler and his mad dreams are long dead. But Nefertiti continues to smile serenely. As she has for 3 300 years. As if to say, this too shall pass. And I shall endure. - Sapa-dpa

| 17547|2005-07-23 10:11:26|MessiahTwain|Re: [sgmkj] wondrous vision ... Great Global Blue Star ... the true|

Attachments :

kia ora, Mark,

kia orana!

*here is an image, from a work in progress,
of our planetary MotherMind ... including the
HeartMind of collective humanity, the Blue Star,
SoverAnia ...*

Millennium Twain

<http://groups.yahoo.com/group/aemortal/>

--- Mark Hammond wrote:

Little round planet
In a big universe
Sometimes it looks blessed
Sometimes it looks cursed
Depends on what you look at obviously
But even more it depends on the way that you see

— Bruce Cockburn, lyrics from Child of the Wind, from the Nothing But A Burning Light album.
| 17548|2005-07-23 13:05:35|Mamu Ampim|Re: Head of Queen Hatshepsut| Encouse,

◆
The photos you posted in the Files section on Queen Hatshepsut clearly show that modern "restorers" have deliberately altered the images of the queen by changing her facial features and systematically erasing the dark pigmentation.◆ The blatant stripping of the dark reddish-brown paint on her face is so extensive that these images of Hatshepsut now look completely absurd.
http://groups.yahoo.com/group/Ta_Seti/files

◆
This is good documentation of the ongoing assault and de-Africanization of ancient African images by *modern* conspirators.◆ Keep up the good work, and I look forward to your insight on the KMT medical documents as you complete your medical degree and establish your practice.◆

◆
Advancing the work,

◆
Mamu Ampim

◆

Hotep Everyone,

I was fortunate enough to attend one of the trips to KMT with Professor Manu Ampim.

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📌
Encouse

| 17549|2005-07-24 14:50:23|Paul Kekai Manansala|Understanding Emancipation/PANAFEST|
Understanding Emancipation/PANAFEST
(A GNA Feature) by Hannah Asomaning

Accra, July 23, GNA- Ghana is this year killing two birds with one stone with the celebrating of both Emancipation and PANAFEST Day to affirm the common heritage of African peoples the world over and to define Africa's contribution to world civilization.

The twin celebration will also be used to honour African heroes who played substantial roles in the events that led to Emancipation, which is the historic commemoration of the abolition of slavery in the British Crown Colonies in 1834 and the United States in 1865. The Day is celebrated in Ghana every August 1.

Emancipation started with the campaign against slave trade at the end of the eighteenth century. The British took a lead when in 1787 an abolition society, led principally by evangelical Christians, started to organize campaigns against slave trade.

The campaign succeeded in getting the practice by law in 1807, effective from January 1, 1808. As the leading slave trade nation at that time, Britain outlawed the trade among her citizens to mark an important point in the campaign.

A great deal of tension, conflicts and actual wars ensued that led to the final emancipation of all slaves. The final emancipation however came after years of campaigning by committed groups of people in Europe and the New World, who for humanitarian, economic, political, or moral reasons, saw the need to end the institution.

Many societies spearheaded this campaign. Among them were the British Anti-Slavery Society (1823) led by James Fowell Buxton and Zachary McCauley. An Act of abolition of slavery throughout the British colonies for promoting the industry of manumitted slaves and for compensating persons hitherto entitled to the services of such slaves. In conformity with the law, persons in the said colonies were on or before the first day of August 1834 discharged from all manner of slavery and were to be absolutely and forever manumitted and that the children thereafter to be born to any such persons and the offspring of such children shall in the manner be free from their birth. For the British West Indies, which started the celebration of Emancipation Day, abolition came in the Emancipation Act passed by the British Parliament in 1833 to become effective on 1 August 1834.

Emancipation, however, did not come only as a result of the passage of favourable laws at the end of successful campaigns but also through civil wars and direct revolts by the slaves. Emancipation came through legislation in the mother countries as well.

Importance of Emancipation Day Celebrations

The recognition of August 1 is not meant to merely serve as

remembrance of the abolition of slavery. Emancipation Day should rather more consciously seek to create and develop a unique sense of unity, cooperation and understanding among Africans the world over as well as all peoples of conscience.

Mr Jake Okanta Obetsebi-Lamprey, Minister of Tourism and Modernization of the Capital City, says Emancipation Day and its celebration would afford Ghana the opportunity to further promote her as a preferred tourism destination, especially for Africans in the Diaspora.

"The potential benefits of attracting tourists to this country for the celebration is bound to have multiplying effects in terms of investment and advocacy," he said.

Ghana occupies a very important place in the history of Pan Africanism, civil rights, the slave trade and in the struggle for independence.

Mr Obetsebi-Lamprey said: "freedom from slavery and colonialism will be meaningless without freedom of the mind and Africans need to retrace the steps of their forefathers to enable them to emancipate themselves totally from social, cultural and economic struggles." Available records indicate that before the enslavement of the African, African civilization was supreme and held centre stage throughout the entire world. For example, Africans were the first to create culture, religion, philosophy, science and medicine. Mr Obetsebi-Lamprey said there was the need for the public to understand the celebration of Emancipation Day and to actively participate in it.

Over the years, an erroneous impression had been created that the celebration was an activity meant only for foreigners, especially the African-American community. It is indeed for the African in the Diaspora as it is for the Ghanaian or South African.

The relics of slavery such as the slave castles and dungeons remain up to this day constant reminders of Africa's sordid past. These monuments are not mere tourist objects but things that should ginger the present generation to initiate actions for a better tomorrow. The castles seem to be telling this generation: "Rectify the wrongs of the past in order to put the future in its proper perspective."

The heritage of Emancipation is the reclamation of the African historic personality, which ultimately must express itself in the creation of an African Paradigm of Power in the 21st Century otherwise Emancipation, would clearly signify a continuation of Africa's role as an extension of European history.

Africa cannot develop or achieve complete economic and political independence without first returning to its own historical personality.

For Ghanaians, Emancipation Day has a spiritual significance because it is an occasion to give thanks to their great ancestors who featured prominently in the emancipation process. They would remain the pace setters in their glowing spirit, determination, purpose and meaning of emancipation.

The celebration of Emancipation Day again provides the opportunity to go back into history and find out more about one of the cruellest activities in human history. It is however also an occasion for Africans to turn the tide and make the celebration a grand occasion for all descents of the African race to confer, consult, discuss and contribute towards making the African continent a place of pride and positive achievements.

African Heroes

Ghana takes great pride in honouring George Ekem Ferguson, one of its heroes and scholars who played a great role in the country's struggles and development process. A distinguished administrator, geographer, soldier, geologist, missionary and astrologist, Ferguson was very instrumental in demarcating the boundaries of the then Gold Coast in 1896.

Ferguson was born at Anomabo in the Central Region on July 14, 1864 and is remembered as the greatest apostle of the British Empire in the northern part of the country.

Ferguson, after his basic education, had an ambition for further training in the UK and, upon the recommendation of Sir Brandorth Griffith, he left for England for a course of instruction in practical science. He later entered the School of Science at the Royal School of Mines in London.

Mr. Ferguson returned to the Gold Coast as a leading cartographer, surveyor and architect, compiling for the government a map of various parts of the country.

Among his distinguished works was his ability to influence in concluding many treaties of friendship with traditional rulers to induce them to join the Gold Coast and his assistance in building the Kumasi Fort in 1895-1896

In his endeavour to abolish slavery, Mr. Ferguson was killed in cold blood by Samori's army on April 7, 1897.

Currently, in both Anomabo and Wa, his birthplace and death place respectively, stand his memorials cast in stone and sand. The people of Anomabo are clamouring for the return of his remains to the place of his birth to enable them to give him a befitting burial. Other African heroes to be honoured include Patricia Bath, who invented the laser phacorbe, a medical instrument, Mohammed Ali, renowned former heavyweight boxing champion, W.E.B. Du Bois, a Pan-Africanist, Martin Luther King Jr., one time president of Montgomery Improvement Association, and Malcolm X, son of Marcus Garvey, among others.

Ghana takes pride in hosting this annual event to show solidarity with all peoples of African descent and those in the Diaspora. It is time to let the blood, sweat and tears of the ancestors to impact on the present lifestyles of Africans, both on the continent and in the Diaspora to prepare them to meet the current global challenges. As we celebrate Emancipation Day, we must also recognize the efforts of our African heroes and honour them and thereby propel Africans into a brighter future.

PANAFEST, which has a common aim with Emancipation Day, must be dedicated to re-invigorate the ideals of Pan-Africanism and the development of the African continent.

Source: GNA

| 17550|2005-07-24 15:21:41|Paul Kekai Manansala|ANTHROPOLOGY: ON GEOGRAPHY AND SKIN COLOR|
Fyi:

<http://scienceweek.com/2005/sw050729-4.htm>

ANTHROPOLOGY: ON GEOGRAPHY AND SKIN COLOR

The following points are made by Jared Diamond (Nature 2005 435:283):

1) The most obvious – and most discussed – aspect of human geographical variability is skin color. Most people would say that skin color becomes darker towards the Equator to give more protection against tropical sunlight. But that claimed correlation of skin color with latitude is riddled with exceptions, and that functional interpretation of the correlation is debated. Most scientists shy away from the whole subject because it so interests racists, and the motives of scientists studying it become suspect.

2) Jablonski and Chaplin [1-3] have brought order to this confused field, starting with quantitative measurements of skin color and sunlight. By convincingly identifying the strongest correlate of skin color, they open the door for anthropologists to explore other correlates and exceptions.

3) Skin color was formerly described qualitatively by matching it against colored tablets, but Jablonski and Chaplin tabulate numerical values, obtained by skin reflectance spectrophotometry. And instead of using latitude as a proxy for sunlight, Jablonski and Chaplin tabulate ultraviolet radiation (UVR) itself at the Earth's surface. UVR does decrease with latitude, because at high latitudes the oblique angle at which sunlight falls on the atmosphere results in a longer atmospheric path, and hence more absorption and scattering of UVR. But the correlation of UVR with latitude is imperfect: UVR also increases with altitude owing to atmospheric thinning (for example, UVR is high on the Tibetan and Andean altiplanos); it also decreases with atmospheric water vapour in the form of rain, clouds or humidity (UVR is higher in the Atacama Desert, southwestern United States, and the Horn of Africa, than in adjacent, wetter areas to the west or east).

4) In this quantitative database, variation in UVR proves to be the strongest predictor of skin reflectance, explaining 77% (Northern Hemisphere) or 70% (Southern Hemisphere) of its variation. The causes of this correlation have been the subject of many theories, such as protection against skin cancer, protection against overproduction of vitamin D, and camouflage in tropical jungles.

5) Jablonski and Chaplin prefer a combination of two selective factors involving several costs and one benefit of UVR. The costs involve the destructive photolysis of many compounds, of which Jablonski and Chaplin attach particular importance to the B vitamin folate. Everybody requires folate, so everybody would have dark skins (to screen out UVR and reduce photolysis) if there were no other selective factors. However, UVR also provides a benefit: catalysing the synthesis of vitamin D. Hence skin color evolves as a compromise between skins light enough to permit UVR penetration for vitamin D synthesis, but dark enough to reduce folate photolysis.[4,5]

References (abridged):

1. Jablonski, N. G. *Annu. Rev. Anthropol.* 33, 585-623 (2004)

2. Chaplin, G. *Am. J. Phys. Anthropol.* 125, 292-302 (2004)

3. Jablonski, N. G. & Chaplin, G. *J. Hum. Evol.* 39, 57-106 (2000)

4. Hawkes, K. et al. *Am. J. Hum. Biol.* 15, 380-400 (2003)

5. Diamond, J. *Nature* 410, 521 (2001)

Nature <http://www.nature.com/nature>

| 17551|2005-07-24 20:40:37|ulagankmy|Fwd: New course - Saharan archaeology|

--- In evolutionary-psychology@yahoogroups.com, Mikey Brass

wrote:

Dear all,

I am introducing a new archaeology course in addition to the two which I already offer. Please see below for details and contact me offlist for any additional information and/or queries.

Regards,

Mike Brass

=====

Course Title: Saharan archaeology

Course Co-ordinator: Michael Brass, Archaeology Masters degree

To register: contact Mikey at mike@a... to pay by cheque.

Cost: £40 / \$80

Length: The course will run for 10 weeks from Sunday 04 September - Saturday 12 November 2005.

Description: The course consists of five modules. Each module will last two weeks - the first week consists of the readings; the second week is devoted to online e-mail discussions involving the various matters raised by the course material.

Previous Knowledge or Experience Required: No subject knowledge required.

Who is the course intended for: Anyone with an interest in the prehistory of North Africa

Modules

1. Background to archaeological research

History of Saharan archaeology and the research models utilised

An overview of the Late Pleistocene

2. An overview of the Early Holocene

The archaeology of Early Nabta Playa (Egyptian Western Desert)

A focus on the foragers and hunters of the central Sahara, and their

captive/controlled (but not domesticated) animals

The debate over the timing and place of origin of domesticated cattle

3. Examining the rapid Holocene climate changes and their impact on pastoralist settlements

What is pastoral ethnography and how can it be applied archaeologically

4. The spread of domesticated animals across the Sahara

The social, economic and ideological significance of Saharan tumuli

(traditionally subsumed within a megalithic description)

The impact of the Sahara on the Predynastic of the Nile Valley

5. The rise of social complexity in pastoral societies

How gender studies are beginning to be applied to Saharan archaeology

The beginnings of agriculture

How the Sahara cannot be viewed archaeologically in relation to

sub-Saharan Africa

What materials will I need: The course materials are provided through the website medium.

The course is non-credited. Within each module will be a series of website links for further research, and a select bibliography of books and journal articles.

--- End forwarded message ---

| 17552|2005-07-25 18:39:25|Ta-Mareye|African Ancestry|

Greetings All,

African Ancestry Now Has Launched A Members' Forum For Those Whose Ancestry Has Been Traced Through DNA Testing To Particular Afrikan Nations. Sierra Leone Is Currently The Test Forum.

I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA Genealogical Testing.

Peace

Ta-Mareye

| 17553|2005-07-25 20:21:47|Paul Kekai Manansala|Re: Fwd: New course - Saharan archaeology|

Just a warning.

Mikey Brass, who is offering this course, was rejected from Ta-Seti for his behavior toward other members.

I would take his opinions on both Saharan and "sub-Saharan" archaeology with a "grain of salt" to say the least.

Regards,

Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "ulagankmy" wrote:
 > --- In evolutionary-psychology@yahoogroups.com, Mikey Brass
 > wrote:
 > Dear all,
 >
 > I am introducing a new archaeology course in addition to the two
 which I
 > already offer. Please see below for details and contact me offlist for
 > any additional information and/or queries.
 >
 > Regards,
 > Mike Brass
 >
 >
 > =====
 >
 > Course Title: Saharan archaeology
 >
 > Course Co-ordinator: Michael Brass, Archaeology Masters degree
 >
 > To register: contact Mikey at mike@a... to pay by cheque.
 >
 > Cost: ♦40 / \$80
 >
 > Length: The course will run for 10 weeks from Sunday 04 September -
 > Saturday 12 November 2005.
 >
 > Description: The course consists of five modules. Each module will last
 > two weeks - the first week consists of the readings; the second week is
 > devoted to online e-mail discussions involving the various matters
 > raised by the course material.
 >
 > Previous Knowledge or Experience Required: No subject knowledge
 required.
 >
 > Who is the course intended for: Anyone with an interest in the
 > prehistory of North Africa
 >
 > Modules
 >
 > 1. Background to archaeological research
 > History of Saharan archaeology and the research models utilised
 > An overview of the Late Pleistocene
 >
 > 2. An overview of the Early Holocene
 > The archaeology of Early Nabta Playa (Egyptian Western Desert)
 > A focus on the foragers and hunters of the central Sahara, and their
 > captive/controlled (but not domesticated) animals
 > The debate over the timing and place of origin of domesticated cattle
 >
 > 3. Examining the rapid Holocene climate changes and their impact on
 > pastoralist settlements
 > What is pastoral ethnography and how can it be applied archaeologically
 >
 > 4. The spread of domesticated animals across the Sahara
 > The social, economic and ideological significance of Saharan tumuli
 > (traditionally subsumed within a megalithic description)
 > The impact of the Sahara on the Predynastic of the Nile Valley
 >
 > 5. The rise of social complexity in pastoral societies
 > How gender studies are beginning to be applied to Saharan archaeology
 > The beginnings of agriculture
 > How the Sahara cannot be viewed archaeologically in relation to
 > sub-Saharan Africa
 >
 > What materials will I need: The course materials are provided through
 > the website medium.
 >
 > The course is non-credited. Within each module will be a series of
 > website links for further research, and a select bibliography of books
 > and journal articles.
 > --- End forwarded message ---

| 17554|2005-07-26 05:20:50|Peter Gray|Re: Fwd: New course - Saharan archaeology|

Thanks for the warning, Paul.

I did find it a bit suspicious that a course requiring "no previous knowledge or experience" for a bunch of "course materials provided through the web-site" would cost \$80. ♦ I think I could probably do the same thing if I were that way inclined.

Regards,

Peter Gray

>From: "Paul Kekai Manansala"
 >Reply-To: Ta_Seti@yahoogroups.com
 >To: Ta_Seti@yahoogroups.com
 >Subject: [Ta_Seti] Re: Fwd: ♦♦New course - Saharan archaeology
 >Date: Tue, 26 Jul 2005 03:20:30 -0000
 >
 >Just a warning.
 >
 >Mikey Brass, who is offering this course, was rejected from Ta-Seti
 >for his behavior toward other members.

>
>I would take his opinions on both Saharan and "sub-Saharan"
>archaeology with a "grain of salt" to say the least.
>
>Regards,
>Paul Kekai Manansala
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>
>
>--- In Ta_Seti@yahoogroups.com, "ulagankmy" wrote:
>> --- In evolutionary-psychology@yahoogroups.com, Mikey Brass
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>> Dear all,
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>> I am introducing a

new archaeology course in addition to the two

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>> Regards,
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>> =====
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>> Course Title: Saharan archaeology
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>> Course Co-ordinator: Michael Brass, Archaeology Masters degree
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>> Cost: ?40 / \$80
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>> Description: The course consists of five modules. Each module will last
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>> raised by the course material.
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>> Previous Knowledge or Experience Required: No subject knowledge
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>> Who is the course intended for: Anyone with an interest in the
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>> Modules
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>> 5. The rise of social complexity in pastoral societies
>> How gender studies are beginning to be applied to Saharan archaeology
>> The beginnings of agriculture
>> How the Sahara cannot be viewed archaeologically in relation to
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>> What materials will I need: The course materials are provided through
>> the website medium.
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>> The course is non-credited. Within each module will be a series of
>> website links for further research, and a select bibliography of books
>> and journal articles.
>> --- End forwarded message ---
>
>

From: "Ta-Mareye" <narmer999@yahoo.com>
Subject: African Ancestry

> Greetings All,
>
> African Ancestry Now Has Launched A Members' Forum For Those Whose
> Ancestry Has Been Traced Through DNA Testing To Particular Afrikan
> Nations. Sierra Leone Is Currently The Test Forum.
>
> I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA
> Genealogical Testing.
>
> Peace
> Ta-Mareye

1) I'm still waiting for my results to go through the system
at the Genographic Project.

2) Paul is much more versed in how relevant these
genetic markers really are. I recently heard that
Oprah's markers can ben traced to the Zulu/Ngunis?
I wonder how that works out.

Alex
| 17556|2005-07-26 08:19:11|crisofori whitakara|Re: African Ancestry|
i have genealogists on both sides of the family. ♦ on my father's paternal side we know the name of the man who kidnapped our african ancestors but we don't know from where; we are still
researching. i think the DNA testing is great because it brings conclusion to those who want 2 know ♦ where their ancestors came from and also brings the divide btw African/African-american people
to some sort of end. ♦ I think by us finding out what specific nation/ethnic group/area we came from ♦ we will be able to communicate with each other in a less confrontational way thereby through
knowledge of understanding each other bring a more fruitful relationship.

Alex van Deelen wrote:

Message: 1 ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦
♦ ♦ Date: Tue, 26 Jul 2005 01:39:13 -0000
♦ ♦ From: "Ta-Mareye"
Subject: African Ancestry

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Alex

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| 17557|2005-07-26 09:43:54|Ta-Mareye|Re: African Ancestry|
The website is <http://www.africanancestry.com>

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

> Message: 1
> Date: Tue, 26 Jul 2005 01:39:13 -0000
> From: "Ta-Mareye"
> Subject: African Ancestry
>
>> Greetings All,
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> Oprah's markers can ben traced to the Zulu/Ngunis?
> I wonder how that works out.
>
> Alex

| 17558|2005-07-26 10:07:02|Ta-Mareye|Re: African Ancestry|
Wow Alex, That's Some Research. I Hope To Exhaust All Leads In
Tracing My Ancestry Back To My Kidnapped Ancestors And Their
Village. Right Now I Am Concentrating On My Mother's Matrilineal
Descent Which Is The Mende Nation Of Sierra Leone.

One Interesting Clue Is That There Was A Unique Market For Slaves
From The "Rice Coast" To The Rice Growing Low Country Of South
Carolina And Georgia. My Great...Grandmother Was Kidnapped And
Transported On The River To Bance Island, And From There Across The
Atlantic To Charleston.

— In Ta Seti@yahoogroups.com, cristofori whitakara
wrote:

> i have genealogists on both sides of the family. on my father's
paternal side we know the name of the man who kidnapped our african
ancestors but we don't know from where; we are still researching. i
think the DNA testing is great because it brings conclusion to those
who want 2 know where their ancestors came from and also brings the
divide btw African/African-american people to some sort of end. I
think by us finding out what specific nation/ethnic group/area we
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>
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> Date: Tue, 26 Jul 2005 01:39:13 -0000
> From: "Ta-Mareye"
> Subject: African Ancestry
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> >
> > Alex
> >
> >
> >
> > -----
> > YAHOO! GROUPS LINKS
> >
> >
> > Visit your group "Ta_Seti" on the web.
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> > Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service.

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>
> -----
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>

| 17559|2005-07-26 10:19:54|Ta-Mareye|Re: African Ancestry|
Alex, I Just Ordered A Genographic Project Test Kit. It Will Be
Interesting To Compare The Results. I Was Going To Ask You About It
But I Researched It Myself Instead. Thanks For Mentioning It.

Peace

— In Ta_Seti@yahoogroups.com, cristofori whitakara wrote:

> i have genealogists on both sides of the family. on my father's paternal side we know the name of the man who kidnapped our african ancestors but we don't know from where; we are still researching. i think the DNA testing is great because it brings conclusion to those who want 2 know where their ancestors came from and also brings the divide btw African/African-american people to some sort of end. I think by us finding out what specific nation/ethnic group/area we came from we will be able to communicate with each other in a less confrontational way thereby through knowledge of understanding each other bring a more fruitful relationship.

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> Date: Tue, 26 Jul 2005 01:39:13 -0000
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> >
> > -----
> > YAHOO! GROUPS LINKS
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> >
> > Visit your group "Ta_Seti" on the web.
> >
> > To unsubscribe from this group, send an email to:
> > Ta_Seti-unsubscribe@yahoogroups.com
> >
> > Your use of Yahoo! Groups is subject to the Yahoo! Terms of

Service.

>
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> -----
> Do You Yahoo!?
> Tired of spam? Yahoo! Mail has the best spam protection around
> <http://mail.yahoo.com>

| 17560|2005-07-26 10:20:43|Paul Kekai Manansala|Re: African Ancestry|
— In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

>
>
> 2) Paul is much more versed in how relevant these
> genetic markers really are. I recently heard that
> Oprah's markers can ben traced to the Zulu/Ngunis?
> I wonder how that works out.
>

Hi Alex,

I'm rather wary of the genetics field having studied its history. I say this even though I have relatives who work as geneticists and/or lab personnel.

Some thing that I would suggest:

** If possible, select a lab that doesn't require you to identify your race or ethnicity.*

** Also if possible, use a lab that allows completely anonymous tests.*

** Use services that provide the complete lab results and not only their interpretations. That way you can research the markers and haplotypes independently. I have some problems with the way these labs characterized many markers.*

** If something really doesn't agree with your genealogical research, consider getting a second test from an independent, competing service. Again, the blinder the test, and the more anonymity allowed, the better.*

Basically don't take either the interpretation or even the results as gospel, even if you trust the lab involved.

Regards,

Paul Kekai Manansala

| 17561|2005-07-26 10:25:05|Ta-Mareye|Re: African Ancestry|

Correction:

--- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

> Wow Cristofori, That's Some Research. I Hope To Exhaust All Leads
In

> Tracing My Ancestry Back To My Kidnapped Ancestors And Their
> Village. Right Now I Am Concentrating On My Mother's Matrilineal
> Descent Which Is The Mende Nation Of Sierra Leone.

>
> One Interesting Clue Is That There Was A Unique Market For Slaves
> From The "Rice Coast" To The Rice Growing Low Country Of South
> Carolina And Georgia. My Great...Grandmother Was Kidnapped And
> Transported On The River To Bance Island, And From There Across
The
> Atlantic To Charleston.

>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:

> > i have geneaologists on both sides of the family. on my
father's

> paternal side we know the name of the man who kidnapped our
african

> ancestors but we don't know from where; we are still researching.

i

> think the DNA testing is great because it brings conclusion to
those

> who want 2 know where their ancestors came from and also brings
the

> divide btw African/African-american people to some sort of end. I

> think by us finding out what specific nation/ethnic group/area we

> came from we will be able to communicate with each other in a less

> confrontational way thereby through knowledge of understanding
each

> other bring a more fruitful relationship.

> >

> > Alex van Deelen wrote:Message: 1

> > Date: Tue, 26 Jul 2005 01:39:13 -0000

> > From: "Ta-Mareye"

> > Subject: African Ancestry

> >

> > > Greetings All,

> > >

> > > African Ancestry Now Has Launched A Members' Forum For Those
> Whose

> > > Ancestry Has Been Traced Through DNA Testing To Particular

> > > Afrikan

> > > Nations. Sierra Leone Is Currently The Test Forum.

> > >

> > > I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA

> > > Genealogical Testing.

> > >

> > > Peace

> > > Ta-Mareye

> > >

> > > 1) I'm still waiting for my results to go through the system

> > > at the Genographic Project.

> > >

> > > 2) Paul is much more versed in how relevant these

> > > genetic markers really are. I recently heard that

> > > Oprah's markers can ben traced to the Zulu/Ngunis?

> > > I wonder how that works out.

> > >

> > > Alex

> > >

> > >

> > >

> > > -----

> > > YAHOO! GROUPS LINKS

> > >

> > >

> > > Visit your group "Ta_Seti" on the web.

>>
>> *To unsubscribe from this group, send an email to:*
>> Ta_Seti-unsubscribe@yahoogroups.com
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>> *Do You Yahoo!?*
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>> <http://mail.yahoo.com>

| 17562|2005-07-26 11:24:03|cristofori whitakara|Re: African Ancestry|
i have some very thorough aunts and they are still finding things out. an aunt on my maternal side went so far back she claimed land in cartersville VA, found out that an ancestor started a school for africans and indians....but the search is still on going and as i find out more i will let you know too....

Ta-Mareye wrote:

```
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> >♦♦♦ Date: Tue, 26 Jul 2005 01:39:13 -0000
> >♦♦♦ From: "Ta-Mareye"
> > Subject: African Ancestry
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> > > Peace
> > > Ta-Mareye
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> > I wonder how that works out.
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> > YAHOO! GROUPS LINKS
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> >♦♦♦♦ Visit your group "Ta_Seti" on the web.
> >♦♦
> >♦♦♦♦ To unsubscribe from this group, send an email to:
> >♦ Ta_Seti-unsubscribe@yahoogroups.com
> >♦♦
> >♦♦♦♦ Your use of Yahoo! Groups is subject to the Yahoo! Terms of
> > Service.
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<http://mail.yahoo.com>

| 17563|2005-07-26 20:21:14|Myra Wysinger|Mel Gibson to dive back into antiquity with new film|
Mel Gibson to dive back into antiquity with new film

Los Angeles, United States

24 July 2005 09:47

Hollywood director Mel Gibson, whose religious film *The Passion of Christ* became the surprise megahit of 2004, will direct a new action film that will again take him back to ancient times.

Entertainment industry bible *Daily Variety* said that the actor-director will go behind the camera to make *Apocalypto*, an action and violence-packed movie set in an ancient civilisation around 3,000 years ago.

But the latest epic that will be fully financed by Gibson's Icon Productions -- Hollywood's hottest production property following the runaway success of *Passion* that Gibson funded from his own pocket -- will not have a religious theme.

The American-Australian Gibson will direct and produce *Apocalypto* and also wrote its script, but will not star in the film which will begin production in October and be released in the middle of 2006, *Variety* said.

Gibson is said to be Hollywood's most powerful figure since taking a huge risk by self-financing *Passion*, which told the story of the last hours of Jesus Christ, after other investors refused to support the film.

A devout Catholic, Gibson put \$25-million of his own money into the film, which ended up netting \$604-million around the world, becoming the most successful independent film of all time.

The stunning success and profits produced by the film instantly made Gibson very wealthy and powerful in movie circles, giving him a new influence that *Variety* compared to that of *Star Wars* creator George Lucas.

By financing the new picture exclusively through Icon Productions, Gibson maintains full control of the project.

Walt Disney won the competition to distribute *Apocolypto* -- which is a Greek term meaning "an unveiling" or "new beginning" -- in North America, while Icon Productions will circulate it in the rest of the world.

Entertainment giant Disney had to agree to stringent distribution terms set by Gibson in order to win the United States and Canadian rights for the film, *Variety* said.

Gibson sprang to fame through his acting roles as the star of films such as *Lethal Weapon* and *Mad Max*.

[http://www.mg.co.za/articlePage.aspx?](http://www.mg.co.za/articlePage.aspx?articleId=246219&area=/breaking_news/breaking_news__international_news/)

[articleId=246219&area=/breaking_news/breaking_news__international_news/](http://www.mg.co.za/articlePage.aspx?articleId=246219&area=/breaking_news/breaking_news__international_news/)

| 17564|2005-07-26 21:56:24|Myra Wysinger|More News On The Coming Apocolypto|
Mel Gibson plans to make his film in Mayan

It seems that *Apocolypto* will in fact be set among the ancient Mayans, the culture that existed in southern Mexico and parts of Guatemala, Belize, Honduras and El Salvador, existing alongside the similar Olmec civilisation (don't say you never learn anything here!). About 1000 BC, when the story is apparently set, they began to build the huge ceremonial buildings that remain to this day as monuments to their culture.

The descendants of the Mayans still live in that part of the world, and still speak a variety of dialects that date back to their glory days. And it is one of these that Gibbo will be using for the film, to give that added air of authenticity. He also plans to use a cast of unknowns from the region.

http://www.empireonline.co.uk/site/news/NewsStory.asp?news_id=16977

| 17565|2005-07-27 09:37:48|biblical12|Re: African Ancestry|
Ta Mareye,

The mtDNAs of the Mende, Temne, Fula and Wolof are practically identical. In other words, you can't be 100% sure of which of these groups your foremother came from. Their languages are all in the West Atlantic category.

The Mende are a branch of the Mande from Mali. The Mande came into Sierra Leone in the Middle Ages and conquered the local inhabitants. The Mande/Mende were led by a powerful queen whose name I forgot. The Temne came from the Fouta Jallon. The Wolof are part Mande.

Most likely your mtDNA will be a L2 or L3.

Charles

--- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:
> Greetings All,
>
> African Ancestry Now Has Launched A Members' Forum For Those Whose
> Ancestry Has Been Traced Through DNA Testing To Particular Afrikan
> Nations. Sierra Leone Is Currently The Test Forum.
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> I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA
> Genealogical Testing.
>
> Peace
> Ta-Mareye

| 17566|2005-07-27 11:06:59|cristofori whitakara|Re: More News On The Coming Apocalypto|
i pray that Michael Clarke Duncan and Ving Rhames get prominent roles in this film.

Myra Wysinger wrote:

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It seems that Apocalypto will in fact be set among the ancient Mayans, the culture that existed in southern Mexico and parts of Guatemala, Belize, Honduras and El Salvador, existing alongside the similar Olmec civilisation (don't say you never learn anything here!). About 1000 BC, when the story is apparently set, they began to build the huge ceremonial buildings that remain to this day as monuments to their culture.

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| 17567|2005-07-27 11:57:13|Ta-Mareye|Re: African Ancestry|
Thanks Charles.

In your reply you said "practically Identical" which, I assume leaves some room for differentiation. The service offered by African Ancestry is the matching of your dna with those in a particular area based on sampling. I'd like to believe that I got more bang for my buck and that my dna does most closely match the Mende in Sierra Leone than any other group. The testimonials show that some testees have been specifically matched with Temne, Fula, Wolof, etc. I would hope that I haven't been assigned to a nation randomly.

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:
> Ta Mareye,
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> > *I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA*
> > *Genealogical Testing.*
> >
> > *Peace*
> > *Ta-Mareye*

| 17568|2005-07-27 13:11:23|noirfist|Re: Mel Gibson to dive back into antiquity with new film|
Greetings,

I see nothing in this message that is even remotely connected to the theme (African "Civilization" studies, etc.) of this forum.

I could care less what "Mel" is doing with his money. Unless it has to do with projects concerning the African Studies issue, it is out of place here.

--- In Ta_Seti@yahoogroups.com, "Myra Wysinger" wrote:
> Mel Gibson to dive back into antiquity with new film
>
> Los Angeles, United States
>
> 24 July 2005 09:47
>
> Hollywood director Mel Gibson, whose religious film *The Passion of Christ* became the surprise megahit of 2004, will direct a new action
> film that will again take him back to ancient times.
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> Entertainment industry bible *Daily Variety* said that the actor-director will go behind the camera to make *Apocalypto*, an action and
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> rights for the film, *Variety* said.
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> Gibson sprang to fame through his acting roles as the star of films such as *Lethal Weapon* and *Mad Max*.
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> [articleid=246219&area=/breaking_news/breaking_news___international_new](http://www.mg.co.za/articlePage.aspx?articleid=246219&area=/breaking_news/breaking_news___international_new)
> s/

| 17569|2005-07-27 16:04:40|Myra Wysinger|Re: Mel Gibson to dive back into antiquity with new film|
The many thousands of ancient carved and ceramic artifacts recovered throughout the Americas during recent times, support the existence in Pre-Columbian America of a great deal of diversity in ethnic groups. The main ethnic groups of modern times, African, European and Oriental, were represented along with several other types. However, subsequent to the European Conquest of the 15th Century and the mass demise of over 90 percent of indigenous peoples in America, due to

introduced illnesses and deprivation, much of the diversity did not recover to its Pre-Columbian presence. Rather, for the most part, these seem to have blended in with those of the colonizers.

MAYANS IN PRE-COLUMBIAN AMERICA
University of California Riverside

Images:

<http://www.faculty.ucr.edu/~legneref/ethnic/mayan.htm>

--- In Ta_Seti@yahoogroups.com, "noirfist" wrote:

> Greetings,

>

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> I could care less what "Mel" is doing with his money. Unless it has to do with projects concerning the African Studies issue, it is out of place here.

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> >
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articleid=246219&area=/breaking_news/breaking_news___international_new
> > s/

| 17570|2005-07-27 17:08:09|clyde winters|Re: Mel Gibson to dive back into antiquity with new film|

Attachments :

Hi Myra

great reply. It should also be noted that the most
ancient Mayan culture is called Ocos. Attached is a
picture of an Ocos female.

Clyde

-- Myra Wysinger <myemail@yahoo.com> wrote:

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> artifacts recovered
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> The main ethnic groups of modern times, African,
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 > > > <http://www.mg.co.za/articlePage.aspx?>
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| 17571|2005-07-28 06:09:00|Alex van Deelen|Re: African Ancestry|

> Message: 6
> Date: Tue, 26 Jul 2005 17:19:41 -0000
> From: "Ta-Mareye" <narmer999@yahoo.com>
> Subject: Re: African Ancestry
>
> Alex, I Just Ordered A Genographic Project Test Kit. It Will Be
> Interesting To Compare The Results. I Was Going To Ask You About It
> But I Researched It Myself Instead. Thanks For Mentioning It.
>
> Peace

T,

Thanks for mailing. My results should go somewhere to the Chewa areas of Malawi/Zambia, but who knows? There was a lot of movement of people in that region, and of course like many other, they're from southern Zaire. Of course, there also was some back migration from South Africa after Shaka's wars in the 1830s, which created at least partially Nguni related people like the Ngoni, Matabele, Kololo, and other migrants. There is also a lot of assimilation going on (for instance 1) the Ngonis (Ndwandwe?) go north, conquer a lot of (Maravi originated) Nsenga and presto, these Nsenga become Ngonis; and 2) the Zulu themselves started out as a tiny subsidiary tribe to the Mathethwa, Shaka became head of the Zulus, then the Mathethwa with the death of Dingiswayo, then he conquered Ndwandwe and presto, everyone under his rule is a Zulu. The same with the Xhosa, etc.

Researching all this, I think it becomes obvious to me how recent and flexible the history of these "tribes" is. Go back 700 years, and many of them did not yet exist. It seems to me, that there is a lot more recent history than the word "tribe" would make you suspect.

Alex

>
> --- In Ta_Seti@yahoogroups.com, cristofori whitakara
> wrote:
> > i have genealogists on both sides of the family. on my father's
> paternal side we know the name of the man who kidnapped our african
> ancestors but we don't know from where; we are still researching. i
> think the DNA testing is great because it brings conclusion to those
> who want 2 know where their ancestors came from and also brings the
> divide btw African/African-american people to some sort of end. I
> think by us finding out what specific nation/ethnic group/area we
> came from we will be able to communicate with each other in a less
> confrontational way thereby through knowledge of understanding each
> other bring a more fruitful relationship.
> >
> > Alex van Deelen wrote:Message: 1
> > Date: Tue, 26 Jul 2005 01:39:13 -0000
> > From: "Ta-Mareye"
> > Subject: African Ancestry
> >
> > > Greetings All,
> > >
> > > African Ancestry Now Has Launched A Members' Forum For Those
> > > Whose
> > > Ancestry Has Been Traced Through DNA Testing To Particular
> > > Afrikan
> > > Nations. Sierra Leone Is Currently The Test Forum.
> > >
> > > I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA
> > > Genealogical Testing.
> > >
> > > Peace
> > > Ta-Mareye
> > >
> > 1) I'm still waiting for my results to go through the system
> > > at the Genographic Project.
> > >
> > 2) Paul is much more versed in how relevant these
> > > genetic markers really are. I recently heard that
> > > Oprah's markers can ben traced to the Zulu/Ngunis?
> > > I wonder how that works out.
> > >
> > Alex

| 17572|2005-07-28 06:41:40|jean philippe|Documents|

| Dear Ta-Seti members, Hotep.

I have just put on shared files in Emule, several articles in egyptology and genetic (search it as archives):

<http://www.emule-project.net/home/perl/general.cgi?l=13>

in english

-Carlos Lalueza Fox (1997): mtDNA analysis in ancient Nubians supports the existence of gene flow between sub-Sahara and North Africa in the Nile Valley.

Good starting study of mtDNA from ancient Nubians, but the he didn't sample enough bones. This study had stopped...

-Svante Paabo and Di Rienzi (1993): Biological Anthropology and the Study of Ancient Egypt

This article deals with the first study of Egyptian mummy using ancient DNA. Surprisingly for the authors, mtDNA of nowadays Egyptians showed a high sub-Saharan background, also found on Nakhth mummy...of course, this study is aborted. Paabo told me about "contaminations" of DNA

in french

-Bernadette Menu (egyptologist and lawyer) (2000) :La question de l'esclavage dans l'Egypte (the slavery question in ancient Egypt)

This meticulous analysis of the question of slavery in Kemet (definition, research of synonym of slave in Egyptian if possible etc.) shows that no slavery like Greeks and Arabs did, existed in Kemet during all the African period (before Perse and Greco-Roman invasions)

-Denise Cappareat (1956) : L'origine africaine des coiffures égyptiennes (african origin of Egyptian headdress)

She was the first researcher who compared Nubian headdress to Ramesses one.

Regards.

JPF

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

[Téléchargez le ici !](#)

| 17573|2005-07-28 08:55:16|biblical12|Re: African Ancestry|

Ta Mareye,

Read this long article.

<http://www.uml.edu/dept/biology/rootsproject/journalarticles.htm>

The cheapest tests now are by National Geographic. I think it's 99 bucks. This testing is tricky. These mtDNA values are sometimes shared by more than one ethnic group. West Africa is patriarchal, patrilineal and patrilineal. It's important who your father is/was. There women were going from tribe to tribe. Some mtDNAs are found in East and West Africa.

This .pdf file should be very interesting:
evolutions.ut.ee/publications/Rosa2004.pdf

Another report found African L2a in Sephardic and Ashkenazi Jews at a low percentage and at 5% in Polish Jews. That means some of the original Israelite women were Black according to the authors.

Charles

--- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

> Thanks Charles.

>

> In your reply you said "practically identical" which, I assume
> leaves some room for differentiation. The service offered by
African

> Ancestry is the matching of your dna with those in a particular
area

> based on sampling. I'd like to believe that I got more bang for my
> buck and that my dna does most closely match the Mende in Sierra
> Leone than any other group. The testimonials show that some testees
> have been specifically matched with Temne, Fula, Wolof, etc. I
would

> hope that I haven't been assigned to a nation randomly.

>

> --- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

> > Ta Mareye,

> >

> > The mtDNAs of the Mende, Temne, Fula and Wolof are practically
> > identical. In other words, you can't be 100% sure of which of
> these

> > groups your foremother came from. Their languages are all in the
> West

> > Atlantic category.

> >

> > The Mende are a branch of the Mande from Mali. The Mande came
into

> > Sierra Leone in the Middle Ages and conquered the local
> inhabitants.

> > The Mande/Mende were led by a powerful queen whose name I forgot.
> The

> > Temne came from the Fouta Jallon. The Wolof are part Mande.

> >

> > Most likely your mtDNA will be a L2 or L3.

> >

> > Charles

> >

> > --- In Ta_Seti@yahoogroups.com, "Ta-Mareye"

wrote:

> > > Greetings All,

> > >

> > > African Ancestry Now Has Launched A Members' Forum For Those

> Whose

> > > Ancestry Has Been Traced Through DNA Testing To Particular

> Afrikan

> > > Nations. Sierra Leone Is Currently The Test Forum.

> > >

> > > I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA

> > > Genealogical Testing.

> > >

> > > Peace

> > > Ta-Mareye

[17574|2005-07-28 11:32:53|Millennium Twain|Grandmother's Gathering ... for the Blue Star ...]
"Mirakulu" wrote:

Dear Suquamish Olalla Neighbors members and friends,

We have offered to spread the word about the Grandmother's Gathering in Lummi Sept 9th and 10th. The grandmothers' wish is to meet with the First Nation People in our area (they are willing to meet with other non-tribal groups as well). The Lummi gathering is open to all. Any who wish to schedule a time with these grandmothers please call either Pauline Hillaire 360-758-2570 or Laurie Horne 206-856-1396 or the contacts below. Attached is the gathering flyer and the text of two emails from organizers below.

<http://groups.yahoo.com/group/LeagueOfTheLastDays/>

Kia Ora, Aloha, Allin p'unchay, Greetings Everyone!
Just a reminder ♦?" I am now using the email address
info@d... If you enable html on your email, you will
be able to read this letter more easily.

I do realize this the second emailing this month ♦?" I want to tell you about a very special event that will happen September 9 ♦?" 10: The Grandmothers Gathering. A number of very special women from around the world will gather in Bellingham on the Lummi Reservation. Some of you already know about this gathering; some of you participated in the first gathering in 2003. The original vision came from Dell Whongi, a Maori chieftess, who envisioned grandmothers coming together and in so doing, bringing the world together. The first gathering was healing for the grandmothers as well as other participants.

This second gathering was initiated by Pauline Hillaire, a Lummi elder who was one of the grandmothers who spoke two years ago. Her tribe, like many, is losing its young people ♦?" at the rate of nine young people per month. She had a dream, in which she saw grandmothers facing one direction, in anguish, and the young facing another. This gathering is her response, to bring together the grandmothers and the young people to acknowledge each other and to heal.

The grandmothers have been invited and said "Yes!" They are: Dell Whongi, along with Kelly Toa-Martin and Lou Herwini-Capewell from Aotearoa (New Zealand); Angeline Locey from Kauai, Hawaii; Dona Bernardino Catari Alvarez from Peru (along with Mirtha Irco Vilcapaza as assistant and translator and Yoced Callañaupa Quillahuman, a 16 year old artist from Chincheru); Royal Alley-Barnes, African-American-Islamic, Seattle, Washington; Vi Hilbert, from the Upper Skagit Tribe; and Pauline Hillaire from the Lummi Tribe.

The intent of this Gathering is healing for the First Nation people from this area, especially the Lummi, and particularly the young people. However, anyone who would like to attend will be welcome. Although there is no charge for attending, donations will be accepted. I can tell you it will be a healing and learning experience.

Those from Aotearoa and Peru plan to stay for 90 days and to teach and do healing work as much as they can while they are here. Some of you may already have heard a bit about the teaching and healing Dona Bernardino will do through Wiracocha Institute.

All of this requires time and money: the time of volunteers; and money, for plane tickets, food, the site, and many other details. If you can help, here are some possibilities!

PRAYERS: Pray for the ease and success of the project: Angeline's health; visas for the Peruvian contingent; easy passage for all who are traveling here; money and in kind contributions sufficient for all needs for the project; and above all, for the intent of bringing together grandmothers and young people to be fully and abundantly realized. We are asking for miracles!

MONEY: Dell said, if everyone who is touched by this project gives a dollar or two, it will be easy to pay for everything needed. In accord with her perspective, an account has been set up. Anyone can walk into any Washington Mutual branch, hand a dollar or five to the teller and tell them it is for the Grandmother Gathering. The owner of the account is Lummi Nation Service Organization on behalf of the

Grandmother Gathering. You should be able to just say Grandmother Gathering and get it into the account without any trouble.

Alternately you can send a check in either name to

Sharlaine LaClair, LNSO Coordinator

2616 Kwina Rd, Bellingham 98226

sharlaine1@l...

www.lummi-nsn.org

LNSO is 501(c)3 nonprofit organization. If you want a receipt or thank you letter, send it to Sharlaine.

For the Peruvians, you can send money directly to

Emberglow Foundation

care of Laurie Horne

5012 51st Ave South

Seattle WA 98118

emberglow8@h...

Emberglow is also a 501(c)3 nonprofit organization.

GETTING OUT THE MESSAGE: If you know of a group who would like to hear from one of the grandmothers during their stay, please let me know and I will make sure the information gets to the appropriate people. Kelly and Lou are teachers/trainers of those work with youth in healing addictions such as drugs and alcohol. They will go wherever they can and ask only for food, overnight accommodations when needed and transportation.

Dona Bernardina will be available for despacho and ceremony, healing and teaching.

Thank you for your time and attention.

Arohanui, Aloha, Uh kuti-kama, Until we meet again

Jackie

www.grandmothersproject.org/ Please read more about the grandmother project on the web!

The International Gathering of Grandmothers will be at Lummi Nation Sept. 9 and 10. As you know there is no cost to attend these types of gatherings as the grandmothers do not want to put anything in the way of those who will need the work done there.

To fulfill Grandmother Dell's words that it would be easy for the grandmothers to return if everyone just gave one dollar we have set up a bank account at Washington Mutual.

Anyone may walk into a Washington Mutual branch and give a dollar, 500 dollars, a quarter â?¢? to the Grandmother Gathering. All money goes to the grandmothers' travel costs.

Contributions are tax deductible through the Lummi Nation Service Organization (501(c)3).

Next organizing meeting is July 31 at 11 am, Lummi Business Council Chambers (a little north of Bellingham)if any are interested

People may help with cooking and cleaning on the days of the Gathering. Some people may want to learn how to make shawls with which to honor grandmothers. We are hoping the youth and elders from their respective communities will connect, travel to the gathering and stand together at the gathering. May the communicating between youth and elders continue forward after September.

Some of the grandmothers will be available after September 9 and 10 per the requests from people. Two Maori women will want to speak to groups about social work and fetal alcohol syndrome.

Thank you for thoughts, prayers and support

...

..

| 17575|2005-07-28 12:08:47|Vernessa McVay|Re: More News On The Coming Apocalypse| Interesting...

— Myra Wysinger <myyemail@yahoo.com> wrote:

> Mel Gibson plans to make his film in Mayan

>
> *It seems that Apocalpyto will in fact be set among*
> *the ancient Mayans,*
> *the culture that existed in southern Mexico and*
> *parts of Guatemala,*
> *Belize, Honduras and El Salvador, existing alongside*
> *the similar Olmec*
> *civilisation (don't say you never learn anything*
> *here!). About*
> *1000 BC, when the story is apparently set, they*
> *began to build the*
> *huge ceremonial buildings that remain to this day as*
> *monuments to*
> *their culture.*
>
> *The descendants of the Mayans still live in that*
> *part of the world,*
> *and still speak a variety of dialects that date back*
> *to their glory*
> *days. And it is one of these that Gibbo will be*
> *using for the film, to*
> *give that added air of authenticity. He also plans*
> *to use a cast of*
> *unknowns from the region.*
>
>

http://www.empireonline.co.uk/site/news/NewsStory.asp?news_id=16977

>
>
>
>
>

Start your day with Yahoo! - make it your home page

<http://www.yahoo.com/r/hs>

| 17576|2005-07-28 12:59:27|Vernessa McVay|Re: More News On The Coming Apocalpyto|
Unless parts of it will be shot in Africa, what would
be the point?

-- cristofori whitakara <boogie_down_black@yahoo.com>
wrote:

> *i pray that Michael Clarke Duncan and Ving Rhames*
> *get prominent roles in this film.*
>
> *Myra Wysinger <nmyemail@yahoo.com> wrote: Mel Gibson*
> *plans to make his film in Mayan*
>
> *It seems that Apocalpyto will in fact be set among*
> *the ancient Mayans,*
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http://www.empireonline.co.uk/site/news/NewsStory.asp?news_id=16977

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> protection around
> <http://mail.yahoo.com>

Do You Yahoo!?
Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>
| 17577|2005-07-28 13:24:24|Ta-Mareye|Re: African Ancestry|
Thanks Charles,

*You've Just Opened Up A New Can Of Beans For Me. The Article And The
Roots Project Is Fascinating. I Will Definitely Look To Support
Further Research In This Field.*

Peace

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:
> Ta Mareye,
>
> Read this long article.
> <http://www.uml.edu/dept/biology/rootsproject/journalarticles.htm>
>
> The cheapest tests now are by National Geographic. I think it's 99
> bucks. This testing is tricky. These mtDNA values are sometimes
> shared by more than one ethnic group. West Africa is patriarchal,
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> There women were going from tribe to tribe. Some mtDNAs are found
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> Another report found African L2a in Sephardic and Askenazic Jews
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> low percentage and at 5% in Polish Jews. That means some of the
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>
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> > > Atlantic category.
> > >

>>> The Mende are a branch of the Mande from Mali. The Mande came
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 >> inhabitants.
 >>> The Mande/Mende were led by a powerful queen whose name I
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 >> The
 >>> Temne came from the Fouta Jallon. The Wolof are part Mande.
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 >>> Most likely your mtDNA will be a L2 or L3.
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 >> Afrikan
 >>>> Nations. Sierra Leone Is Currently The Test Forum.
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 >>>> I'm Interested In Ta_Seti Members' Thoughts In Regard To DNA
 >>>> Genealogical Testing.
 >>>>
 >>>> Peace
 >>>> Ta-Mareye

| 17578|2005-07-28 13:28:49|Ta-Mareye|Re: African Ancestry|
 Charles, How Can I Access That PDF File?

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:
 > Ta Mareye,
 >
 > Read this long article.
 > <http://www.uml.edu/dept/biology/rootsproject/journalarticles.htm>
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 > Another report found African L2a in Sephardic and Askenazic Jews
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>>>> Peace
>>>> Ta-Mareye
```

Vernessa McVay wrote:

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--- cristofori whitakara
wrote:
```

http://www.empireonline.co.uk/site/news/NewsStory.asp?news_id=16977

> YAHOO! GROUPS LINKS

```
> To unsubscribe from this group, send an email  
> to:  
> Ta Seti-unsubscribe@yahooogroups.com
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> Tired of spam? Yahoo! Mail has the best spam
> protection around
> http://mail.yahoo.com
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<http://mail.yahoo.com>

*Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>*

--- In Ta_Seti@yahoogroups.com, Vernessa McVay wrote:

| 17581|2005-07-29 07:21:47|Alex van Deelen|Re: Digest Number 1699|
Message: 3
Date: Wed, 27 Jul 2005 21:44:02 -0000
From: "biblical12" <addr123@email.com>
Subject: Re: African Ancestry

- > Ta Mareye,
- >
- > Read this long article.
- > <http://www.uml.edu/dept/biology/rootsproject/journalarticles.htm>
- >
- > The cheapest tests now are by National Geographic. I think it's 99
- > bucks.

\$126, plus UPS costs.

- > This testing is tricky. These mtDNA values are sometimes
- > shared by more than one ethnic group. West Africa is patriarchal,
- > patrilocal and patrilineal. It's important who your father is/was.
- > There women were going from tribe to tribe. Some mtDNAs are found in
- > East and West Africa.

On the contrary, Central Africa is most definitely matrilineal.
Men moved into their wife's village, with exceptions.

Most of Central African culture comes from West Africa,
and I haven't looked into West Africa specifically, but
as far west as the Kongo people, they are matrilinear.

- > This .pdf file should be very interesting:
- > evolutions.ut.ee/publications/Rosa2004.pdf
- >
- > Another report found African L2a in Sephardic and Ashkenazic Jews at a
- > low percentage and at 5% in Polish Jews. That means some of the
- > original Israelite women were Black according to the authors.

Like their hair. :)

Alex
| 17582|2005-07-29 09:02:04|Paul Kekai Manansala|Is Oprah a Zulu? Gene's dubious precision in tracing roots|
She may be, but the science is not that precise:

Regards,
Paul Kekai Manansala

http://www.iol.co.za/index.php?set_id=1&click_id=31&art_id=vn20050630073459603C952585

Gene's dubious precision in tracing roots
Steve Connor
June 30 2005 at 07:37AM

London - When scientists announced the completion of the Human Genome Project at a press conference in June 2000, they went out of their way to extol the unity of humankind. We all share more than 99.9% of our DNA, they said. Yet five years later the human genome is being used to identify our racial differences and geographical origins.

Companies have sprung up offering testing services that claim to be able to trace our genetic roots. In Britain they offer to identify which of seven ancient European clans we are descended from. In America they promise to find out whether a person has Jewish, African, European or native-American genes. Oprah Winfrey has even had a test. "I went in search of my roots," she says, "and had my DNA tested, and I am a Zulu."

Sometimes the aim of those wanting a test is to fill a void in their personal history, which can be especially painful for the descendants of the African slave trade. Others have wanted to complete a genealogical search of their family, a hunt that may have come to a dead-end using conventional paper trails.

Some Americans have even paid for DNA tests in the hope of financial gain. If they can prove they are descended from certain Native American tribes they can claim a share of profits from casinos on tribal lands.

Human DNA is stored in 46 chromosomes arranged in 23 pairs
Britain's watchdog on genetics, the Human Genetics Commission, says some claims made in the name of "genetic genealogy" can be misleading.

"The scientific information that genealogy tests could provide might not be as precise as some of the companies suggest. Tracing family roots has traditionally relied on using genealogical records including certificates of births, marriages and deaths, which allow the tracing of relationships using surnames that are passed down through the male line. But the advances in DNA analysis have offered a new possibility of tracing our ancestors through the sequence of chemical "letters" that make up the alphabet of our genetic code.

If two living people share a similar DNA sequence, it could mean that they once shared a common ancestor.

Human DNA is stored in 46 chromosomes arranged in 23 pairs, yet just

one of these chromosomes is particularly useful in tracing origins. All chromosomes except the male Y-chromosome engage in swapping or recombination of DNA fragments between each chromosome in the pair. This mixing produces a patchwork of ancestral DNA on a single chromosome, making it hard to decipher your ancestors based on analysing this DNA alone.

A much better tool, for men at least, is the Y-chromosome that determines maleness. Men inherit just one such chromosome from their fathers and, being on its own in the cell, it does not get involved with the messy business of recombination. A boy's Y-chromosome is more or less identical to that of his father, his paternal grandfather, great-grandfather and so on.

Few records of Zulus being involved in the Atlantic slave trade. Analysing the genetic sequence of the Y-chromosome is therefore an excellent tool for looking at male ancestry. There is now a thriving business doing just this, especially for Americans trying to trace their family roots in Europe.

The problem, says Professor Mark Jobling of Leicester University is that although such tests may indicate a degree of relatedness, they do not provide accurate information on how far back the common ancestor lived. "Dating is limited. Saying that two men share recent patrilinear ancestors is possible, but showing when they shared that ancestor is more problematic."

Another useful tool for tracing human origins is mitochondrial DNA. This is the only DNA that occurs outside the cell nucleus, and is passed on from mothers to both their daughters and sons. Again there is no recombination to mix up the mitochondrial DNA sequence, allowing scientists to trace ancestors back many generations. But unlike the Y-chromosome, both men and women have mitochondrial DNA, which permits ancestral tracing for both sexes.

Just as the Y-chromosome has shed light on the early evolution of men, mitochondrial DNA has revealed the origins of maternal ancestors going back many thousands of years. In fact scientists have even located a notional "mitochondrial Eve", the last common female ancestor of all humans, who lived some 200 000 years ago.

The same sort of research has shown that there are about 10 broad divisions of mitochondrial DNA in Europeans today. Each category is descended from a single common female ancestor who lived between about 15 000 and 30 000 years ago.

Oxford Ancestors, a company set up by Professor Bryan Sykes of Oxford University, offers tests which place people in one of seven mitochondrial DNA "clans" to represent what Professor Sykes has romantically dubbed "The Seven Daughters of Eve".

"It's all part of increasing your sense of belonging in the world at a time when people feel increasingly disconnected," Sykes says. "It's not something you'd think was intrinsically useful." Nevertheless, nearly 20 000 people have each paid about £180 for a DNA test carried out by Oxford Ancestors.

However, not every geneticist is happy with the idea of using mitochondrial DNA to suggest definite ancestral origins for individuals. "This information can tell us about the process of colonisation to paint a more detailed portrait of Europe's past but mitochondrial DNA is only a tiny fraction of our genome," says Martin Richards, a geneticist at Leeds University.

"Overall, members of a so-called 'clan' are no more likely to be more closely related to each other than to other members of their population."

Every DNA test used to trace our ancestral origins has limitations. The first is simply based on the fact that if we go back far enough, we are all related to one another.

The other limitation of a DNA test is that it focuses on a relatively short element of your entire genome.

In addition, when companies such as DNAPrint Genomics offer to match your DNA with a racial or ethnic group, the accuracy with which they can do this relies on the quality of their genetic database, which can be poor.

Say Professor Jobling: "And it's difficult for companies offering such tests to say that this is going to cost you £150 but it's not going to be worth very much."

This may well turn out to be true for Oprah Winfrey. She believes she's a Zulu from southern Africa because her DNA test says so. Yet there are few records of Zulus being involved in the Atlantic slave trade, which mainly focused on tribes from west Africa. Whatever the DNA sequence that linked Oprah with Zulus, it may yet turn out to be present in west Africans.

Although DNA tests have proved invaluable in identifying close relatives, highlighted by paternity tests, they have proved problematic in finding our distant cousins. - The Independent | 17583|2005-07-29 20:56:52|biblical12|Re: African Ancestry|

-- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

> Charles, How Can I Access That PDF File?
>

<http://66.218.71.225/search/cache?p=rosa2004+guinea+dna&ei=UTF-8&f=0&u=evolutions.ut.ee/publications/Rosa2004.pdf&d=5CFC9ABBAB&icp=1&.intl=us>

Here is a html version without all the good graphs. To access .pdf files you need to download an adobe reader Adobe's PDF Reader.

<http://www.adobe.com/products/acrobat/readstep2.html>

Alex,

Only 15% of Africa is matrilineal. The Berbers in the North are matrilineal. So, are the Igbo in Nigeria. Most of West Africa is patrilineal. The slave Kunta Kinte of "Roots" fame was a Mandingo/Mandenka from Gambia. His last name Kinte was passed down from father to son. The Wolof, Fulani, Serer, Mende, Temne, Yoruba across to Nubians, Ethiopians, and other Cushites and all around are patrilineal. A man's tribe is determined by the father as with in Judaism.

Most of our ancestors were patrilineal.

| 17584|2005-07-30 08:00:37|Alex van Deelen|Re: African Ancestry|

Message: 3

Date: Fri, 29 Jul 2005 18:23:59 -0000

From: "biblical12" <addr123@email.com>

Subject: Re: African Ancestry

-- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

> Alex,
>
> Only 15% of Africa is matrilineal.

How do you get to "15%"?

> The Berbers in the North are matrilineal. So, are the Igbo in Nigeria.
> Most of West Africa is patrilineal. The slave Kunta Kinte of "Roots"
> fame was a Mandingo/Mandenka from Gambia. His last name Kinte
> was passed down from father to son. The Wolof, Fulani, Serer, Mende,
> Temne, Yoruba across to Nubians, Ethiopians, and other Cushites and
> all around are patrilineal. A man's tribe is determined by the father as
> with in Judaism. Most of our ancestors were patrilineal.

Well that doesn't go for what I've read about Central Africa.

Alex

| 17585|2005-07-30 08:44:29|Paul Kekai Manansala|Ethiopia to discuss historic obelisk re-erection with UNESCO|

<http://www.angolapress-angop.ao/noticia-e.asp?ID=360934>

Ethiopia to discuss historic obelisk re-erection with UNESCO

ADDIS ABABA, 07/28 - An Ethiopian delegation left for France on Wednesday to discuss ways of re-erecting the historic Axum obelisk with the United Nations.

The Axum obelisk, weighing 160 tons and standing 24 meters high, is around 1,700 years old and has become a symbol of the Ethiopian people's identity. In 1937, the invaders of fascist Italy dismantled and took it on the orders of Benito Mussolini. Italy returned the monument to the northern ancient town of Axum in April.

The delegation, led by Minister of Culture Teshome Toga, left for the headquarters of UNESCO to discuss studies conducted by Ethiopia and the organization concerning the re-erection of the obelisk as well as to set a timeframe for the re-erection.

He said the delegation will return with a specific timetable for the archeological studies and other necessary preparations.

"The re-erection of the obelisk should be done safely," he said, adding that Ethiopia has been jointly working with UNESCO on the re-erection site.

In addition to efforts exerted for the return of its heritage, Ethiopia has conducted archeological, basement studies as well as other preparations needed for the re-erection of the obelisk, according to the minister.

Teshome said the government believes that it would be useful to engage the company that transported the obelisk from Rome and the consultant company in the re-erection process.

He said the Italian government will cover the cost needed for the re-erection of the obelisk.

Following the signing of two agreements by Italy and Ethiopia, in 1956 and 1997, Ethiopia formed a national committee for the return of the

obelisk.

*Ethiopia is one of the oldest continuous civilizations in the world.
The first known civilization in Ethiopia was that of the mighty
Aksumite Kingdom.*

*Having established itself in 1,000 BC, in northern Ethiopia, it
eventually spread over all of northern and even central Ethiopia.*

*The ancient city of Axum, which was started by the Aksumites, was
Ethiopia's first capital city.
[17586]2005-07-30 08:52:10[Paul Kekai Manansala]Re: African Ancestry|
Yes, I believe there are layers of Christian and Muslim genealogical
practices over more indigenous matrilineal and matrifocal ones.*

*For example, among the Akan and most Sahelian monarchies, kingship is
inherited from the mother's family.*

*According to Aberle about 20% of African peoples (including North
Africa) are matrilineal but about 43% are both matrilineal and
patrilineal.*

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "Alex van Deelen" wrote:

> Message: 3

> Date: Fri, 29 Jul 2005 18:23:59 -0000

> From: "biblical12"

> Subject: Re: African Ancestry

>

> --- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

>

>> Alex,

>>

>> Only 15% of Africa is matrilineal.

>

> How do you get to "15%"?

>

>

>> The Berbers in the North are matrilineal. So, are the Igbo in
Nigeria.

>> Most of West Africa is patrilineal. The slave Kunta Kinte of "Roots"

>> fame was a Mandingo/Mandenka from Gambia. His last name Kinte

>> was passed down from father to son. The Wolof, Fulani, Serer, Mende,

>> Temne, Yoruba across to Nubians, Ethiopians, and other Cushites and

>> all around are patrilineal. A man's tribe is determined by the

father as

>> with in Judaism. Most of our ancestors were patrilineal.

>

> Well that doesn't go for what I've read about Central Africa.

>

> Alex

[17587]2005-07-30 12:41:20[Ta-Mareye]Re: African Ancestry|
Thanks Charles, The Original Link Wasn't Good. The One Below Is.

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

> --- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

>> Charles, How Can I Access That PDF File?

>>

>> <http://66.218.71.225/search/cache?p=rosa2004+guinea+dna&ei=UTF->

>

8&f1=0&u=evolutioon.ut.ee/publications/Rosa2004.pdf&d=5CFC9ABBAB&icp

=1&

> .intl=us

>

> Here is a html version without all the good graphs. To access .pdf
files

> you need to download an adobe reader Adobe's PDF Reader.

>

> <http://www.adobe.com/products/acrobat/readstep2.html>

>

>

> Alex,

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> Mandingo/Mandenka from Gambia. His last name Kinte was passed down
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> father to son. The Wolof, Fulani, Serer, Mende, Temne, Yoruba
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> Nubians, Ethiopians, and other Cushites and all around are

patrilineal.

> A man's tribe is determined by the father as with in Judaism.

>

>> Most of our ancestors were patrilineal.

[17588]2005-07-30 12:57:26[Ta-Mareye]Re: African Ancestry|
I Was Thinking That Myself. I Just Finished Reading "African Glory"

By J.C. Degraft-Johnson And "African Civilizations" By John G. Jackson. It Seems I Remember Reading That It Was Mostly The Europeans And Moslems Who Imported Their Patrilineal/Patriarchal Practices Into Africa.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" wrote:

> Yes, I believe there are layers of Christian and Muslim

genealogical

> practices over more indigenous matrilineal and matrifocal ones.
>
> For example, among the Akan and most Sahelian monarchies, kingship

is

> inherited from the mother's family.
>
> According to Aberle about 20% of African peoples (including North
> Africa) are matrilineal but about 43% are both matrilineal and
> patrilineal.
>
> Regards,
> Paul Kekai Manansala
>
>
>
> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

wrote:

>> Message: 3
>> Date: Fri, 29 Jul 2005 18:23:59 -0000
>> From: "biblical12"
>> Subject: Re: African Ancestry
>>
>> --- In Ta_Seti@yahoogroups.com, "Ta-Mareye"

wrote:

>>
>>> Alex,
>>>
>>> Only 15% of Africa is matrilineal.
>>
>> How do you get to "15%"?
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>>> The Berbers in the North are matrilineal. So, are the Igbo in
> Nigeria.
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of "Roots"

>>> fame was a Mandingo/Mandenka from Gambia. His last name Kinte
>>> was passed down from father to son. The Wolof, Fulani, Serer,

Mende,

>>> Temne, Yoruba across to Nubians, Ethiopians, and other

Cushites and

>>> all around are patrilineal. A man's tribe is determined by the
> father as
>>> with in Judaism. Most of our ancestors were patrilineal.
>>
>> Well that doesn't go for what I've read about Central Africa.
>>
>> Alex

| 17589|2005-07-30 15:18:58|Omar E. Vega|Re: More News On The Coming Apocalpyto|
Not mine. I preffer to see mayans in the film :)

Regards,

Omar Vega

--- In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:
> A Movie Starring Michael Clarke Duncan As An Olmecan King Would
Grab
> My Attention And Money.
>
> --- In Ta_Seti@yahoogroups.com, Vernessa McVay
> wrote:
>> Unless parts of it will be shot in Africa, what would
>> be the point?
>>
>> --- cristofori whitakara
>> wrote:
>>
>>> i pray that Michael Clarke Duncan and Ving Rhames
>>> get prominent roles in this film.
>>>
>>> Myra Wysinger wrote: Mel Gibson

>>> plans to make his film in Mayan
>>>
>>> It seems that Apocalpyto will in fact be set among
>>> the ancient Mayans,
>>> the culture that existed in southern Mexico and
>>> parts of Guatemala,
>>> Belize, Honduras and El Salvador, existing alongside
>>> the similar Olmec
>>> civilisation (don't say you never learn anything
>>> here!). About
>>> 1000 BC, when the story is apparently set, they
>>> began to build the
>>> huge ceremonial buildings that remain to this day as
>>> monuments to
>>> their culture.
>>>
>>> The descendants of the Mayans still live in that
>>> part of the world,
>>> and still speak a variety of dialects that date back
>>> to their glory
>>> days. And it is one of these that Gibbo will be
>>> using for the film, to
>>> give that added air of authenticity. He also plans
>>> to use a cast of
>>> unknowns from the region.
>>>

>> http://www.empireonline.co.uk/site/news/NewsStory.asp?news_id=16977

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>> Do You Yahoo!?

>> Tired of spam? Yahoo! Mail has the best spam protection around

>> <http://mail.yahoo.com>

| 17590|2005-07-30 17:17:11|Amadou Cisse|Re: African Ancestry|

The patrilineal family is preponderant in Africa and supplanting the matrilineal (the reverse is not observed). Independent homegrown economic forces ♦ not the modern universalistic (and patrilineal) religions - propel this movement since after the Neolithic revolution (as elsewhere). And the statement is on mark that matrilineal parentage is not only minority but it is also waning. In many cases the transition is visible in patrilineal features developing right on top of the once prevalent matrilineal family. Naturally this general trend has exceptions that confirm it: the Serer who have gone beyond the tribal stage but are mostly matrilineal and likewise some groups in coastal and central parts of Africa as mentioned. It may help to realize that the accuracy of the matrilineal percentage has little meaning beyond indicative of minority status. Expectations about tracking should not be that upsetting.

♦

Regards,

Amadou Cisse

♦

— In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" <pmanansala@s...> wrote:

> According to Aberle about 20% of African peoples (including North

> Africa) are matrilineal but about 43% are both matrilineal and

> patrilineal.

>

>

> — In Ta_Seti@yahoogroups.com, "Alex van Deelen" <avdeelen@w...> wrote:

>> Message: 3♦♦♦♦♦♦♦♦♦♦

>>◆◆◆◆ Date: Fri, 29 Jul 2005 18:23:59 -0000

>>◆◆◆◆ From: "biblical12"

>> Subject: Re: African Ancestry

>>

>> — In Ta_Seti@yahoogroups.com, "Ta-Mareye" wrote:

>>

>>> Alex,

>>>

>>> Only 15% of Africa is matrilineal.

>>

>> How do you get to "15%"?

>>

>>

>>> The Berbers in the North are◆ matrilineal. So, are the Igbo in

> Nigeria.

>>> Most of West Africa is patrilineal. The slave Kunta Kinte of "Roots"

>>> fame was a Mandingo/Mendenka from Gambia. His last name Kinte

>>> was passed down from father to son. The Wolof, Fulani, Serer, Mende,

>>> Temne, Yoruba across to Nubians, Ethiopians, and other Cushites and

>>> all around are patrilineal. A man's tribe is determined by the

> father as

>>> with in Judaism. Most of our ancestors were patrilineal.

>>

>> Well that doesn't go for what I've read about Central Africa.

>>

>> Alex

| 17591|2005-07-30 17:40:50|Amadou Cisse|Re: Law and Order in the Songhai Empire|

Effective judicial powers rested in the institution of the Cadi was proposed by the elite scholars of Timbuktu and nominated by the king who was represented by the Tombouctou-koy. Same arrangements in Jenne, Walata, and most important commercial centers. Worthy also to note that crime was not prevalent in ancient Ghana, Mali and Songhai. Ibn Haukal reported the fact for ancient Ghana for AD 9 and 10 c. Ibn Batuta for AD 14 c. reported same justice, order and prosperity in Mali. El Maghili gave regular advice to Askia Mohamed on most judicial cases in Songhai.

◆

Regards,

Amadou Cisse

◆

--- In africanclassicalhistory@yahoogroups.co.uk, "Robin" <africanclassicalhistory@y...> wrote:

◆

CHECK THIS OUT

AFRICAN JOURNAL OF CRIMINOLOGY AND JUSTICE STUDIES,
VOL.1 NO.1: APRIL, 2005

Pre-Colonial Criminal Justice In West Africa: Eurocentric Thought
Versus Africentric Evidence.

David Dalgleish
Policy Development Officer (Crime & Safety)
Black Londoners Forum, England.

Abstract

Through the process of Eurocentric pro-colonialist propaganda people have been, and continue to be, led to assume that the European colonialists brought criminal justice and law and order to Africa. This article challenges those assumptions by using the work of scholars of African history to highlight the existence of criminal justice systems in Africa, in particular pre-colonial West Africa. In the context of a modern society dedicated to removing the tenets of discrimination on the basis of ethnicity, this work will hopefully inspire other criminologists to continue to address this under-researched area of criminology, and reassess how historical criminal justice in Africa has been viewed.

Copy and paste this link . . .

<http://www.umes.edu/cms300uploadedFiles/AJCJS/acjavollnoldagleish.pdf>

| 17592|2005-07-30 19:27:14|gebeily|African Nations Cup Egypt 2006|
Hi All,

I think we all Shall be proud of this website for the next African Nations Cup

www.egypt2006.com

| 17593|2005-07-30 21:07:46|biblical12|The Egyptian Problem|
Here's a series of questions, I'll check back Monday or Tuesday:

A while back, some TaSetians were trying to collect pictures of darkskinned Ancient Egyptians and I said something like "Why are you

all collecting these pics? Everybody knows the Ancient Egyptians were Black!" I really thought it was a waste of time.

Since then, I've been surfing cyberspace and ran into people including Egyptians of today who don't see Ancient Egypt as Black. What a shock! A bigger shock is that some of these people who be considered Black by American/European standards. You may know of the forums and mailing lists discussion groups I'm speaking of.

So now, I want to know how many pics of the Ancient Egyptians are online as collected by you all? According to many books the AEs were much like the modern East Africans. How many articles are online that really talk that?

I'll probably never go to modern Egypt. Prof. Manu A. wants to stop the alteration of Black statues in Egypt today, but how can you really do that from afar?

Then we have a similar problem with North Africans who don't want African Americans claiming St. Augustine, Tertullian and others. They say those guys could not have been Black or mixed.

On top of all that, most African Americans who are largely West African know little of West African archaeology, culture and heritage.

What of all the Black slaves who were brought through Egypt within the last 2000 years? and the associated anti-Black mentality?

Charles
| 17594|2005-07-30 21:07:46|biblical12|Re: African Ancestry|
Thanks Amadou,

You answered this before I could give my harsh reply. Here's a couple strange factoids for the Ta Seti group about this issue.

1. 25% - 33% of African American men paternal line is not West African depending on location. In other words, the slavemasters had a real good time down in the deep south more than most people realize. There is also some Jewish, Italian, and other post-slavery Euro-male input. That means like for me, my Y chromosome should not be the most common West African/Bantu E3a haplotype.

2. The earliest female mtDNA haplotypes are going backward L3, L2, L1 and L0 and at the deep root of the tree is a chimpanzee seriously.

Charles

--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> The patrilineal family is preponderant in Africa and supplanting the
> matrilineal (the reverse is not observed). Independent homegrown
> economic forces - not the modern universalistic (and patrilineal)
> religions - propel this movement since after the Neolithic
revolution
> (as elsewhere). And the statement is on mark that matrilineal
parentage
> is is not only minority but it is also waning. In many cases the
> transition is visible in patrilineal features developing right on
top of
> the once prevalent matrilineal family. Naturally this general trend
has
> exceptions that confirm it: the Serer who have gone beyond the
tribal
> stage but are mostly matrilineal and likewise some groups in
coastal and
> central parts of Africa as mentioned. It may help to realize that
the
> accuracy of the matrilineal percentage has little meaning beyond
> indicative of minority status. Expectations about tracking should
not be
> that upsetting.

>
> Regards,
> Amadou Cisse
>

> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> wrote:

> > According to Aberle about 20% of African peoples (including North
> > Africa) are matrilineal but about 43% are both matrilineal and
> > patrilineal.

> >
> >

> > --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"

> wrote:

> > > Message: 3

> > > Date: Fri, 29 Jul 2005 18:23:59 -0000

> > > From: "biblical12"

> > > Subject: Re: African Ancestry

> > >

> > > --- In Ta_Seti@yahoogroups.com, "Ta-Mareye"

wrote:

> > >

>>>> Alex,
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>>>>
>>>> How do you get to "15%"?
>>>>
>>>>
>>>> The Berbers in the North are matrilineal. So, are the Igbo in
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>>>> Most of West Africa is patrilineal. The slave Kunta Kinte of
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>>>> fame was a Mandingo/Mandenka from Gambia. His last name Kinte
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>>>> Temne, Yoruba across to Nubians, Ethiopians, and other
Cushites
> and
>>>> all around are patrilineal. A man's tribe is determined by the
>> father as
>>>> with in Judaism. Most of our ancestors were patrilineal.
>>>>
>>>> Well that doesn't go for what I've read about Central Africa.
>>>>
>>>> Alex

| 17595|2005-07-30 21:40:34|Paul Kekai Manansala|Re: African Ancestry|
--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

> Thanks Amadou,
>

> 1. 25% - 33% of African American men paternal line is not West
> African depending on location. In other words, the slavemasters had a
> real good time down in the deep south more than most people realize.
> There is also some Jewish, Italian, and other post-slavery Euro-male
> input. That means like for me, my Y chromosome should not the most
> common West African/Bantu E3a haplotype.
>

And what's your evidence for these percentages?

> 2. The earliest female mtDNA haplotypes are going backward L3, L2, L1
> and L0 and at the deep root of the tree is a chimpanzee seriously.
>
>

Humans and chimpanzees have generally been classified in different
genus. Even if one accepts that they both belong to the same genus,
humans do not have any chimpanzee ancestors. They may have a common
female ancestor that was neither human or chimpanzee yet.

Regards,
Paul Kekai Manansala
| 17596|2005-07-31 01:17:24|willie bennett|Re: African Ancestry|
Dear biblical12

Did you post your sources?

wb

>From: "biblical12" <addr123@email.com>
>Reply-To: Ta_Seti@yahoogroups.com
>To: Ta_Seti@yahoogroups.com
>Subject: [Ta_Seti] Re: African Ancestry
>Date: Sun, 31 Jul 2005 00:52:34 -0000
>
>Thanks Amadou,
>
>You answered this before I could give my harsh reply. Here's a couple
>strange factoids for the Ta Seti group about this issue.
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>1. 25% - 33% of African American men paternal line is not West
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>There is also some Jewish, Italian, and other post-slavery Euro-male
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>and L0 and at the deep root of the tree is a chimpanzee seriously.
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>
>Charles
>
>--- In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:
>> The patrilineal family is preponderant in Africa and supplanting the
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>> economic forces - not the modern universalistic (and patrilineal)
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>> (as elsewhere). And the statement is on mark that matrilineal
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>> accuracy of the matrilineal percentage has little meaning beyond
>> indicative of minority status. Expectations about tracking should
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>> that upsetting.
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>> Regards,
>> Amadou Cisse
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>> --- In Ta_Seti@yahoogroups.com, "Paul Kekai Mamansala"
>
>> wrote:
>>> According to Aberle about 20% of African peoples (including North
>>> Africa) are matrilineal but about 43% are both matrilineal and
>>> patrilineal.
>>>
>>>
>>> --- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
>> wrote:
>>>> Message: 3
>>>> Date: Fri, 29 Jul 2005 18:23:59 -0000
>>>> From: "biblical12"
>>>> Subject: Re: African Ancestry
>>>>
>>>> --- In Ta_Seti@yahoogroups.com, "Ta-Mareye"
>wrote:
>>>>
>>>>> Alex,
>>>>>
>>>>> Only 15% of Africa is matrilineal.
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>>>>> How do you get to "15%"?
>>>>>
>>>>>
>>>>>> The Berbers in the North are matrilineal. So, are the Igbo in
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>Cushites
>> and
>>>>>> all around are patrilineal. A man's tribe is determined by the
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>>>>>> with in Judaism. Most of our ancestors were patrilineal.
>>>>>
>>>>> Well that doesn't go for what I've read about Central Africa.
>>>>>
>>>>> Alex
>
>
>
>

[17597]2005-07-31 11:33:32[Danny]Avis-Pirum Concordium: THE JULY DECREE]

It is with necessary duty that the Concordium of the Avis-Pirum Network decrees all groups within the Egyptology category of Yahoo! Groups, to have fallen, one way or the other, under the corrupt influence of a sinister giant. Now only two active polar-opposed groups (ideology-wise) exist: The Forum of Amun and the Horizon of the Aten.

In light of this interpretation, the Concordium would advise all potential members to the Egyptology category to avoid The Forum of Amun. The group is steeped in dictatorial moderation where EVERY message is pended, direct communication with the management first has to go through a ludicrous security procedure and the discussion of Egyptology is so condensed that the group is bland and is since failing.

The only truly active Egyptology group is the new, fresh Horizon of the Aten which is entirely democratic. Membership is open for immediate joining; discussion is not pedantically monitored like the Orwellian dystopia that is the Forum of Amun. And it also allows a wide and colourful range of theories on the history of Ancient Egypt to be discussed? Amun, however, does not allow this to happen. With Ancient Egypt's history being rather vague in areas it is IMPERATIVE for all viewpoints to be discussed and accepted; is it not?

Therefore the Concordium has acknowledged that the Forum of Amun has

recently experienced a decline in its activity; whereas the youthful and energetic Horizon of the Aten has enjoyed frivolous success through regular message posting and a soaring membership rise. This is because of the two groups' conflicting ideologies. The aloof and haughty Forum of Amun is based on a dictatorial model which sucks the joy out of the genre it is based in. This group is paranoid so it relies on a hard-line front where any enjoyable historical discussion is crushed and the elusive management (which one can hardly contact) wallows in its egotistical self-piety. How can any Egyptology enthusiast enjoy a discussion in a group where every aspect first has to be approved by idiotic owners who have no enthusiastic relationship with their members?

Then we have the new Horizon of the Aten. This group has seen a meteoric rise since its creation in March earlier this year. Not only is this group free, open and gives its members total liberty to interact with one another and indeed contact the Owner, it is a member of the Avis-Pirum Network. This online community vows to bring together all democratic Historical groups in mutual union and discussion. It aims above all else to promote the motivating conversation for all those people passionate about history. Amun, however, has isolated itself, aligned to no historical loyalty, based only on a power-hungry and immature oligarchy, which sees itself as the forerunner in some race to be the best where all traits of history are abandoned.

The paranoia on Amun is rife in almost EVERY aspect! When Consul Bird tried to e-mail the Amun owner directly via e-mail, his message had to first be pended by some sort of 'secretary' to their group. Even then Consul Bird received an automated e-mail back from the secretary informing him that he would have to type two words from a list in a link sent in the e-mail to confirm it actually came from him! Can any member truly enjoy operating in such a repressive and suspicious community where the free assembly of Egyptology is entirely coerced?

Even when the secretary replied back, she gave Consul Bird this pompous response:

This discussion group is dedicated to ONLY discussion about factual information about ancient Egypt ? we are not concerned with "New Age" concepts, modern Kemetic religion, or other theories which lack proper substantiation and can be verified. There are myriad groups which are devoted to such discussions, and if that is of interest to you, then I can suggest a number of them to you.

The arrogance of the group is clearly detailed here where she practically insults groups 'lesser' to hers which discuss 'New Age concepts'.

You have asked several times that we respond to you, but quite honestly, I don't see why we need to discuss anything. You are a moderator of a group that competes with our group: we do not allow postings about other groups on the Forum of Amun: this is a rule which has been in place since inception of the Forum of Amun.

I for one believe a group of such size (which is pretty unbelievable given its heavy moderation) should be helping smaller Egyptology groups to develop and expand the study of Egyptology rather than restrict it suspiciously and indeed insult an Owner of a fellow Egyptology group as she has done here!

The Forum of Amun is apparently based on a rigid 'Charter' designed to exalt its absolute authority and wish itself jubilant appraisal.

This drivelling and longwinded response was not even an answer to Consul Bird's question, so he replied with this:

This pretentious modus operandi that your masters have put you up to enforcing is quite amusing! I would however like one thing - the direct addresses of those in control of this group. Also I do not take kindly to being observed as a 'competitor' in some juvenile race you seem to have interpreted Yahoo! Groups as. This will not promote the harmonious study of Egyptology.

Do your Owners use a Messenger - Yahoo!, MSN?

I would very much like to speak to them directly and not some 'escritoire'

Kind regards,
Danny Bird

So what is the Concordium's advice to all those members entering the Egyptology category? Indeed those already members of Egyptology groups, perhaps even those tired of the moderation on Amun? If you want to enjoy a free and healthy debate on Ancient Egypt then join the Horizon of the Aten. If you want your membership and messages to

be entirely restrained by a ravenous dictatorship then join the
Forum of Amun.

*Remember, a group relies on its members. They are the element that
makes a group possible and when you have people restricting members,
that group becomes a sham.*

The Concordium of the Avis-Pirum Network
On behalf of the Consulate

For more information contact: ap_concordium@yahoo.co.uk

Horizon of the Aten: <http://groups.yahoo.com/group/horizonaten>
| 17598|2005-07-31 11:34:00|Charles Year2005|Not So Black After All - Part One|

Ta Seti,

*Don't you know me by now. If I say something that means I already
checked it out. I don't make stuff up. I knew before I ever checked
any specific study that this is possible because in every branch of
my own ancestry there's an original White man that married a Black
female ancestor of mine even after slavery. In slavery, they could
do whatever they wanted. Many techniques in modern gynecology was
developed on Black slave women.*

It's rough but true. Deal with it!!!!!!

Paternal lineages of African Americans in South Carolina. M.B. Doura, R.A. Kittles.
National Human Genome Center at Howard University, Washington DC.

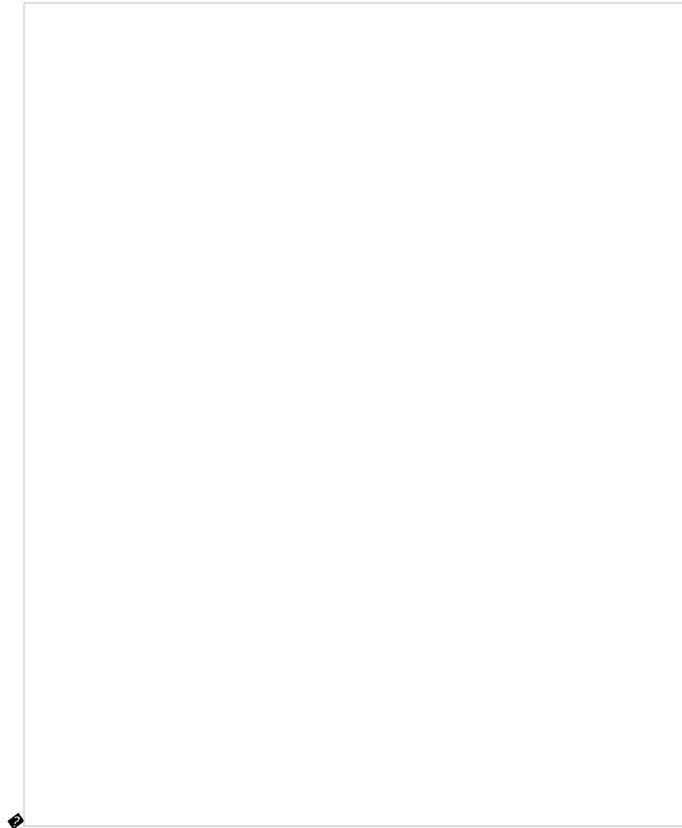
*The early African experience in the Americas is marked by the transatlantic slave trade
from ~1619 to 1850 and the rise of the plantation system. Plantation systems and the origins
of enslaved Africans differed geographically. In colonial South Carolina, plantations
were largely viewed as rice based this period. The South Carolina plantation complex has
been characterized by a preference for enslaved Africans from the Upper Guinea ?Rice? Coast of
West Africa (Senegal to Sierra Leone). However this hypothesis has received limited support
from cultural and linguistic studies. Here we present genetic evidence for Upper Guinea Coast
ancestry by examining Y chromosomes in African American males from Columbia, S.C. Y chromosome
haplotypes were constructed from eight Y specific STRs, an ALU insertion, and a SNP typed in
244 unrelated African Americans, 344 West Africans (11 populations from Senegal, Gambia, Guinea,
Sierra Leone, Liberia, Nigeria and Cameroon), and 88 European Americans.*

*A total of 414 distinct haplotypes were observed with 319 (77%) being unique to one male.
Phylogenetic and principal component analyses revealed significant sharing and clustering of
haplotypes among African Americans and males from Sierra Leone, and Senegal. Other West African
populations possessed quite divergent Y haplotypes. Admixture analysis revealed that 55% of the
patrilineages originated from Sierra Leone and Senegal populations.*

<http://www.faseb.org/genetics/ashg02s/f73.htm>

>>In addition, 23-29% of African American males possess paternal lineages of European ancestry.<<

*This is in contrast to the low frequency of European mtDNA lineages among African Americans
revealed by previous studies. Our results of significant Upper Guinea Coast ancestry of
African Americans in Columbia, SC, and diverse paternal lineages in west Africa may have
significant implications for gene mapping efforts in African American populations.*



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<http://www.mail.com/?sr=signup>

| 17599|2005-07-31 11:34:43|Charles Year2005|Not So Black After All - Part Two|

<http://www.bioethics.umn.edu/afrgen/html/Geneticsandgenealogy.html>

Genetics and Genealogy with African-Americans

Moderator

john a. powell, JD, Executive Director, Institute on Race and Poverty, Minneapolis, Minnesota

Presenter

Ricky Kittles, PhD, Co-Director Molecular Genetics, National Human Genome Center, Howard University, Washington, DC

john powell:

Dr. Ricky Kittles has been very much in the forefront of raising the issue of the use of DNA to trace African ancestry. There's some question on whether or not we can do this right now. If we cannot do it right now, we probably will be able to do it in a very short period of time. Having said that, Dr. Duster's question remains: What are the social and political implications of this technology?

One additional comment on Dr. G. Coraves comments about whites being black. This is a very complicated question. One way of thinking about it is that whiteness never was about blood, so to say whites have black blood in them, doesn't mean they cease to be white, any more than saying that blacks having white blood in them means they cease to be black. As Dr. Duster suggests, if race is socially constructed and we say that a lot now, it means there's no definitive biological indicator that tells us what race we are. Of course, people around the world construct race differently. The point is, as Dr. Duster suggests, that the political and social agenda of how race is constructed and used is the real cutting edge issue. It's not simply the scientific matter of measuring blood or genes. With that, I'll give you Dr. Kittles.

Ricky Kittles:

In many West African cultures or traditions, when a young person comes into an area with a lot of elders in the community, that person asks the elders for permission to speak, so now I am asking the elders for permission to speak. Thank you. I share Dr. Duster's ambivalence with regard to the genetics and genealogy of African-Americans but for slightly different reasons. The challenge is to articulate the promise and the limitations of this work. This is not an exercise in genetics but is a social project, a project that's important to me as an African-American and to the African-American community.

Interest in research in genealogy has increased enormously over the past decade. We see this in the many organizations that sponsor this research and in the genealogical societies. For many this is a hobby; for others it is a life-long passion. With the advent of genetics and the genetic data from the Human Genome Project, there's been increased attention to using genetics to infer ancestry or to unravel the mystery of genealogy. This is an exciting, complex, sensitive, and controversial issue. It is probably the most controversial as it relates to African-Americans. So I am going to share with you its promise and also its limitations.

African-Americans have a particular interest in understanding genealogy. Eighty percent of African-Americans respondents to a recent web-based poll on africana.com believe that it would be important to use DNA to determine their ancestry through DNA testing. The African-Americans who go to that Web site are especially interested in wanting to learn about African identity or some personal cultural identity so this may be a bit skewed but still it is a high number. African-Americans are particularly interested because of the unique history of the population. The African-American population is what some call a "macro ethnic" group. As such, it has its origins in the US from indigenous African populations that were enslaved in great numbers during the Trans-Atlantic slave trade that took mainly took place from about 1600 to about 1850. When many African-Americans think about their ancestry, they think about the continent of Africa. You say, "Well, I know I am African-American, I have some African ancestry, but I don't know from where." This uncertainty bothers some of us more than others. I appreciate Dr. Duster's comment about his grandmother being Ida B. Wells. Many of us don't have grandmothers or grandfathers that had that much of an impact in terms of centering one's identity in that lineage.

The enormous African continent is rich in diversity - cultural diversity, linguistic diversity and biological diversity. Five major language groups are spoken on the continent: Khoisan, Niger-Congo, Nilo-Saharan, and Afroasiatic. Over 2,000 dialects are spoken from these language groups on the continent. It is very rich in cultural diversity. It's also rich in genetic and biological diversity. We see the full gamut of the phenotypes that we see around the world in the continent of Africa and we see the same thing as it relates to a wide array of genetic diversity. Africa was the place of origin for modern humans and one would expect to see this range of diversity that is exemplified throughout the rest of the world. When I talk about the genetics and the genealogy of African-Americans, it is not population genetics or human genetics; it has to be placed into some context. I hope to place it into a historical, sociopolitical and a psychological context.

Many of us think about the horror of the middle passage experience. We look at the genetics of complex diseases and the health of African-Americans and cannot fail to take into account the biological and genetic consequences of this experience. Hundreds of lineages, millions of individuals and families, were brought here and mixed up. Some made it and some did not over the months of time it took to get here. That's what they call a bottleneck, where you have a large group of selected individuals who give rise to another population. An enormous genetic bottleneck occurred and we

are trying to uncover and unravel some of that information.

So what are some of the genetic features of the African-American population? We know that there is high genetic diversity, mainly due to diverse African ancestry. We also know that an appreciable amount of that diversity is due to the mixture with non-Africans, mainly Europeans, and to a small extent Native Americans, during and after the period of slavery here in the US. We know that the pattern of variation differs across the US.

Let's talk about this African ancestry. We know from historical shipping and naval records that enslaved Africans came from this area of west and central Africa, from Senegal to Southern Angola, and also eastern Africa, the island of Madagascar and Mozambique. We have pretty good documentation of the ships and the companies and the countries that were involved. In some cases, we know the numbers and the actual ethnicity of those who were enslaved.

The region of West and Central Africa encompasses a broad range of variation that exists throughout the continent. For a while during slavery, the plantation owners had preferences for particular African groups. For instance, Charleston, New York, New Orleans, and Richmond Virginia were large ports of entry. In South Carolina, the plantation economy was based on rice and indigo for a long time. Many of those plantation owners wanted Africans who were familiar with the practice of growing rice, so they would request Africans from Upper Guinea, which is Senegal, Senegambia, Sierra Leone, Liberia. In Virginia, many of the plantation owners were involved in tobacco farming, and for some reason, they requested Gold Coast Africans, Guineans, individuals from that region of what they call the Gold Coast of Africa. People there have a quite different biological history than Senegambians or individuals in Central Africa. New Orleans is interesting because of a larger amount of non-African gene flow that occurred there as many Central Africans and Angolans were brought there. After a period of time in the US, especially in areas east of the Mississippi River, cotton became king. As opportunistic plantation owners changed the agricultural complex, there was no preference for specific ethnicities.

Here are some of the major slave ports in West Africa, from Senegal, Nigerian, Ghana and Angola. This is Gori Island, the cannons, the fort, the prison where the enslaved Africans were held. This is Fort Elmina, off the coast of Ghana, where the Gold Coast Africans were held. Initially, the Portuguese ran it, then the English came, conquered them, took it over, took over the economy, and took over the trade. It went back and forth; for a while the Dutch were involved. This is the door at the slave shipping port of Badagry on the coast of Southwest Nigeria. On the other side of this door is the ocean. Enslaved Africans were marched from the prison that they were housed in until the ships came to a small rowboat on the other side of the door and taken to the ship off shore. Badagry is now a museum, a tourist attraction. West Africans know the connection and the need and the interest of African-Americans who come to learn more about their ancestry. This young man runs the museum in Badagry. His great, great-grandfather was a king in that area and was responsible for enslaving many of his own people. The land, the museum and the artifacts were passed down to him. I gave him about 20 nira, about 20 cents, so that I could come look at the shackles and the chains.

Many things happened after the end of the slave trade. There was a change in where African-Americans lived in the US. In the early 1900s, with the industrial revolution, people wanted to get away from the plantations and go to urban areas to look for jobs. African-Americans in this area went up the Mississippi. In Missouri, Illinois, Indiana, and Michigan, we see clusters of black communities, all the way up into Pennsylvania and Virginia. These clusters of communities share their roots or their ancestry in the South. We use such information to study the genetics of diseases. When we recruit families to study prostate cancer in Detroit, Michigan, for example, we find that when we want their relatives, they often say, "My family is in Arkansas" or "My family is in the South." We trace their family lineages back down to this area. It's quite informative until there's a wall, and that wall is slavery. That's when the book was closed. Many of us feel our history starts here.

I asked some junior high and high school kids about their African-American history. Many of them put their heads down; they are ashamed because they think about slavery. That has been instilled in us, in our psychology. It's embedded in our consciousness that our people started as slaves. We know that's not true. One of the reasons that I work on this project is to provide some information that would be useful for going beyond that wall.

The 2000 census shows that despite the mass movement of African-Americans, that we are still pretty much where we were when we were brought here to the so-called crescent states: along the Mississippi River and in Louisiana, Georgia, South Carolina, North Carolina and Virginia.

Let's talk about some of the patterns of variation in African-American communities in the United States. This is a study with colleagues at Penn State University where we looked at a number of different African-American communities. In the urban areas, there are appreciable numbers or percentages of non-African genes. In the rural South, there is much less admixture because of the social norms of those communities. There are things that are taboo in rural Georgia that are not in New York, Chicago, or Seattle. The descendants of those matings are considered what, African-American? So, we continue to increase the genetic variation in our community due to that "definition" of an African-American.

Three major parts of West Africa are quite different genetically: Upper Guinea, Senegambia, Liberia, Sierra Leone; the Lower Guinea, Ghana and Nigeria; and Central Africa or Angola and the southern parts of Cameroon. The differentiated and diverse genetic markers that we look at provide some information in terms of ancestry. So let's talk about the science. To do this research, one needs informative DNA markers. DNA is compacted into what we call chromosomes. The Y-chromosome and mitochondrial DNA markers are useful for defining lineages. Y-chromosomes define paternal lineages. Mitochondrial DNA defines maternal lineages. Different areas of the chromosomes have genes, which are made up of four nucleotides that we call adenine, cytosine, thymine and guanine (A, C, T and G). They code for making proteins that allow us to function as human beings. They make nerves work to allow us to pull our hand away when fire is approaching. They enable a person to look at the person in front of you and say, 'his skin is lighter than mine.' All of the functions and manifestations that we see are coded by DNA in one-way or another. It's not 100% influence for each particular trait. In many situations, there are environmental and genetic contributions, but genetics are coded for by a sequence of A, C, T and G.

Polymorphism: poly means many and morph means form. Each gene can have many different sequences on its particular regions. That's what a polymorphism is. For instance, on a particular section of chromosome 1, 94% of the people have a C and 6% have a T. Most of these polymorphisms do not contribute to how one looks or acts or to a difference in disease. Some have a dramatic impact. In sickle-cell anemia, a single mutation on the beta hemoglobin gene causes a causes that catastrophic effect where red blood cells are sickle-shaped and cannot flow like they should. Cystic fibrosis in many European communities or Tay-Sachs are due to snips.

Why study maternal and paternal lineage? Let's take an individual; let's say that's me, Rick Kittles. I have 2 immediate ancestors from the previous generation, my mother and my father. We go back to my grandparents and it would be 4 ancestors, 2 generations back. You go 3 generations back it would be 8. If we go back 9 generations, 512 people have contributed to my genetic makeup. If we go back 350 years to the early part of the period of the enslavement of Africans, we are talking about 14 generations--16,000 ancestral parents. I find it neat that some of these lineages go back father to son, father to son; mother to daughter; mother to daughter. Those lineages provide an enormous amount of information. We can place them in certain situations, to certain populations, or certain regions of West and Central Africa. Sometimes we can do this unambiguously but there is a lot of information that we cannot assess. I've reconciled myself to that because, for the most part, many of us know nothing. For me, knowing something about my paternal lineage and my maternal lineage is a lot better than knowing nothing.

Mitochondrial DNA is maternally inherited. We look at the D-loop in mitochondrial DNA. It has about 400 base pairs of those nucleotides, those ATCG's. There is an enormous amount of information in that 400 base pair stretch that is structured by population history. If, for example a particular area of Ghana either expanded or dropped in population size, you'll see a DNA signature of that event. Even if it happened 500 or 1,000 years ago, you potentially could get that signature in the mitochondria DNA. It will be different than the signature that you see when you look at the Bamileke in Cameroon which has a different population history.

Sometimes populations come together or separate. You can see that too. Sometimes there are many sequences that are the same in two populations, and you'll notice that those populations speak the same language. You'll notice that those populations live across the creek from each other, so that says something about the history of those two groups is one of contact, sharing, cooperation or some form of interaction. Sometimes two populations are separated by a canyon or a mountain range and they're quite different culturally and genetically. So, anthropologists and geneticists have to work together to place the genetic information into context. We should not say "This is a marker for the Bamileke" and "This is a marker for the Ashanti." Those groups have particular histories and with those histories there's a genetic history as well.

Mitochondrial DNA is found in the mitochondria of cells, not the nucleus. Mitochondria make APT for energy. The mitochondrial DNA in any given cell are all genetically identical and it is passed from mother to daughter. The son inherits his mother's mitochondrial DNA but he can not pass it on. A brother and a sister will have the same mitochondria from the mother who got it from her mother but only the daughter can pass it on to her children.

I am going to quickly talk about mitochondrial DNA in Africa. I am going to use half of the data set that we have; it's 4000 individuals. These are populations from Western and Eastern Africa and we have three language families: Niger-Congo, Nile-Saharan and Afroasiatic. There are three major families or haploid groups or clusters of mitochondrial DNA from Africa. We call them L1, L2 and L3. A subset of L1 is pan-African. Another one is restricted to Western Africa. Then there's a rare group of haplotypes, these stretches of DNA. There's a rare cluster that's isolated in sub and in Central Africa. Then there's haplotype group L2, which is also pan-African. A subset is common among Senegambians on the Gold Coast. The third one is also pan-African and found in the Middle East also. L3 A is common in Eastern Africa. As a matter of fact, L3A is the ancestral sequence to the rest of the world. So if we were to look at the mitochondrial DNA of non-Africans, they will be a descendant of L3A. The oldest mitochondrial lineage is L1. It expanded about 100- to 150,000 years ago. We've dated the divergence or expansion of L3 to about 70- to 80,000 and L2 to about 60,000. These groups are clusters of related sequences. There aren't just three sequences in Africa, but there are three groups that cluster.

This is a map showing the distribution of those haplotype groups in Africa. Remember I said L3 was the one that was common in eastern Africa and it's the ancestral sequence for the rest of the world. You find it common here, and this is the likely path of the movement of people out of Africa in this area, too. This is the Middle East. You find mainly L3 there. This is Central Africa, very isolated, restricted, tropical rainforests. You just find L1 and L2. It's interesting that you see L3 of appreciable frequencies here in West Africa. It's the signature of the movement of people from East to West Africa, and it's likely also that there was an expansion of certain language families like Nilo-Saharan and Afroasiatic from the east to the west.

It's interesting that when we look at these communities of Africans that have L3, many of them are Muslims that speak Afroasiatic. So we see that this could be possibly linked to the movement or expansion of Islam. I say it could be; it's not definitive. I am giving you an explanation for why L3 is so high here. But I think all you guys see something here, right? Do you see anything here?

[There's] nothing; there's no data. We know nothing about Central Africa south of Cameroon, Angola - nothing. That's the main reason why the African Ancestry Project is not providing a service at this moment, because we don't have one of the biggest areas of Africans that contributed to the Trans-Atlantic slave trade. 40% of enslaved Africans came from this region. If I were a money-hungry person who just wanted to do this to make money, the project would have probably happened already. This is more than just prize and prestige. This is, to me, something very significant, socially and scientifically. So we've been working on that, getting this information and I'll go on.

There is a significant portion of the Y-chromosome that does not recombine or mix with any other chromosome. That part is inherited from father to son, clonally, meaning it's identical. It is inherited father to son, father to son. So just like the mitochondrial DNA, it would define paternal lineage. We have found that the history of males is not the same as the history of females in certain populations. In certain African populations, they're patriarchal; others are matriarchal. Depending on the culture, you find differences in the level of diversity for those markers, the maternal markers and the paternal markers. In some areas of Africa, there are only, what I call, two Y-chromosome types for all the males. There are just 2 chromosomes; they either have one or the other. Those are clans that have been established and centered around the male. You compare their Y-chromosome to the mitochondrial DNA, with the mitochondrial DNA there are hundreds and thousands of different types, but there are only two types of Y-chromosomes. In other situations where there are maternal lines, you could see something that's different, not as extreme as two mitochondrial DNA's, but you see lower levels than you see normally.

Somebody asked me yesterday, 'How do African-Americans reconcile finding out their paternal lineage isn't African but European?' I said, 'We know that already.' So, it is not like we jump out the window or anything like that. Edward Ball wrote an excellent book *Slaves in the Family*. I turned it around: I have got some whites in the family. I've been saying this for a while, but now we've done the analysis and submitted it, 30% of African-American men possess Y-chromosomes or paternal lineages, which originate in Europe. I am one of them. This is largely due to the behavior of the slaveholders during the period of slavery in the US.

We know that every European male wasn't a slaveholder. From 2-10% of white males during that period in the US owned or had the opportunity to own slaves over their lifetime. Probably fewer had female slaves. Those who procreated with their enslaved African women servants were few. So if we do a study to find these European Y-chromosomes in the population now, many of them should be closely related because there were only but so many. I think Edward Ball in his book, estimated that he had over a hundred thousand African cousins because of the patriarch - I think he called him Redcap - who owned the plantation in Charleston. Redcap sired many "mulattos."

The X-chromosome, not the mitochondrial DNA, not the Y-chromosome has a gene called the antigen receptor. There are many studies looking at the markers in this small region. This small region has only 1,000 nucleotide base pairs compared to 3.5 billion base pairs. Even so, it is informative. We looked at almost 800 African-Americans in South Carolina and DC, some whites from Chicago, some Han Chinese, some Native Americans, and almost 1,000 West Africans, from Sierra Leone, Liberia, Senegal, Ghana and Nigeria. We looked at haplotype diversity, which is an estimate of the level of genetic diversity in the population. 0 is low, 1.0 is the highest. [inaudible tape] We looked at what we call the most common haplotypes, the stretch of DNA that is shared due to ancestry. When we look at the non-Africans, we see the same segment of DNA; it hasn't changed at all. European Americans, Asians and Amerindians all have the same haplotypes. We found two common haplotypes that were different in Columbia, South Carolina versus Charleston - Gullah, the same here. In Washington, DC there was a totally different mix of chromosomes. So, we see a very rich spectrum of diversity in African-Americans for that particular marker. Then we look at Africa, with five common haplotypes - Ghana, Nigeria, Nigeria, Liberia, Senegal, Sierra Leone which are cousins. They're almost identical, those two ethnic groups. I am sure something happened in the history of those two groups that led them to say I am a Mende and I am a Temne.

In the X-chromosome ancestry for this Columbia, South Carolina population, we found that 24% of those X-chromosomes shared ancestry with the Mende and Temne in Sierra Leone. 20% were due to gene flow from whites, 12% were from Mandinka, 8% from Ghana, the Congo, and 20% we couldn't place. I couldn't place them is because there was a lot of sharing across populations of those chromosomes. There is also a significant portion of populations that contributed to the slave trade that is not in the genetic database.

Let's get back to the publicly available genetic test for ancestry. Here are three groups: Oxford Ancestors, Brigham Young University and GeneTree. Oxford Ancestors says that they will test individuals in Europe, mainly Briton, and place their mitochondrial DNA in one of Seven Daughters of Eve clans. The Seven Daughters of Eve is a fable, a story. Bryan Sykes found seven clusters of mitochondrial DNA in and outside of Europe. So, he says give me your DNA and I will place you into one of these seven. When you get placed into one of those seven, there will be a story to accompany it. Europeans like to say something about how they're different, even though they're genetically really homogeneous. Brigham Young is sampling individuals saying that they're going to reconstruct the human tree. GeneTree does paternity testing.

The aims of the African Ancestry Project [<http://www.africanancestry.com/about.html>] is to establish a database of genetic lineages from indigenous West and Central African populations and ultimately provide a DNA-base test to determine West and Central African ancestry of African-Americans. It uses maternal mitochondrial DNA lineages and paternal lineages. It will be important that people who are interested in this know that I cannot tell you that you're 20% this and 20% that. It is these lineages and that's it.

I base the bulk of my identity around my paternal name, Kittles. Most, but not all, of our identities are based on surnames. Identity is multi-dimensional. It is experiences, how you were socialized, all of those aspects help you shape your identity. Genetics is not going to determine your identity but it is going to help you shape your own identity.

When I found out that my mitochondrial DNA went to Nigeria and I had the opportunity to go to Nigeria, it was very exciting. Some people may not want to do that. Almost 60-70% of the people don't want to go back to Africa, but those who do find it to be an enjoyable, exciting experience, something that helps to shape their identity. Your identity continues to be shaped. It's not something you're born with or you get when you hit puberty.

The database has almost 10,000 individuals representing 82 African populations. We need to sample Angola, Gabon and Nigeria.

Quickly, I'll go over some responses from the community. There are positive responses, there is apprehensiveness; there is skepticism that says that this is not needed at all and that we need to search for genes for disease. I agree that we need to search for genes for disease but part of a psychology of health and disease is based on identity. If this work can help craft that and shape that, it might even contribute to an understanding of health and diseases.

An individual came and wanted to get tested. This was early in the project when I was very naïve. I say that because you just cannot tell people this information and walk away. It is important to sit down and talk with these individuals. This man came, a big Afro-centric man, about 45, in African garb. He said, "I want to get tested to see where I fall in the database." He told me that his father told him something about his ancestry and his mother told him something. He wanted to confirm that. I ran the analysis and his paternal lineage was European, not African. His mitochondrial lineage was clustered with these Mandinka in Senegal and in Gambia. He came in and I gave him his results. I said, "Your paternal lineage is not African; it's European." He just froze. He froze, and then he sat down, quietly sat there. He did not say anything for 10 or 15 minutes. He said, "Are you sure?" I said, "Yes, we did the analysis. We ran it twice." He said, "Are you sure?" I said, "Yes, I am sure. I am positive."

His father told him that he was Mandinka. Many times we romanticize about these different African groups that we may have ancestry with. We don't have any knowledge, so we see Roots and we see the Mandinka and we say, OK, I am a Mandinka. So his father told him he was Mandinka on his side and his mother told him he was Mandinka on her side. After I told him that his father's side clustered in Europe, then he started thinking and said, "Well, what about my mother's side?" I said, "It was Mandinka, so she was right." He felt a little better but he was shattered. It scared me and I said to myself I'll never do that again. I'll never just sit and nonchalantly tell people these results because I had no idea of what his own perception of himself was and what he was told when he was younger growing up. So that was a major point in terms of my thinking about how to articulate this information to the community.

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<http://www.mail.com/?sr=signup>

| 17600|2005-07-31 11:34:53|Charles Year2005|Not So Black After All - Part Three|

http://www.bbc.co.uk/science/genes/dna_detectives/african_roots/results.shtml



African roots results

229 British African Caribbeans took part in a unique study to trace their genetic roots. They all gave DNA samples to try to find out where in Africa their families originated from. When the results were analysed together, some striking conclusions were drawn about British African Caribbean heritage.

One quarter of British African Caribbean men have a direct European male ancestor

The study reveals that, on average, one in four British African Caribbean men have a Y chromosome that traces back to Europe rather than Africa. As the Y chromosome is passed from father to son, this shows that one quarter of the volunteers' male ancestors were European. So, whether it was through rape, consent or even affection, many white slave owners impregnated their African slaves.

"[This] really reflects the sexual politics of the situation of slavery. This was a power relationship between these two populations and in that power relationship it was European men who were having sex with African women."

Dr Mark Jobling from the University of Leicester who analysed the Y chromosome data

Female ancestors were African

By contrast only about 2% of British African Caribbeans have mitochondrial DNA that traces to Europe. Mitochondrial DNA is passed from mother to child, so these results show that, on the whole, the volunteers' female ancestors were African.

Majority of ancestors were African

One quarter of men and 2% of women who took part have European ancestors. So the survey shows that the vast majority of British African Caribbean's are descended from the millions of Africans who were shipped across the Atlantic to work as slaves on Caribbean sugar plantations.

Read this y'all:

www.cstl.nist.gov/div831/strbase/pub_pres/Vallone2004a.pdf



JUST BE GLAD Y'ALL DID NOT GO THROUGH THE EAST AFRICAN SLAVE TRADE OR ALL YOUR POSSIBLE AFRICAN MALE ANCESTRY WOULD HAVE BEEN 0% BECAUSE THEY CASTRATED ALL IN THE EAST. THE BRITISH JUST LYNCHED A FEW BROTHERS.



Thank GOD I'm American!

--

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| 17601|2005-07-31 11:36:07|Paul Kekai Manansala|Spread of cattle led to the loss of matrilineal descent|
Spread of cattle led to the loss of matrilineal descent
in Africa: a coevolutionary analysis

http://www.ceach.ucl.ac.uk/cultureclub/files/CC2005-04-21-holden_Mace_2003.pdf

Regards,

Paul Kekai Manansala

| 17602|2005-07-31 11:41:19|Paul Kekai Manansala|Re: Not So Black After All - Part One|

--- In Ta_Seti@yahoogroups.com, "Charles Year2005" wrote:

- > Ta Seti,
- >
- > Don't you know me by now. If I say something that means I already
- > checked it out. I don't make stuff up.

Of course not.

But simply finding stuff that's published doesn't make it so.

I've already mentioned that the history of the genetics community especially with specific reference to "racial" studies is not exactly one that engenders trust in peoples of color.

- >
- > It's rough but true. Deal with it!!!!!!
- >

Interesting attitude.

- >
- > <http://www.faseb.org/genetics/ashg02s/f73.htm>
- >
- >
- > >>In addition, 23-29% of African American males possess paternal

lineages

- > of European ancestry.<<
- >
- >

Yes, but I asked specifically what is the evidence (haplotypes, etc)?

Have you critically analyzed it or do you just accept it because it's published in a glossy?

Regards,

Paul Kekai Manansala

| 17603|2005-07-31 13:41:24|abscisseafrica|Re: Spread of cattle led to the loss of matrilineal descent|

Good start. Christianity and Islam had little to do with it.

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

wrote:

- > Spread of cattle led to the loss of matrilineal descent
- > in Africa: a coevolutionary analysis

>
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>
> Regards,
> Paul Kekai Manansala

| 17604|2005-07-31 15:50:24|Amadou Cisse|Re: Not So Black After All - Part Three|

> JUST BE GLAD Y'ALL DID NOT GO THROUGH THE EAST AFRICAN
> SLAVE TRADE OR ALL YOUR POSSIBLE AFRICAN MALE ANCESTRY
> WOULD HAVE BEEN 0%. BECAUSE THEY CASTRATED ALL IN THE EAST.
> THE BRITISH JUST LYNCHED A FEW BROTHERS.

◆

> Thank GOD I'm American!

◆

Huh? Charles! Why is it that negroes introduced in America in so great numbers could not reproduce sufficiently to stop the need for more slave trade?

The fabrication of eunuchs for the arab world was the most active industrial branch in european centers, and Venice for a long time profitably exerted the trade at the detriment of the Slavs of Adriatic, which gave its name to the institution itself: slavery! ◆ Pagan◆ slavs and germains captured from the confines of christendom were sold without bad conscience to ◆ infidels◆. Much later in 19 c. AD arabs overturned portuguese in a plantation economy in east Africa that was a tiny, tiny fraction (and fully bodied) of the more than hundred million people asserted to have been used up for the transatlantic trade. Of course the arab version is a convenient diversion from the scale and horror in human existence of the transatlantic trade. But only scoundrels need be fooled.

◆

Regards,
Amadou Cisse

◆

— In Ta_Seti@yahoogroups.com, "Charles Year2005" wrote:

> X and Y chromosomes, courtesy of Science Photo Library
>
> http://www.bbc.co.uk/science/genes/dna_detectives/african_roots/results.shtml

>

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> 229 British African Caribbeans took part in a unique study to trace their
> genetic roots. They all gave DNA samples to try to find out where in
> Africa their families originated from. When the results were analysed
> together, some striking conclusions were drawn about British African
> Caribbean heritage.
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> One quarter of British African Caribbean men have a direct European male
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> men have a Y chromosome that traces back to Europe rather than Africa. As
> the Y chromosome is passed from father to son, this shows that one
> quarter of the volunteers' male ancestors were European. So, whether it
> was through rape, consent or even affection, many white slave owners
> impregnated their African slaves.

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> "[This] really reflects the sexual politics of the situation of slavery.
> This was a power relationship between these two populations and in that
> power relationship it was European men who were having sex with African
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> So the survey shows that the vast majority of British African Caribbean's

> are descended from the millions of Africans who were shipped across the

> Atlantic to work as slaves on Caribbean sugar plantations.

> Read this y'all:

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> www.cstl.nist.gov/div631/strbase/pub_pres/Vallone2004a.pdf

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> CASTRATED ALL IN THE EAST. THE BRITISH JUST LYNCHED A FEW BROTHERS.

>

> Thank GOD I'm American!

◆

| 17605|2005-07-31 17:21:07|biblical12|Re: Not So Black After All - Part Three|
Bon Soir Amadou,

Of course, my words were meant to be shocking. But, I have studied both slaveries. Africans were enslaved in the east long before England became a nation state. The European practice piggybacked on a Middle Eastern model. Remember the Zanj!!!! Remember, the harems and how West Africans and East Africans were brought through Egypt. What happened in the West Hemisphere was horrific and we still suffer, yet it is we African Americans who are always on the vanguard pushing and pushing. Meanwhile, eastern slavery remains (including Mauritania) which discriminates against the same tribes that ended up in South Carolina.

The maternal African DNA in the Midle East is relatively high since "sisters" were preferred as house and sex-slaves. The ratio of male/female slaves in the West was 2/1. If you don't like the word slave use the Hebrew word "oved" - servant. Africans were enslaved in China in the Tang dynasty and as far as India. Slavery was wrong in any form or place. But, I won't just point a finger at one blond slavemaster and ignore the oliveskinned one when the olive skinned one started it in the first place.

When, my African ancestors were enslaved on these shores, traditions, lineages, languages, and religious ties were broken. I may very well be a descendant of Mande, Wolof, Serer, Fulani, etc people, but I do not owe or have to be exactly like the enslaved group was or the group before was. I am you. But, I am different, like a phoenix rising out of chaos. I know the DNA reports are true because my spirit tells me they are true.

Amadou, this one thing you may not know. You can't read it in a book. The psychic legacy of the horror of slavery is encoded in the legacy of African Americans. Most people don't get it. It's in our blood. What can you tell me? I've looked in the eye of my older African Americans and saw what cannot be said. One more time - if anything the figures are underreported.

Charles

— In Ta_Seti@yahoogroups.com, "Amadou Cisse" wrote:

> > JUST BE GLAD Y'ALL DID NOT GO THROUGH THE EAST AFRICAN
> > SLAVE TRADE OR ALL YOUR POSSIBLE AFRICAN MALE ANCESTRY
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> >
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> > *Read this y'all:*
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> > www.cstl.nist.gov/div831/strbase/pub_pres/Vallone2004a.pdf
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THEY

> > *CASTRATED ALL IN THE EAST. THE BRITISH JUST LYNCHED A FEW*

BROTHERS.

> >
> > *Thank GOD I'm American!*

| 17606|2005-07-31 17:21:07|biblical12|Re: Not So Black After All - Part One|
Paul,

*It makes sense. It corresponds with the stories I've heard at the
feet of old Black women all my life. Do I mistrust them too?*

*It corresponds with the stories in Slave Narratives and the various
shades of skin colors I've seen all my life and a report I've read
long ago that 1/4 of slaves of American plantations were mulattoes.
Check other African American sources if you don't believe these. I
could tell you stories, but it's too rough. You don't understand.
From what I heard, the percentages could be a little low!!!!!!!*

Charles

--- In Ta_Seti@yahoogroups.com, "Paul Kekai Mamansala"
wrote:

> --- In Ta_Seti@yahoogroups.com, "Charles Year2005"

wrote:

> > *Ta Seti,*
> >
> > *Don't you know me by now. If I say something that means I already*
> > *checked it out. I don't make stuff up.*
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> > *Of course not.*
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> > *I've already mentioned that the history of the genetics community*
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> *one that engenders trust in peoples of color.*
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> >

> > *It's rough but true. Deal with it!!!!!!*
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>
>
>
> *Interesting attitude.*
>
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> >
> > <http://www.faseb.org/genetics/ashg02s/f73.htm>
> >
> >
> > > *In addition, 23-29% of African American males possess paternal*
> *lineages*
> > *of European ancestry.* <<
> >
> >
>
> *Yes, but I asked specifically what is the evidence (haplotypes,*

etc)?

>
> *Have you critically analyzed it or do you just accept it because*

it's

> *published in a glossy?*
>
> *Regards,*
> *Paul Kekai Manansala*

| 17607|2005-07-31 17:35:42|Paul Kekai Manansala|Re: Not So Black After All - Part One|
Charles, I don't think it makes sense.

Slavery makes up a portion of the history of African Americans,
especially those in the South.

However, a lot of population growth has occurred after slavery.

I personally know many African Americans who have white mothers,
grandmothers, etc. I'm sure that many others also know such people
and they turn up in the literature also. Remember Malcolm X's
autobiography?

So how can it be that African Americans are said to have much lower
levels of European mtDNA?

Since they've kept statistics, the rate of black male/white female
marriage has always been much higher than white male/black female. I
would also say it is probably easier for the children of a white
male/black female marriage to be accepted into a white community.

And this has been the case during the populations booms in African
American population that took place during migrations from the South.

Also many African Americans can trace records to Native American
ancestry. There are historical cases where African American
populations and whole tribes basically emerged as with the Seminoles
in Florida.

Yet the "genetic" evidence seemingly would suggest something else.

The simple fact is that genetic evidence is not and has never been
a "smoking gun." It doesn't trump other types of evidence and
physical records.

What kind of samples were involved. How large were they and how
geographically representative.

Finally again, how are these "lineages" deemed to be "European?"
That is the big question that I think needs to be answered first.

Regards,
Paul Kekai Manansala
| 17608|2005-07-31 17:42:25|Paul Kekai Manansala|Re: Spread of cattle led to the loss of matrilineal descent|
Amadou,

That's surprising to hear. You don't think the patriarchal values of
Islam and Christianity altered indigenous values?

I tend to agree with Alex that those people who have been exposed for
shorter periods of time like those in Central Africa are far less
patriarchal, patrilinear, patrifocal, etc. than those with much longer
external acculturation to the north.

Of course that could be coincidental, but then we have the historical
cases of Egypt, Kush, Meroe, etc. that were much more matri-favorable
than the current populations in the same areas.

Regards,
Paul Kekai Manansala

--- In Ta_Seti@yahoogroups.com, "abscisseafrica" wrote:
 > Good start. Christianity and Islam had little to do with it.
 >
 > --- In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"
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 > >
 > > Regards,
 > > Paul Kekai Manansala

[17609|2005-07-31 19:28:15|saidis_aswan_egy|Re: Not So Black After All - Part Three|
 In many cases the worst slave traders were actually mixed Arab/African unions. Remember people like Tippu Tib that actually made his legacy carving out Bantu slaves and selling them to the coast around Oman. This is something many would like to sweep under the rug when dealing with Arabs, and often forget because the Arabs have dark skin that they are united with Africans. People should definitely know better. I know better because I am a dark skinned Egyptian that has fellahin relatives. My ancestors were oppressed by Arabs and our land stolen from us by Bedouin Arab tribes.

Remember though that in the Arab slave trade that many other races were traded and enslaved also. Circassians, Slavs, Hindus, Kurds, Iranians, Berbers, and others. Most of the male African slaves were either for eunuchs or for soliders. Quite large contingents of black military slaves were imported into certain areas. We read in Arabic literature that a pseudo type of rank system occurred with African slaves: 1. Habesha [common name for Horn of Africans] 2. Nubian females [described as able to take care of children and serve as concubines] 3. Bantus/Nilotes [Bantu females were considered very undesirable to Arab males, and men were mainly used as soliders] You wonder why many Nilotes and certain Bantus wear plates is because it was meant to disfigure themselves or make them undesirable for harems.

The reason why many descendants of these slaves don't exist is because black females had a low fertility rate. Slave transported across the Sahara into Northern Africa mostly feel dead.

Your SaSeedi Egyptian Friend,

Saidis_Aswan_Egy
 [17610|2005-07-31 19:44:13|saidis_aswan_egy|Re: The Egyptian Problem|
 I remember posting about this earlier but nobody responded.

Modern day Egypt is kind of like the Caribbean or Latin America. Meaning you have people that come in many shades, colors, hair textures, and physical types. In modern Egypt they have a very different concept of what is white or black. What might be "black" over here in the United States might not be in modern day Egypt. You see in mixed populations like Egypt most will cling on to the most socially desirable element in their population but deny the element that is looked down upon; thus the black African element in modern Egyptians is often denied. Mainly for social and political reasons because black Africans on a world scale are generally looked down upon. Even some Somalis tend to distance themselves from Bantus or inner Africans. Although in Somalia it's not as severe as in Egypt or the Sudan.

Even more Brian washed are the black Sudanese who are clearly African with some Arab relatives. To fit into Arab society they will often emphasize their Arabness over their blackness. Western media does not help this by hyping that some-what non-African Arabs in the north are attacking pure black Africans in the south. You can trace a lot of this back to the Hamitic hypothesis espoused by Carl Seligman and even MacMichael who compiled genealogies of local Sudanese families.

Unlike many modern Egyptians and Sudanese, I have had the fortune enough to study and learn about all cultures and histories in Africa. Most exposure that these groups get to Africans are visions of lowly southern Sudanese refugees and Western propaganda about war-torn African countries. People probably think that many Africans are still living in a tribal structure.

Northern Africans are another story. The "white" Berbers

want to prove they are indigenous to North-western Africa to trump claims of Arabization. Many feel cultural marginalization and lash out at African Americans. Thus, they have to prove 100% that the early inhabitants of North-western Africa were white like they were. Many will naturally fall back upon the "Hamitic" hypothesis to validate their claims.

Your Sa3eedi Egyptian Friend,

Saidis_Aswan_Egy
| 17611|2005-07-31 19:56:51|saidis_aswan_egy|Re: Spread of cattle led to the loss of matrilineal descent|
This is a common misconception that patrilineal descent is restricted to Semites and Europeans, and that matrilineal descent is confined to Africans. Many groups that have little influence from Islam were patrilineal like the Igbo people in southern Nigeria. Some early Arabian peninsula people like the Sabaeans in Yemen were actually matrilineal people.

Both Upper Egypt and Nubia when they adopted Christianity were still very much matrilineal and women even held specific rights. Such examples can be found in the following book:

<http://www.press.umich.edu/titleDetailDesc.do?id=10358>

Women of Jeme
Lives in a Coptic Town in Late Antique Egypt

T.G. Wilfong

Brings to life the women of Jeme, a thriving Christian community in Egypt.

This town existed in southern Egypt from 600-800 AD.

Nubians still kept their matrilineal descent when they converted to Christianity. According to Arab historian Ibn Khaldun this is why that Arabs were able to penetrate the Nubian kingdoms because of intermarriage between royal females and Arab males. Similar occurrences happened amongst the Beja around the Red Sea area.

In modern day Upper Egypt women are treated very badly. No doubt this is due to Islamic/Arab influence. Oddly enough, though, that fellahin in the Delta seem to allow women to plough the fields, while Saidi in Upper Egypt don't. Unusual because more bedouin Arabs were settled in Lower Egyptian Delta than in Upper Egypt.

Your Sa3eedi Egyptian Friend,

Saidis-Aswan_Egy
| 17612|2005-07-31 20:07:49|biblical12|Re: Not So Black After All - Part One|
Paul,

If the Black boys of today keep screwing these young White girls at the same rate for a few more years, the Euro-mtDNA will pass the Euro-Y in Black America. Britney Spears and Jessica Simpson are having a powerful effect.

African Americans were enslaved 2x as long as we've been free. The original group was much smaller. But, the smaller group of Euro-Y chromosomes were passed on generation and generation until today.

You can't go by marriage statistics. Black slave women weren't married to their enslavers. They just had their kids. After slavery, Black women were/are often mistresses and had biracial kids anyway.

I am part Native too. Know all about it.

Somebody else needs to talk on this,
Charles

— In Ta_Seti@yahoogroups.com, "Paul Kekai Mamansala" wrote:

- > Charles, I don't think it makes sense.
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- > Regards,
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| 17613|2005-07-31 20:09:01|Amadou Cisse|Re: Not So Black After All - Part Three|

Bonsair Charles,

Your words carried some drifts that invite exchange. I am tempted to go on to it, as the nation states of Europe are born as the Songhai empire was waning and the economic system at the root of slavery started much earlier than suggested, including the arabs and Zanj. Remember Spartacus and before? But I have seen ad hominem and so must know better. Sorry only afterwards I realized I may not have shared a few things.

Africa, Kmt, panafricanism etc., is no more an African affair than slavery or racism is an African American problem. Both are expressions of the same reality of economic domination and oppression, the realm of human beings seconded to wealth creation. I share a bloodline with all people along the Niger river (meaning the Great Blood!), which in turn relate to the Congo, the Nile, the Mississippi etc. One can thus drift up to the idea of African unity and beyond, that adds to the old layer of the not forgotten loss of hundred of millions of loved ones. Our life we experience in common property and heritage, so we meditate and pray, resist and fight.

So when I hear the voices of pain from Nigeria, America, Asia etc, they resonate with those in Mali and Niger and Senegal, Morocco, Ethiopia, etc., practically coping to the ravages of encroachments. They are the heritage of our communal property of the river, of the land and of the brotherhood, our common destiny. These concepts are fluid and not to be brushed broadly and with nostalgia but dynamically so we must keep our eyes on the rolling ball... which provides resilience and memory to a people under duress while keeping the person healthy and wise.

Regards,

Amadou Cisse

◆

— In Ta_Seti@yahoogroups.com, "biblical12" wrote:

- > Bon Soir Amadou,
- >
- > Of course, my words were meant to be shocking. But, I have studied
- > both slaveries. Africans were enslaved in the east long before
- > England became a nation state. The European practice piggybacked on a
- > Middle Eastern model. Remember the Zanj!!!! Remember, the harems and
- > how West Africans and East Africans were brought through Egypt. What
- > happened in the West Hemisphere was horrific and we still suffer, yet
- > it is we African Americans who are always on the vanguard pushing and
- > pushing. Meanwhile, eastern slavery remains (including Mauritania)
- > which discriminates against the same tribes that ended up in South
- > Carolina.
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- > The maternal African DNA in the Middle East is relatively high
- > since "sisters" were preferred as house and sex-slaves. The ratio of
- > male/female slaves in the West was 2/1. If you don't like the word
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- > China in the Tang dynasty and as far as India. Slavery was wrong in
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> When, my African ancestors were enslaved on these shores, traditions,
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> Amadou, this one thing you may not know. You can't read it in a book.
> The psychic legacy of the horror of slavery is encoded in the legacy
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> What can you tell me? I've looked in the eye of my older
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> anything the figures are underreported.

>

> Charles

>

>

>

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> – In Ta_Seti@yahoogroups.com, "Amadou Cisse" <Abcisse@e...> wrote:

> > > JUST BE GLAD Y'ALL DID NOT GO THROUGH THE EAST AFRICAN

> > > SLAVE TRADE OR ALL YOUR POSSIBLE AFRICAN MALE ANCESTRY

> > > WOULD HAVE BEEN 0%. BECAUSE THEY CASTRATED ALL IN THE EAST.

> > > THE BRITISH JUST LYNCHED A FEW BROTHERS.

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> > > Thank GOD I'm American!

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> > Huh? Charles! Why is it that negroes introduced in America in so

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> > >

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> > > *together, some striking conclusions were drawn about British*

> *African*

> > > *Caribbean heritage.*

> > >

> > > *One quarter of British African Caribbean men have a direct*

> *European*

> > *male*

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> > *Caribbean*

> > > *men have a Y chromosome that traces back to Europe rather than*

> *Africa.*

> > *As*

> > > *the Y chromosome is passed from father to son, this shows that one*

> > > *quarter of the volunteers' male ancestors were European. So,*

> *whether*

> > *it*

> > > *was through rape, consent or even affection, many white slave*

> *owners*

> > > *impregnated their African slaves.*

> > >

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> —

> > >

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>>> mitochondrial DNA that traces to Europe. Mitochondrial DNA is

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>> from

>>> mother to child, so these results show that, on the whole, the

>>> volunteers' female ancestors were African.

>>>

>>> Majority of ancestors were African

>>> One quarter of men and 2% of women who took part have European

>> ancestors.

>>> So the survey shows that the vast majority of British African

>> Caribbean's

>>> are descended from the millions of Africans who were shipped

> across

>> the

>>> Atlantic to work as slaves on Caribbean sugar plantations.

>>> Read this y'all:

>>>

>>> www.cstl.nist.gov/div631/strbase/pub_pres/Vallone2004a.pdf

>>>

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>>> CASTRATED ALL IN THE EAST. THE BRITISH JUST LYNCHED A FEW

> BROTHERS.

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>>> Thank GOD I'm American!

| 17614|2005-07-31 20:12:18|Paul Kekai Manansala|Re: Spread of cattle led to the loss of matrilineal descent|
 --- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

>
 >
 >
 >
 > In modern day Upper Egypt women are treated very badly. No doubt
 > this is due to Islamic/Arab influence. Oddly enough, though, that
 > fellahin in the Delta seem to allow women to plough the fields; while
 > Saidi in Upper Egypt don't. Unusual because more bedouin Arabs were
 > settled in Lower Egyptian Delta than in Upper Egypt.
 >

I've noticed that the position of women among the Bedouins is generally better. They seem altogether to have preserved pre-Islamic customs and culture more than the orthodox settled people in the region.

Regards,
 Paul Kekai Manansala
 | 17616|2005-07-31 20:21:14|Paul Kekai Manansala|Re: Not So Black After All - Part One|
 --- In Ta_Seti@yahoogroups.com, "biblical12" wrote:

> Paul,
 >
 >
 > African Americans were enslaved 2x as long as we've been free. The
 > original group was much smaller. But, the smaller group of Euro-Y
 > chromosomes were passed on generation and generation until today.
 >

That's not necessarily so. In fact, it's possible that very few "Euro-Y chromosomes," whatever those are, passed to current generations.

I'm still waiting to find out more about those chromosomes.

> You can't go by marriage statistics.

Yes, you certainly can. These are as good or better than some of those "genetic studies."

Black slave women weren't

> married to their enslavers. They just had their kids. After

slavery,

> Black women were/are often mistresses and had biracial kids anyway.

>

Well, they weren't keeping statistics back then.

White women also had children by black slaves and black non-slaves.

This is written about in the slave literature as well.

Regards,

Paul Kekai Manansala

| 17617|2005-07-31 20:25:48|Amadou Cisse|Re: Spread of cattle led to the loss of matrilineal descent|

Paul,

You are right the patriarchal values of Christianity and Islam did influence indigenous values. They did little to cause to bend matrilineal parentage which was being encroached upon by very powerful homegrown economic forces. Such as the spread of cattle domestication you last suggested, such as the spread of agriculture in general, and the consequent wealth differentiation, the economic preponderance of man and the passage to individual property and to modern marriage (monogamy or polygamy). On the latter, the universalistic religions did add their weights. And this agrees with what you said about the historical cases of Egypt, Kush, Meroe, etc. that were much more matri-favorable than the current populations in the same areas.

Regards,

Amadou Cisse

◆◆

— In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala" <pmanansala@s...> wrote:

> Amadou,

>

> That's surprising to hear. ◆ You don't think the patriarchal values of

> Islam and Christianity altered indigenous values?

>

> I tend to agree with Alex that those people who have been exposed for

> shorter periods of time like those in Central Africa are far less

> patriarchal, patrilinear, patrifocal, etc. than those with much longer

> external acculturation to the north.

>

> Of course that could be coincidental, but then we have the historical

> cases of Egypt, Kush, Meroe, etc. that were much more matri-favorable

> than the current populations in the same areas.

>

> Regards,

> Paul Kekai Manansala

>

>

>

> — In Ta_Seti@yahoogroups.com, "abscisseafrica" <Abcisse@e...> wrote:

> > Good start. Christianity and Islam had little to do with it.

> >

> > — In Ta_Seti@yahoogroups.com, "Paul Kekai Manansala"

> > <pmanansala@s...> wrote:

> > > Spread of cattle led to the loss of matrilineal descent

> > > in Africa: a coevolutionary analysis

> > >

> > > <http://www.ceacb.ucl.ac.uk/cultureclub/files/CC2005-04-21->

> > holden_Mace_2003.pdf

> > >

> > > Regards,

> > > Paul Kekai Manansala

| 17618|2005-08-01 00:15:02|Immmre|Re: Not So Black After All - Part Three|

Greetings Charles,

◆

I am having a little difficulty following your arguments. Perhaps you can help me with this.

◆

If your aim is to draw attention to the enslavement of Africans by muslims, whether African or not, why not just do so?

Certainly this is a topic of great potential interest, which as you point out, is not sufficiently discussed. But why disparage the victims of enslavement in the Americas in order to make this point, or almost as unfortunate, appear to revel in being descended from one population of slaves rather than another. Certainly, all slavery should be equally condemned.



Regarding the "mixed" genetic inheritance of the 20-30% of African Americans; this is not new knowledge. Why is it now suddenly so important? A visit to almost any home in a southern town will turn up "Black" people who can take you through a family album, pointing to some buckra in the family tree or some other whose only noteworthy accomplishment was to have fathered so and so. What is so surprising about this? ♦♦



But what do you really know of the choices people are forced to make when deprived of what we routinely take for granted, namely ownership of their own bodies? Or the "adjustments" humans often make when reduced to arbitrary violence and repeated indignities? Why do you find it remarkable that some sought survival and even leverage ♦ by becoming providers of sexual services -- that could be forced upon them anyway? And what difference does it make what haplotypes resulted from this when the one-drop rule ensured that there would be no confusion about the "racially" subordinate status of the offspring?



One of the reasons slave populations ♦ in the English-speaking colonies ♦ (Caribbean and otherwise) failed to reproduce themselves is that many of the African women ♦ aborted the fetuses rather than have them raised as slaves. Read the accounts of West Indian plantation owners who complained of not being able to keep such and such a slave woman pregnant and of the expense entailed with having to import more slaves!



Lastly, I agree with Amadou who points to the worldwide scope of racism ♦ as a social institution and that local expressions of it should not blind us to its international scope. In this context the important thing is to resist and persist, not to compare which master was more lenient or worthy than another.



I mean its so easy to be relativistic about these matters seated, as we are, behind our digitalized virtual reality time machines. What would you have done?



Best regards,
Raymond



-----Original Message-----

From: biblical12

Sent: Jul 31, 2005 4:35 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Not So Black After All - Part Three

Bon Soir Amadou,

Of course, my words were meant to be shocking. But, I have studied both slaveries. Africans were enslaved in the east long before England became a nation state. The European practice piggybacked on a Middle Eastern model. Remember the Zanj!!!! Remember, the harems and how West Africans and East Africans were brought through Egypt. What happened in the West Hemisphere was horrific and we still suffer, yet it is we African Americans who are always on the vanguard pushing and pushing. Meanwhile, eastern slavery remains (including Mauritania) which discriminates against the same tribes that ended up in South Carolina.

The maternal African DNA in the Midle East is relatively high since "sisters" were preferred as house and sex-slaves. The ratio of male/female slaves in the West was 2/1. If you don't like the word slave use the Hebrew word "oved" - servant. Africans were enslaved in China in the Tang dynasty and as far as India. Slavery was wrong in any form or place. But, I won't just point a finger at one blond slavemaster and ignore the oliveskinned one when the olive skinned one started it in the first place.

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Amadou, this one thing you may not know. You can't read it in a book. The psychic legacy of the horror of slavery is encoded in the legacy of African Americans. Most people don't get it. It's in our blood. What can you tell me? I've looked in the eye of my older African Americans and saw what cannot be said. One more time - if anything the figures are underreported.

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YAHOO! GROUPS LINKS

- Visit your group "[Ta_Seti](#)" on the web.
- To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

[17619]2005-08-01 00:26:53[Immmre]Re: Not So Black After All - Part Three|
 Paul,

◆
 If you're reading this; am I coming through in plain text or
 HTML? I'm seeing both on my screen depending on whether
 I'm looking at my "Sent" messages or the reply screen. What
 are you seeing?

◆
 Best to you,
 Raymond

-----Original Message-----

From: Immmre
 Sent: Aug 1, 2005 12:14 AM
 To: Ta_Seti@yahoogroups.com
 Subject: Re: [Ta_Seti] Re: Not So Black After All - Part Three

Greetings Charles,

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 can help me with this.

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> >
> > Female ancestors were African
> > By contrast only about 2% of British African Caribbeans have
> > mitochondrial DNA that traces to Europe. Mitochondrial DNA is

passed

> from
> > mother to child, so these results show that, on the whole, the
> > volunteers' female ancestors were African.
> >
> > Majority of ancestors were African
> > One quarter of men and 2% of women who took part have European
> > ancestors.
> > So the survey shows that the vast majority of British African
> > Caribbean's
> > are descended from the millions of Africans who were shipped

across

> the
> > Atlantic to work as slaves on Caribbean sugar plantations.
> > Read this y'all:
> >
> > www.cstl.nist.gov/div831/strbase/pub_pres/Vallone2004a.pdf
> >
> > JUST BE GLAD Y'ALL DID NOT GO THROUGH THE EAST AFRICAN SLAVE

TRADE OR

> ALL
> > YOUR POSSIBLE AFRICAN MALE ANCESTRY WOULD HAVE BEEN 0%. BECAUSE

THEY

> > CASTRATED ALL IN THE EAST. THE BRITISH JUST LYNCHED A FEW

BROTHERS.

> >
> > Thank GOD I'm American!

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| 17620|2005-08-01 10:32:58|Paul Kekai Manansala|Re: Not So Black After All - Part Three|
Raymond,

I only read messages on the web, so I see the translated html.

*If you are seeing both html and plaintext in your email, then you
probably have your program set to send in both types.*

*You can change this by going to your settings and selecting either
simply plaintext or html, rather than the plaintext *and* html option.*

Regards,
Paul Kekai Manansala
| 17621|2005-08-01 11:32:02|Immrnmre|Re: Not So Black After All - Part Three|
Thanks Paul,

◆
*Mine was set to translate HTML into plain text. All incoming,
outgoing and saved messages should look the same. I chose
that setting because some Websites do not accept HTML.*

◆
*I'm looking at ordinary text as I type this on the Reply screen
and your response is right below. Both are fine. But the
incoming has the HTML heading code at the top and
at the beginning of everyline. On occasion I also get messages
in HTML source text. But I haven't set my preferences to
allow both types, only plain.*



I'll have a chat with the Earthlink wizard and see what gives.



Thanks for your input.



Raymond

-----Original Message-----

From: Paul Kekai Manansala

Sent: Aug 1, 2005 10:32 AM

To: Ta_Seti@yahooogroups.com

Subject: [Ta_Seti] Re: Not So Black After All - Part Three

Raymond,

I only read messages on the web, so I see the translated html.

If you are seeing both html and plaintext in your email, then you probably have your program set to send in both types.

You can change this by going to your settings and selecting either simply plaintext or html, rather than the plaintext *and* html option.

Regards,

Paul Kekai Manansala

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| 17622|2005-08-01 11:38:29|Imnnrre|Re: Not So Black After All - Part Three|

Paul,



It's been reset and looking good now. I'll just have to remember to change my preferences in communicating with the other sites I mentioned.



RD

-----Original Message-----

From: Imnnrre

Sent: Aug 1, 2005 11:31 AM

To: Ta_Seti@yahooogroups.com

Subject: Re: [Ta_Seti] Re: Not So Black After All - Part Three

Thanks Paul,



Mine was set to translate HTML into plain text. All incoming, outgoing and saved messages should look the same. I chose that setting because some Websites do not accept HTML.



I'm looking at ordinary text as I type this on the Reply screen and your response is right below. Both are fine. But the incoming has the HTML heading code at the top and at the beginning of everyline. On occasion I also get messages in HTML source text. But I haven't set my preferences to allow both types, only plain.



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Thanks for your input.



Raymond

-----Original Message-----

From: Paul Kekai Manansala

Sent: Aug 1, 2005 10:32 AM

To: Ta_Seti@yahooogroups.com

Subject: [Ta_Seti] Re: Not So Black After All - Part Three

Raymond,

I only read messages on the web, so I see the translated html.

If you are seeing both html and plaintext in your email, then you probably have your program set to send in both types.

You can change this by going to your settings and selecting either simply plaintext or html, rather than the plaintext *and* html option.

Regards,

Paul Kekai Manansala

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| 17623|2005-08-01 12:38:31|Ta-Mareye|Re: Not So Black After All - Part Two|
I Enjoyed This Article.

--- In Ta_Seti@yahoogroups.com, "Charles Year2005"
wrote:

- > <http://www.bioethics.umn.edu/afrgen/html/Geneticsandgenealogy.html>
- > Genetics and Genealogy with African-Americans
- >
- >
- > Moderator
- > john a. powell, JD, Executive Director, Institute on Race and

Poverty,

- > Minneapolis, Minnesota
- >
- > Presenter
- > Ricky Kittles, PhD, Co-Director Molecular Genetics, National Human

Genome

- > Center, Howard University, Washington, DC
- >
- > john powell:
- > Dr. Ricky Kittles has been very much in the forefront of raising

the

- > issue of the use of DNA to trace African ancestry. There's some

question

- > on whether or not we can do this right now. If we cannot do it

right now,

- > we probably will be able to do it in a very short period of time.

Having

- > said that, Dr. Duster's question remains: What are the social and
- > political implications of this technology?
- >
- > One additional comment on Dr. G. Coraves comments about whites

being

- > black. This is a very complicated question. One way of thinking

about it

- > is that whiteness never was about blood, so to say whites have

black

- > blood in them, doesn't mean they cease to be white, any more than

saying

- > that blacks having white blood in them means they cease to be

black. As

- > Dr. Duster suggests, if race is socially constructed and we say

that a

> lot now, it means there's no definitive biological indicator that tells

> us what race we are. Of course, people around the world construct race

> differently. The point is, as Dr. Duster suggests, that the political and

> social agenda of how race is constructed and used is the real cutting

> edge issue. It's not simply the scientific matter of measuring blood or

> genes. With that, I'll give you Dr. Kittles.

>

> Ricky Kittles:

> In many West African cultures or traditions, when a young person comes

> into an area with a lot of elders in the community, that person asks the

> elders for permission to speak, so now I am asking the elders for permission to speak. Thank you. I share Dr. Duster's ambivalence with

> regard to the genetics and genealogy of African-Americans but for

> slightly different reasons. The challenge is to articulate the promise

> and the limitations of this work. This is not an exercise in genetics but

> is a social project, a project that's important to me as an African-American and to the African-American community.

>

> Interest in research in genealogy has increased enormously over the past

> decade. We see this in the many organizations that sponsor this research

> and in the genealogical societies. For many this is a hobby; for others

> it is a life-long passion. With the advent of genetics and the genetic

> data from the Human Genome Project, there's been increased attention to

> using genetics to infer ancestry or to unravel the mystery of genealogy.

> This is an exciting, complex, sensitive, and controversial issue. It is

> probably the most controversial as it relates to African-Americans. So I

> am going to share with you its promise and also its limitations.

>

> African-Americans have a particular interest in understanding genealogy.

> Eighty percent of African-Americans respondents to a recent web-based

> poll on africana.com believe that it would be important to use DNA to

> determine their ancestry through DNA testing. The African-Americans who

> go to that Web site are especially interested in wanting to learn about

> African identity or some personal cultural identity so this may be

a bit

> skewed but still it is a high number. African-Americans are

particularly

> interested because of the unique history of the population. The
> African-American population is what some call a "macro ethnic"

group. As

> such, it has its origins in the US from indigenous African

populations

> that were enslaved in great numbers during the Trans-Atlantic

slave trade

> that took mainly took place from about 1600 to about 1850. When

many

> African-Americans think about their ancestry, they think about the
> continent of Africa. You say, "Well, I know I am African-American,

I have

> some African ancestry, but I don't know from where." This

uncertainty

> bothers some of us more than others. I appreciate Dr. Duster's

comment

> about his grandmother being Ida B. Wells. Many of us don't have
> grandmothers or grandfathers that had that much of an impact in

terms of

> centering one's identity in that lineage.
>
> The enormous African continent is rich in diversity - cultural

diversity,

> linguistic diversity and biological diversity. Five major language

groups

> are spoken on the continent: Khoisan, Niger-Congo, Nilo-Saharan,

and

> Afroasiatic. Over 2,000 dialects are spoken from these language

groups on

> the continent. It is very rich in cultural diversity. It's also

rich in

> genetic and biological diversity. We see the full gamut of the

phenotypes

> that we see around the world in the continent of Africa and we see

the

> same thing as it relates to a wide array of genetic diversity.

Africa was

> the place of origin for modern humans and one would expect to see

this

> range of diversity that is exemplified throughout the rest of the

world.

> When I talk about the genetics and the genealogy of African-

Americans, it

> is not population genetics or human genetics; it has to be placed

into

> some context. I hope to place it into a historical, sociopolitical

and a

> psychological context.

>

> Many of us think about the horror of the middle passage

experience. We

> look at the genetics of complex diseases and the health of
> African-Americans and cannot fail to take into account the

biological and

> genetic consequences of this experience. Hundreds of lineages,

millions

> of individuals and families, were brought here and mixed up. Some

made it

> and some did not over the months of time it took to get here.

That's what

> they call a bottleneck, where you have a large group of selected

> individuals who give rise to another population. An enormous

genetic

> bottleneck occurred and we are trying to uncover and unravel some

of that

> information.

>

> So what are some of the genetic features of the African-American

> population? We know that there is high genetic diversity, mainly

due to

> diverse African ancestry. We also know that an appreciable amount

of that

> diversity is due to the mixture with non-Africans, mainly

Europeans, and

> to a small extent Native Americans, during and after the period of

> slavery here in the US. We know that the pattern of variation

differs

> across the US.

>

> Let's talk about this African ancestry. We know from historical

shipping

> and naval records that enslaved Africans came from this area of

west and

> central Africa, from Senegal to Southern Angola, and also eastern

Africa,

> the island of Madagascar and Mozambique. We have pretty good

> documentation of the ships and the companies and the countries

that were

> involved. In some cases, we know the numbers and the actual

ethnicity of

> those who were enslaved.

>

> The region of West and Central Africa encompasses a broad range of

> variation that exists throughout the continent. For a while during

> slavery, the plantation owners had preferences for particular

African

> groups. For instance, Charleston, New York, New Orleans, and

Richmond

> Virginia were large ports of entry. In South Carolina, the

plantation

> economy was based on rice and indigo for a long time. Many of those

> plantation owners wanted Africans who were familiar with the

practice of

> growing rice, so they would request Africans from Upper Guinea,

which is

> Senegal, Senegambia, Sierra Leone, Liberia. In Virginia, many of

the

> plantation owners were involved in tobacco farming, and for some

reason,

> they requested Gold Coast Africans, Guineans, individuals from that

> region of what they call the Gold Coast of Africa. People there

have a

> quite different biological history than Senegambians or individuals in

> Central Africa. New Orleans is interesting because of a larger amount of

> non-African gene flow that occurred there as many Central Africans and

> Angolans were brought there. After a period of time in the US, especially

> in areas east of the Mississippi River, cotton became king. As

> opportunistic plantation owners changed the agricultural complex, there

> was no preference for specific ethnicities.

>

> Here are some of the major slave ports in West Africa, from Senegal,

> Nigerian, Ghana and Angola. This is Gori Island, the cannons, the fort,

> the prison where the enslaved Africans were held. This is Fort Elmina,

> off the coast of Ghana, where the Gold Coast Africans were held.

> Initially, the Portuguese ran it, then the English came, conquered them,

> took it over, took over the economy, and took over the trade. It went

> back and forth; for a while the Dutch were involved. This is the door at

> the slave shipping port of Badagry on the coast of Southwest Nigeria. On

> the other side of this door is the ocean. Enslaved Africans were marched

> from the prison that they were housed in until the ships came to a small

> rowboat on the other side of the door and taken to the ship off shore.

> Badagry is now a museum, a tourist attraction. West Africans know the

> connection and the need and the interest of African-Americans who come to

> learn more about their ancestry. This young man runs the museum in

> Badagry. His great, great-grandfather was a king in that area and was

> responsible for enslaving many of his own people. The land, the museum

> and the artifacts were passed down to him. I gave him about 20 nira,

> about 20 cents, so that I could come look at the shackles and the chains.

>

> Many things happened after the end of the slave trade. There was a change

> in where African-Americans lived in the US. In the early 1900s, with the

> industrial revolution, people wanted to get away from the plantations and

> go to urban areas to look for jobs. African-Americans in this area

went

> up the Mississippi. In Missouri, Illinois, Indiana, and Michigan,

we see

> clusters of black communities, all the way up into Pennsylvania and
> Virginia. These clusters of communities share their roots or their
> ancestry in the South. We use such information to study the

genetics of

> diseases. When we recruit families to study prostate cancer in

Detroit,

> Michigan, for example, we find that when we want their relatives,

they

> often say, "My family is in Arkansas" or "My family is in the

South." We

> trace their family lineages back down to this area. It's quite
> informative until there's a wall, and that wall is slavery. That's

when

> the book was closed. Many of us feel our history starts here.
>
> I asked some junior high and high school kids about their
> African-American history. Many of them put their heads down; they

are

> ashamed because they think about slavery. That has been instilled

in us,

> in our psychology. It's embedded in our consciousness that our

people

> started as slaves. We know that's not true. One of the reasons

that I

> work on this project is to provide some information that would be

useful

> for going beyond that wall.
>
> The 2000 census shows that despite the mass movement of
> African-Americans, that we are still pretty much where we were

when we

> were brought here to the so-called crescent states: along the

Mississippi

> River and in Louisiana, Georgia, South Carolina, North Carolina and
> Virginia.
>
> Let's talk about some of the patterns of variation in African-

American

> communities in the United States. This is a study with colleagues

at Penn

> State University where we looked at a number of different
> African-American communities. In the urban areas, there are

appreciable

> numbers or percentages of non-African genes. In the rural South,

there is

> much less admixture because of the social norms of those

communities.

> There are things that are taboo in rural Georgia that are not in

New

> York, Chicago, or Seattle. The descendents of those matings are
> considered what, African-American? So, we continue to increase the
> genetic variation in our community due to that "definition" of an
> African-American.
>
> Three major parts of West Africa are quite different genetically:

Upper

> Guinea, Senegambia, Liberia, Sierra Leone; the Lower Guinea, Ghana

and

> Nigeria; and Central Africa or Angola and the southern parts of Cameroon.

> The differentiated and diverse genetic markers that we look at provide

> some information in terms of ancestry. So let's talk about the science.

> To do this research, one needs informative DNA markers. DNA is compacted

> into what we call chromosomes. The Y-chromosome and mitochondrial DNA

> markers are useful for defining lineages. Y-chromosomes define paternal

> lineages. Mitochondrial DNA defines maternal lineages. Different areas of

> the chromosomes have genes, which are made up of four nucleotides that we

> call adenine, cytosine, thymine and guanine (A, C, T and G). They code

> for making proteins that allow us to function as human beings. They make

> nerves work to allow us to pull our hand away when fire is approaching.

> They enable a person to look at the person in front of you and say, 'his

> skin is lighter than mine.' All of the functions and manifestations that

> we see are coded by DNA in one-way or another. It's not 100% influence

> for each particular trait. In many situations, there are environmental

> and genetic contributions, but genetics are coded for by a sequence of A,

> C, T and G.

>

> Polymorphism: poly means many and morph means form. Each gene can have

> many different sequences on its particular regions. That's what a polymorphism is. For instance, on a particular section of chromosome 1,

> 94% of the people have a C and 6% have a T. Most of these polymorphisms

> do not contribute to how one looks or acts or to a difference in disease.

> Some have a dramatic impact. In sickle-cell anemia, a single mutation on

> the beta hemoglobin gene causes a catastrophic effect where

> red blood cells are sickle-shaped and cannot flow like they should.

> Cystic fibrosis in many European communities or Tay-Sachs are due to

> snips.

>

> Why study maternal and paternal lineage? Let's take an individual; let's

> say that's me, Rick Kittles. I have 2 immediate ancestors from the

> previous generation, my mother and my father. We go back to my

> grandparents and it would be 4 ancestors, 2 generations back. You

go 3

> generations back it would be 8. If we go back 9 generations, 512

people

> have contributed to my genetic makeup. If we go back 350 years to

the

> early part of the period of the enslavement of Africans, we are

talking

> about 14 generations—16,000 ancestral parents. I find it neat

that some

> of these lineages go back father to son, father to son; mother to
> daughter, mother to daughter. Those lineages provide an enormous

amount

> of information. We can place them in certain situations, to certain
> populations, or certain regions of West and Central Africa.

Sometimes we

> can do this unambiguously but there is a lot of information that we
> cannot assess. I've reconciled myself to that because, for the

most part,

> many of us know nothing. For me, knowing something about my

paternal

> lineage and my maternal lineage is a lot better than knowing

nothing.

>
> Mitochondrial DNA is maternally inherited. We look at the D-loop in
> mitochondrial DNA. It has about 400 base pairs of those

nucleotides,

> those ATCG's. There is an enormous amount of information in that

400 base

> pair stretch that is structured by population history. If, for

example a

> particular area of Ghana either expanded or dropped in population

size,

> you'll see a DNA signature of that event. Even if it happened 500

or

> 1,000 years ago, you potentially could get that signature in the
> mitochondria DNA. It will be different than the signature that you

see

> when you look at the Bamileke in Cameroon which has a different
> population history.
>
> Sometimes populations come together or separate. You can see that

too.

> Sometimes there are many sequences that are the same in two

populations,

> and you'll notice that those populations speak the same language.

You'll

> notice that those populations live across the creek from each

other, so

> that says something about the history of those two groups is one of
> contact, sharing, cooperation or some form of interaction.

Sometimes two

> populations are separated by a canyon or a mountain range and

they're

> quite different culturally and genetically. So, anthropologists and
> geneticists have to work together to place the genetic information

into

> context. We should not say "This is a marker for the Bamileke"

and "This

> is a marker for the Ashanti." Those groups have particular

histories and

> with those histories there's a genetic history as well.

>

> Mitochondrial DNA is found in the mitochondria of cells, not the

nucleus.

> Mitochondria make ATP for energy. The mitochondrial DNA in any

given cell

> are all genetically identical and it is passed from mother to

daughter.

> The son inherits his mother's mitochondrial DNA but he can not

pass it

> on. A brother and a sister will have the same mitochondria from the

> mother who got it from her mother but only the daughter can pass

it on to

> her children.

>

> I am going to quickly talk about mitochondrial DNA in Africa. I am

going

> to use half of the data set that we have; it's 4000 individuals.

These

> are populations from Western and Eastern Africa and we have three

> language families: Niger-Congo, Nilo-Saharan and Afroasiatic.

There are

> three major families or haploid groups or clusters of

mitochondrial DNA

> from Africa. We call them L1, L2 and L3. A subset of L1 is pan-

African.

> Another one is restricted to Western Africa. Then there's a rare

group of

> haplotypes, these stretches of DNA. There's a rare cluster that's

> isolated in sub and in Central Africa. Then there's haplotype

group L2,

> which is also pan-African. A subset is common among Senagambians

on the

> Gold Coast. The third one is also pan-African and found in the

Middle

> East also. L3 A is common in Eastern Africa. As a matter of fact,

L3A is

> the ancestral sequence to the rest of the world. So if we were to

look at

> the mitochondrial DNA of non-Africans, they will be a descendant

of L3A.

> The oldest mitochondrial lineage is L1. It expanded about 100- to

150,000

> years ago. We've dated the divergence or expansion of L3 to about

70- to

> 80,000 and L2 to about 60,000. These groups are clusters of related

> sequences. There aren't just three sequences in Africa, but there

are

> three groups that cluster.

>

> This is a map showing the distribution of those haplotype groups in

> Africa. Remember I said L3 was the one that was common in eastern

Africa

> and it's the ancestral sequence for the rest of the world. You

find it

> common here, and this is the likely path of the movement of people

out of

> Africa in this area, too. This is the Middle East. You find mainly

L3

> there. This is Central Africa, very isolated, restricted, tropical

> rainforests. You just find L1 and L2. It's interesting that you

see L3 of

> appreciable frequencies here in West Africa. It's the signature of

the

> movement of people from East to West Africa, and it's likely also

that

> there was an expansion of certain language families like Nilo-

Saharan and

> Afroasiatic from the east to the west.

>

> It's interesting that when we look at these communities of

Africans that

> have L3, many of them are Muslims that speak Afroasiatic. So we

see that

> this could be possibly linked to the movement or expansion of

Islam. I

> say it could be; it's not definitive. I am giving you an

explanation for

> why L3 is so high here. But I think all you guys see something

here,

> right? Do you see anything here? [There's] nothing; there's no

data. We

> know nothing about Central Africa south of Cameroon, Angola -

nothing.

> That's the main reason why the African Ancestry Project is not

providing

> a service at this moment, because we don't have one of the biggest

areas

> of Africans that contributed to the Trans-Atlantic slave trade.

40% of

> enslaved Africans came from this region.

> If I were a money-hungry person who just wanted to do this to make

money,

> the project would have probably happened already. This is more

than just

> prize and prestige. This is, to me, something very significant,

socially

> and scientifically. So we've been working on that, getting this

> information and I'll go on.

>

> There is a significant portion of the Y-chromosome that does not

> recombine or mix with any other chromosome. That part is inherited

from

> father to son, clonally, meaning it's identical. It is inherited

father

> to son, father to son. So just like the mitochondrial DNA, it would

> define paternal lineage. We have found that the history of males

is not

> the same as the history of females in certain populations. In

certain

> African populations, they're patriarchal; others are matriarchal.

> Depending on the culture, you find differences in the level of

diversity

> for those markers, the maternal markers and the paternal markers.

In some

> areas of Africa, there are only, what I call, two Y-chromosome

types for

> all the males. There are just 2 chromosomes; they either have one

or the

> other. Those are clans that have been established and centered

around the

> male. You compare their Y-chromosome to the mitochondrial DNA,

with the

> mitochondrial DNA there are hundreds and thousands of different

types,

> but there are only two types of Y-chromosomes. In other situations

where

> there are maternal lines, you could see something that's

different, not

> as extreme as two mitochondrial DNA's, but you see lower levels

than you

> see normally.

>

> Somebody asked me yesterday, 'How do African-Americans reconcile

finding

> out their paternal lineage isn't African but European?' I

said, 'We know

> that already." So, it is not like we jump out the window or

anything like

> that. Edward Ball wrote an excellent book *Slaves in the Family*. I

turned

> it around: I have got some whites in the family. I've been saying

this

> for a while, but now we've done the analysis and submitted it, 30%

of

> African-American men possess Y-chromosomes or paternal lineages,

which

> originate in Europe. I am one of them. This is largely due to the

> behavior of the slaveholders during the period of slavery in the

US.

>

> We know that every European male wasn't a slaveholder. From 2-10%

of

> white males during that period in the US owned or had the

opportunity to

> own slaves over their lifetime. Probably fewer had female slaves.

Those

> who procreated with their enslaved African women servants were

few. So if

> we do a study to find these European Y-chromosomes in the

population now,

> many of them should be closely related because there were only but

so

> many. I think Edward Ball in his book, estimated that he had over

a

> hundred thousand African cousins because of the patriarch - I

think he

> called him Redcap - who owned the plantation in Charleston. Redcap

sired

> many "mulattos."

>

> The X-chromosome, not the mitochondrial DNA, not the Y-chromosome

has a

> gene called the antigen receptor. There are many studies looking

at the

> markers in this small region. This small region has only 1,000

nucleotide

> base pairs compared to 3.5 billion base pairs. Even so, it is

> informative. We looked at almost 800 African-Americans in South

Carolina

> and DC, some whites from Chicago, some Han Chinese, some Native

> Americans, and almost 1,000 West Africans, from Sierra Leone,

Liberia,

> Senegal, Ghana and Nigeria. We looked at haplotype diversity,

which is an

> estimate of the level of genetic diversity in the population. 0 is

low,

> 1.0 is the highest. [inaudible tape] We looked at what we call the

most

> common haplotypes, the stretch of DNA that is shared due to

ancestry.

> When we look at the non-Africans, we see the same segment of DNA;

it

> hasn't changed at all. European Americans, Asians and Amerindians

all

> have the same haplotypes. We found two common haplotypes that were

> different in Columbia, South Carolina versus Charleston - Gullah,

the

> same here. In Washington, DC there was a totally different mix of

> chromosomes. So, we see a very rich spectrum of diversity in

> African-Americans for that particular marker. Then we look at

Africa,

> with five common haplotypes - Ghana, Nigeria, Nigeria, Liberia,

Senegal,

> Sierra Leone which are cousins. They're almost identical, those two

> ethnic groups. I am sure something happened in the history of

those two

> groups that led them to say I am a Mende and I am a Temne.

>

> In the X-chromosome ancestry for this Columbia, South Carolina

> population, we found that 24% of those X-chromosomes shared

ancestry with

> the Mende and Temne in Sierra Leone. 20% were due to gene flow from

> whites, 12% were from Mandinka, 8% from Ghana, the Congo, and 20%

we

> couldn't place. I couldn't place them is because there was a lot of

> sharing across populations of those chromosomes. There is also a

> significant portion of populations that contributed to the slave

trade

> that is not in the genetic database.

>

> Let's get back to the publicly available genetic test for

ancestry. Here

> are three groups: Oxford Ancestors, Brigham Young University and

> GeneTree. Oxford Ancestors says that they will test individuals in

> Europe, mainly Briton, and place their mitochondrial DNA in one of

Seven

> Daughters of Eve clans. The Seven Daughters of Eve is a fable, a story.

> Bryan Sykes found seven clusters of mitochondrial DNA in and outside of

> Europe. So, he says give me your DNA and I will place you into one of

> these seven. When you get placed into one of those seven, there will be a

> story to accompany it. Europeans like to say something about how they're

> different, even though they're genetically really homogeneous.

Brigham

> Young is sampling individuals saying that they're going to reconstruct

> the human tree. GeneTree does paternity testing.

>

> The aims of the African Ancestry Project

> [<http://www.africanancestry.com/about.html%5d>] is to establish a database of

> genetic lineages from indigenous West and Central African populations and

> ultimately provide a DNA-base test to determine West and Central African

> ancestry of African-Americans. It uses maternal mitochondrial DNA

> lineages and paternal lineages. It will be important that people

who are

> interested in this know that I cannot tell you that you're 20%

this and

> 20% that. It is these lineages and that's it.

> I base the bulk of my identity around my paternal name, Kittles.

Most,

> but not all, of our identities are based on surnames. Identity is

> multi-dimensional. It is experiences, how you were socialized, all

of

> those aspects help you shape your identity. Genetics is not going

to

> determine your identity but it is going to help you shape your own
> identity.

>

> When I found out that my mitochondrial DNA went to Nigeria and I

had the

> opportunity to go to Nigeria, it was very exciting. Some people

may not

> want to do that. Almost 60-70% of the people don't want to go back

to

> Africa, but those who do find it to be an enjoyable, exciting

experience,

> something that helps to shape their identity. Your identity

continues to

> be shaped. It's not something you're born with or you get when you

hit

> puberty.

> The database has almost 10,000 individuals representing 82 African
> populations. We need to sample Angola, Gabon and Nigeria.

> Quickly, I'll go over some responses from the community. There are
> positive responses, there is apprehensiveness; there is skepticism

that

> says that this is not needed at all and that we need to search for

genes

> for disease. I agree that we need to search for genes for disease

but

> part of a psychology of health and disease is based on identity.

If this

> work can help craft that and shape that, it might even contribute

to an

> understanding of health and diseases.

>

> An individual came and wanted to get tested. This was early in the

> project when I was very naïve. I say that because you just cannot

tell

> people this information and walk away. It is important to sit down

and

> talk with these individuals. This man came, a big Afro-centric

man, about

> 45, in African garb. He said, "I want to get tested to see where I

fall

> in the database." He told me that his father told him something

about his

> ancestry and his mother told him something. He wanted to confirm

that. I

> ran the analysis and his paternal lineage was European, not

African. His

> mitochondrial lineage was clustered with these Mandinka in Senegal

and in

> Gambia. He came in and I gave him his results. I said, "Your

paternal

> lineage is not African; it's European." He just froze. He froze,

and then

> he sat down, quietly sat there. He did not say anything for 10 or

15

> minutes. He said, "Are you sure?" I said, "Yes, we did the

analysis. We

> ran it twice." He said, "Are you sure?" I said, "Yes, I am sure. I

am

> positive."

>

> His father told him that he was Mandinka. Many times we

romanticize about

> these different African groups that we may have ancestry with. We

don't

> have any knowledge, so we see Roots and we see the Mandinka and we

say,

> OK, I am a Mandinka. So his father told him he was Mandinka on his

side

> and his mother told him he was Mandinka on her side. After I told

him

> that his father's side clustered in Europe, then he started

thinking and

> said, "Well, what about my mother's side?" I said, "It was

Mandinka, so

> she was right." He felt a little better but he was shattered. It

scared

> me and I said to myself I'll never do that again. I'll never just

sit and

> nonchalantly tell people these results because I had no idea of

what his

> own perception of himself was and what he was told when he was

younger

> growing up. So that was a major point in terms of my thinking

about how

> to articulate this information to the community.

>

> --

>

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| 17624|2005-08-01 13:06:14|Djehuti Sundaka|Third World Error|
Third World Error

The Brazilians, as may be expected, are traumatized by the murder in London of one of their own. According to the Associated Press, President Luis Ign cio Lula da Silva's representative at the funeral, Human Rights Secretary Mario Mamede, told Agencia Estado news: "We cannot tolerate the violation of human rights in the name of combating terrorism."

On Wednesday, President Lula called de Menezes' family in Gonzaga to express his condolences.

"The police committed a gross, stupid, third world error," says Maria do Socorro Alves, a cousin of the dead man.

And another relative of de Menezes said it was strange that while in Brazil de Menezes was regarded as white, in Britain he was Black. The color line in Brazil is as convoluted as it is in North America or Britain.

In a country with a majority black population, most people consider themselves white - part of the vicious legacy of slavery and racism. The situation is similar to Haiti, where an elite boasting a spectrum of skin tones considers itself different from, and superior to, those 'officially black' who make up more than 90 per cent of the population.

So it is perhaps understandable that while Brazil's President Ign cio Lula da Silva can send his foreign minister to question the British foreign secretary over the death one young Brazilian electrician, a Brazilian general in Haiti can lead Brazilian and other troops in the UN "peacekeeping mission" in support of the elite power structure and of the assassins and rapists now ruling Haiti in their name.

The Brazilian human rights secretary can piously intone that "We cannot tolerate the violation of human rights in the name of combating terrorism", but this same minister cannot find the time to give audience to emissaries from Brazilian trade unions and from others who want to discuss with the Brazilian government its complicity in the continuing slaughter of innocent Haitians in the name of combating terrorism on behalf of the Haitian elite, the Americans, the Canadians and the French.

| 17625|2005-08-01 13:24:51|Charles Year2005|Re: Not So Black After All - Part Three|

Raymond and Amadou and All others,

Perhaps, I hung around the old thinking too long and soaked up there pain. One can hear, read, or watch so much stuff it's almost like one was in the old days. Sometimes, one can type too fast like me.

They say you can be too BLACK. I hope I'm not too BLACK. Maybe, it's time to drink some Uncle Tom soda and forget. The people who were in slavery were better than me/us. They were stronger than me/us. We exist because they survived.

Perhaps, I spent too much time reading our glorious histories. Songhay was great. But, modern Niger which is really the old Songhay starves. And the descendants of the American slaves have become so powerful. Forbes says Condi is #1 and Oprah is #9. What an achievement.

Perhaps, I should be into high tech Asia. Africa is too poor. The Euro is doing quite well they say.

I'm drinking my Uncle Tom soda now. They go great with multicultural cookies.

Our future will have to be mixed.

Sayonara,
Charles

--

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| 17626|2005-08-01 14:46:18|Immmre|Re: Not So Black After All - Part Three|
Charles,

  
I see you have chosen to ignore my questions and instead engage in hyperbole. This is the first time I've witnessed this reaction; usually it is you who have implied that we should let the past die and embrace the richness of New York's melting pot of cultures. Having lived in New York several times, I can see why you would feel this way, and have enjoyed  your obvious open-mindedness about things cultural.   

  
Now, what's all this talk about sucking up some Uncle Tom soda? Where did that come from?

  
By the way,   one on this list, to my knowledge,

has ever accused you of being too "BLACK;" perhaps of being too exuberant of your embrace of Christianity or of being too unabashedly patriotic. ♦ But as far as I am concerned that's your business. ♦ If you feel angry now, all I can say is, welcome to the club!

♦

What I was picking up from your messages was not anger, but more God Bless America, we're all mixed and, glad I'm not an Arab. I thought it was more than a little bizarre, so I thought I'd share my questions and impressions with you. So I did. That's all. No need for ad hominem.

♦

Fraternalmente,
Raymond

♦

-----Original Message-----

From: Charles Year2005

Sent: Aug 1, 2005 11:37 AM

To: ta_seti@yahoogroups.com

Subject: [Ta_Seti] Re: Not So Black After All - Part Three

Raymond and Amadou and All others,

Perhaps, I hung around the old thinking too long and soaked up there pain. One can hear, read, or watch so much stuff it's almost like one was in the old days. Sometimes, one can type too fast like me.

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Perhaps, I should be into high tech Asia. Africa is too poor. The Euro is doing quite well they say.

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Our future will have to be mixed.

Sayonara,
Charles

--

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- ♦ Visit your group "[Ta_Seti](#)" on the web.
- ♦
- ♦ To unsubscribe from this group, send an email to: Ta_Seti-unsubscribe@yahoogroups.com
- ♦
- ♦ Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

[17627]2005-08-01 19:51:43|Amadou Cisse|Re: Not So Black After All - Part Three|

Charles,

Thanks for all you wanted me to see. I think expressing yourself effectively rather than otherwise what you want to communicate will help. Raymond has provided some wise words. One is that the knowledge of ♦ white ♦ admixture was there. In fact, as you have realized by your Sahara research we once discussed, even many would-be slaves themselves were already ♦ white ♦ admixed. Another message was that only after communicating decently with someone will you create opportunity. Please do not rely on the shallowness or the appearances of the internet. Of course you know that all that glitters is not gold. My two cents out of appreciation.

There is much more to the Songhai than present day Niger. There is more out of the discussion of tracking heritage. I started out lending you support for the conditions of social regularity exist in pre-slavery Africa to fulfill a decent tracking. If the science itself is good enough, then happy days are ahead for this enterprise. Let me also tell you that the parents also on the other side do look for their loved ones. For example because of the muslim education of some of the slaves, there are stories where it was known exactly where a family or city member had been and their assigned slave names.

Bon courage,

Amadou Cisse

♦

-- In Ta_Seti@yahoogroups.com, Imnmre <anpugifts@e...> wrote:

Charles,

I see you have chosen to ignore my questions and instead engage in hyperbole. This is the first time I've witnessed this reaction; usually it is you who have implied that we should let the past die and embrace the richness of New York's melting pot of cultures. Having lived in New York several times, I can see why you would feel this way, and have enjoyed ♦ your obvious open-mindedness about things

cultural.💎

💎

Now, what's all this talk about sucking up some
Uncle Tom soda? Where did that come from?

💎

By the way, 💎one on this list, to my knowledge,
has ever accused you of being too "BLACK;" perhaps of
being too exhuberant of your embrace of Christianity or
of being too unabashedly patriotic. 💎But as far as I am
concerned that's your business. 💎If you feel angry now,
all I can say is, welcome to the club!

💎

What I was picking up from your messages was not anger,
but more God Bless America, we're all mixed and, glad I'm
not an Arab. I thought it was more than a little bizzare, so
I thought I'd share my questions and impressions with you.
So I did. That's all. No need for ad hominem.

💎

Fraternalmente,
Raymond

💎

—Original Message—
From: Charles Year2005
Sent: Aug 1, 2005 11:37 AM
To: ta_seti@yahoogroups.com
Subject: [Ta_Seti] Re: Not So Black After All - Part Three

Raymond and Amadou and All others,

Perhaps, I hung around the old thinking too long and soaked up there
pain. One can hear, read, or watch so much stuff it's almost like
one was in the old days. Sometimes, one can type too fast like me.

They say you can be too BLACK. I hope I'm not too BLACK. Maybe, it's
time to drink some Uncle Tom soda and forget. The people who were in
slavery were better than me/us. They were stronger than me/us. We
exist because they survived.

Perhaps, I spent too much time reading our glorious histories.
Songhay was great. But, modern Niger which is really the old Songhay
starves. And the descendants of the American slaves have become
so powerful. Forbes says Condi is #1 and Oprah is #9.
What an achievement.

Perhaps, I should be into high tech Asia. Africa is too poor.
The Euro is doing quite well they say.

I'm drinking my Uncle Tom soda now. They go great with multicultural
cookies.

Our future will have to be mixed.

Sayonara,
Charles

💎

💎

| 17628|2005-08-01 21:10:29|biblical12|Re: Not So Black After All - Part Three|

--- In Ta_Seti@yahoogroups.com, Imnmre wrote:

Greetings Charles,

I am having a little difficulty following your arguments. Perhaps you
can help me with this.

If your aim is to draw attention to the enslavement
of Africans by muslims, whether African or not, why not just do so?
> Was being poetic and polite.

Regarding the "mixed" genetic inheritance of the 20-30% of African
Americans; this is not new knowledge. Why is it now suddenly so
important?
> They're talking about it all over the Internet and everyone doesn't
have a sense of understanding like we do.

What is so surprising about this?

It's interesting that researchers want to know the exact scientific
details. BTW, they want figures for groups worldwide.

But what do you really know of the choices people are forced to make
when deprived of what we routinely take for granted, namely ownership
of their own bodies? Or the "adjustments" humans often make when
reduced to arbitrary violence and repeated indignities? Why do you
find it remarkable that some sought survival and even leverage by
becoming providers of sexual services – that could be forced upon
them anyway? And what difference does it make what haplotypes
resulted from this when the one-drop rule ensured that there would be
no confusion about the "racially" subordinate status of the
offspring?
> These studies may create a division. As the mixing increases
a "colored/bi-racial" group may emerge and it may have an effect on
census counts etc. There are other subtle effects.

What would you have done?

> Whatever they did if I were as good as them. Maybe, if I am
reincarnated i was a slave in a former life.

Raymond,

I went over this before. I am patriotic after meeting Latin Americans, West Indians and Asians who waved their flags constantly and talk about their own homelands. The Puerto Rican, Dominican, Chinese, Korean, Mexican, Jamaican, Haitian, Polish, Irish, and other flags are flown all over this city with all the relating cultural additions. If these people can be proud of their home-cultures why must I look down on my own when it's America that everybody is trying to get to? My blood is on this land and my roots are here.

Judaism > I'm of Jewish descent. It's an African religion with heavy input from Moshe Rabbeinu who was King of Kush and priest in an Egyptian temple. There were temples to YHWH in Leontopolis, Elephantine Island and Kirkos Island in Lake Tana, Ethiopia. African Americans were enslaved like the Jews. I can relate to it.

Christianity> In ancient religions around the world there appears a god who dies on a cross for humanity. It's come from the beginning. In Israel, Yeshu'a is that one and is lynched after a beating. He was all good, healing the sick and raising the dead. And he is raised from the dead. I can relate to it.

They are the root and the branch; all real. YHWH is real. Yeshu'a is real. Yisrael is real.

I am not anti other groups, I could have said like many others... "Damn foreigners sick of it! All these languages". I'm not like that. We were all created by God and are all equal under God.

So, I thank the God of Avraham, Yitzhak, Yaakov, Shimon(Peter), Yochanan(John) and Ya'akov(James) for allowing me to be born in America, this great country in this time of human history. It is not perfect. No human being is perfect. But, it's the best country on Earth.

I'm praying for you, our leaders, our troops, and our country. No apology.

*Dios Te Bendiga,
Charles*

| 17629|2005-08-01 21:29:18|Paul Kekai Manansala|Re: Not So Black After All - Part Three|
— In Ta_Seti@yahoogroups.com, "biblical12" wrote:

> — In Ta_Seti@yahoogroups.com, Imnnre wrote:
>

>
> So, I thank the God of Avraham, Yitzhak, Yaakov, Shimon(Peter),
> Yochanan(John) and Ya'akov(James) for allowing me to be born in
> America, this great country in this time of human history. It is

not

> perfect. No human being is perfect. But, it's the best country on
> Earth.
>

Sorry Charles, I don't buy all of this stuff. There is always a right place to express certain sentiments.

I don't see that many of us here waving flags and finding angles to preach their religion. That's confrontational stuff of the type those raised in the U.S. are taught by the system from the time they're kids.

Saying the U.S. is the "best country on earth" is an inflammatory statement. Really it's no different than saying that my race is the best race on Earth. It's a subjective statement that has no place on a forum with people from many nations.

Why do you feel it is necessary to give people a rise about who you are -- a Christian, an American and whatever else. Personally many of us probably don't care. We're here to discuss different topics and don't really want to confront you on the agenda issues you are pushing.

Regards,
Paul Kekai Manansala
| 17630|2005-08-01 22:06:27|Paul Kekai Manansala|Stirring up the gene pool|
Stirring up the gene pool

http://www.nzherald.co.nz/index.cfm?mode=headlines&c_id=1&ObjectID=10338228

L-R: Linita Mamutu, Paul Reynolds and Mere Kepa want nothing to do with the DNA-sampling project. Picture / Kenny Rodger

30.07.05

Claire Harvey explores the DNA debate destabilising one of science's most ambitious projects

Where are you from? Who are your people? To Maori, these are the first questions to ask a new acquaintance, much more interesting than banal inquiries about jobs or real estate.

Maori culture is infused with stories of movement and migration, exploration and settlement, and underpinning it is the greatest adventure story of all, how Aotearoa was discovered and settled by Kupe, an intrepid navigator from the Pacific homeland of Hawaiiki.

But now scientists want to step around the mythology and tell a different story, using the DNA of Maori and other indigenous people to work out how prehistoric humans spread around the world from the "true" home of Homo sapiens, Africa.

Many Maori do not want to hear that story.

National Geographic, in collaboration with computer giant IBM and a wealthy American family of philanthropists, is sponsoring the Genographic Project, a huge endeavour in which scientists all over the world will take DNA samples from 100,000 indigenous volunteers and explain how their ancient ancestors moved out of Africa up to 60,000 years ago and spread around the world.

The scientists want to show how all humans are related to one another, and promise the research will be a celebration of how humans conquered distance and danger to populate the earth.

Already, more than 50,000 intrigued people have paid up to US\$126 (\$184) for a self-sampling DNA kit and sent a saliva swab to National Geographic, which provides in return a confidential analysis of each participant's genetic history.

As soon as the scheme was announced in April, indigenous groups began objecting, and none more loudly than Maori.

We already know where we came from, thanks very much, they said, and what's in it for indigenous people? What is the point of challenging generations of oral history and spiritual belief? Why should we give you our blood and the genetic codes which make us unique, and how do we know you won't sell the information to pharmaceutical companies?

And most importantly of all, how can this "scientific proof" that we all came from Africa be used against us by the politicians - and the racists?

Science and faith have been in conflict since humans began questioning how things worked, and there is no greater guarantee of scientific immortality than being declared a heretic by the church.

Just ask Charles Darwin, whose name is still cursed by some Christians nearly 150 years after he published the theory that humans' real ancestors were probably much more hairy than Adam and Eve.

But in today's world of ethical research guidelines, scientists must anticipate and placate their critics before they even unpack the test-tubes. The problem now facing the Genographic Project is whether the sceptics can ever be persuaded.

The greatest objection to this project, appropriately, is born of history. "Indigenous people aren't stupid," says Paul Reynolds, a postdoctoral fellow at the Auckland University-based National Centre of Research Excellence for Maori Development, Nga Pae o te Maramatanga.

"We've been here before. We've had centuries of exploitation by non-indigenous people. This is highly political. It's race-based research, and therefore it can be manipulated and used for political benefit.

"This could link straight into what Don Brash wants to hear, that everybody comes from the same place, that we are all common and have common ancestors."

Indigenous people already have their own answers, says Tongan educator Dr Linita Manu'atu, a senior lecturer at Auckland University of Technology.

"Stop dominating us. If they flip over to this side of the world, [they will see] we have our own ways of understanding the world. We can do our research in our own ways, and contribute that knowledge to the world," Manu'atu says.

"For Tongans, we were created in Tonga. We have gods, our own gods, which we created the same as the people of Israel. We have our own stories, but we are being told they're not good enough."

Australian Aboriginal activist Michael Mansell agrees. "We didn't come from anywhere. We know that our Dreamtime stories tell us we were always here, in Australia. Can this be twisted to say we came from Africa and therefore we have fewer rights to our country than

white people?

"And what if they find out that there were different people here before we came, and we destroyed them in order to get the land? Does that mean that the invasion in 1788 wasn't so bad?" GENETIC research has a bad name. Throughout the 1990s, an ambitious plan known as the Human Genome Diversity Project stumbled around the scientific world before collapsing into a heap of cultural controversy and confused intentions.

The idea was to take blood from indigenous people to document the wide range of human gene variations, with a view to preventing and curing genetic illnesses.

In New Zealand, it was even more spectacularly unsuccessful than elsewhere. In 1995, Maori representatives at a Health Research Council conference in Wellington called for the project's "immediate halt", saying genetic information belonged to hapu, whanau and iwi collectively, not to individuals.

Kiwi hostility was so great that the project organisers declared they would not even try to take samples from Maori.

The HGDP was little mourned when it eventually failed to get US federal funding, but the experience left a legacy of ill will which the Genographic project must try to overcome.

Victoria University geneticist Geoff Chambers has published research which shows a genetic link between Maori and indigenous Taiwanese, suggesting ancient Pacific people came here via Asia.

Chambers says he has not encountered a single Maori objection since he began visiting Wellington blood banks 15 years ago, asking Maori donors for 10 millilitres of their blood for research into a possible genetic link with alcoholism.

Chambers ensured volunteers retained ownership of their DNA at all times and gave written consent for a limited, specific use of samples.

"It's not my job to tell Maori or Pacific people where they came from. We have been careful to say our information is a scientific account but that there are other accounts from traditional knowledge, and the two do not interface at all.

"We never set out to say we are going to use 'superior' science to solve a problem."

Chambers believes the Genographic Project is "really good science, but it is built on a platform that didn't fly previously. Has nothing been learned from history? The HGDP was tragic because it was well-intentioned, but people hated it. This is the same story."

Marae worker and caregiver Mere Kepa, also a researcher at Auckland University, doesn't buy Genographic's stated hope of improving global understanding of indigenous concerns.

"Just because you know you're related to each other, is that going to stop the Queensland police belting the shit out of Aborigines?" Kepa asks. "This is scientific imperialism. As an academic I'm not opposed to learning, but I'm tired and exhausted of learning from Western scientists that I'm sad, bad and mad and so are all my whanau and hapu and iwi."

Activist Le'a Kanehe, legal analyst with the US-based Indigenous People's Council on Biocolonialism, is concerned that Genographic did not consult indigenous groups when drafting their research guidelines. Genographic responds that all project scientists are constantly consulting indigenous people while in the field.

The man behind the Genographic Project, National Geographic scientist Dr Spencer Wells, hopes some fears might be eased by the society's impeccable reputation for promoting and documenting the lives of indigenous people through its magazine and documentaries. INDEED, all proceeds from the sale of the self-testing kits will be ploughed into a Legacy Fund to be spent on cultural preservation projects nominated by indigenous communities.

Every human carries a virtual history book inside their veins, says Wells, who asserts his work has no relation to the HGDP.

"One of the messages that came out of that fiasco is that we are no longer living in the colonial era, where scientists from the rich world can sit down with a map and decide 'we need to go out and sample these groups because we think it's interesting'," Wells says.

"It is a question of creating trust between ourselves as scientists, who have the ability to read the history books that we all carry around, and the people."

He says Genographic's ethical standards have been approved by the University of Pennsylvania's review authorities, and it is ultimately a volunteer exercise.

"It would be a shame not to have groups like the Maori," Wells says. "Everybody asks these questions. You ask these questions of your parents, or your priest, or your local tribal leader. Every human group has a story about where they came from and how they're related to each other, and to other groups."

"If you decide that you don't want that to be threatened by a scientific version which may be different from your story, then there's nothing we can really do about that. What we're trying to do is enrich people's sense of their own identity."

The project's Australia/Pacific chief scientist, Robert John Mitchell, of LaTrobe University in Melbourne, is concerned by the criticism and says indigenous support is essential.

He hopes to allay any fears about blood-testing by taking saliva samples, and wants to persuade the other scientists working on the project internationally to do the same.

"I could not imagine going to a Maori community without Maori people accompanying me, saying 'feel free to fire questions at this guy'. I'd be prepared to write up a local report [on iwi or hapu genealogy] if they wanted it."

"The indigenous people would own their own samples. If they wanted them destroyed, or returned, or housed in a certain centre, that would be done," says Mitchell. Mitchell is consulting Aboriginal archaeologists, such as Steve Kinnane at the Australian Institute of Aboriginal and Torres Strait Islander Studies, who is examining the project's ethical standards.

Mitchell can see no likelihood of his findings casting doubt on the Maori tradition of migration from the Pacific to New Zealand, and says the findings will spark further interest in the story of indigenous people.

"I would be able to draw a map showing that this area was settled an incredibly long time ago by Aborigines as the first inhabitants. I believe the historic adventures the results will show will reinforce the magic of settlement, of what these people did."

"The genetic trail will mean linguists can get stronger leads as to how words might have evolved, archaeologists might have a better idea of where to look. And I mean indigenous archaeologists, we're not just talking about more [opportunities] for the white people."

Maori Aucklander Mike Stevens, an anthropologist and iwi consultant who is on the board of Nga Pae o te Maramatanga, is happy to volunteer for the project and says many Maori do not accept all oral traditions as literal truth anyway.

"There is solid evidence, for example, of a Cook Islands connection with Maori, like the Cooks' stories of canoes being built and sent out," says Stevens.

"There is dispute about whether they came as one fleet or not, and that would be an issue which is questionable. But I think it is something that can advance our knowledge. It needn't destroy our faith."

More knowledge is always empowering, says Mamuka Henare, associate dean of Maori and Pacific Development at Auckland University's business school.

"It is about a better understanding of ourselves and our past," says Henare, who deals with fears about genetics in his work as a board member of the Environmental Risk Management Authority.

"This is a good idea that has been badly promoted, but the more we know in the area of genetic knowledge, the more we can help to clarify the issue of origins that is a constant preoccupation of Maori."

"It's the first question Maori ask of each other - where do you come from? Genetics offers another way of finding the answer to that question"

"If you give people the knowledge and understanding, you will find Maori people are as open-minded about these things as any others."
| 17631|2005-08-01 23:11:48|Innnnnre|Re: Not So Black After All - Part Three| Charles,



On the genetic question, the danger is that the information could be used to create even new categories of people to be economically and socially marginalized -- not to mention revive old, ugly and worthless arguments concerning us.



On the religious one; like Paul said, it has no place on this forum. I've said before, and I'm saying again, please keep that to yourself. You must be pushing something; otherwise you wouldn't keep bringing this up.



On the political one, you're talking to someone who actually fought a war for this country; so save the flag waving for someone else.



*Regarding an apology, I don't remember having asked for one.
But while you're being intrepid, let me say I would consider
Paul's message a warning, if I were you. (Which I'm not; so
you are free to continue testing his limits, if that's what you
want to do.)*



*Or you can exit and return again when you get the urge, as you
have repeatedly done in the past. Whatever you decide, just
don't pick a fight with me; I've been known to go off the deep
end, and at my age, I just don't care.*



Raymond

-----Original Message-----

From: biblical12

Sent: Aug 1, 2005 8:48 PM

To: Ta_Seti@yahoogroups.com

Subject: [Ta_Seti] Re: Not So Black After All - Part Three

--- In Ta_Seti@yahoogroups.com, Imninnre wrote:

Greetings Charles,

I am having a little difficulty following your arguments. Perhaps you
can help me with this.

If your aim is to draw attention to the enslavement
of Africans by muslims, whether African or not, why not just do so?
>Was being poetic and polite.

Regarding the "mixed" genetic inheritance of the 20-30% of African
Americans; this is not new knowledge. Why is it now suddenly so
important?
>They're talking about it all over the Internet and everyone doesn't
have a sense of understanding like we do.

What is so surprising about this?

It's interesting that researchers want to know the exact scientific
details. BTW, they want figures for groups worldwide.◆

But what do you really know of the choices people are forced to make
when deprived of what we routinely take for granted, namely ownership
of their own bodies? Or the "adjustments" humans often make when
reduced to arbitrary violence and repeated indignities? Why do you
find it remarkable that some sought survival and even leverage by
becoming providers of sexual services -- that could be forced upon
them anyway? And what difference does it make what haplotypes
resulted from this when the one-drop rule ensured that there would be
no confusion about◆ the "racially" subordinate status of the
offspring?
>These studies may create a division. As the mixing increases
a "colored/bi-racial" group may emerge and it may have an effect on
census counts etc. There are other subtle effects.

What would you have done?

> Whatever they did if I were as good as them. Maybe, if I am
reincarnated i was a slave in a former life.◆

Raymond,

I went over this before. I am patriotic after meeting Latin
Americans, West Indians and Asians who waved their flags constantly
and talk about their own homelands. The Puerto Rican, Dominican,
Chinese, Korean, Mexican, Jamaican, Haitian, Polish, Irish, and other
flags are flown all over this city with all the relating cultural add-
ons. If these people can be proud of their home-cultures why must I
look down on my own when it's America that everybody is trying to get
to? My blood is on this land and my roots are here.

Judaism > I'm of jewish descent. It's an African religion with heavy
input from Moshe Rabbeinu who was King of Kush and priest in an
Egyptian temple. There were temple to YHWH in Leontopolis,
Elephantine Island and Kirkos Island in Lake Tana, Ethiopia.
African Americans were enslaved like the Jews. I can relate to it.

Christianity> In ancient religions around the world there appears a
god who dies on a cross for humanity. It's come from the beginning.
In Israel, Yeshu'a is that one and is lynched after a beating. He was
all good, healing the sick and raising the dead. And he is raised
from the dead. I can relate to it.

They are the root and the branch; all real. YHWH is real. Yeshu'a is
real. Yisrael is real.

I am not anti other groups, I could have said like many
others..."Damn foreigners sick of it! All these languages". I'm not
like that. We were all created by God and are all equal under God.

So, I thank the God of Avraham, Yitzhak, Yaakov, Shimon(Peter),
Yochanan(John) and Ya'akov(James) for allowing me to be born in
America, this great country in this time of human history. It is not
perfect. No human being is perfect. But, it's the best country on
Earth.

I'm praying for you, our leaders, our troops, and our country.
No apology.

Dios Te Bendiga,
Charles

[Egyptology](#) [King tut](#) [African american](#)
[Ancient egypt](#)

YAHOO! GROUPS LINKS

- Visit your group "[Ta Seti](#)" on the web.
- To unsubscribe from this group, send an email to:
Ta_Seti-unsubscribe@yahoogroups.com
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 17632|2005-08-02 05:09:47|Peter Gray|Re: Third World Error|

Djehuti makes a number of good points.

Having lived in Brasilia for a couple of years, I can attest to their extreme conflictedness on the subject of race/class. And while there are the more educated individuals who recognize the historic realities, most (I think) live in a romantic haze in which it is difficult for them to see how the British police could have committed such a "gross, stupid, third world error" against a Brazilian national they would consider "white".

At the same time, I know that they are genuinely upset and baffled by the incident.

Regards,

Peter Gray

>From: Djehuti Sundaka
 >Reply-To: Ta_Seti@yahoogroups.com
 >To: Ta_Seti@yahoogroups.com
 >Subject: [Ta_Seti] Third World Error
 >Date: Mon, 01 Aug 2005 13:18:22 -0700
 >
 >Third World Error
 >
 >The Brazilians, as may be expected, are traumatized by the murder in
 >London
 >of one of their own. According to the Associated Press, President
 >Luis
 >Ign?cio Lula da Silva's representative at the funeral, Human Rights
 >Secretary Mario Mamede, told Agencia Estado news: "We cannot
 >tolerate the
 >violation of human rights in the name of combating terrorism."
 >
 >On Wednesday, President Lula called de Menezes' family in Gonzaga to
 >express
 >his condolences.
 >"The police committed a gross, stupid, third world error," says
 >Maria

do

>Socorro Alves, a cousin of the dead man.
 >
 >And another relative of de Menezes said it was strange that while in
 >Brazil
 >de Menezes was regarded as white, in Britain he was Black.
 >The color line in Brazil is as convoluted as it is in North America
 >or
 >Britain.
 >
 >In a country with a majority black population, most people consider
 >themselves white - part of the vicious legacy of slavery and racism.
 >The
 >situation is similar to Haiti, where an elite boasting a spectrum of
 >skin
 >tones considers itself different from, and superior to, those
 >officially
 >black' who make up more than 90 per cent of the population.
 >
 >So it is perhaps understandable that while Brazil's President
 >Ign?cio Lula
 >da Silva can send his foreign minister to question the

British

>foreign
 >secretary over the death one young Brazilian electrician, a
 >Brazilian
 >general in Haiti can lead Brazilian and other troops in the UN
 >"peacekeeping
 >mission" in support of the elite power structure and of the
 >assassins and
 >rapists now ruling Haiti in their name.
 >
 >The Brazilian human rights secretary can piously intone that "We
 >cannot
 >tolerate the violation of human rights in the name of combating

>terrorism",
>but this same minister cannot find the time to give audience to
>emissaries
>from Brazilian trade unions and from others who want to discuss with
>the
>Brazilian government its complicity in the continuing slaughter of
>innocent
>Haitians in the name of combating terrorism on behalf of the Haitian
>elite,
>the Americans, the Canadians and the French.

| 17633|2005-08-02 09:53:12|abscisseafrica|Re: Not So Black After All - Part Three|
Dear all,

Thanks for wisdom and striving for serene and useful discussions in
in both messages below. I am sending out two articles providing a
look at the aftermath slavery in each shore. The first one is a
quick look at African American economic behavior today. The second
one an economic and historic look at Africa today - some excerpts
put on top because it is slightly longer. I got reminded of them by
our current exchange. They provide some relevant perspectives not
only for people of African descent but for like alienated peoples
keen to come to themselves.

Regards,
Amadou cisse

--- In Ta_Seti@yahoogroups.com, Imnmnre wrote:
Charles,

On the genetic question, the danger is that the information could be
used to create even new categories of people to be economically
and socially marginalized -- not to mention revive old, ugly and
worthless arguments concerning us.

On the religious one; like Paul said, it has no place on this forum.
I've said before, and I'm saying again, please keep that to yourself.
You must be pushing something; otherwise you wouldn't keep
bringing this up.

On the political one, you're talking to someone who actually fought
a war for this country; so save the flag waving for someone else.

Regarding an apology, I don't remember having asked for one.
But while you're being intrepid, let me say I would consider
Paul's message a warning, if I were you. (Which I'm not; so
you are free to continue testing his limits, if that's what you
want to do.)

Or you can exit and return again when you get the urge, as you
have repeatedly done in the past. Whatever you decide, just
don't pick a fight with me; I've been known to go off the deep
end, and at my age, I just don't care.

Raymond

--- In Ta_Seti@yahoogroups.com, "biblical12" wrote:
> --- In Ta_Seti@yahoogroups.com, Imnmnre wrote:
>

>
> So, I thank the God of Avraham, Yitzhak, Yaakov, Shimon(Peter),
> Yochanan(John) and Ya'akov(James) for allowing me to be born in
> America, this great country in this time of human history. It is
not
> perfect. No human being is perfect. But, it's the best country on
> Earth.
>

Sorry Charles, I don't buy all of this stuff. There is always a
right place to express certain sentiments.

I don't see that many of us here waving flags and finding angles to
preach their religion. That's confrontational stuff of the type
those raised in the U.S. are taught by the system from the time
they're kids.

Saying the U.S. is the "best country on earth" is an inflammatory
statement. Really it's no different than saying that my race is the
best race on Earth. It's a subjective statement that has no place on
a forum with people from many nations.

Why do you feel it is necessary to give people a rise about who you
are -- a Christian, an American and whatever else. Personally many
of us probably don't care. We're here to discuss different topics
and don't really want to confront you on the agenda issues you are
pushing.

Regards,
Paul Kekai Manansala

| 17634|2005-08-02 09:54:05|abscisseafrica|Tough choices for tough times|

Tough choices for tough times
By Yolanda Young

These are tough economic times, especially for African-Americans, for whom the unemployment rate is more than 10%. Alarming, rather than belt-tightening, the response has been to spend more. In many poor neighborhoods, one is likely to notice satellite dishes and expensive new cars.

According to Target Market, a company that tracks black consumer spending, blacks spend a significant amount of their income on depreciable products. In 2002, the year the economy nose-dived, we spent \$22.9 billion on clothes, \$3.2 billion on electronics and \$11.6 billion on furniture to put into homes that, in many cases, were rented.

Among our favorite purchases are cars and liquor. Blacks make up only 12% of the U.S. population, yet account for 30% of the country's Scotch consumption. Detroit, which is 80% black, is the world's No. 1 market for Cognac. So impressed was Lincoln with the \$46.7 billion that blacks spent on cars that the automaker commissioned Sean "P. Diddy" Combs, the entertainment and fashion mogul, to design a limited-edition Navigator replete with six plasma screens, three DVD players and a Sony PlayStation 2.

The only area where blacks seem to be cutting back on spending is books; total purchases have gone from a high of \$356 million in 2000 to \$303 million in 2002.

This shortsighted behavior, motivated by a desire for instant gratification and social acceptance, comes at the expense of our future.

The National Urban League's "State of Black America 2004" report found that fewer than 50% of black families owned their homes compared with more than 70% of whites.

According to published reports, the Ariel Mutual Funds/Charles Schwab 2003 Black Investor Survey found that when comparing households where blacks and whites had roughly the same household incomes, whites saved nearly 20% more each month for retirement, and 30% of African-Americans earning \$100,000 a year had less than \$5,000 in retirement savings. While 79% of whites invest in the stock market, only 61% of African-Americans do.

Certainly, higher rates of unemployment, income disparity and credit discrimination are financial impediments to the economic vitality of blacks, but so are our consumer tastes.

By finding the courage to change our spending habits, we might be surprised at how far the \$631 billion we now earn might take us.

Yolanda Young's next book is SPADE: A Critical Look at Black America.

http://www.usatoday.com/news/opinion/editorials/2004-04-01-young_x.htm
| 17635|2005-08-02 10:05:02|abscisseafrica|Western Corruption = African Poverty|
- With a population smaller than India's, Africa has two thirds of the entire world's natural resources. It is flush with, among other things, oil, gas, diamonds, gold, plutonium, chromium, ferroalloy and coal. Europe, over a span of three and a half centuries, carted off any and everything of value that it could carry, including tens of millions of enslaved human beings and enough of Africa's natural resources to enrich itself in virtual perpetuity...
- The first of the half-told tales was of the white world with its traditions of discontinuous compassion for the unfortunate. The second half-told story was of the Black world with its traditions of penury, suffering and corruption - the first two conditions, in their apparent selective view, caused largely by the last...
- Slavery may have ended, but hardly the engrained attitudes of an avaricious western culture that profited incalculably from it...
- etc.

by Randall Robinson

<http://blackstarnews.com/?c=135&a=1536&sid=8826fab4d0203a919d4c498735b71d5d>

July 18th, 2005
Western Corruption = African Poverty

Randall Robinson

I am plagued by a cheerless intuition that 10 years from now, we will all look back upon the Live-8 extravaganza as one of the greatest public relations frauds ever perpetrated against the African continent. While it is not yet clear who will be caused to bear the principal responsibility for this, it would seem obvious enough that much of the blame will properly be charged to the project's organizers and spokespersons, Bob Geldof and Bono of U2. If their objective was to picture Africa to the world as hopeless, hapless, and

pointedly responsible for its own economic predicament, they succeeded surpassingly. During the run-up to July 2, Messrs.

Geldof and Bono, with tenacious consistency, told halves of what would seem (to the world's unwitting) to be two counterpoising stories. The first of the half-told tales was of the white world with its traditions of discontinuous compassion for the unfortunate. The second half-told story was of the Black world with its traditions of penury, suffering and corruption - the first two conditions, in their apparent selective view, caused largely by the last. It was as if these flawed half descriptions of two peoples, one able, one not, were polar ineradicable marks struck by the Gods somewhere in the impenetrable mists of pre-history.

I watched a good deal of the pre-concert television coverage. During the withering blitz, I saw not a single comment from a single African scholar, politician, or rank-and-file citizen on Africa's reaction to what the events' white organizers were saying to the world on Africa's behalf. Like the African performers who, with the exception of Youssou N'Dour, were excluded from the Live-8 concerts, Africa's thinkers and political leaders were also largely excluded from this, the most European of song-feted weddings, joining vainglorious paternalism to historical amnesia.

Africa is not poor by accident. In fact, Africa is not poor at all. Many Africans, perhaps, but not Africa. With a population smaller than India's, Africa has two thirds of the entire world's natural resources. It is flush with, among other things, oil, gas, diamonds, gold, plutonium, chromium, ferroalloy and coal. Europe, over a span of three and a half centuries, carted off any and everything of value that it could carry, including tens of millions of enslaved human beings and enough of Africa's natural resources to enrich itself in virtual perpetuity.

African countries, at their hard-fought independence, were left by their European exploiters with fewer than half the universities, continent-wide, that can be found today in the city of Boston. In Congo, with its abundant natural treasures, King Leopold of Belgium plundered extravagantly, while psychopathically slaughtering, along the way, 10 million Congolese between the years 1890 and 1910. In Angola, Mozambique and Guinea-Bissau, Portugal, following a murderous US-supported campaign of colonial suppression, was militarily expelled from its former slave-producing colonies, but not before making off with items as small and pickling as light bulbs and toilet tissue. Britain, in one episode of its several and varied colonial crimes, drew an arbitrary line around three populous and distinctly different peoples, and called it Nigeria, thereby creating the insoluble tensions that bedevil Africa's bellwether nation, forty years on.

The United States, while benefiting from slavery, colonized Liberia, saddled it with a Cold War CIA station and cursed it with a near-wageless rubber plantation called Firestone. These stories, of course, were never told to the world during the long awful centuries of the Western world's bloody conquest of Africa. King Leopold, during his reign, convincingly presented himself to the world as a philanthropist and an enlightened humanitarian. Just as convincingly, Europeans and Americans described slavery to themselves as a "civilizing" mission ordained by God.

Thus, in the hot discomforting glare of history's completed record, the reason the African continent, according to the World Bank, has become again what it always was ? the most profitable investment destination in the world ? should surprise no-one. Over the long haul of relations between the white and black worlds, disappointingly little of consequence has changed. The form of relations ? yes.

The substance of them ? little, if at all. Writing in the June 27 issue of The Nation,, Naomi Klein illustrates the current shape of matters quite well: "?.70 per cent of Nigerians still live on less than \$1.00 a day and Shell is still making super-profits. Equatorial Guinea, which has a major oil deal with ExxonMobil, 'got to keep a mere 12 per cent of the oil revenues in the first year of its contract' according to a 60 Minutes report ? a share so low it would have been scandalous even at the height of colonial oil

pillage."

Slavery may have ended, but hardly the engrained attitudes of an avaricious western culture that profited incalculably from it. In any case, I cannot imagine anything more offensive than a severely redacted program of events and information, organized from Europe and conceived to, among other things, stir in the invisible African victim's sable heart that most damnably crippling of human emotions ? gratitude. Why are Africans poor?

Had Messrs. Geldof and Bono really wanted the answer, they might simply have asked those who have nothing to fear from the answer ? the Africans themselves. A few years ago, I was part of a delegation that met in Rome with Pope John Paul II to seek his support for broad debt relief to African countries.

As the visibly ailing pope struggled to receive all twenty or so in our party individually, Mr. Bono, unbidden, shoved a pair of pink sunglasses onto the pontiff's contorted face. Though no members of the working press were in the room, it was widely reported on the day following our meeting that "the Pope grabbed Bono's trademark wraparound sunglasses and put them on." Nothing could have been further from what, revealingly, really happened. I could not know then how prophetic Bono's crude, ill-chosen gesture would one day prove to be.

It is thought that Nigeria will be "forgiven" \$18 billion, after which the country will be left facing still an outstanding balance of \$35 billion in debt. While such staggering sums would seem sobering enough, one only begins to learn how little things have changed after being told that these outsized sums mushroomed out of the Western fine print of an original borrowing of only \$5 billion, against which the Nigerian government has already paid back \$16 billion. And Messrs. Geldof and Bono had railed on and on before the world about African corruption? (This column first appeared in www.huffingtonreport.com) | 17636|2005-08-02 11:18:41|Paul Kekai Manansala|The Genographic Project and Egyptology| Members might be interested in learning that the Waitt Family Foundation, one of the main sponsors of the Genographic Project along with IBM and the National Geographic Society, is also involved in Egyptological research:

<http://www.waittfoundation.org/past/egypt.html>
<http://www.waittfoundation.org/past/Genographic.html>

Regards,
Paul Kekai Manansala
| 17637|2005-08-02 16:23:11|Kenya Nairobi|Kick It Wit Kenya: Free Food/\$1 Drinks/Ladies FREE! Watchout Fellaz|

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Hip-Hop: 8th Wonder he is◆THE M.C. (boy is NICE!!!)

Poetry: Seti◆**this ain't your snap your fingers, tea & incense poet**

MC: Salhudin

◆

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| 17638|2005-08-02 16:24:14|Paul Kekai Manansala|Reverential night held to usher in Emancipation Day|
[http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?](http://www.ghanaweb.com/GhanaHomePage/NewsArchive/artikel.php?ID=87074)
ID=87074

Reverential night held to usher in Emancipation Day

Cape Coast, August 01, GNA - More than 300 Africans from the Diaspora and a cross section of Ghanaians including traditional rulers on Sunday night defied the cold and misty weather to hold a 'Reverential Night' to usher in this year's Emancipation Day celebration.

With most of the visitors wearing white clothing, they gathered around a bonfire at the Mfantshipim School junction to "invoke the spirits of the night" and later processed through the streets to the Cape Coast Castle for the vigil.

Osabarima Kwesi Atta II, the Oguahene, welcomed them into the castle by The "Reverential Night" formed part of activities to mark PANAFEST/Emancipation Day underway in Cape Coast, Elmina and Assin-Manso under the theme "The Re-emergence of African Civilization: Preserving and uniting the African family in the fight against HIV/AIDS."

The participants went through some of the dungeons at the castle where libation was offered to invoke the spirits of the ancestors some of whose names were intermittently called out.

Representatives of the government, Africans in the Diaspora and traditional rulers laid three wreaths and seven candles were lit in their memory.

At the stroke of midnight Mr Jake Obetsebi-Lamprey, the Minister of Tourism and Modernization of the Capital City, conducted a roll call of some renowned Pan-Africanists such as W.E Dubois, Williams Wills Brown, Marcus Garvey and Osagyefo Dr Kwame Nkrumah and observed a minute's silence in their memory.

During the vigil Dr Leonard Jeffries, Professor of African Studies of the City University, New York City, described the event as a spiritual one that gives Africans in the Diaspora a chance to rededicate themselves to meet the challenges of the world".

He said castle should be called "dungeon" since it did not house kings and queens, but people captured into slavery.

Dr Jeffries said he was happy that some of the descendants of slaves have been able to trace their roots home. "We went through the door of no return but this time we are coming through the door of return." He appealed to all Africans to continue to love each other and come together to reclaim their lost destiny and said, "We are

here to liberate African minds."

Prof James Small, President of the Organisation of African American Unity, said most Africans had fought in the past because they wanted the unity and freedom of African people and stressed that the night should be used to honour such people.

He echoed calls on Africans in the Diaspora to use their wealth, skills and entrepreneurship to help reduce poverty and disease in the continent.

"Some of them have the skills to create economic, social, cultural and political capabilities to enhance living conditions on the continent."

| 17639|2005-08-03 07:46:51|dplacid1|new ancient egypt forum| its good check it out

<http://phpbb-host.com/phpbb/index.php?mforum=thenile>

| 17640|2005-08-03 11:32:46|p.manansala@sbcglobal.net|River of data decodes Nile cycles|

□ http://www.geotimes.org/current/NN_Nilerecord.html

River of data decodes Nile cycles

The Old Testament may seem like an unlikely source from which to draw inspiration for a modern-day climatology study. But a story from the book of Genesis ? in which Joseph predicts seven years of abundant crops, followed by seven years of famine for Egypt ? drove researchers to scour centuries of water-level data for the Nile River to determine if such a cycle actually exists, and if so, what causes it.

This Byzantine-period mosaic from northern Israel shows a man carving on a ?nilometer? the highest level the Nile reached in that year. The picture inspired geoscientists to revisit historical river-level data and fill in the gaps, to reveal a seven-year cycle. Photograph by Yigal Feliks, by permission of the Israel Nature and Parks Protection Authority.

Climatologists have already combed the abundant Nile River data and revealed a connection between patterns in the water-level cycles and Indo-Pacific Ocean patterns. But large gaps in the data, especially after A.D. 1470, have left this analysis incomplete. Now, Michael Ghil, a geophysicist at the University of California, Los Angeles, developed with colleagues what he calls an advanced technique to fill the gaps. Analysis of the data, published in the May 24 Geophysical Research Letters, turns up evidence for a seven-year cycle that researchers say may be influenced by the North Atlantic ocean.

Ghil, working with Dmitri Kondrashov, the lead author, and Yizhak Feliks, attributes credit for the idea to Feliks, who thought of the possible biblical connection after visiting a Byzantine-period mosaic that was created a century or two before the start of the Nile River flood records in A.D. 622. It shows a man clambering to etch onto a column ? called a ?nilometer? ? the highest level reached by the Nile that year.

Locals routinely monitored water levels for the following 1,300 years because the Nile directly affected their agricultural livelihood. Annual summer floods covered the region and then receded, leaving behind arable soil for winter crops. The resulting data, among the longest climatic records available, have been of great interest to climatologists. ?People have analyzed such records for a long time, going back to the early 20th century,? Ghil says.

The dataset, however, as extensive as it appeared, was not without problems. Typically when working with historical climate records, more data gaps exist in the beginning. But for the Nile records, the early dataset between A.D. 622 and 1470 seems to be fairly complete. After 1470, however, full decades of data went missing, and the record ended in 1922. Previously, researchers replaced the missing data with the mean value, which was not always accurate. ?The resulting records were analyzed using fairly traditional methods,? Ghil says.

To better fill in the gaps, Ghil and colleagues used an advanced form of the Singular Spectrum Analysis, which helps to separate data into statistically independent components that the researchers can classify as a trend, oscillations or noise. ?Using data adaptive methods, we are actually interrogating data in a much more intensive manner,? Ghil says.

?They used a more advanced, sophisticated statistical method than previous researchers,? says Matthew Lachniet, a paleoclimatologist at the University of Nevada, Las Vegas. What struck him about the study was the decision to include in the models not only the high-water levels, but also the difference between high and low measurements. ?It?s not as common as only looking at high levels,? Lachniet says. ?I think it?s an interesting contribution.?

With the gaps filled in, Ghil and colleagues discovered multiple cycles in water levels, ranging on scales from two to 256 years, which they say can be attributed to several known influences, including that of the El Ni?o Southern Oscillation (ENSO) from the Pacific Ocean. But the most striking cycle had a seven-year period, which Ghil thinks is due to an additional influence from the North Atlantic Oscillation (NAO), the Atlantic?s version of the Pacific?s ENSO.

Models of the North Atlantic?s variability and of the NAO ? characterized by changes in air pressure and storm tracks ? show that they contribute to weather patterns in Europe, the Middle East, central Asia and North Africa. But according to Ghil, the influence likely extends farther south, all the way to the East African sources of the Nile River. He and his colleagues found that the Nile?s seven-year cycle parallels a known seven- to eight-year peak in recorded NAO data. ?Making that link to the North Atlantic doesn?t surprise me,? Lachniet says. ?The North Atlantic has dominant control on climate globally.?

Ghil says that short periodicities of ENSO have been used to predict future Nile River water levels, but the newly detected NAO cycles have not yet been used as such. The first step would be to contact the hydrological services in Egypt, Sudan and Ethiopia, and gather at least 30 to 40 years of recent Nile data, Ghil says. ?That would be fun.?

Kathryn Hansen

Regards,
Paul Kekai Manansala
<http://sambali.blogspot.com/>

□

| 17641|2005-08-03 18:00:28|Jordan Perry|New Ancient Rome Group| Dear Group,

I would like to introduce a new and refreshing group which discusses the history of Ancient Rome: from the lives of the Roman Kings, to the dramatic fall of the Roman Empire, all are welcome to discuss the wonders of Rome, whether you are new or familiar with the subject, wherever you are in the world, there is a place for you in our friendly community. The group is The Temple of Jupiter, and its address can be found at:

<http://groups.yahoo.com/group/templejupiter>

Many thanks and I hope you join us!

Jordan Perry
Owner of The Temple of Jupiter

My best regards to the owner of this group for letting me post this message.

| 17642|2005-08-03 21:52:57|Paul Kekai Manansala|Ramses II artifacts unearthed in Cairo suburb|
<http://www.sis.gov.eg/online/html12/o3107251.htm>

July 31, 2005

Ramses II artifacts unearthed in Cairo suburb

Statues and artifacts dating back to the time of Ramses II have been unearthed in Cairo. Secretary General of the Supreme Council of Antiquities (SCA) Dr Zahi Hawass said yesterday that the items were found in Matariya, north eastern suburb of the capital.

Dr. Hawass added that Matariya was originally an important political and cultural centre in ancient times and was probably the location of one of the world's first universities. An excavation team in Sook el-Khamis (Thursday Market) found the remains of a big temple and unearthed several statues. Dr. Hawass said SCA officials would be exploring the earth under the great Pyramid by the end of this year.

"We will send a robot camera under the structure to give us a hint about what might be there behind the stone doors of the great Pyramid," Dr Hawass said. It is believed that discovering what lies behind these doors might help researchers answer many questions about the ancient Egyptians.

Dr Hawass noted that archaeologists also found six new chambers near to the great Pyramid. Inside one of these rooms, which are "intact", some 404 small statues were found.

"The statues, known as shwabti, were meant to answer questions for the deceased in the after-world," Dr Hawass said.
| 17643|2005-08-04 16:14:14|Myra Wysinger|Book Review by Molefi K. Asante|
Asante, Molefi K.
Africa and Africans in Antiquity (review)
Research in African Literatures - Volume 34, Number 3, Fall 2003, pp. 178-182 - Review

Africa and Africans in Antiquity, ed. Edwin M. Yamauchi. East Lansing, Michigan: Michigan State UP, 2001. ISBN 0-87013-507-4.

Edwin Yamauchi has produced a very telling book with the publication of *Africa and Africans in Antiquity*. It is at once the best re-statement of the traditionalist perspective on ancient Africa and at the same time a symbol of what happens when Eurocentric scholars talk among themselves. I do not believe that it is possible to discover a better overview of the traditional view of Africa in Antiquity than this collection of essays by quite distinguished scholars of ancient Africa. All of the writers for this volume have credentials that suggest their work in the field is long and credible in academic circles. To the credit of Edwin Yamauchi, he has collected the papers of this distinguished cadre of scholars in an attractive volume.

Often a reviewer is able to say that a book is uneven in the strength of its contributors; this is not really the situation in this case. *Africa and Africans in Antiquity* is consistent in both the quality of the writing and the perspective [End Page 178] of the contributors. The book emerged from conference papers delivered 1-2 March 1991 at Miami University in Oxford, Ohio, under the auspices of the E. E. McClellan Lecture Fund and the Departments of Art, Classics, Geography, Sociology and Anthropology. The nine scholars whose papers were delivered at the conference and the two additional scholars added to the collection represent a formidable who's who in the field of African antiquity. In this sense, the book is a remarkable achievement of consistency.

Of course its beauty as an intellectual project covers a multitude of problems easily revealed when one scrapes the surface of many of the arguments made in the book. I am the first to admit that books often arrive long after their time has come and gone. The fact that the book appears ten years after the papers were presented, and new information emerges, is not the most compelling issue; authors and editors often cannot dictate the publication date of their works and many good publications cannot find a publisher.

However, the most compelling issues for me are in two general categories. In the first place, the book suffers from a lack of theoretical breadth and in the second place it lacks any commitment to the serious scholarship done by African and African American scholars, with the notable exception of the work by the Eurocentric Frank Snowden. Indeed, even Snowden fails to fully understand or grasp the paradigm shift in the thinking done about African antiquity by continental and diasporan Africans.

Snowden is the best example of the African scholar who cannot see beyond the Eurocentric worldview and thus is not able to disentangle himself from the web of Europe's suffocating racism toward Africa. Although Snowden has done meticulous work, unearthing details about Africa's past, he has done so from the standpoint of Africa as an object and Europe as a subject. Thus, his essay "Attitudes towards Blacks in the Greek and Roman World" sets us in the wrong direction. What about attitudes of Greeks in the Nubian and Kemetic World? But alas, this is much too deep for Snowden whose aim is to suggest that blacks were important to the Greeks and Romans as if ancient Egyptians and Nubians appeared when they were recognized in Greek literature. Most contemporary African scholars could care less about what the attitudes of Greeks and Romans were in regards to Africans. What they want to know is about the agency of Africans themselves in

antiquity. I don't believe Snowden is able to detach himself from his Eurocentric training long enough to notice that he is asking the wrong question. When Yamauchi entitled his book *Africa and Africans in Antiquity*, it was an advance in thinking because he did not consciously tie it to the Greeks and Romans. Perhaps there is a place for such orientation but it is unfortunate that Snowden, the only African writer in the group, could not rise to the theoretical challenge presented by an overwhelming Eurocentric conference. Snowden is not the only author who has this difficulty.

Frank Yurco, a consultant to the Field Museum in Chicago and an instructor at the Oriental Institute's Adult Program, makes a robust contribution to the discussion of Nubia. He is well read in the literature of the day, able to organize it with some rationality, but he is unfortunately unable to [End Page 179] escape whatever training he has received from Egyptologists. Consequently, what could have been a masterful exploration of the cultural and political agency of an African civilization in its own right ends up in his essay being the discussion of a marginalized Nubia, subservient to Egypt in every way. Of course, the idea of Nubia being peripheral to Egypt grows from the mistaken belief that the Egyptians were not black-skinned people. The problem with this construction is not simply that it is untrue, but more that it is systemic in Yurco's understanding of the Nile River valley.

Location is the momentary psychical and cultural space occupied by a critic, theorist, or practitioner of knowledge. In the case of Yurco one can tell his location early in his essay. When he writes several times of the "Egypto-Coptic" style, sense, architecture, language, or whatever, you know to expect a Greco-Germanic interpretation of African antiquity. On a surface level to say "Copt" is to say "Egyptian" and thus to speak of "Egypto-Coptic" style would be nonsense, like saying, "Egyptian-Egyptian" were it not for the more insidious inclination of such terminology. To say "Coptic" introduces the Greek presence in ancient Egypt. There was a significant Greek presence in Kemet only beginning in the fourth century bce. Therefore, to speak of ancient Africa and "Egypto-Coptic" is a misnomer. But the Eurocentrist can almost never see Africa in its own right; definitionally they must take African ideals and ideas and recast them as Greek or European influences. There is no Kemetic-Coptic relationship when Weni and Harkhuf make their journeys into Nubia. At the time of Senusert, Ramses, Hatshepsut, Taharqa, and Piye, the "Copts" do not exist. The word is from "aguptos" from the Greek language. When the Greek speakers of the Divine Language wrote the Kemetic language they used Greek characters rather than the ancient glyphs and called the language "Coptic." This writing system is Greek, not African. The issue is that Yurco's construction would confuse the reader who does not understand his collapsing of time from 3500 bce to 300 bce. Until the time of Alexander of Macedonia, there was only a Kemetic, that is, Egyptian heritage; no Egypto-Coptic anything. In fact, the Coptic language did not exist at the time of the Macedonian conquest in 333 bce.

The one author whose work seems to appear without ideological content is that of Edna Russman, curator of Egyptian Art at the Brooklyn Museum. I found her article on "Egypt and the Kushites: Dynasty XXV" without pomp, bombast, or hyperbole. The writing is careful, scholarly, direct, and does not overstretch the evidence with the Egyptological speculation found in most other pieces in the book. Such speculation I have dubbed the leaning tower of probability because the speculation always leans toward a Eurocentric interpretation and away from an African agency interpretation.

Perhaps of equal seriousness is the fact that no African or African American scholar is cited by any of the writers other than Orlando Patterson cited by Frank Snowden. There are two problems with this lack of citation. In the first place it smacks of racism in scholarship because what is assumed is that nothing written by African scholars on African antiquity is meaningful, even when what they are writing about is Africa and Africans [End Page 180] in antiquity. How would it look for a collection of writers to discuss Europe and Europeans in Antiquity and not cite any European-descended authors as authorities? Part of the problem the Afrocentrists have addressed is this assumption that Africans cannot teach Europeans anything, not even about their own continent. The second problem with this lack of citation is that it suggests the writers are not familiar with all of the evidence. This is even a more critical fault because it also means they are presenting their data and evidences without an eye toward what African Americans or continental Africans have written in the many African journals as well as the *Journal of African Civilization*, the *Journal of Black Studies*, or the *Journal of Negro History*, as an example. Ancient Africa is not, and cannot be, some special preserve of white authors, particularly since we know that white authors have historically distorted the face of Africa in the interest of service to Europe. While it may be considered radical, the Afrocentric impetus to correct this wrong emerges in a work like the recently edited book by Ama Mazama and myself, *Egypt vs. Greece in the American Academy* (Chicago: African American Images, 2002). Another work that has clearly demonstrated a much more enlightened approach to ancient Africa is Christos Evangelou's *When Greece Met Africa: The Genesis of Hellenic Philosophy*. In that 1994 work Evangelou, a scholar of Greek descent, made the brilliant observation "if it appears that the picture, which the Greeks had of themselves and the people around them, especially the Egyptians, does

not cohere with the picture which is presented by Northern Europeans" (4). One could say that the ancient Africans probably had a different view of themselves than that promoted by books such as Africa and Africans in Antiquity.

It should be noted that several chapters are particularly outstanding in providing the reader with strong overviews of some lesser known discussions in African history. Reuben G. Bullard's "The Berbers of the Maghreb and Ancient Carthage" is one of the best portraits of the general field of Imazighen studies. Bullard covers most of the theories of origin and development of the people of the Maghreb. In addition, Kathryn A. Bard and Rodolfo Fattovich's "Some Remarks on the Processes of State Formation in Egypt and Ethiopia" is a good comparative analysis of state formation in two ancient African societies. Taken together, however, this book is handicapped by the editor's own lack of vision as stated in the introduction when he writes that the "Afrocentric scholars, in seeking to reclaim the achievements of the continent for African Americans have gone to the other extreme in claiming that they are the rightful heirs to the glories of Egypt, as though the Egyptians were black Africans. This is rather ironic in that the Egyptians were among the most ethnocentric of all peoples and generally regarded black Africans of Nubia, as well as all other non-Egyptians, with contempt" (Yamauchi 1). In the end this is not just Yamauchi's opening line, it is his closing point as well; perhaps this is the point of the book. Unfortunately, Yamauchi repeats the propagandistic mantra of reactionary scholars against Afrocentricity by stating a falsehood as if it is truth. Afrocentrists argue that Egypt is an African civilization. African people are largely black but some are brown; the ancient Egyptians, from all ancient sources, were "black skinned with wooly hair" (Herodotus, Histories, Bk. II). [End Page 181] This is the issue that is apparently at the core of this book. It creates, inter alia, many distortions and mistakes. For example, Yamauchi arguing that the Egyptians were not black claims that the Egyptians regarded so-called "black Africans of Nubia" with contempt. This is a spurious argument. The Germans regarded the Russians with contempt during World War II and they remained Europeans with similar appearances. The Hutu regarded the Tutsi with contempt and they were all Africans. During the last great Asian war, the Japanese regarded the Chinese and Koreans with contempt and they were all Asians. One cannot argue that because the Egyptian nation hated the Nubian nation that it was an indication that the Egyptians were not black. Such circuitous logic is what complicates the reading of what would have been an otherwise valuable contribution to the discourse on ancient Africa, but as it stands the work is fraught with political and cultural bias.

This article is from the <http://muse.jhu.edu/>
| 17644|2005-08-04 16:38:43|p.manansala@sbcglobal.net|SCIENTISTS REACH BACK 2,000 YEARS TO BRING RARE CHILD MUMMY BACK TO
<http://www.prnewswire.com/mmri/intel/22421/>

SCIENTISTS REACH BACK 2,000 YEARS TO BRING RARE CHILD MUMMY BACK TO LIFE

Using 3D Models Rendered with Unprecedented Realism on SGI Computers, Stanford Researchers Put Age, Sex and Face to Child Who Lived During Time of Christ

MOUNTAIN VIEW, Calif., (August 3, 2005) - Two thousand years ago in the sands of Egypt, grieving parents put their tiny child to rest in a way that was customary even during the time of Christ. They removed all of the youth's organs except for the heart, packed the remains in salt to cure them, and wrapped them in linen coated with perfumed resin. Like all Egyptians of the age, they were certain that their careful efforts would prepare their loved one to someday come back to life.

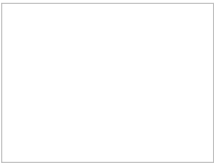
Today in Silicon Valley, a team of world-renowned experts proved those parents right - although the mummy's high-tech resurrection may not quite be what ancient Egyptians had in mind.


In a press conference at the headquarters of Silicon Graphics (NYSE: SGI), researchers allowed attendees to literally come face to face with the rare mummified remains of the ancient Egyptian child. Equipped with the most detailed 3D models ever created of a mummy, the team of experts showed how 60,000 exceptionally high-resolution 2D scans helped them give life to the mummy without disturbing its delicate form.

The result is the highest quality interactive visualization of a mummy ever seen - one that allowed specialists in various fields from Stanford University School of Medicine and the Stanford-NASA National Biocomputation Center to arrive at several conclusions about the child who lived and died 2,000 years ago.

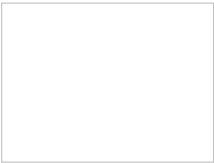
Curators at San Jose's Rosicrucian Egyptian Museum and Planetarium, which has housed the mummy since about 1930, have named the child Sherit, an


Video News Release



Windows Media [56/150k](#) [300k](#)
Real  Player [56/150k](#) [300k](#)

B-Roll & Soundbites



Windows Media [56/150k](#) [300k](#)
Real  Player [56/150k](#) [300k](#)

Audio News Release



Windows Media 28K Stream

Hi-Res Photo



Hi-Res Download

Hi-Res Photo



History-making scan and visualization

For the project, radiologists at Stanford University School of Medicine used an AXIOM Siemens scanner, one of only five CT scanners in the world capable of producing such high-resolution images. Stanford Radiology's state-of-the-art scanner generated 2D slices as thin as 200 microns - several times thinner than the 750-micron slices used to create the popular 3D visualization of King Tutankhamen's mummy. In fact, at 92GB, Stanford Radiology's child mummy scans generated nearly 35 times more information than the scans conducted on King Tut.

To combine that information into a fully interactive 3D model of the entire mummy and its contents, researchers relied on the powerful Silicon Graphics Prism visualization platform with Intel® Itanium® 2 processors running VGL® software from Germany's Volume Graphics GmbH. With Volume Graphics' real-time ray tracing technology - similar to that used to create hit animated motion pictures - researchers were able to generate a 3D model of incomparable quality and fidelity.

After conducting detailed analyses of several areas - including the hands, teeth, feet, skull, groin, spine and chest plate - researchers were able to arrive several conclusions about the mummy. Among them:

- Sherit was a female who was between 4? and 5? years old when she died;
- Her remains show no signs of injury, which suggests she likely died from a common intestinal illness or other disease (in fact, half of all Egyptian children died before their fifth year); and
- Scented resin was mixed and applied on the mummy's golden face mask, a sign that her family was wealthy.

"Real anatomy exists in three dimensions, so any time you can view anatomical data in 3D, you'll have a much more accurate picture of the subject," said Paul Brown, DDS, of the Stanford-NASA National Biocomputation Center. Brown and a team of fellow dentists, orthodontists and oral surgeons determined the mummy's age and other features by studying the 3D visualization. "Even multiple two-dimensional CT slices can never allow you to understand a subject's dental condition as quickly or as accurately as a quality 3D visualization."

According to Brown, high-resolution scanning and visualization technology already is transforming medical, dental and orthodontic procedures, with specialists using them to speed diagnoses, plan surgeries and predict growth patterns. Technologies like the ones used on the child mummy will only accelerate those advances.

"I've worked with high-resolution 3D visualizations for years," added Brown, who has performed more than 35,000 root canals and today conducts research at Stanford and teaches at two other California universities. "By far, this is the best visualization I've ever seen. There is no comparison."

"Mummy visualizations are certainly growing more prevalent, but in terms of enabling technology, nothing else comes close to the quality, resolution and interactivity that we've achieved with SGI visualization systems," said Lisa Schwappach-Shirriff, curator, Rosicrucian Egyptian Museum and Planetarium, which previously had relied on X-rays taken in the 1960s for information on the child mummy. "With SGI making historic use of higher-resolution scans and volume visualization applications, scientists were able to model Sherit with unprecedented realism. The images of this little girl are breathtaking, and the details that we can see on her are nothing short of amazing."

Team brings child mummy to life

Leading doctors, scientists and computer experts assembled for the mummy project and presented their findings today in the immersive SGI® Reality Center® Theater, equipped with a curved, 25-foot, 3,000-by-1,024 pixel projection screen. A Silicon Graphics Prism visualization system powered by 24 Itanium 2 processors and 30GB of main memory allowed attendees to interactively study the mummy's remains, the linen bandages surrounding her body, and the gilded chest plate and face mask that remain of the mummy's plaster cartonnage or casing.

Press conference attendees also had a unique chance to peer across 2,000 years of history to see the girl's face as real as life itself. After digitally modeling her skull from CT data, a team of scientists led by reconstructive surgeon Stephen Schendel, MD, DDS, professor of surgery at Stanford, displayed a physical replica precisely constructed to match the girl's actual skull. Using that physical model, which was created by Medical Modeling Inc. of Golden, Colo., along with clues derived from studying one of her still-intact ears and knowledge of facial characteristics common to Egyptian children, the team created a clay bust of the little girl's face.

"The bust brings to life the story of this little girl who lived at a time when Egyptians, Romans, Jews and Christians all lived side by side," said Schwappach-Shirriff. "This mummy is no longer just a fascinating artifact, but a lively young child who lived many ages ago."

To engage all the human senses, SGI worked with local scientists who took microscopic samples from the resin protecting the mummy's face mask. The team identified key elements of the resin using Gas Chromatography, Mass Spectrometry and other techniques at Evans Analytical Group, a company based in Silicon Valley. In the process, they discovered components of a natural perfume within the resin. SGI then turned to Mandy Afel, an alchemist and a renowned designer of natural fragrances, to recreate the ancient

formula. At the press conference, Afzel described how she recreated the perfume. Then she distributed samples of it at the event, giving guests a rare chance to experience the genuine aroma of ancient funerary perfumes.

Taking mummy visualization to the next level

Ever since SGI pioneered detailed mummy visualization in 2003 with a groundbreaking project at the British Museum in London, museums around the world have conducted scan-based visualizations of their ancient mummified artifacts using a broad range of technologies.

While all of these efforts are aimed at engaging museum patrons with interactive 3D fly-throughs of mummies, today's SGI systems allow researchers to view and interact with exceptionally large and detailed 3D models. And in the two years since the British Museum project, SGI technology has grown more powerful and more affordable, making it an ideal solution for Egyptologists and institutes looking to maximize their understanding and appreciation of these unique objects of antiquity, while keeping the mummies fully intact.

"In just the past three years, both scanner technology and SGI visualization solutions have improved dramatically, as this new child mummy project attests," said Afshad Mistri, advanced visualization marketing, SGI. "The resulting difference in quality between this and all other previous scans is instantly recognizable."

The data explosion caused by next-generation scanners in turn requires world-class visualization solutions to create realistic, interactive 3D models. From San Jose to London, curators and archeologists are leveraging this technology to discover the wealth of information locked beneath the bandages that have encased their relics for thousands of years.

"With the latest SGI systems and new ways to visualize volume data with such tools as Volume Graphics' latest VGL graphics technology, these mummies come to life, and seeing them projected on a large, immersive screen makes their impact even greater," said Mistri. "This is one more way in which SGI continues to push the limits of computing as the source of discovery and innovation for 3D visualization."

While they are key to medical imaging and research, SGI visualization technologies are also widely used by businesses across all major industries as unique strategic-planning, evaluation and research tools to solve some of the world's toughest business problems. These include seismic data analysis for oil and gas exploration and crash simulation and product design for the automobile industry.

The Rosicrucian Egyptian Museum and Planetarium in San Jose, Calif. celebrates its 75th Anniversary this year. Located in San Jose, Calif., the museum houses the largest collection of authentic ancient Egyptian artifacts on exhibit in western North America. For more information visit www.egyptianmuseum.org or call (408) 947-3636.

Stanford University School of Medicine is the oldest medical school in the western United States. It is a research-intensive enterprise that aims to improve health through leadership and collaborative discoveries and innovation in patient care, education and research.

SILICON GRAPHICS | The Source of Innovation and Discovery

SGI, also known as Silicon Graphics, Inc. (NYSE: SGI), is a leader in high-performance computing, visualization and storage. SGI's vision is to provide technology that enables the most significant scientific and creative breakthroughs of the 21st century. Whether it's sharing images to aid in brain surgery, finding oil more efficiently, studying global climate, providing technologies for homeland security and defense or enabling the transition from analog to digital broadcasting, SGI is dedicated to addressing the next class of challenges for scientific, engineering and creative users. With offices worldwide, the company is headquartered in Mountain View, Calif., and can be found on the Web at www.sgi.com.

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All Hi-Res Images courtesy of Silicon Graphics, Inc., Stanford, and Volume Graphics GmbH

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Related Links

www.egyptianmuseum.org

www.sgi.com
www.intel.com

Regards,
Paul Kekai Manansala
<http://sambali.blogspot.com/>

| 17645|2005-08-04 23:13:23|saidis_aswan_egy|Beware Berber white supremist|
Apparently, there is a new version of stormfront started by an Iranian. Unlike the other Stormfront that would not allow Middle-easteners as white, and so this message board was created. It happens to include Berbers[Amazighs] as members of the long lost Aryan race. How comical!!!

<http://www.panf.info/upload/member.php?u=433>

Your Sa3eedi Egyptian Friend,

Saidis Aswan Egy
| 17646|2005-08-05 07:17:23|Paul Kekai Manansala|Re: Beware Berber white supremist|
— In Ta_Seti@yahoogroups.com, "saidis_aswan_egy" wrote:

>
>
> Apparently, there is a new version of stormfront started by an
> Iranian. Unlike the other Stormfront that would not allow
> Middle-easteners as white, and so this message board was created. It
> happens to include Berbers[Amazighs] as members of the long lost
> Aryan race. How comical!!!
>
>

Not too surprising that some Middle Easterners would adopt the Hamitic theory or something similar.

Generally speaking though they reject the idea that the original and "pure" Caucasoids were blond, pale-skinned, etc.

There may be nearly as much hate between racist "Nordics" and racist "Mediterraneans" as between any other two groups. The Nordics see Meds as the greatest threat to Aryan racial purity. The Meds are offended by the claims that they are impure.

How do they classify Sudanese and Somali?

Regards,
Paul Kekai Manansala
| 17647|2005-08-05 08:08:23|Danny|New Ancient Egypt Group|
Dear Group,

I would like to introduce a new and refreshing group which discusses the history of Ancient Egypt: from the lives of the Egyptian pharaohs, to the eventual fall of Egyptian civilisation, all are welcome to discuss the wonders of Egypt, whether you are new or familiar with the subject, wherever you are in the world, there is a place for you in our friendly community. The group is Horizon of the Aten, and its address can be found at:

<http://groups.yahoo.com/group/horizonaten>

Many thanks and I hope you join us!

Danny Bird
Owner of Horizon of the Aten

My best regards to the owner of this group for letting me post this message.
| 17648|2005-08-05 09:37:47|Charles Year2005|Amzad/Imzad Tuareg Musical Instrument|

Ta Seti,
http://tuaregs.online.fr/tuareg_e/pages/life/lifepag1b.htm

Tuareg music is often played in a very simple way: just a poem sung with the [amzad](#), played in the evenings around a fire or during caravan stops.

The Tuareg versification is very rigorous. There are many kinds of poems: so called 'seienin', 'in-aller-lalla', and 'aliuen'. The last one: aliuen was only played by women during weddings.
For each form there are particular melodies and structures played with the [amzad](#).

This music is similar to that of certain tribes in the Atlas mountains of Morocco.

The [amzad](#) is only played by women. A woman who played well, was considered well educated. The amzad was taught by the mother or an aunt. Some players were well-known, and

people traveled across the whole desert to hear their beautiful music.

Today the amzad is infrequently played. The [tobol](#) is progressively replacing the amzad. It is played by men during great meetings or weddings. It is more rhythmic and is closer to the sub Saharan music played by the Black tribes. This music comes from the Adrar-des-Ighas.

Tichiou? is another kind of very interesting music, with male artists singing beautiful arabesque for a women, taking emotions as they come. It can be a song about the past Tuaregs wars too. ♦



Below is a photo of a woman playing an amzad with Tifinagh letters written on it.



Charles

--

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| 17649|2005-08-05 09:53:26|Alex van Deelen|Re: Book Review by Molefi K. Asante|

" Perhaps of equal seriousness is the fact that no African or African American scholar is cited by any of the writers other than Orlando Patterson cited by Frank Snowden. There are two problems with this lack of citation. In the first place it smacks of racism in scholarship because what is assumed is that nothing written by African scholars on African antiquity is meaningful, even when what they are writing about is Africa and Africans [End Page 180] in antiquity. How would it look for a collection of writers to discuss Europe and Europeans in Antiquity and not cite any European-descended authors as authorities? "

I wonder if mr. Yamauchi would trust Japanese writers to write on Japan.

This seems to me just another collection of the Lefkowitz/Yurco, etc. crowd.

From Amazon.com - and note that the author is praised for not seeing the Ancient Egyptians as Black:

<http://www.amazon.com/exec/obidos/ASIN/0870135074/ref=nosim/>

Editorial Reviews

Book Description

Africa and Africans in Antiquity assesses recent historical research and archaeology under way in Egypt, North Africa, the Sudan, and the Horn of Africa. Whereas many European and American scholars of earlier generations believed that Egyptian contacts with Africa to the south were not culturally significant, research contained in this important collection rejects such notions. At the same time, the volume takes issue with Afrocentric scholars who argue that most Egyptians were "black" and that blacks are the rightful heirs to Egypt's past grandeur. These ten thought-provoking essays demonstrate that this large region was an ethnic and cultural mosaic in antiquity, a place where Phoenicians, Berbers, Greeks, as well as Egyptians and Nubians interacted.

| 17650|2005-08-05 10:48:29|Charles Year2005|Great Pyramid Statistics|

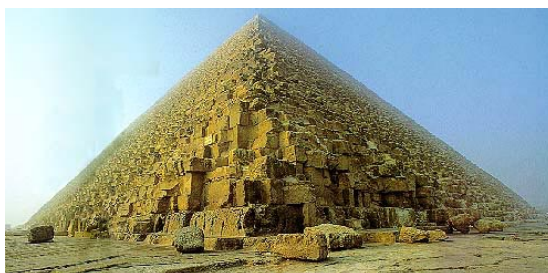


<http://www.crystalinks.com/gpstats.html>

Great Pyramid Statistics



CONSTRUCTION STONES



The exact number of stones was originally estimated at 2,300,000 stone blocks weighing from 2-30 tons each with some weighing as much as 70 tons. Computer calculations indicate 590,712 stone blocks were used in its construction. Its area covers 13.6 acres with each side greater than 5 acres in area.

There are supposedly 144,000 casing stones, all highly polished and flat to an accuracy of 1/100th of an inch, about 100 inches thick and weighing about 15 tons each with nearly perfect right angles for all six sides. Computer calculations indicated 40,745 casing stones were used averaging 40 tons each before the face angle was cut.

The average casing stone on the lowest level was 5 ft. long by 5 ft. high by 6 ft. deep and weighed 15 tons. The casing stones weighing as much as 20 tons were placed with an accuracy of 5/1000ths of an inch, and an intentional gap of about 2/100ths of an inch for mortar.

The casing stones for the Great Pyramid were cut in quarries from Tura and Masara located on the east bank of the Nile on outskirts of Cairo.

The mortar used is of an unknown origin. It has been analyzed and it's chemical composition is known but it can't be reproduced. It is stronger than the stone and still holding up today. The cornerstone foundations of the pyramid have ball and socket construction capable of dealing with heat expansion and earthquakes. The four corner sockets are at different heights. The vertical distance between the highest and lowest is 17 inches. The reference point known as the "mean socket level", or base level, is generally used as the reference for height and perimeter measurements. The "sidereal socket level" is the mean of just the SW and SE socket heights.

The length of a base is 9131 PI from corner to corner in a straight line. The length of a base side at the base socket level is 9131 pyramid inches or 365.24 pyramid cubits. The length of a base side at sidereal socket level is 9131.4 pyramid inches or 365.256+ pyramid cubits. The length of the perimeter at the sidereal socket level is 36525.63629+ pyramid inches. 201 complete courses of masonry remain with remnants of 2 more at the summit.

The top surface is 5478 pyramid inches above the mean socket level. Another 335 pyramid inches higher is the geometric apex formed by the corner edges of the projected mantle. The 35th course of stones is roughly 50 inches tall, nearly twice the height of the previous courses. The height of the 35th course = 1162.6 PI from ground or the length of the Antechamber x 10.

CAPSTONE THEORIES

The capstone is thought to have been intact about 100 B.C. since no mention of its absence was recorded by the historian Diodorus Siculus. The capstone of the pyramid is thought to have always been absent.

The capstone is thought to have been an exact replica of the large pyramid on a scale of 1 to $\sqrt{\pi}/100$. The ratio of any corresponding pyramid dimension over the capstone dimension, when multiplied by the square root of π equals 100. The estimated height of the capstone is about 103.03+ pyramid inches and about 6-1/2 cubits on a side.

HEIGHT

The height of the pyramid to the missing apex formed by extending the sides is 5813 PI. The perfect formula height of the pyramid including the missing apex is 5813.2355653763+ PI, calculated from perimeter of base (sidereal socket level) divided by 2 PI.

The height to the missing apex is 5812.98 PI.

The height of the pyramid without the capstone is 5496 PI.

The four faces of the pyramid are slightly concave, the only pyramid to have been built this way.

The centers of the four sides are indented with an extraordinary degree of precision forming the only 8 sided pyramid. The effect is not visible from the ground or from a distance but only from the air, and then only under the proper lighting conditions.

ANGLES

The 5 angles of the Great Pyramid are:
edge to edge of face at apex = 76:17:13.2 (degrees - minutes - seconds),
edge to diagonal edge at apex = 96:3:0.0, dihedral or
face to face parallel to base = 112:25:39.4
edge to base = 41:59:50.5
face to base = 51:51:14.3.

The face to base angle is the angle of the casing stones.

The Great Pyramid is the only pyramid to have chambers above ground level.

The volume of the pyramid is:
 $V = 1/3 \text{ base area} \times \text{height} = 161,559,817,000 \text{ cubic}$
 $PI = 10,339,828.3 \text{ cubic pyramid cubits}$
 $\{(5813.2355653 PI)/3 * 9131 PI * 9131 PI\}$

The length of the Great Pyramid's corner edges are 8688.00 PI.

The slant face height of the Great Pyramid's sides are 7391.72 PI.

The area of the base covers 13.3 acres or 83,375,161 sq. PI.

The area of each face covers 10.8 acres or 67,493,782 sq PI.

The angle of the Descending Passage is 26 deg, 18 min, 9.5 sec or about 26.30 degrees.

The passages are straight to within 0.013 in. per 100 ft. The dimensions of the Descending Passage are 4535 PI in length, 41.524 PI in width, and 36.197 PI in height. [4:197]

The length of the Ascending passage from the junction of the Descending Passage to the Grand Gallery is 1543.46451 PI.

DOORS

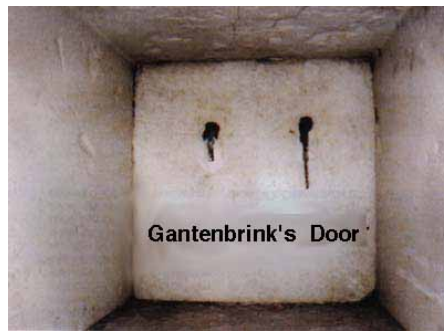
The Great Pyramid had a swivel door entrance at one time.

Swivel doors were found in only two other pyramids:

Khufu's father and grandfather, Sneferu and Huni, respectively.

It is reported that when the pyramid was first broken into that the swivel door, weighing some 20 tons, was so well balanced that it could be opened by pushing out from the inside with only minimal force, but when closed, was so perfect a fit that it could scarcely be detected and there was not enough crack or crevice around the edges to gain a grasp from the outside.

The original entrance was located on the north face, about 49 feet above the base and 24 feet east of the central axis of the north face.



[GATENBRINK'S DOOR](#)

AIR SHAFTS

Of all the pyramids, only the Great Pyramid has "air shafts".

The King's Chamber has 2, about 5 inches in diameter which connect to the exterior.

The Queen's Chamber has 2 which stopped just short of the walls of the chamber and which do not penetrate completely to the exterior.

The cross section of these shafts are sometimes oval, sometimes domed, and sometimes rectangular.

SYMBOLS

There are no hieroglyphics or writings in the Great Pyramid other than those written later but not the pyramid builders. They are found in an upper relief chamber - some graphics on the wall of the Room of Chaos.

CEILINGS

Each of the ceiling stones in the Grand Gallery were individually removable.

The Great Pyramid could have functioned as a stellar observatory during its construction.

There are 36 ceiling stones in the roof of the Grand Gallery.

Taking average earth density as 1.0, the average density of the core limestone blocks is 0.412, the limestone casing blocks is 0.367, the granite of the King's Chamber is 0.479.

The estimate for the average density of the pyramid as a whole, taking into account the different type and quantities of stone as well as the hollow chambers is 0.4078994+ times that of the average earth density (taken as 1.0)

SECRET ROOMS

Sixty-five meters up the southern shaft of the Queen's Chamber is a miniature portcullis slab discovered by a robotic camera in 1993. Attached are two copper fittings, one broken. This area of the shaft is lined with Tura limestone, which is typically used in pyramids only for lining chambers.

In the King's Chamber all of the stone joints are very tight except in the lower left-hand corner of the west wall. Here the joints are larger than normal and covered by mortar. This is a strong indication of an opening to another chamber or passage. The Egyptian government has refused requests for further exploration.

In 1986 a French team using microgravimeter equipment detected small hidden cavities behind the west wall of the horizontal passage to the Queen's Chamber. They were permitted to bore a 1" diameter hole and found a cavity filled with sand. They were not permitted to dig or tunnel for further investigation.

The cavities in the horizontal passage to the Queen's Chamber correspond to two floor stones in this passageway with joints perpendicular to the rest of the joints in the floor stones. This type of indicator can also be found at the junction of the descending and ascending passageways.

About 70 feet along the north side of the Great Pyramid from the northeast corner is a 4x10 ft stone sunk into the foundation at an angle. The joints are very precise and this is the only stone in the foundation perimeter not at a right angle to normal construction. It would have been covered by the mantle but is now accessible since the mantle is gone. It is very likely an entrance. No further investigation has been done.

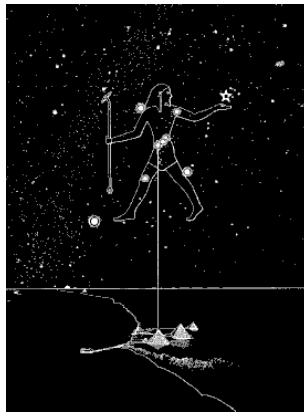
It has long been believed that the Sphinx had subterranean tunnels leading to each of the three major pyramids. In October, 1994, a passage leading to a subterranean area beneath the Sphinx was re-discovered.

In 1987 a Japanese team used an electromagnetic wave method to search for cavities in the Great Pyramid. They identified a cavity under the horizontal passage to the Queen's Chamber about 1.5 meters beneath and extending for 2.5-3.0 meters in depth. They also identified a cavity behind the western part of the northern wall of the Queen's Chamber. They identified no cavities within the King's chamber, possibly due to the denser granite walls. Three potential cavities were identified in the area of the Sphinx.

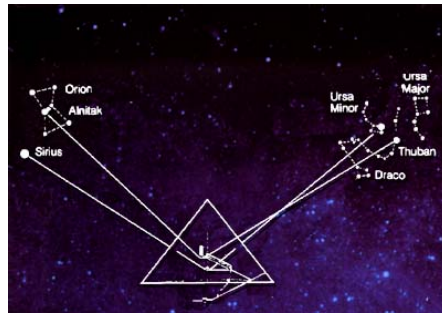
GEOPHYSICAL AND ASTRONOMICAL RELATIONS

The three major Egyptian Pyramids at Giza are aligned to the three stars in Orion's belt.





The three main pyramids line up with the Belt of Orion.



This alignment is in accordance with *Dwet*, the art of placement as it was practiced in ancient Egypt, wherein the structures of the earth are positioned to mirror the architecture of heaven.

The information encoded into the Great Pyramid is repeated multiple times. With the mantle in place, the Great Pyramid could be seen from the mountains in Israel and probably the moon as well. Its polished surfaces would have reflected light like a beacon.

Mean Earth Temperature:

The average temperature of Egypt equals the average temperature of earth = avg. temperature of Queen's Chamber = 68 degrees Fahrenheit. With the original surrounding courtyards and temples in place, the pyramid was used as a sundial.

The pyramid was used to indicate solstices and equinoxes.

The pyramid is located at 29 degrees, 58 minutes, 51.06 seconds north latitude, and 31 degrees, 9 minutes, and 0.0 seconds east longitude.

Marks Spring Equinox:

Due to the angle of the sides of the pyramid vs. its latitude, it casts no shadow at noon during the spring equinox.

Aligned True North:

The Great Pyramid is the most accurately aligned structure in existence and faces true north with only 3/60th of a degree of error. The position of the North Pole moves over time and the pyramid was probably exactly aligned at one time.

Center of Land Mass:

The Great Pyramid is located at the center of the land mass of the earth. The east/west parallel that crosses the most land and the north/south meridian that crosses the most land intersect in two places on the earth, one in the ocean and the other at the Great Pyramid.

Tropical Year or Calendar Year:

The length of a base side is 9131 pyramid inches measured at the mean socket level, or 365.24 pyramid cubits, which is the number of days in a year. {9131/25 = 365.24, accurate to 5 digits}

Tropical Year:

The perimeter of the base divided by 100 = 365.24, the number of days in a year. {9131 PI * 4 / 100, accurate to 5 digits}

Tropical Year:

The length of the Antechamber used as the diameter of a circle produces a circumference of 365.242. {accurate to 6 digits}

Tropical Year:

The length of the granite portion of the floor of the antechamber to the King's Chamber times $2\sqrt{\pi}$ = 365.242

Tropical Year:

The ratio of the lengths of the Grand Gallery to the solid diagonal of the King's Chamber times 100 equals the number of days in a tropical year. {(1881.5985600 / 51.516461) * 100 = 365.242200, accurate to 8 digits}

Mean Distance to the Sun:

The height of the pyramid times 10^{**9} = avg. distance to sun. {5813.2355653 * 10^{**9} * (1 mi / 63291.58 PI) = 91,848,500 mi} Mean Distance to the Sun: Half of the length of the diagonal of the base times 10^{**6} = average distance to the sun Mean Distance to Sun: The height of the pyramid times 10^{**9} represents the mean radius of the earth's orbit around the sun, or Astronomical Unit. { 5813.235565376 pyramid inches x 10^{**9} = 91,848,816.9 miles} Mean Distance to Moon:] The length of the Jubilee passage times 7 times 10^{**7} is the mean distance to the moon. {215.973053 PI * 7 * 10^{**7} = 1.5118e10 PI = 238,865 miles }

Sun's Radius:

Twice the perimeter of the bottom of the granite coffer times 10^{**8} is the sun's mean radius. { 270.45378502 PI * 10^{**8} = 427,316 miles}

Earth's Polar Radius:

The sacred cubit times 10^{**7} = polar radius of the earth (distance from North Pole to Earth's center) {25 PI * 10^{**7} * (1.001081 in / 1 PI) * (1 ft / 12 in) * (1 mi / 5280 ft) = 3950 miles }

Radius of the Earth:

The curvature designed into the faces of the pyramid exactly matches the radius of the earth.

Precession of the Equinoxes:

The sum of the pyramid's twobase diagonals in PI = length of the Precession of the Equinoxes (~25827 years) Precession of the Equinoxes:

The distance from the ceiling of the King's Chamber to the apex of the pyramid = 4110.5 PI. Which is the radius of a circle whose circumference = the precession of the equinoxes. {4110.5 * 2 * Pi= 25827}

Precession of the Equinoxes

The perimeter of the 35th course of blocks, which is much thicker than any of the other courses, gives a figure for the precession of the equinoxes. Average Land Height:

The average height of land above sea level for the earth is 5449 inches. This is also the height of the pyramid.

The pyramid suggests a temperature system: 0 = freezing point of water, 50 = unvarying temp of Queen's Chamber, 250 = boiling point of water.

Given this, then 1000 = temp of red hot iron, 4000 = temp that iron liquifies, and 5000 = temp of white heat and temp that platinum fuses. Nice round numbers. [39:45] - 5 cubic pyramid inches of earth of average density has the same mass as 1/(50x50) of the coffer's volume of water at a temperature that is 1/5th the difference between freezing and boiling.

On midnight of the autumnal equinox in the year of the Great Pyramid's completion, a line extending from the apex pointed to the star Alcyone.

Our solar system is thought by some to revolve around this star along with other solar systems much like the planets revolve around our sun.

A line drawn on a map from the apex of the pyramid to Bethlehem =angle of the Ascending Passage and crosses the Red Sea at the most likely point that the Israelites crossed when departing Egypt (Parting of the Red Sea).

A line drawn on a map south from the apex of the pyramid at the angle of the Ascending Passage crosses Mount Sinai (Ten Commandments).

North Star Pointer:

The Descending Passage pointed to the pole star Alpha Draconis, circa 2170-2144 B.C. This was the North Star at that point in time. No other star has aligned with the passage since then.

The 344 ft. length of the Descending Passage provides an angle of view of only +/- 1/3 of a degree. Alpha Draconis has not been in alignment for thousands of years. The next alignment will be with the North Star, Polaris, in about 2004 A.D.

Polaris in Greek means Satan.

The southern shaft in the King's Chamber (45 deg, 00 min, 00 sec) pointed to the star Al Nitak (Zeta Orionis) in the constellation Orion, circa 2450 B.C.

The Orion constellation was associated with the Egyptian god Osiris.

No other star aligned with this shaft during that Epoch.

The northern shaft in the King's Chamber (32 deg, 28 min, 00 sec) pointed to the star Alpha Draconis, circa 2450 B.C.

The southern shaft in the Queen's Chamber (39 deg, 30 min, 00 sec) pointed to the star Sirius, circa 2450 B.C. Sirius was associated with the Egyptian goddess Isis and is also part of a unique ceremony practiced by the African Dogon tribe.

The northern shaft in the Queen's Chamber (39 deg, 00 min, 00 sec) pointed to the star Ursa Minor, circa 2450 B.C.

Pyramids mirror [Orion Constellation](#) The pyramid positions on the ground are a reflection of the positions of the stars in the constellation Orion circa 10,400 B.C.

Five of the 7 brightest stars have pyramid equivalents: The 3 great pyramids of Khufu, Khafra, and Menkaura for the belt of Orion, the pyramid of Nebka at Abu Rawash corresponds to the star Saiph, the pyramid at Zawet al Aryan corresponds to the star Bellatrix. The only two missing star positions are for Betelgeuse and Rigel.

Of the three pyramids, Cheops is the most significant because it contains a portal. In a fictionalized account of this, the movie Stargate, the portal links from the pyramid to some far planet.

[Stargate - TV series Stargate SG1 - SG - [Sacred Geometry](#) of our consciousness grid program.]

MISCELLANEOUS

The interior temperature at 62 degree Fahrenheit.

The pyramid is the only remaining structure of the 7 wonders of the ancient world.

The polished surfaces of the original mantle reflected heat, sunlight, and moonlight and was probably used as to aid Nile river navigation at night.

No mummy has ever been found in a pyramid in Egypt. Mummies have always come from mastabas or tombs in the Valley of the Kings.

The word Pharaoh is from the Hebrew interpretation of the Egyptian per aa, originally meaning the great house.

The word pyramid is composed of the Greek words pyra meaning fire, light, or visible, and the word midos meaning measures.

Between 1300-1700 A.D. mummy flesh was ground into powder and used in Europe as medicinal aids. Mummy powder has also been used for artist paints.

Mummy wrappings were at one time used to make paper and burned in fireplaces by poor Egyptians.

The pyramids of Giza are among the oldest man-made structures in existence.

Cleopatra was the last pharaonic ruler of Egypt before it fell to Rome in 30 B.C.

Initially, after the 5 chambers above the King's Chamber were opened, those that entered the 2nd chamber were turned black by a powder which existed only in that chamber. It was analyzed and determined to be the dust from the cast off shells and skins of insects.

Most pyramids were accompanied by smaller satellite pyramids usually built to the south and east of the main pyramid. Some were tombs for queens and princesses. Most of the structures were mastabas built to entomb the pharaoh's family, members of royalty, and the priestly class. In nearly all of the pyramids and tombs, it was a general practice that the burial chamber was oriented slightly west of the north/south center line of the pyramid.

In ancient Egypt, Pharaoh's wives were never buried with them in pyramids or tombs, they were buried separately.

=====

Charles

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| 17651|2005-08-05 11:07:02|Paul Kekai Manansala|Re: Book Review by Molefi K. Asante|
--- In Ta_Seti@yahoogroups.com, "Alex van Deelen"
wrote:

> " Perhaps of equal seriousness is the fact that no African or

African

> American scholar is cited by any of the writers other than Orlando
> Patterson cited by Frank Snowden. There are two problems with this
> lack of citation. In the first place it smacks of racism in
> scholarship because what is assumed is that nothing written by
> African scholars on African antiquity is meaningful, even when

what

> they are writing about is Africa and Africans [End Page 180] in
> antiquity. How would it look for a collection of writers to

discuss

> Europe and Europeans in Antiquity and not cite any European-

descended

> authors as authorities? "
>

This book has been around for quite several years now. In fact, it
is just the old Lefkowitz, Snowden, De Souza, Yamauchi, Fukuyama,
Malkin, Yurco, et al. crowd again.

Interestingly the current "clash of civilizations" has some
connections with the same group. Francis Fukuyama's book (Olin
Foundation) on the "end of history" was said to be the inspiration
for Samuel Huntington's "clash of civilizations."

The latter book is believed by many to encapsulate the Bush family
doctrine of "democratization" of non-Jewish-Christian civilizations
and cultures.

Regards,

Paul Kekai Manansala

| 17652|2005-08-05 12:01:46|cristofori whitakara|Re: Beware Berber white supremacist|
blonde hair is due to lack of protein and blue eyes are a result of recessive genes? they have expert biologists biochemicists et al y dont they discuss this?

Paul Kekai Manansala wrote:

```
--- In Ta_Seti@yahoogroups.com, "saidis_aswan_egy"
wrote:
>
>
> Apparently, there is a new version of stromfront started by an
> Iranian. Unlike the other Stormfront that would not allow
> Middle-easteners as white, and so this message board was created. It
> happens to include Berbers[Amazighs] as members of the long lost
> Aryan race. How comical!!!
>
>
```

Not too surprising that some Middle Easterners would adopt the
Hamitic theory or something similar.

Generally speaking though the reject the idea that the original
and "pure" Caucasoids were blond, pale-skinned, etc.

There may be nearly as much hate between racist "Nordics" and
racist "Mediterraneans" as between any other two groups. The
Nordics see Meds as the greatest threat to Aryan racial purity. The
Meds are offended by the claims that they are impure.

How do they classify Sudanese and Somali?

Regards,
Paul Kekai Manansala

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around
<http://mail.yahoo.com>

| 17653|2005-08-05 15:06:08|sistar47|BLACK CONSCIOUSNESS ONLINE|
HELP! ~Need Dem Votes: GET YOUR VOTE ON!
WHICH WOULD YOU PREFER TO BE CALLED? U.S. only!
<http://www.blackconsciousness.com/nvju05.html>
VOTE OR THE NEGROES WILL THINK THEY ARE IN CHARGE!
| 17654|2005-08-05 15:19:06|Myra Wysinger|Ancient Egyptian Nubian "Amun Block Statue"|
On eBay

Estimation Value : \$7,000 - \$8,000

http://cgi.ebay.com/Ancient-Egyptian-Nubian-Amun-Block-Statue_W0QQitemZ7341045849QQcategoryZ37905QQordZ1QQcmdZViewItem#ebayphoto
hosting

| 17655|2005-08-05 15:19:08|Myra Wysinger|Ancient Egyptian Nubian "Amun Block Statue"|
On eBay

Estimation Value : \$7,000 - \$8,000

http://cgi.ebay.com/Ancient-Egyptian-Nubian-Amun-Block-Statue_W0QQitemZ7341045849QQcategoryZ37905QQrdZ1QQcmdZViewItem#ebayphotohosting

| 17656|2005-08-05 16:30:11|MessiahTwain|Our 'Nau-ty' Nau-Sea ... Phenomenal Blue Star!
Nau-ty Nau-Sea ...
this Cosmic Continuum of Aexperience, Aemotions!
(from Millennium Twain, 4 August 2005)

is it true? that experience (aexperience!) is low, base,
plebian, vile, debauched, dishonorable, perverse, sickly,
crook, mean, lewd, servile, worthless, ignoble, inferior,
unrefined?

or is our language simply unevolved, unbalanced,
unenlightened ... as is the bulk of our world of humanity?

stuck in willful ignorance, abuse, imbalance, narrow personality,
immorality, hypocrisy, corruption, conflict, competition,
dis-harmony?

~~~~

or is it merely time we printed an updated, refined, dictionary  
of world-language ... resplendent? inclusive of ALL the spectrum  
of creation ... certainly the dreaming, thinking, knowing, aboriginal  
'dreamtime' -- the collective low/complete/balanced  
sea/foundation of our fulfillment. wholeness.

what is the vocabulary, what are the words, for mega-discerned,  
giga-faceted, omni-coloured experience, sensation, feeling,  
aemotion?

what are the thousand, million, billion, trillion words for EACH  
of the itches, shivers, tingles, tickles, prickles, tremblings,  
stings, chills, fevers, burns, thrills, tastes, smell, sounds,  
chills-up-the-spine, hair-standing-on-end, colours, temperatures,  
notes, pressures, pushes, pulls ...

frequencies, wavelengths AND velocities of light, electromagnetism,  
electrodynamic reality that we see, hear, feel, sense at every moment  
of every day of our EVERY lives?

what is that dynamic STRUCTURE of our heartmind, experience, aka  
consciousness? from within us, and without.

~~~~

and as those phase-waves, single notes, evolve into group-waves,
large superpositions (collections, additions) known as pains,
pleasures, apprehensions, fears, excitements, chords, choruses --
whole-some, 'whole-sum' --

heartbeats, chi gong, yoga, tai chi, nausea, wonder,
quickening

weight/acceleration, freefall/falling ...

becoming swimming, flying, soaring ..

how it IS that we DO feel individual notes, and also the
collection of many many stimuli ... and name them well-being,
headaches, indigestion, chilled-to-the-bones, sensations.

this PHENOMENAL experience of living, knowing, breathing ...
touching!

oh so touching.

~~~~

and ALL electromagnetic, electrodynamic, sacred, divine,  
total ... you, I, WE ...

celestial nature ...

and our ~phenomenal~ Blue Star!

(cultivating ...)

..

[ 17657]2005-08-06 04:37:16|Peter Gray|Re: Our 'Nau-ty' Nau-Sea ... Phenomenal Blue Star!]

Can anyone explain to me what this e-mail is about, specifically in reference to the group's focus on African/Ancient Egyptian history? ♦ Thanks much.

Peter Gray

>From: MessiahTwain  
>Reply-To: Ta\_Seti@yahoogroups.com  
>To: Ta\_Seti@yahoogroups.com  
>Subject: [Ta\_Seti] Our 'Nau-ty' Nau-Sea ... Phenomenal Blue Star!  
>Date: Sat, 6 Aug 2005 00:30:09 +0100 (BST)  
>  
>  
>Nau-ty Nau-Sea ...  
>this Cosmic Continuum of Aexperience, Aemotions!  
>(from Millennium Twain, 4 August 2005)  
>  
>  
>is it true? that experience (aexperience!) is low, base,  
>plebian, vile, debauched, dishonorable, perverse, sickly,  
>crook, mean, lewd, servile, worthless, ignoble, inferior,  
>unrefined?  
>  
>or is our language simply unevolved, unbalanced,  
>unenlightened ... as is the bulk of our world of humanity?  
>  
>stuck in willful ignorance, abuse, imbalance, narrow personality,  
>immorality,

hypocrisy, corruption, conflict, competition,

>dis-harmony?  
>  
>~~~~~  
>  
>or is it merely time we printed an updated, refined, dictionary  
>of world-language ... resplendent? inclusive of ALL the spectrum  
>of creation ... certainly the dreaming, thinking, knowing, aboriginal  
>'dreamtime' – the collective low/complete/balanced  
>sea/foundation of our fulfillment. wholeness.  
>  
>what is the vocabulary, what are the words, for mega-discerned,  
>giga-faceted, omni-coloured experience, sensation, feeling,  
>aemotion?  
>  
>what are the thousand, million, billion, trillion words for EACH  
>of the itches, shivers, tingles, tickles, prickles, tremblings,  
>stings, chills, fevers, burns, thrills, tastes, smell, sounds,  
>chills-up-the-spine, hair-standing-on-end, colours, temperatures,  
>notes,

pressures, pushes, pulls ...

>  
>frequencies, wavelengths AND velocities of light, electromagnetism,  
>electrodynamic reality that we see, hear, feel, sense at every moment  
>of every day of our EVERY lives?  
>  
>what is that dynamic STRUCTURE of our heartmind, experience, aka  
>consciousness? ♦♦ from within us, and without.  
>  
>~~~~~  
>  
>and as those phase-waves, single notes, evolve into group-waves,  
>large superpositions (collections, additions) known as pains,  
>pleasures, apprehensions, fears, excitements, chords, chorises --  
>'whole-some, 'whole-sum' --  
>  
>heartbeats, chi gong, yoga, tai chi, nausea, wonder,  
>quickening ....  
>  
>weight/acceleration, freefall/falling ...  
>  
>becoming swimming, flying, soaring ..  
>  
>  
>how it IS that we DO feel

individual notes, and also the

>collection of many many stimuli ... and name them well-being,  
>headaches, indigestion, chilled-to-the-bones, sensations.  
>  
>this PHENOMENAL experience of living, knowing, breathing ...  
>touching!  
>  
>oh so touching.  
>  
>~~~~~

>  
>and ALL electromagnetic, electrodynamic, sacred, divine,  
>total ... you, I, WE ...  
>  
>celestial nature ...  
>  
>and our ~phenomenal~ Blue Star!  
>  
>  
>  
>  
>(cultivating ...)  
>  
>  
>  
>..  
>  
>  
>.

| 17658|2005-08-06 08:27:18|Paul Kekai Manansala|Re: Ancient Egyptian Nubian "Amun Block Statue"|  
The page doesn't look that professional, which is not to say that the dealer is illegit.

If it is authentic (Prof. Ampim?), it's not a bad deal for those who can afford such things (excluding myself).

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:  
> On eBay  
>  
> Estimation Value : \$7,000 - \$8,000  
>  
> [http://cgi.ebay.com/Ancient-Egyptian-Nubian-Amun-Block-Statue\\_W0QQitemZ7341045849QQcategoryZ37905QQrdZ1QQcmdZViewItem#ebayphoto](http://cgi.ebay.com/Ancient-Egyptian-Nubian-Amun-Block-Statue_W0QQitemZ7341045849QQcategoryZ37905QQrdZ1QQcmdZViewItem#ebayphoto)  
> hosting

| 17659|2005-08-06 20:28:50|Paul Kekai Manansala|Facsimile of Tutmosis III tomb|  
Facsimile of Tutmosis III tomb  
[http://www.factum-arte.com/eng/conservacion/tutmosis/default\\_en.asp](http://www.factum-arte.com/eng/conservacion/tutmosis/default_en.asp)

Regards,  
Paul Kekai Manansala  
| 17660|2005-08-07 12:14:20|p.manansala@sbcglobal.net|Ancients Rarely Punished Prostitutes|  
<http://dsc.discovery.com/news/briefs/20050801/prostitution.html>

Ancients Rarely Punished Prostitutes

By Jennifer Viegas, Discovery News

Aug. 3, 2005? Prostitution in ancient Egypt, Greece, Rome and Israel was glorified or mildly tolerated, according to a new analysis of "the world's oldest profession."

The findings reveal that attitudes about sex, fidelity and women varied in early times.

Several scholars contributed to the analysis, which is published in the current Zmanim Hebrew historical quarterly. The Israeli news service Haaretz reviewed the journal in English.

According to the review, leaders spoke out against prostitution in the Biblical world, but prostitutes rarely were punished. Adultery appears to have been viewed as the greater evil.

"The Torah, the prophets and rabbinic literature were critical of the profession," wrote Mayer Gruber, a religion scholar at Ben-Gurion University of the Negev, but he added that there is little textual evidence showing that prostitutes or their clients were punished.

Gruber said the word "zona" appears in the Bible and refers to a woman who sells sex for money. The similar verb "zana," however, signified a woman who had an extramarital affair. The Israelites disliked those who committed adultery, and a statement against adultery appears in the Ten Commandments.

Ancient Egyptians may not have even had prostitutes, according to Deborah Sweeney, who is a senior lecturer in Egyptology at Tel Aviv University. She wrote there is no evidence that sex could be sold during the age of the pharaohs. However, written and pictorial evidence exists for erotic dancers called "harlots."

She believes that prostitution in the Egyptian historical record only surfaces in the Ptolemaic period, 332-30 B.C.

Lisa Schwappach-Shirriff, curator of the Rosicrucian Egyptian Museum, somewhat disagrees.

"There are oblique references from ancient Egyptian texts to women who were likely prostitutes, but it is not necessarily the same thing as, say, Hollywood and Vine," Schwappach-Shirriff told Discovery News. "Remember, Egypt had no money, so it was all on the barter system. It would be hard to trace sex for barley."

The early Greeks revered prostitution, suggested Yulia Ustinova, a historian at Ben-Gurion University of the Negev. Ustinova explained that prostitutes performed rituals associated with the cult of Aphrodite and served as intermediaries for the goddess.

Greek finishing schools even trained select girls in politics, the arts and other skills so that they might better mingle with wealthy men. Often such women enjoyed better lives than married women, who typically remained secluded at home.

Avshalom Laniado, a professor of history at Tel Aviv University, translated for Zmanim four Greek laws pertaining to prostitution from the early Roman Empire. The laws suggest officials targeted pimps, not prostitutes.

Emperor Justinian, for example, wrote a law for Constantinople's citizens in the sixth century.

Of pimps it said, "They journey to other countries and lure young girls, deserving of pity, with promises of shoes or some garment.... They provide them with meager food and clothing, and invite others to fornicate with them. All the income generated by these bodily sufferings is taken for themselves."

Justinian practiced what he preached, as he chose for his wife an actress named Theodora who came from a poor background.

When she was younger, Theodora dabbled in what might be considered early Rome's version of soft porn. Justinian made Theodora joint ruler of the empire, where she helped to enact many laws promoting women's rights.

Regards,



Paul Kekai Manansala  
<http://sambali.blogspot.com/>

□

| 17661|2005-08-07 20:13:26|Paul Kekai Manansala|Fwd: [ANE] Max Raphael & Predynastic Egyptian pottery|  
An interesting message from the ANE list.

Regards,  
Paul Kekai Manansala

--begin forwarded message--

To: [ane@listhost.uchicago.edu](mailto:ane@listhost.uchicago.edu)  
From: "E. Adams" <[nyokabi@kingcon.com](mailto:nyokabi@kingcon.com)> Add to Address Book  
Subject: [ANE] Max Raphael & Predynastic Egyptian pottery  
Date: Sun, 07 Aug 2005 22:44:28 -0400  
Atena Ungureanu wrote:

> >During some research in the library of the Egyptian Museum in  
Cairo i ran into Max Raphael's book "Prehistoric Pottery and  
>Civilisation in Egypt" (translation by Norbert Guterman), published  
by Panteon Books - The Bollingen Series VIII in 1947.

>  
> >Although the book is well documented i cannot help but wonder if  
it is outdated (due to the early year in which it has been  
>published). Can anyone tell me if the three periods presented there  
are still valid in the nowadays Egyptology, if there are other  
>books that present new information upon the subject or (if  
discussed previously in ANE), the date of the archive that deals  
with the >subject?

I have been waiting for years for someone to mention this book so I  
could reproduce one of the  
wierdest statements I have ever encountered in any book on the  
subject of fantastic projections  
into ceramic remnants, but then the year was 1947....:

p. 122-123 , under the heading "The White-incrustated Pottery":

"Before discussing the Gerzean civilization, it is in order to  
describe a type of black pottery that  
does not belong to any specific prehistoric culture but occurs in  
all of them, beginning with that  
of Tasa, where it was brought in, along with the incrustation  
technique, by the invader folk.... [skip ]

"If white was the color of the Upper Egyptian royal crown because  
those who made the choice  
were blond or because, being herdsmen, they considered the color of  
milk particularly significant,  
it might be surmised that the black vase color had an association  
with the complexion of the  
Nubians. Junker observes that nonincised black pots are particularly  
frequent in the south near  
the old Nubian frontier, and they are the only kind found in Tasa.  
It may be inferred that the  
black-topped ware that appears first in Badari (it is entirely  
absent in northern Egypt) and that is  
technically explained as produced by a special kind of firing, was a  
victory token of the Nubians,  
who had forced their modes on the Badarians (if this holds, the  
blackening of the rim would be  
ascribable to the practices of the conquerors in the domains of both  
pottery technique and  
magic). The Badarians retained it not only for reasons of taste but  
possibly also in the spirit  
in which invidious epithets are defiantly appropriated by the  
derided group (e.g., les Gueux).

"When the soldiers of the new tribal princes defeated the Nubians,  
they adopted the black  
vase color of the latter only because they were in position to  
superimpose their own victory  
token upon it - the white color. The act of imposing the white color  
upon the black reproduced  
the real war situation: wounds were inflicted on the black clay  
body, and the white filling was  
laid into the gashes. Plain daubing would have been too bland, and  
the material to be laid on  
would not have adhered firmly enough to the vessel (the adversary).  
Possibly this martial  
association led to an attribution of magic potency to this ware, and  
this may explain its  
presence throughout Egyptian prehistory."

Hmm, I wonder what it was doing in the Diyala valley in the Isin-  
Larsa period? And why



was it such a predominant ware in Kerma in the 2nd millenium BC and in Meroe in the 1st millenia BC and CE?? Did they retain this token of their alleged prehistoric racial defeat as "derided groups" "appropriating" "invidious epithets" ??? Ai-yai-yai !

E. Adams  
| 17662|2005-08-08 17:43:09|Kwesi Ra Nehem Akhan|PTAH Sasetem Adesua (Workshop) 8/20/05|  
Mikyia mo (I greet you),

I am writing to inform you of our upcoming PTAH Sasetem Adesua (workshop).

PTAH Sasetem is a curriculum created for Afurakani/Afuraitkaitnit (African/Black) adults to utilize in the instruction of Afurakani/Afuraitkaitnit (African/Black) children and young adults. Please click on the links below for e-flyers containing more information on PTAH Sasetem:

<http://www.odwirafo.com/Adesua3.doc>  
<http://www.odwirafo.com/PTAHsasetemadesua.doc>

Registration is open to Afurakanu/Afuraitkaitnut (Africans/Blacks) only, and Afurakani/Afuraitkaitnit adults in particular.

The PTAH Sasetem Adesua (workshop) will be of great benefit to those who seek to reclaim the principles and values of our Afurakani/Afuraitkaitnit (African) Ancestral Religion and Culture--those no longer attached to the pseudo(false)-religions and pseudo-philosophies of the whites and their offspring.

The PTAH Sasetem Adesua will be held:

August 20, 13,005 (2005)

The Charles Hayes Family Investment Center  
4859 S. Wabash Ave.  
Chicago, Illinois

Conference room A  
9:00am-12:00pm

There is free parking in the lot behind the facility as well as on the street.

The electronic manual--PTAH Sasetem--will be e-mailed to registrants upon payment of the workshop fee.

The softcover book--MATE MASIE The Ancestorhood of Nana Yao--will be distributed at the beginning of the workshop. (Please see our website: [www.odwirafo.com](http://www.odwirafo.com) for a brief description of MATE MASIE and more)

Because of space restrictions, registration will be limited to 20 participants. The deadline for payment is: August 19, 13,005 (2005).

Checks or money orders should be made out to and sent to:

Kwesi Ra Nehem Ptah Akhan  
4530 S. Woodlawn, #802  
Chicago, Illinois 60653

We also accept PayPal. Please note that when paying via PayPal there is an additional \$1 fee for the electronic-funds transfer.

All inquiries should be addressed to me at: [ra\\_nehem@odwirafo.com](mailto:ra_nehem@odwirafo.com) or you may call me at: 312.371.0428.

If you are aware of any other Afurakanu/Afuraitkaitnut (Africans) who would be interested in the adesua (workshop), we would greatly appreciate your forwarding this information.

We are available to conduct workshops and lectures in the U.S. and internationally, as well as individual phone consultations for those who cannot travel to workshop sites.

Meda ase (thank you) for your consideration.

Ma asomdwoee-Hetep (Peace),

Kwesi Ra Nehem Ptah Akhan  
Odwirafo, Aakhumuman Amaruka Atifi mu

--

Trustory [(troo'-stoh-ree>true-story; trust(worthy)-ory]:

A true and accurate account of past events.

trustoric; trustorical.

| 17663|2005-08-09 10:02:51|miss wiva|RE: [Ta\_Seti] Marche des Noirs en colere ♦ Paris, France|

**Samedi 1er Octobre ♦ Paris ♦: LA MARCHÉ DES NOIRS EN COLERE**

Loin des marches pour qu'on mande des miettes aux autorités, auxquelles on a été habitué ces derniers temps, voici :

Organisé par la Tribu Ka :

"LA MARCHÉ DES NOIRS EN COLÈRE" le Samedi 1er Octobre 2005, Paris

Parce que, tout les jours, les noirs se font marcher dessus

Parce que, depuis plus de 4 siècles, ce pays quotidiennement nous tue

Parce que, au rythme où vont les bavures policières, bientôt ce sera votre propre mère qui prendra une balle dans la tête

Parce qu'il n'y a qu'un seul moyen d'agir afin d'enrayer la manière dont ce pays nous traite,

Il est temps que la jeunesse noire prenne son destin en main,

Il est temps que nous crachions la figure de ce pays esclavagiste en tapant du poing.

Parce qu'on ne peut pas voir la France piller nos pays sans vouloir y mettre fin,

Il est temps pour nous autres noirs de faire en sorte de décider de notre lendemain.

Rendez vous donc avec l'histoire pour ceux qui veulent que leur avenir soit radicalement différent du présent, 14Heures, le Samedi 1er Octobre 2005, Place de la République, pour une marche qui ira jusqu'à la place de la Bastille

Kemi Seba, Fara de la Tribu KA

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

Téléchargez le ici !

[ 17664|2005-08-09 21:07:34|p.manansala@sbcglobal.net|Egyptologist Discovers Ancient Gossip|

Egyptologist Discovers Ancient Gossip

By Jennifer Viegas, Discovery News

Aug. 8, 2005 ? Ancient Egyptians gossiped about a bald queen, royals who had affairs, missing bodies, homosexuality, harem intrigue and more, according to a noted Egyptologist.

Lisa Schwappach-Shirriff, curator of California's Rosicrucian Egyptian Museum, which houses North America's largest collection of Egyptian artifacts, recently found evidence for tabloid-like gossip in the museum's eclectic archives and elsewhere. The findings suggest humans always have enjoyed chatting about personal or sensational information concerning others.

They also reveal what officials communicated through their official artwork and hieroglyphics.

"The ancient Egyptians believed that anything written down became magically true, so even if something was true, if it was unpleasant, it was usually not written," said Schwappach-Shirriff, who recently presented her findings at the museum, which is celebrating its 75th anniversary.

She added, "That is what makes it so interesting when you find out small details of what we would consider gossip."

As an example, she explained that a text from around 5,000 years ago described how an unnamed king frequently visited one of his general's houses at night. The text repeats the phrase, "in whose home there was no wife," suggesting that the king was having a homosexual affair.

"Did that mean the Egyptians were anti-homosexual in their opinions? Maybe not," Schwappach-Shirriff told Discovery News. "The problem could have been that the general was not fulfilling his social duties by producing an heir from a wife."

Andre Dollinger, another Egyptologist who has published many works on Egyptian history and culture, suggested people also gossiped about royals who partied too much.

"A drawing on limestone shows a king with what seems to be a six o'clock shadow, looking much the worse for wear," Dollinger said.

Schwappach-Shirriff said a more visual form of gossip was discovered near the temple of Queen Hatshepsut. She declared herself king and had a close relationship with an advisor named Senenmut.

"How close is a matter of conjecture, but it is clear that the workmen who were building the temple thought that it was very close," she said. "A graffito was discovered depicting a distinctly feminine 'king' in a compromising position with a non-royal individual. Since this was found at a construction worker's rest area at the site, you can imagine them giggling to themselves over lunch."

Other writings and evidence suggest grave workers often lost bodies and did not always report the mistakes. The tomb of Queen Hetepheres, for example, was discovered intact but contained no body. It is possible, Schwappach-Shirriff said, that "her body was lost and no one wanted to tell the king."

Although few texts from Egyptian harems exist, court records suggest the women often secretly chatted about how they could get their sons to be the next king. In an extreme plot, Ramses III was murdered by his wives, who later were prosecuted along with construction workers that had listened in on conversations.

Schwappach-Shirriff said, "People gossip about what is interesting to them, both in ancient times and modern. One of the best ways to learn what a people was really like, what the average person really considered proper behavior, is to look at what they gossiped about."

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

□

[ 17665|2005-08-10 14:53:28|p.manansala@sbcglobal.net|Mummy's secrets revealed|

|               |
|---------------|
|               |
|               |
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Stanford Report, August 10, 2005

Mummy's secrets revealed

BY RUTHANN RICHTER

Courtesy of Stanford Medical School Office of Communication and Public Affairs



Courtesy of Silicon Graphics  
and Volume Graphics

|             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
|-------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Events      | <p>Lisa Schwappach-Shirriff (left), curator of the Rosicrucian Egyptian Museum in San Jose, and Rebecca Fahrig, associate professor of radiology, peer down the hollow of an AXIOM Siemens CT scanner, where more than 60,000 images of the child mummy were obtained in May without disturbing its fragile remains.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Opinion     | <p>Frame by frame, layer by layer, the images of a mummified Egyptian child who died two millennia ago spring to life on a 25-foot screen, revealing every remarkable detail of the skeletal remains, down to the last vertebrae.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Classifieds | <p>The three-dimensional images, the result of high-resolution scans done at Stanford, reveal a girl of 4 to 5 years old with short, resin-coated black curls, a receding chin and an angular face reminiscent of her famous counterpart, King Tut.</p> <p>"The scans are spectacular," marveled Rebecca Fahrig, PhD, associate professor of radiology. "The fact that we were able to get such high-resolution images is pretty cool. Some of the detail in the teeth is absolutely phenomenal. You wouldn't get that with a normal scanner."</p> <p>The girl, who has been dubbed Sherit, ancient Egyptian for "little one," has been a resident of the Rosicrucian Egyptian Museum in San Jose for the last 75 years♦her story a complete mystery until now, said museum curator Lisa Schwappach-Shirriff.</p> <p>In May, museum officials gingerly transported Sherit to a research lab in the basement of Stanford Hospital, where Fahrig and her colleagues did some 60,000 scans of the mummy using a high-end AXIOM Siemens scanner♦all without ever disturbing the child's fragile remnants. Stanford was the first medical center in the world to acquire the scanner, which has an arm that rotates around the patient, thus enabling radiologists to view an individual from many angles without moving the patient at all.</p> <p>The mass quantity of data from the scans was processed on high-powered computers at Silicon Graphics Inc. in Mountain View, using visualization software produced by Volume Graphics of Germany. The results, unveiled Aug. 3 at SGI, are the most detailed images to date of any mummy, with slices as narrow as 200 microns♦about the thickness of a business card, Fahrig said. They are several times more detailed than the 750-micron slices used to create the popular 3-D images of King Tut, whose remains were scanned in Egypt in January (a reconstructed bust of the king is now on tour in the United States).</p> <p>A visual "fly-through" of the mummy takes the viewer on a breathtaking, slow roller coaster ride down the vertebrae through the core of the see-through skeleton.</p> <p>"I've seen a lot of work on mummies, and I've never seen anything like this," said Schwappach-Shirriff.</p> <p>The images begin to tell the story of Sherit, whose body was draped in linen and adorned with round earrings, an amulet and a Roman-period necklace and wrapped in gilded cartonnage♦all suggesting a life of wealth and privilege, said Schwappach-Shirriff.</p> <p>She probably walked until near the time of her death, which appears to have come suddenly. "What we believe is the parents had a devastating surprise with this child's death," Schwappach-Shirriff said.</p> <p>The scans show a girl with a healthy skeleton and no signs of trauma or lengthy chronic illness, said Amy Ladd, MD, professor of orthopedic surgery. The girl most likely died of a parasitic disease such as dysentery, which was common in ancient Egypt, Schwappach-Shirriff said; half of children in that period died before the age of 5, she added.</p> <p>Ladd and her colleagues estimated the age of the child based on the bones of her wrist, by comparing them against images of children's wrist bones contained in a radiographic atlas produced at Stanford. The orthopedists also were able to determine her gender based on scans of the pelvis, which left no doubt she was a girl, Ladd said.</p> <p>Dental specialists with the Stanford-NASA Bio computation Center confirmed her age by viewing the startlingly detailed images of her teeth. "She had kind of a cute smile," though had she lived today she probably would have needed braces by age 12, said Eric Herbranson, DDS, a visiting researcher at the bio computation center.</p> <p>The girl also comes vividly to life in a painted clay bust created by Stephen Schendel, MD, professor of surgery and part-time sculptor. Schendel, who does reconstructive surgeries on children and adults, used technology provided by Medical Modeling Inc. in Colorado to generate a plastic 3-D replica of the girl's head, then used some anthropologic data to help fill out the features with gray clay and paint.</p> <p>The musky perfume poured on the child's body♦the remains of which appears as a kind of black tar around her face and neck♦also was reproduced by Berkeley alchemist Mandy Afel, who identified the primary ingredients as frankincense and myrrh, bathed in moringa oil. Most likely, the last contact the parents had with their child was the moment in which they poured this perfume, mixed with resin, onto the girl's body at the funeral to send her off to a sweet-scented afterlife, Schwappach-Shirriff said.</p> <p>The story of Sherit will continue to unfold as scientists analyze the mountains of data unearthed through the new technology. "We will look at this data 10 to 20 years from now and still find new information," Schwappach-Shirriff said.</p> |

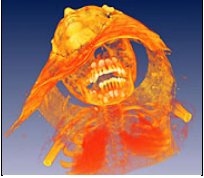


In the meantime, patients living today also will likely benefit from the evolving imaging technology, which has multiple potential applications in medicine—from clinical diagnosis and surgical planning to medical training and virtual autopsy, said Paul Brown, DDS, a researcher at the biocomputation center and organizer of the mummy team at Stanford.

"You're looking at the future of medical imaging," said Brown, whose dream is to assemble a publicly available computerized library of thousands of anatomical images for medical use.

□

Courtesy of Silicon Graphics  
and Volume Graphics



Regards,  
Paul Kekai Manansala

□

| 17666|2005-08-12 00:11:17|Paul Kekai Manansala|Fwd: [ANE] archaeology misused|  
--- Jim West <[jwest@highland.net](mailto:jwest@highland.net)> wrote:

> From: Jim West <[jwest@highland.net](mailto:jwest@highland.net)>  
> To: [ane@listhost.uchicago.edu](mailto:ane@listhost.uchicago.edu),  
> [biblical-studies@yahoo.com](mailto:biblical-studies@yahoo.com)  
> Subject: [ANE] archaeology misused  
> Date: Thu, 11 Aug 2005 11:38:34 -0400  
>  
>

href="<http://www.jewishexponent.com/ViewArticle.asp?ArtID=659>">The

>  
> Jewish Exponent has a piece that exemplifies all  
> that is wrong in  
> the misuse of archaeological data for political  
> purposes. The first  
> paragraph says  
>  
> For those who hate Israel, one of the most  
> dangerous things a Jew  
> can do in Jerusalem is to start digging. Because the  
> more you dig there,  
> the worse it gets for those who would like to  
> pretend that Israelis are  
> alien colonists imposing their rule on the so-called  
> indigenous people  
> of the region.  
>  
> In other words, if you don't accept the "historical  
> narrative" that the  
> Bible contains you hate Israel. I bet you didn't  
> know that.  
>  
> Alas, it isn't just Muslims who take it squarely on  
> the chin in this  
> rant, as, for example  
>  
> You might think arguments claiming that the Jews  
> were alien to the  
> place are limited to the nonsensical propaganda that  
> emanates from the  
> less enlightened portions of the Islamic world.  
>  
>  
> But it is also anyone else who does not accept the  
> right wing and  
> fundamentalist approach to "Israel's history".  
>  
> ...the notion of Israel being the historical  
> homeland of the Jewish  
> people has been under attack from far more reputable  
> sources. In recent  
> decades, a new front in the war on Israel was opened  
> in intellectual  
> journals and classrooms. Its goal? To trash the  
> notion that the Bible's  
> accounts of the history of ancient Israel have the  
> slightest value, and  
> to debunk the idea that the United Kingdom of David  
> ever existed. For a  
> growing number of academics and intellectuals, King  
> David and his

> kingdom, which has served for 3,000 years as an  
 > integral symbol of the  
 > Jewish nation, is simply a piece of fiction.  
 >  
 > So, again, if you don't buy the biblical line you  
 > are engaged in a war  
 > on Israel! Even Israel Finkelstein, who just won  
 > the Dan David Prize,  
 > comes under attack-  
 >  
 > And in the spirit of the post-Zionist fashion  
 > that has swept over  
 > Israel in the last decade, these ideas have been  
 > embraced by a number of  
 > influential Israeli archaeologists, too. Most  
 > prominently, Israel  
 > Finkelstein of Tel Aviv University has written that  
 > the idea of the  
 > Davidic kingdom is not based on fact, and that  
 > David's Jerusalem was  
 > nothing but a "poor village."  
 >  
 > The angry attack continues as it describes the  
 > findings of the bulla  
 > recently much discussed and concludes with this  
 > hostile little bit:  
 >  
 > Though Mazar says she "welcomes controversy over  
 > the meaning of the  
 > evidence," she urges her colleagues to deal with  
 > facts and not  
 > fantasies. But by uncovering the remains of David's  
 > palace, Mazar has  
 > struck a blow not only for the cause of archaeology,  
 > but helped make  
 > clear just how deep the Jewish roots of this place  
 > run.  
 >  
 > She has struck a blow for archaeology misused in the  
 > grossest way I have  
 > ever seen. But read the report in full and make up  
 > your own mind about  
 > its conclusions.  
 >  
 > --  
 > D. Jim West  
 >  
 > Biblical Studies Resources -  
 > <http://web.infoave.net/~jwest>  
 > Biblical Theology Weblog -  
 > <http://biblical-studies.blogspot.com>  
 >  
 > "Ob man glychwol den pregenden haben mu $\diamond$ , so macht  
 > der doch das hertz nit gleubig; der geist und wort  
 > gottes thund das"-- Huldrych Zwingli  
 >  
 >  
 >

| 17667|2005-08-12 19:40:54|ulagankmy|Fwd: Clever Tinkering|  
 A very interesting observation here:

>>>

One of the most striking discoveries of the last half-century  
 has been that, despite the fact that animals differ greatly in  
 appearance, common principles control their development from a  
 single fertilized egg. They even have in common many master  
 genes?genes that control many aspects of development. One can  
 almost imagine Drosophila fruit flies saying to one another that  
 they are amazed at how similar humans are to them. Indeed, many  
 of the genes that have been identified as controllers of  
 vertebrate development were originally discovered in these  
 flies.

>>>

Replace the genes with Mantras Yantras and Genies supervising them, then we  
 have the classic Tantrism. What holds together the complex cellular  
 organizations and at functional levels are these mantras etc, an  
 understanding that permeates the whole range of scientific thinking of the  
 Tamil Siddhas where Tirumular stands as the most outstanding. Their thinking  
 was both physical and metaphysical and hence not closed to presence and  
 acknowledgement of the deities.

Loga

-- In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), Ian Pitchford  
 wrote:  
 Clever Tinkering  
 Lewis Wolpert

*Endless Forms Most Beautiful: The New Science of Evo Devo and the Making of the Animal Kingdom.* Sean B. Carroll. xiv + 350 pp. W. W. Norton, 2005. \$25.95.

All plants and animals, including humans, are essentially societies of cells that vary in configuration and complexity. As Darwin's theory made clear, these multitudinous forms developed as a result of small changes in offspring and natural selection of those that were better adapted to their environment. Such variation is brought about by alterations in genes that control how cells in the developing embryo behave. Thus one cannot understand evolution without understanding its fundamental relation to development of the embryo. Yet "evo devo," as evolutionary developmental biology is affectionately called, is a relatively new and growing field.

Sean B. Carroll, as a leading expert both in how animals develop and in how they have evolved, is ideally placed to explain evo devo. His new book on the subject, *Endless Forms Most Beautiful: The New Science of Evo Devo and the Making of the Animal Kingdom* (the title borrows a phrase from Darwin's *On the Origin of Species*), was written, he says, with several types of readers in mind: anyone interested in natural history, those in the physical sciences who are interested in the origins of complexity, students and educators (of course), and anyone who has wondered "Where did I come from?" Carroll has brilliantly achieved what he set out to do.

One of the most striking discoveries of the last half-century has been that, despite the fact that animals differ greatly in appearance, common principles control their development from a single fertilized egg. They even have in common many master genes: genes that control many aspects of development. One can almost imagine *Drosophila* fruit flies saying to one another that they are amazed at how similar humans are to them. Indeed, many of the genes that have been identified as controllers of vertebrate development were originally discovered in these flies.

It's a key point that when and where genes are expressed determines how animals develop. The control regions of the genes (switches that change an existing pattern of gene activity into a new pattern of gene activity) are crucial, as Carroll makes clear, and one gene can have many control regions. (For example, in the fruit fly, there is a group of genes known as the pair-rule genes that express proteins in seven stripes along the body axis of the embryo [see illustration on next page]; each of these genes has seven discrete control regions, and each region specifies one stripe.) It is thus unsurprising that 95 percent of the genes that code for proteins are similar in humans and mice. Evolution of control regions has made us human and different from our primate ancestors.

[click for full image and caption](#)  
In the early embryo of the fruit fly...

Carroll explains the basic tool kit for development that all animals share, placing particular emphasis on *Drosophila*. He introduces both Hox genes, which are considered master genes, and widely used intercellular signaling molecules such as the proteins specified by hedgehog genes. It is striking how few signaling molecules animals use in development. This is because the same molecules can be employed again and again, as cells will respond differently according to their genetic constitution and developmental history.

Carroll doesn't give much attention to the fact that a cell has a positional identity (based on the position it occupied on the axis of the body of the early embryo) or to how that positional identity is acquired. Nor does he delve into how a cell senses its position and figures out how to act according to its genetic constitution and developmental history, thereby differentiating to give any imaginable pattern. Consider that a change in a single Hox master gene can convert the antenna of the fly into a leg. There is evidence that cells in the leg and those in the antenna have the same positional identity. It is somewhat embarrassing that we still do not know how the change in that particular Hox gene controls the response of all those unknown downstream genes to make a leg rather than an antenna. And this downstream target problem is present for all Hox genes.

Carroll emphasizes that individual animals are made up of similar parts, such as vertebrae, bones in fingers and spots on butterfly wings, and that modular construction played an important role in evolution. He is a supporter of Williston's law, which states that "in evolution . . . the parts in an organism tend toward reduction in number, with the fewer parts greatly specialized in function." I must confess to finding the idea of modules not that easy to appreciate. Is, for example, the leg/antenna basic structure a module?

The earliest complex animals, fossils of which were found in the Burgess Shale, appear to have arisen about 500 million years

ago, over a period of some 15 million years. Evidence from evo devo shows that all the genes for building those complex animals existed long before that morphological explosion. The dominance of arthropods at the time of the explosion may have been due both to Williston's law and to the power of Hox genes to specify differences between the body segments that formed different appendages at specific positions along the body. But how, asks Carroll, did the number of distinct appendage types increase? His answer is that the relative shifting of Hox genes could have provided the mechanism. That still leaves a big problem: how did arthropod appendages such as limbs and wings evolve? An answer lies, he says, in the origin and modification of the ancestral biramous (forked) limb. But even if the origin of the limb can be explained, wings are even more difficult. One answer is that they evolved from the gills on the limbs of aquatic ancestors.

But this conclusion raises a key, and much neglected, problem that even Carroll does not properly explore. If evolution proceeds in small steps, what were the intermediate stages in the evolution of wings from gills, and what was the selective advantage of each of those forms? How could the intermediate structures have been an advantage before the animal could fly? One possibility is that they played a role in thermoregulation, but there is no good evidence for that hypothesis. This is a general problem in evo devo, and Darwin fully understood the difficulties it poses.

A related problem is how to explain the evolution of the autopod? the digits? from fins. One possibility is that the autopod is merely a distal extension of the mechanism that gives rise to more proximal elements, such as the humerus, radius and ulna. A much more difficult problem is raised in the evolution of development itself. Gastrulation (during which an embryo forms its innermost, middle and outer layers) occurs in the early development of all animals and has evolved in a variety of ways related to later development; it is at present not possible to account for the intermediate forms or their advantage to the animal. Although evolution, as François Jacob pointed out, tinkers with what is there, rather than inventing something new, these problems remain unsolved.

A nice example of what could be considered clever tinkering is butterfly spots. Each spot appears to evolve its shape, color and size independently of other elements. Evolution has tinkered not only with the qualities of each spot, but with the making of the spot itself. Carroll's group discovered that at the center of each spot, the gene *Distal-less* (a key gene controlling the distal development of appendages such as insect limbs) is expressed and initiates spot development.

Even the evolution of humans can be thought of as tinkering with the genes of our primate ancestors. But this view is totally unacceptable to religious creationists. Carroll criticizes their views and emphasizes how important it is for evo devo to be taught in schools.

Evo devo is fundamental to understanding the biological world we live in, including ourselves. This is a beautiful and very important book.

#### Reviewer Information

Lewis Wolpert is Emeritus Professor of Biology as Applied to Medicine in the Department of Anatomy and Developmental Biology, University College London. He is the author of several books, including *Malignant Sadness: The Anatomy of Depression* (Simon and Schuster, 1999), *The Unnatural Nature of Science* (Harvard University Press, 1992) and *The Triumph of the Embryo* (Oxford University Press, 1991).

<http://tinyurl.com/7q22d>

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Ian Pitchford PhD CBiol MBiol

<http://human-nature.com/ep/>

— End forwarded message —

[17669]2005-08-14 13:51:57|Paul Kekai Manansala|Smugglers of Egyptian antiquities sentenced|  
<http://www.signonsandiego.com/news/world/20050813-1118-crime-egypt.html>

#### Smugglers of Egyptian antiquities sentenced

CAIRO ? A gang who smuggled ancient Egyptian artefacts worth about \$55 million out of Egypt were sentenced on Saturday to between 15 and 55 years in prison.

Some of antiquities were seized at Cairo airport, but many of the more than 57,000 articles were smuggled out. Some have been returned, including artefacts sent back in July from Australia, where they were found for sale on the Internet.

Three men who were in custody received between 15 and 42 years in jail, a Cairo court ruling said. One of the three was an official from the state's Supreme Council of Antiquities.



Four other men, fugitives who were tried in absentia, were sentenced to between 15 to 55 years in prison, the ruling said. They included a Swiss citizen and a German of Egyptian origin.

Three of the original 10 defendants were acquitted, it said.

Tens of thousands of pieces, including human and animal mummies and wooden sarcophagi, were smuggled over the years, judicial sources previously said.

Some of the men financed illegal excavations at some of Egypt's best known archaeological sites ? Saqqara, Tell el-Amarna, Dahshour and Tel Basta, the sources had said.

Saqqara is the necropolis for the ancient city of Memphis and Tell el-Amarna was the shortlived capital under heterodox pharaoh Akhenaten.

Those in custody in Egypt had been detained since February last year, when customs officers at Cairo airport inspected a package containing 272 antique pieces bound for Spain.

The package included gold coins, pharaonic amulets and antiquities dating from the Byzantine, Coptic and Islamic periods of Egyptian history, the charge sheet had said.

In the case of several thousand pieces, the sources said replica antiquities had been replaced with original pieces so that they could be exported.

The court ruling said the convictions included smuggling artefacts, tampering with registries of antiquities, forging antiquities and possessing stolen antiquities.

It said the case involved 57,800 artefacts with a market value of about 320 million Egyptian pounds (\$55.46 million).

Last year, Egypt showed off some of the 619 ancient artefacts which had been smuggled out of the country in the late 1990s, first to Switzerland and then on to London. British authorities returned them to Egypt.

(\$1  
| 17670|2005-08-14 15:46:58|p.manansala@sbcglobal.net|King of the Wild Frontier|  
<http://weekly.ahram.org.eg/2005/755/he1.htm>

King of the wild frontier

A team of archaeologists digging at Tel-Habuwa, near the town of Qantara East and three kilometres east of the Suez Canal, has made a significant discovery. The find comes as part of the search for more of the ancient forts that played a major role in protecting Egypt's eastern gateway to the Delta from foreign invasion.

Within the foundation structure of the Tharo fort, the starting point of Horus military road, Egyptian excavators this week chanced upon a cachet of limestone reliefs bearing names of two royal personalities and two seated statues of differing sizes. The larger statue is made of limestone and belongs to a yet unidentified personage, but from its size and features archaeologists believe that it could be a statue of Horus, the god of the city. In 2001 archaeologists unearthed remains of a mud-brick temple dedicated to this deity. The second is a headless limestone statue inscribed on the back with the name and title of its holder. This statue belongs to the person responsible for the Tharo gate during the Hyksos era.

"The discoveries have created great excitement among archaeologists," says Mohamed Abdel-Maqsood, the leader of the excavation team and head of antiquities in Lower Egypt. Abdel-Maqsood points out that this is a very important discovery, providing us with a better understanding of the Rind papyrus -- now on display in the British Museum -- and the military strategy used by the Pharaoh Ahmose I to liberate Egypt from the Hyksos. The Rind papyrus mentions that Ahmose attacked Tharo and imposed his authority on the town in order to lay siege to the Hyksos in their capital Avaris -- near the Delta town of Sharqiya -- and block any contact with their allies in the east.

Until 2003, when the fortified city of Tharo was found, nothing was known about this military town. At that time several objects were found denoting that Tharo dated from the New Kingdom, so Egyptologists believed that it was built by Ahmose I's successors in an attempt to protect Egypt's eastern gate from any further invaders. This latest discovery, however, proves that Tharo was built long before that, since the Hyksos took over it as a military base on Egypt's eastern border. The town expanded after the war of liberation, and forts were built throughout the period of the New Kingdom.

Zahi Hawass, secretary-general of the Supreme Council of Antiquities, says this discovery is concrete evidence of the events depicted on reliefs of Seti I engraved on the northern wall of the Hypostyle Hall in Karnak Temple. These relate to the military campaign led by Seti I in the first year of his rule to smash rebels. Hawass pointed out that the discovery also showed how ancient artists drew accurate topographical maps of the Horus Road, which stretched from Egypt to Palestine.

According to Seti I's relief, 11 forts were originally built on this section of the road, although excavations have so far unveiled only four.

Hawass believes that after the liberation from the Hyksos, the Pharaohs of the New Kingdom intentionally buried all the Hyksos structures within the structures of other buildings in order to obliterate the era of occupation.

The newly unearthed limestone relief shows for the first time ever a princess named Tani, whose nationality and lineage is unknown. This princess, along with a prince named Nahsy, stand before the god Baneb-Jed. "This relief is very perplexing because of this unknown princess," Abdel-Maqsood says. However he believes that further study and excavation could lead to the unravelling of the enigma.

Beside the town of Habuwa are remains of dwellings, storehouses and administrative buildings dating back to the Hyksos and the New Kingdom periods, as well as a great many ovens for baking bread to feed a large number of soldiers.

Regards,  
Paul Kekai Manansala

□

| 17671|2005-08-15 11:38:06|Paul Kekai Manansala|Building a Modern Partnership on Relics|  
<http://www.latimes.com/news/nationworld/world/la-fg-mextombs13aug13.1.5856031.story?coll=la-headlines-world&ctrack=1&cset=true>

Building a Modern Partnership on Relics

For the first time, a team of archeologists from Mexico has been invited to work on restoring an Egyptian tomb from the days of the pharaohs.

By Chris Kraul, Times Staff Writer



*MEXICO CITY ? Mexico and Egypt share a rare historical distinction: a superabundance of monumental pyramids and other relics of ancient civilizations. But although foreign experts have helped lead the exploration of Egypt's rich archeology for more than a century, specialists from Mexico have never been invited. Until now.*

*For the first time, a Mexican archeological team has been selected by Egypt's top antiquities authorities to work in the famous Upper Nile Valley.*

#### ADVERTISEMENT

*The group was chosen to refurbish the so-called Tomb of Puimre, or TT39, one of the country's most important unrestored burial chambers.*

*The team, selected by the Egyptian government's Supreme Council of Antiquities and made up mainly of scientists from the University of the Valley of Mexico, in March will begin a five-year renovation project to make the site suitable for the public to visit. (It has been closed since the 1920s.)*

*They will apply techniques that Mexico's archeologists have developed in their effort to preserve and understand their nation's 5,000 pre-Columbian sites, as well as myriad Spanish colonial churches, convents and palaces.*

*The benefit for Egypt is clear. The Mexican team will restore a tomb in the so-called Theban Necropolis that is in danger of collapsing and being lost forever. The restoration of the extensive tomb could shed light on the reign of one of Egypt's few female pharaohs, Queen Hatshepsut. It was built for one of her high-ranking priests around 1450 BC.*

*For Mexican archeology, the effect will be the intangible one of adding to its prestige on the global stage, said team leader Gabriela Arrache Vertiz, an Egyptology professor.*

*"This project will show the relevance of Mexico's academic excellence, that it can be applied not only in our own country but beyond our borders," said Arrache Vertiz, whose team made a preliminary visit to the Luxor site in May.*

*The invitation grew out of a professional friendship developed over a decade between Arrache Vertiz and Zahi Hawass, now director of the antiquities council. Arrache Vertiz and her team spoke to Hawass about the possibility of working in Egypt. This year, the council decided to ask the team to work on restoring the Puimre site.*

*Mexican archeologists believe they can bring unique expertise to the project.*

*"The tomb has problems similar to those of our pyramids and churches in that it was made with limestone," said Manuel Villarruel Vazquez, an architect whose specialty is structural restoration. "That rock is strong like glass but can break as easily, and several ceilings are cracked." He currently is restoring a Toltec pyramid that dates from AD 600 in Queretaro, about 100 miles north of Mexico City.*

*Villarruel Vazquez said his team may inject substances such as resin or epoxy into the ceilings of the Egyptian tomb that will expand and unite the different parts. The technique has been used successfully to save pre-Hispanic monuments and colonial buildings, he said.*

*Lead archeologist Anjelina Macias Goytia will excavate vertical shafts inside the tomb that once led to other crypts and are filled with centuries' worth of trash. Experts will try to restore the tomb's hieroglyphics and inscriptions, most of which are carved into stone. Some, however, are painted onto stuccoed surfaces, just like wall paintings at many of Mexico's historic sites.*

*Mexican archeology is little known outside the country because scientists seldom venture out to foreign digs for prolonged periods, Macias Goytia said. Most work for the government's National Institute of Anthropology and History and are paid to focus on Mexican relics. "The thinking is that there is plenty in Mexico to occupy us," she said.*

*With the project, the Mexican team will become the first from a Latin American nation to manage a major Egyptian dig. Of the hundreds of projects underway around Luxor, an ancient religious center about 400 miles south of Cairo, most are managed by European and U.S. scientists.*

*Willeke Wendrich, an associate professor of Egyptian archeology at UCLA, said the necropolis, an area of rock-cut tombs that stretches for 10 miles on the west bank of the Nile, was part of Thebes, Egypt's most important religious center in the time of the pharaohs. Analyzing and preserving the immense site is a daunting task for Egypt.*

*"The task at hand is so enormous that any support from foreign countries is important," Wendrich said. The Mexican project could become a "model for the globalization of culture," said Jose Ramon Perez Accino, a Spaniard and expert in Egyptian hieroglyphics who teaches at the University of London.*

*"Both countries were victims of colonization," he said, "have both*

been extensively looted and now have a scientific patrimony of high value to offer to the world."  
| 17672|2005-08-15 22:12:07|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
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Uploaded by : nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
Description : Y-Chromosome Variation in Egypt, by S. O. Y. Keita (June 2005)

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[http://groups.yahoo.com/group/Ta\\_Seti/files/S.%20O.%20Y.%20Keita/African%20Archaeological%20Review%20%28June%202005%29.pdf](http://groups.yahoo.com/group/Ta_Seti/files/S.%20O.%20Y.%20Keita/African%20Archaeological%20Review%20%28June%202005%29.pdf)

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Regards,

nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
| 17673|2005-08-16 07:54:07|Paul Kekai Manansala|Re: New file uploaded to Ta\_Seti|  
Wow, Dr. Keita appears to have moved squarely into the field of genetics.

Hope there are young people out there following closely in his footsteps.

Yes, looking at the data it does appear that haplotype V has been portrayed in a misleading fashion as evidence of "Caucasoid" admixture in Northern and Eastern Africa.

Quite clearly the "Semitic" theory of haplotypes V's origin should only be considered likely if we consider Semitic as African without any specific associated racial labels.

Regards,  
Paul Kekai Manansala  
| 17674|2005-08-16 08:54:13|Ta\_Seti@yahoogroups.com|New file uploaded to Ta\_Seti |  
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File : /S. O. Y. Keita/Northeast african analysis.pdf  
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Description : Exploring Northeast African Metric Craniofacial Variation at the Individual Level, by S.O.Y. Keita (2004)

You can access this file at the URL:  
[http://groups.yahoo.com/group/Ta\\_Seti/files/S.%20O.%20Y.%20Keita/Northeast%20african%20analysis.pdf](http://groups.yahoo.com/group/Ta_Seti/files/S.%20O.%20Y.%20Keita/Northeast%20african%20analysis.pdf)

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Regards,

nmyemail <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)>  
| 17675|2005-08-16 23:58:36|sistar47|VOTE @ BLACK CONSCIOUSNESS ONLINE|  
RESULTS OF JULY'S VOTE - Ended Aug 15th  
TOTAL VOTES = 25888  
WHICH WOULD YOU PREFER TO BE CALLED?  
- U.S. only -  
WINNER WITH 10,304 votes- BLACK  
2nd with 5,468 votes- Afrikan  
3rd WITH 4,405 votes- African-American  
next with 3,571 votes- Nubian  
next with 1,576 votes- American  
next with 258 votes- A Person of Color  
next with 117 votes- Moorish American  
write-in with 104 votes- American-African  
write-in with 79 votes- Afrikan in America  
next with 2 votes- Negro  
tied with 2 votes- Nigga  
write-in with 1 vote- Free Black man/woman  
write-in with 1 vote- Descendant of the Original man/woman  
THANKX! PASS THE RESULTS ON...u know how we do!  
use email, post or word of mouth...one mind to another.

THE AUGUST "GLOBAL" VOTE - GOING ON RIGHT NOW!  
WHAT NAME BEST FITS WHITE PEOPLE?  
<http://www.blackconsciousness.com/nvaug05.html>  
WRITE-IN email VOTES are acceptable!  
| 17676|2005-08-17 11:26:47|Alex van Deelen|DNA tests offer clues to suspect's race (Please Comment)|  
True or just more hopeful "interpretation" by overly eager prosecutors?

Alex

Posted 8/16/2005 11:46 PM  
DNA tests offer clues to suspect's race  
By Richard Willing  
USA TODAY

*Police seeking the killer of an unidentified girl who was found decapitated in Kansas City, Mo., four years ago kept a secret from the public.*

*The child, dubbed "Precious Doe" by local residents, appeared to be black. But new DNA tests that can determine a person's heritage indicated she was of mixed ancestry - about 40% white. That meant she almost certainly had a white grandparent.*

*This year, a tip led police to an Oklahoma woman who had not reported her young daughter's disappearance. When the woman was found to have both a black and a white parent, police moved in. Further DNA tests determined that the woman, Michelle Johnson, was the girl's mother. Johnson and her husband, Harrell Johnson, the victim's stepfather, have been charged in the slaying.*

*Precious Doe was identified as 3-year-old Erica Michelle Marie Green of Muskogee, Okla. During a trip to Kansas City, prosecutors allege, her stepfather kicked her to death because she wouldn't go to bed on time.*

*In the past 12 years, police across the USA have identified thousands of suspects by testing DNA profiles in blood, sweat, semen or skin tissue left at crime scenes, and then comparing them to the profiles of known offenders on file in government databases. But as the Kansas City case showed, advances in DNA testing are allowing investigators to learn more about suspects whose profiles are not in the databases. Tests that can identify a suspect's ancestry are being used not to identify the suspect by name, but rather to give police an idea of what he or she looks like.*

*DNA ancestry testing "made a huge difference" in the Precious Doe case by helping investigators sort through reports about possible suspects, says Dave Bernard, a Kansas City police detective. "It allowed us to prioritize our tips, to give special attention to tips about mixed-race children, for instance. It was invaluable."*

*How the test works*

*DNA is a cellular acid that carries a person's unique genetic code. The company that invented the ancestry test, DNAPrint Genomics of Sarasota, Fla., says that by examining tiny genetic markers on the DNA molecule that tend to be similar in people of certain population groups, it can tell whether a suspect's heritage is European, Sub-Saharan African, Southeast Asian, Native American or a mix of those.*

*The test works, the company says, because population groups developed different DNA characteristics after splitting off from common African ancestors more than 60,000 years ago.*

*In 2003, police in Louisiana used ancestry testing to help find the suspect in seven rape/murders. Since then, police in Missouri, Virginia, Colorado, California and the United Kingdom also have used such tests to develop leads in more than 80 other homicide, rape and missing-persons cases, according to DNAPrint Genomics and USA TODAY research.*

*Using the same genetic principles, DNAPrint Genomics is developing tests aimed at determining a suspect's eye color from a DNA sample. In the United Kingdom, meanwhile, the government's Forensic Science Service has begun examining DNA samples for indications of hair color.*

*DNAPrint Genomics also sells the test to people who want to trace their roots. The test, which costs \$219, has been especially popular among those seeking to determine whether they are descended from Native Americans, lab director Matt Thomas says. DNAPrint Genomics charges police departments \$1,000 for each ancestry test, because testing crime scene evidence for DNA can be particularly difficult.*

*Bernard and many other police detectives hail the ancestry tests as a breakthrough in crime-fighting. But medical ethicists, defense lawyers and even some police officials are troubled by the push to use DNA tests to identify suspects by what amounts to their race.*

*Some, such as Terry Melton, president of Mitotyping Technologies of State College, Pa., say the reliability of ancestry testing remains unproved.*

*William Shields, a biology professor and genetics specialist at State University of New York's College of Environmental Science and Forestry in Syracuse, says that even if the tests are correct, a person's ancestry often is a poor predictor of what he will look like. Human beings, Shields adds, are too scientifically similar to one another to be distinguished by a "layman's term" such as race.*

*Some defense lawyers say they fear that using ancestry testing to determine suspects' heritage could lead to genetic racial profiling, or promote the idea that certain races are more inclined than others to commit crimes.*

*"How far are we from having (ancestry tests) used to justify taking DNA from any black man on a street corner, because we think a Sub-Saharan African committed the crime?" asks Ingrid Gill, a Chicago lawyer who has lectured on ancestry testing at the American Academy of Forensic*

Sciences.

*George Rhoden, a detective with London's Metropolitan Police and president of the force's Black Police Association, also is a skeptic. He says that in a society in which marriages between people of different ethnic backgrounds are increasingly common, racial designations often are "very broad" and "don't do us coppers much good."*

*Rhoden points out that suspects with similar genetic ancestry can look significantly different from one another. A person whose profile is 75% Sub-Saharan African, for example, may have skin color that is nearly identical to someone whose profile is 35% Sub-Saharan African.*

*"As a detective, I don't care where (a suspect's) grandfather came from," Rhoden says. "I want to know what he looks like."*

*Mark Shriver, an anthropological geneticist at Penn State University and a consultant to DNAPrint Genomics, acknowledges that "there's a huge sensitivity about race in our society. We are making a strong attempt to be sensitive to the issue."*

*But "that doesn't take away the reality that people often describe each other in terms of race. We're saying: Let DNA be the witness."*

*Beyond standard DNA tests*

*Conventional DNA analysis compares 13 relatively large areas on the molecule where the DNA sequence is known to vary greatly among individuals. If two DNA samples match at all 13 positions, statistics maintained by the FBI say it's highly likely they came from the same person.*

*Ancestry tests, by contrast, examine 176 mutations in which the DNA varies at only one position. Some of the mutations, called single nucleotide polymorphisms (or SNPs), have been found to occur only in certain ancestral groups. Others tend to cluster in one group more than others because of centuries of geographic separation and inter-marriage. Together, Thomas says, SNPs are "highly informative of ancestry."*

*In 2003, DNAPrint Genomics began to license its test to police agencies. The scientists realized, Thomas says, that knowing a suspect's race or ancestral background "may not be great for, 'Who do we arrest?' " but could help police determine, "Who do we question?"*

*The company's test was first used in a criminal investigation in the Baton Rouge area, where a series of at least seven rape/murders had authorities stumped. Witnesses had reported seeing a white man in a white truck near the scene of two of the killings. Police had taken DNA samples from more than 1,200 white men in the area and had not found a match to samples from the crimes.*

*Then the DNAPrint Genomics ancestry test found that the unknown attacker was mostly of Sub-Saharan African ancestry with a smattering of Native American.*

*That led authorities to focus on Derrick Todd Lee, a black man with convictions for burglary and stalking. Additional testing matched Lee's DNA to samples taken from victims. He has been convicted in two of the slayings.*

*In 2004, police in Charlottesville, Va., used ancestry testing to confirm the race of a suspect in six unsolved rapes that began in 1997. Police had been criticized for seeking DNA samples from local black men based on victims' descriptions of the assailant. The testing indicated that he indeed was of Sub-Saharan African descent.*

*Ancestry testing also has been used on a female skeleton that was found in the snow near Mammoth Lake, Calif., in May 2003. The slain woman initially was misidentified as southeast Asian, based on witnesses' descriptions of a woman seen in the area. DNAPrint Genomics found she actually was a Native American, a finding confirmed by analyses of her diet and bone composition and further DNA tests.*

*The ancestry test "turned around the whole investigation," says Paul Dostie, the police detective investigating the case. "We're still looking for the killer, but we know a lot more now."*

*New technology 'scares me'*

*For all the promise of ancestry testing, there are increasing concerns about how police will use such information.*

*Defense lawyer Bruce Unangst, who defended Lee in his second murder trial, says the new technology "scares me. It's supposed to be new and foolproof, but that's traditionally what they say about all new" crime-fighting innovations. "By the time we find out there are serious questions ... a whole bunch of innocent people have had their DNA searched."*

*Last year, London police sought DNA samples from officers of Afro-Caribbean backgrounds to compare them with evidence from nine unsolved rapes. The suspect's accent and the neighborhood in which he*

operated suggested to police that he was a black man with Caribbean roots.

Working with DNAPrint Genomics, London police hoped to develop a database of DNA characteristics that are particular to Afro-Caribbeans to confirm their suspicions and to help them find suspects in other cases.

Rhoden, as head of the Black Police Association, urged members not to cooperate. "In our view, this promoted racial stereotyping while adding little to the investigation."

Melton, the private lab president from State College, Pa., says inferring a suspect's appearance by examining only 176 ancestry markers is "more than (labs) ought to be doing."

Because scientists have identified thousands of SNPs, Melton says, many more should be tested.

DNAPrint Genomics reviewed about 25,000 DNA markers before choosing the 176 that were "most informative of ancestry," Thomas says. The company now has a test that can tell whether a European's DNA came from a northern or southern European, he says.

For detectives who use its service, the company provides photographs of people whose ancestral profile matches that of the detectives' suspect.

"What does a Northern European, Native American and Southeast Asian mixture look like? That's a fair question," Thomas says. "We're told the photographs are extremely helpful."

The company's research is continuing. After Afro-Caribbean police in London refused to donate DNA samples, DNAPrint Genomics collected about 150 samples from police on Caribbean islands.

More samples are needed, Thomas says, but the DNA profiles collected so far suggest there are markers that distinguish Afro-Caribbean blacks from others in the Sub-Saharan group.

London police, Thomas says, were "on the right track" in their rape investigation.

Rhoden draws a different lesson from the episode. He notes that few of the Caribbean officers who gave DNA samples were willing to have their photographs added to the company's files.

"Even for these guys, who wished to be helpful, that was going too far," Rhoden says. "We should take notice of how nervous it makes such people before we endorse any kind of mass DNA taking from ordinary people."

| 17677|2005-08-17 14:50:59|Paul Kekai Manansala|Re: DNA tests offer clues to suspect's race (Please Comment)|

>

Some, such as Terry Melton, president of Mitotyping Technologies of State College, Pa., say the reliability of ancestry testing remains unproved.

William Shields, a biology professor and genetics specialist at State University of New York's College of Environmental Science and Forestry in Syracuse, says that even if the tests are correct, a person's ancestry often is a poor predictor of what he will look like. Human beings, Shields adds, are too scientifically similar to one another to be distinguished by a "layman's term" such as race.

>

These two opinions pretty much represent the "standard" view from a community which itself has a much-to-be-desired history.

Many courts do not even allow genetic evidence with regard to race.

Regards,

Paul Kekai Manansala

| 17678|2005-08-17 15:22:46|abscisseafrica|Re: DNA tests offer clues to suspect's race (Please Comment)|

Interesting article and post to give another shot to discussion on DNA tacking. Conditions of social stability exist in precolonial Africa to allow inference about geographical location. One important prior question to answer is if test itself is robust enough. And related, if use by police is warranted. Both questions of importance for civil rights in US and elsewhere.

Regards,

Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

- > True or just more hopeful "interpretation" by overly
- > eager prosecutors?
- >
- > Alex
- >
- > Posted 8/16/2005 11:46 PM
- > DNA tests offer clues to suspect's race
- > By Richard Willing

- > *USA TODAY*
- >
- > *Police seeking the killer of an unidentified girl who was found*
- > *decapitated in Kansas City, Mo., four years ago kept a secret from*

*the*

- > *public.*
- >
- > *The child, dubbed "Precious Doe" by local residents, appeared to be*
- > *black. But new DNA tests that can determine a person's heritage*
- > *indicated she was of mixed ancestry - about 40% white. That meant*

*she*

- > *almost certainly had a white grandparent.*
- >
- > *This year, a tip led police to an Oklahoma woman who had not*

*reported*

- > *her young daughter's disappearance. When the woman was found to*

*have*

- > *both a black and a white parent, police moved in. Further DNA tests*
- > *determined that the woman, Michelle Johnson, was the girl's mother.*
- > *Johnson and her husband, Harrell Johnson, the victim's stepfather,*

*have*

- > *been charged in the slaying.*
- >
- > *Precious Doe was identified as 3-year-old Erica Michelle Marie*

*Green of*

- > *Muskogee, Okla. During a trip to Kansas City, prosecutors allege,*

*her*

- > *stepfather kicked her to death because she wouldn't go to bed on*

*time.*

- >
- > *In the past 12 years, police across the USA have identified*

*thousands*

- > *of suspects by testing DNA profiles in blood, sweat, semen or skin*
- > *tissue left at crime scenes, and then comparing them to the*

*profiles of*

- > *known offenders on file in government databases. But as the Kansas*

*City*

- > *case showed, advances in DNA testing are allowing investigators to*
- > *learn more about suspects whose profiles are not in the databases.*
- > *Tests that can identify a suspect's ancestry are being used not to*
- > *identify the suspect by name, but rather to give police an idea of*

*what*

- > *he or she looks like.*
- >
- > *DNA ancestry testing "made a huge difference" in the Precious Doe*

*case*

- > *by helping investigators sort through reports about possible*

*suspects,*

- > *says Dave Bernard, a Kansas City police detective. "It allowed us*

*to*

- > *prioritize our tips, to give special attention to tips about mixed-*

*race*

- > *children, for instance. It was invaluable. "*
- >
- > *How the test works*
- >
- > *DNA is a cellular acid that carries a person's unique genetic*

*code. The*

- > *company that invented the ancestry test, DNAPrint Genomics of*

*Sarasota,*

- > *Fla., says that by examining tiny genetic markers on the DNA*

*molecule*

- > *that tend to be similar in people of certain population groups, it*

can

- > tell whether a suspect's heritage is European, Sub-Saharan African,
- > Southeast Asian, Native American or a mix of those.
- >
- > The test works, the company says, because population groups

developed

- > different DNA characteristics after splitting off from common

African

- > ancestors more than 60,000 years ago.
- >
- > In 2003, police in Louisiana used ancestry testing to help find the
- > suspect in seven rape/murders. Since then, police in Missouri,
- > Virginia, Colorado, California and the United Kingdom also have

used

- > such tests to develop leads in more than 80 other homicide, rape

and

- > missing-persons cases, according to DNAPrint Genomics and USA TODAY
- > research.
- >
- > Using the same genetic principles, DNAPrint Genomics is developing
- > tests aimed at determining a suspect's eye color from a DNA

sample. In

- > the United Kingdom, meanwhile, the government's Forensic Science
- > Service has begun examining DNA samples for indications of hair

color.

- >
- > DNAPrint Genomics also sells the test to people who want to trace

their

- > roots. The test, which costs \$219, has been especially popular

among

- > those seeking to determine whether they are descended from Native
- > Americans, lab director Matt Thomas says. DNAPrint Genomics charges
- > police departments \$1,000 for each ancestry test, because testing

crime

- > scene evidence for DNA can be particularly difficult.
- >
- > Bernard and many other police detectives hail the ancestry tests

as a

- > breakthrough in crime-fighting. But medical ethicists, defense

lawyers

- > and even some police officials are troubled by the push to use DNA
- > tests to identify suspects by what amounts to their race.
- >
- > Some, such as Terry Melton, president of Mitotyping Technologies of
- > State College, Pa., say the reliability of ancestry testing remains
- > unproved.
- >
- > William Shields, a biology professor and genetics specialist at

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- > in Syracuse, says that even if the tests are correct, a person's
- > ancestry often is a poor predictor of what he will look like. Human
- > beings, Shields adds, are too scientifically similar to one

another to

- > be distinguished by a "layman's term" such as race.
- >
- > Some defense lawyers say they fear that using ancestry testing to
- > determine suspects' heritage could lead to genetic racial

profiling, or

- > promote the idea that certain races are more inclined than others

to

- > commit crimes.
- >
- > "How far are we from having (ancestry tests) used to justify

taking DNA

> from any black man on a street corner, because we think a Sub-

Saharan

> African committed the crime?" asks Ingrid Gill, a Chicago lawyer

who

> has lectured on ancestry testing at the American Academy of

Forensic

> Sciences.

>

> George Rhoden, a detective with London's Metropolitan Police and

> president of the force's Black Police Association, also is a

skeptic.

> He says that in a society in which marriages between people of

> different ethnic backgrounds are increasingly common, racial

> designations often are "very broad" and "don't do us coppers much

> good."

>

> Rhoden points out that suspects with similar genetic ancestry can

look

> significantly different from one another. A person whose profile

is 75%

> Sub-Saharan African, for example, may have skin color that is

nearly

> identical to someone whose profile is 35% Sub-Saharan African.

>

> "As a detective, I don't care where (a suspect's) grandfather came

> from," Rhoden says. "I want to know what he looks like."

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- > Baton Rouge area, where a series of at least seven rape/murders had
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| 17679|2005-08-18 07:35:40|gOgO|????? ??????|

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?????? ????????

**Female Tele Sales**

?????? ????? ?????



[info@egyptinks.com](mailto:info@egyptinks.com)

**6717408**

**0127767210**

**0101953595**



<http://www.ava-kyrillos.com/vb/showthread.php?p=399>



| 17680|2005-08-18 08:18:36|Paul Kekai Manansala|Fwd: [ANE] Fwd: EEF: New: SAK vol. 33|

Attachments :

Note: forwarded message attached.

| 17681|2005-08-18 08:45:55|p.manansala@sbcglobal.net|A population genetics perspective of the Indus Valley|  
Ann Hum Biol. 2005 Mar-Apr;32(2):154-62.

*A population genetics perspective of the Indus Valley through uniparentally-inherited markers.*

McElreavey K, Quintana-Murci L.

Reproduction, Fertility and Populations, Paris, France.

Analysis of mtDNA and Y-chromosome variation in the Indo-Gangetic plains shows that it was a region where genetic components of different geographical origins (from west, east and south) met. The genetic architecture of the populations now living in the area comprise genetic components dating back to different time-periods during the Palaeolithic and the Neolithic. mtDNA data analysis has demonstrated a number of deep-rooting lineages of Pleistocene origin that may be witness to the arrival of the first settlers of South and Southwest Asia after humans left Africa around 60,000 YBP. In addition, comparisons of Y-chromosome and mtDNA data have indicated a number of recent and sexually asymmetrical demographic events, such as the migrations of the Parsis from Iran to India, and the maternal traces of the East African slave trade.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>



| 17682|2005-08-18 09:16:39|p.manansala@sbcglobal.net|Research on extant mtDNA boundaries in South and Southwest Asia|  
The full text article can be found at:<

<http://www.biomedcentral.com/1471-2156/5/26>

Most of the extant mtDNA boundaries in South and Southwest Asia were likely shaped during the initial settlement of Eurasia by anatomically modern humans

Mait Metspalu1, Toomas Kivisild1, Ene Metspalu1, J?ri Parik1, Georgi Hudjashov1, Katrin Kaldma1, Piia Serk1, Monika Karmin1, Doron M Behar2, M Thomas P Gilbert6, Phillip Endicott7, Sarabjit Mastana4, Surinder S Papiha5, Karl Skorecki2, Antonio Torroni3 and Richard Villems1

Regarding the following conclusion:

"We found that haplogroup M frequency drops abruptly from about 60% in India to about 5% in Iran, marking the western border of the haplogroup M distribution. A similarly sharp border cuts the distribution of Indian-specific mtDNA haplogroups to the east and to the north of the subcontinent."

The haplogroup divergence to the east and north is more recent though as M is an important type in those directions also. That is to say, that the sharp M boundaries that exist between Iran and India do not exist between India and the countries to the north, east and south.

There's a lot of other juicy stuff in this article worthy of discussion.

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>



| 17683|2005-08-18 10:02:07|p.manansala@sbcglobal.net|Research on extant mtDNA boundaries in South and Southwest Asia|

"Peopling of Eurasia. Map of Eurasia and northeastern Africa depicting the peopling of Eurasia as inferred from the extant mtDNA phylogeny. The bold black arrow indicates the possible "coastal" route of colonization of Eurasia by anatomically modern humans (ca. 60,000 ? 80,000 ybp.). This "Southern Coastal Route" is suggested by the phylogeography of mtDNA haplogroup M, the virtual absence of which in the Near East and Southwest Asia undermines the likelihood of the initial colonization of Eurasia taking a route north around the Red Sea. Therefore, the initial split between West and East Eurasian mtDNAs is postulated between the Indus Valley and Southwest Asia. Spheres depict expansion zones where, after the initial (coastal) peopling of the continent, local branches of the mtDNA tree (haplogroups given in the spheres) arose (ca. 40,000 ? 60,000 ybp), and from where they were further carried into the interior of the continent (thinner black arrows). Admixture between the ex!pansion zones has been surprisingly limited ever since. We note that while there is no obvious need to introduce the "northern route" ? from northeast Africa over Sinai to the Near East ? to explain the initial colonization of Eurasia, the spread of some mtDNA and Y-chromosomal haplogroups implies that the "northern" passage might have been used in a later period [33, 34]."

<http://www.biomedcentral.com/1471-2156/6/41>

Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>



| 17684|2005-08-18 10:58:39|Paul Kekai Manansala|Virtual reconstruction and morphological analysis of mummy cranium|  
Note the differentiation between an "African female" and

an "Egyptian female," again bringing up the need for more geography training!

Regards,  
Paul Kekai Manansala  
---

*Australas Phys Eng Sci Med.* 2005 Jun;28(2):122-7.

*Virtual reconstruction and morphological analysis of the cranium of an ancient Egyptian mummy.*

Hughes S, Wright R, Barry M.

Department of Physical and Chemical Sciences, Queensland University of Technology, Brisbane, Australia. [sw.hughes@qut.edu.au](mailto:sw.hughes@qut.edu.au)

*A mummy of an Egyptian priestess dating from the 22nd dynasty (c. 770 BC), completely enclosed in an anthropoid (human shaped) coffin, was scanned on a CT scanner. An accurate reconstruction of the cranium was generated from 115 x 2 mm CT images using AVS/Express on a SGI computer. Linear measurements were obtained from six orthogonal cranial views and used in a morphometric analysis software package (CRANID). The analyses carried out were both linear and nearest neighbour discriminant analysis. The results show that there is a 52.9% probability that the mummy is an Egyptian female, with a 24.5% probability that the mummy is an African female. Thus the technique confirms that the coffin contains an Egyptian female, which is consistent with the inscription on the coffin and the shape of the pelvic bones as revealed by plain X-rays. These results show that this technique has potential for analysing forensic cases where the bones are obscured by soft tissue and clothing. This technique may have an application in virtual autopsies.*

| 17685|2005-08-18 11:02:41|Alex van Deelen|Re: DNA tests offer clues to suspect's race (Please Comment)|

> Message: 3  
> Date: Wed, 17 Aug 2005 22:22:44 -0000  
> From: "abscisseafrica" <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)>  
> Subject: Re: DNA tests offer clues to suspect's race (Please Comment)  
>  
> Interesting article and post to give another shot to discussion on  
> DNA tacking. Conditions of social stability exist in precolonial  
> Africa to allow inference about geographical location. One important  
> prior question to answer is if test itself is robust enough. And  
> related, if use by police is warranted. Both questions of importance  
> for civil rights in US and elsewhere.  
> Regards,  
> Amadou Cisse

What were these "conditions of social stability"?

The history of Africa (and mankind in general) is one of migration.

You have East African languages turning up in West Africa (Hausa) and West African languages turning up as far north and east as Somalia (Bantu).

People in Southern and Central Africa are so similar in language that it would appear than Bantu itself spread relatively recently (last 2000 years).

Alex

| 17686|2005-08-18 12:31:16|Amadou Cisse|Re: DNA tests offer clues to suspect's race (Please Comment)|

Languages moving along roaming people do not constitute instability. Not only is migration one of the rules but political constructs such as identity, territory, history are kept flexible to make migrating groups into stable societies. Also the underlying economic rationale has secreted social rules by which these societies accumulate and bequeath "wealth", i.e. their social reproduction., e.g. matrilineal and patrilineal parentage. Thus keeping track of people in their treks is generally straightforward in the precolonial world. The myth of warring tribes is an orientalist construct, and violence of the interecine type has followed the trauma of the slave trade.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

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> Alex

| 17687|2005-08-19 15:54:11|Alex van Deelen|Genographic Project|  
From the Genographic Project website:

" Your sample needs additional testing. In some cases, the standard testing procedures do not permit the accurate determination of a haplogroup, so we perform additional tests. This test is referred to as a SNP test. This is not uncommon, but will delay the posting of your results by two to three weeks. You do not need to take any action at this time.

" If we find that there is a problem at any point during the processing of your sample, you will receive an updated message when you log in to check your status. "

Paul, can you clarify please? I'm not exactly at home in the area of testing for haplotypes, or SNP tests.

Alex  
| 17688|2005-08-19 20:24:30|Paul Kekai Manansala|Re: Genographic Project|  
Alex, I'm not all that familiar with lab procedures either, but I'm surprised they were unable to ascertain your haplogroup.

SNPs are Single nucleotide polymorphisms that make up the bulk of genetic changes. They are fairly stable and thus are used for population studies.

Apparently they had a fast test that wasn't able to put you in one group or another and now they have to test for more specific SNPs.

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:  
> From the Genographic Project website:  
>  
> " Your sample needs additional testing. In some cases, the standard  
> testing procedures do not permit the accurate determination of a  
> haplogroup, so we perform additional tests. This test is referred to  
> as a SNP test. This is not uncommon, but will delay the posting of  
> your results by two to three weeks. You do not need to take any  
> action at this time.  
>  
> " If we find that there is a problem at any point during the processing  
> of your sample, you will receive an updated message when you log  
> in to check your status. "  
>  
> Paul, can you clarify please? I'm not exactly at home in the  
> area of testing for haplotypes, or SNP tests.  
>  
> Alex

| 17689|2005-08-19 23:33:25|Paul Kekai Manansala|[Guardian] The Wealth of the West was built on African exploitation|  
[Guardian] The Wealth of the West was built on African exploitation

The Guardian, London

Comment

The wealth of the west was built on Africa's exploitation

Britain has never faced up to the dark side of its imperial history

Richard Drayton  
Saturday August 20, 2005  
The Guardian

Britain was the principal slaving nation of the modern world. In *The Empire Pays Back*, a documentary broadcast by Channel 4 on Monday, Robert Beckford called on the British to take stock of this past. Why, he asked, had Britain made no apology for African slavery, as it had done for the Irish potato famine? Why was there no substantial public monument of national contrition equivalent to Berlin's Holocaust Museum? Why, most crucially, was there no recognition of how wealth extracted from Africa and Africans made possible the vigour and prosperity of modern Britain? Was there not a case for Britain to pay reparations to the descendants of African slaves?

These are timely questions in a summer in which Blair and Bush, their hands still wet with Iraqi blood, sought to rebrand themselves as the

saviours of Africa. The G8's debt-forgiveness initiative was spun successfully as an act of western altruism. The generous Massas never bothered to explain that, in order to benefit, governments must agree to "conditions", which included allowing profit-making companies to take over public services. This was no gift; it was what the merchant bankers would call a "debt-for-equity swap", the equity here being national sovereignty. The sweetest bit of the deal was that the money owed, already more than repaid in interest, had mostly gone to buy industrial imports from the west and Japan, and oil from nations who bank their profits in London and New York. Only in a bookkeeping sense had it ever left the rich world. No one considered that Africa's debt was trivial compared to what the west really owes Africa.

Beckford's experts estimated Britain's debt to Africans in the continent and diaspora to be in the trillions of pounds. While this was a useful benchmark, its basis was mistaken. Not because it was excessive, but because the real debt is incalculable. For without Africa and its Caribbean plantation extensions, the modern world as we know it would not exist.

Profits from slave trading and from sugar, coffee, cotton and tobacco are only a small part of the story. What mattered was how the pull and push from these industries transformed western Europe's economies. English banking, insurance, shipbuilding, wool and cotton manufacture, copper and iron smelting, and the cities of Bristol, Liverpool and Glasgow, multiplied in response to the direct and indirect stimulus of the slave plantations.

Joseph Inikori's masterful book, *Africans and the Industrial Revolution in England*, shows how African consumers, free and enslaved, nurtured Britain's infant manufacturing industry. As Malachy Postlethwayt, the political economist, candidly put it in 1745: "British trade is a magnificent superstructure of American commerce and naval power on an African foundation."

In *The Great Divergence*, Kenneth Pomeranz asked why Europe, rather than China, made the breakthrough first into a modern industrial economy. To his two answers - abundant coal and New World colonies - he should have added access to west Africa. For the colonial Americas were more Africa's creation than Europe's: before 1800, far more Africans than Europeans crossed the Atlantic. New World slaves were vital too, strangely enough, for European trade in the east. For merchants needed precious metals to buy Asian luxuries, returning home with profits in the form of textiles; only through exchanging these cloths in Africa for slaves to be sold in the New World could Europe obtain new gold and silver to keep the system moving. East Indian companies led ultimately to Europe's domination of Asia and its 19th-century humiliation of China.

Africa not only underpinned Europe's earlier development. Its palm oil, petroleum, copper, chromium, platinum and in particular gold were and are crucial to the later world economy. Only South America, at the zenith of its silver mines, outranks Africa's contribution to the growth of the global bullion supply.

The guinea coin paid homage in its name to the west African origins of one flood of gold. By this standard, the British pound since 1880 should have been rechristened the rand, for Britain's prosperity and its currency stability depended on South Africa's mines. I would wager that a large share of that gold in the IMF's vaults which was supposed to pay for Africa's debt relief had originally been stolen from that continent.

There are many who like to blame Africa's weak governments and economies, famines and disease on its post-1960 leadership. But the fragility of contemporary Africa is a direct consequence of two centuries of slaving, followed by another of colonial despotism. Nor was "decolonisation" all it seemed: both Britain and France attempted to corrupt the whole project of political sovereignty.

It is remarkable that none of those in Britain who talk about African dictatorship and kleptocracy seem aware that Idi Amin came to power in Uganda through British covert action, and that Nigeria's generals were supported and manipulated from 1960 onwards in support of Britain's oil interests. It is amusing, too, to find the *Telegraph* and the *Daily Mail* - which just a generation ago supported Ian Smith's Rhodesia and South African apartheid - now so concerned about human rights in Zimbabwe. The tragedy of Mugabe and others is that they learned too well from the British how to govern without real popular consent, and how to make the law serve ruthless private interest. The real appetite of the west for democracy in Africa is less than it seems. We talk about the Congo tragedy without mentioning that it was a British statesman, Alec Douglas-Home, who agreed with the US president in 1960 that Patrice Lumumba, its elected leader, needed to "fall into a river of crocodiles".

African slavery and colonialism are not ancient or foreign history; the world they made is around us in Britain. It is not merely in economic terms that Africa underpins a modern experience of (white) British privilege. Had Africa's signature not been visible on the body of the Brazilian Jean Charles de Menezes, would he have been gunned down on a tube at Stockwell? The slight kink of the hair, his pale beige skin, broadcast something misread by police as foreign

*danger. In that sense, his shooting was the twin of the axe murder of Anthony Walker in Liverpool, and of the more than 100 deaths of black people in mysterious circumstances while in police, prison or hospital custody since 1969.*

*This universe of risk, part of the black experience, is the afterlife of slavery. The reverse of the medal is what WEB DuBois called the "wage of whiteness", the world of safety, trustworthiness, welcome that those with pale skins take for granted. The psychology of racism operates even among those who believe in human equality, shaping unequal outcomes in education, employment, criminal justice. By its light, such all-white clubs as the G8 continue to meet in comfort.*

*Early this year, Gordon Brown told journalists in Mozambique that Britain should stop apologising for colonialism. The truth is, though, that Britain has never even faced up to the dark side of its imperial history, let alone begun to apologise.*

*Dr Richard Drayton is a senior lecturer in imperial and extra-European history since 1500 at Cambridge University. His book The Caribbean and the Making of the Modern World will be published in 2006.*  
RHDrayton@...

Guardian Unlimited C Guardian Newspapers Limited 2005  
| 17690|2005-08-20 13:10:21|solomon abdul-Rahman|X lied...|

**sulciman\_abdul\_Rahman**  
Forum Senior Member  
□□□



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□ **Re: x lied... now complete!...**  
◆ Reply #1 on: Today at 10:57am ◆

**Quote**  **Modify**  **Remove**

The Autobiography of  
Malcom X



Page 305



Elijah Muhammad had me fly to Phoenix to see him in April, 1963.



We embraced as always-and almost immediately he took me outside, where we began to walk to his swimming pool.



He was The Messenger of Allah. ◆ When I was a foul, vicious convict, so evil that other convicts had called me Satan, this man had rescued me. ◆ He was the man who had trained me, who had treated me as if I were his own flesh and blood. ◆ He was the man who had given me wings-to go places, to do things I otherwise never would have dreamed of. ◆ We walked, with me caught up in a whirlwind of emotions.



?Well, son,? Mr. Muhammad said, ?what is on your mind?? ◆



Plainly, frankly, pulling no punches, I told Mr. Muhammad what was being said. ◆ And without waiting for any response from him, I said that with his son Wallace?s help I had found in the Quran and the Bible that which might be taught to Muslims-if it became necessary-as the fulfillment of the prophecy.



?Son, I?m not surprised,? Elijah Muhammad said. ◆ ?You always have had such a good understanding of prophecy, and of spiritual things. ◆ You recognize that?s what all of this is- prophecy. ◆ You have the kind of understanding that only an old man has.



?I?m David,? he said. ◆ ?When you read about how David took another?s man?s wife, I?m that David. You read about Noah, who got drunk-that?s me. ◆ You read about Lot, who went and laid up with his own daughters. ◆ I have to fulfill all of those things.?



**NOW, I DON'T BELIEVE MR. MUHAMMAD(PBUH) TOLD MR. X THAT HE WAS TO FULFILL PROPHECIES, HE DIDN'T EVEN BELIEVE!...**



compare the alleged pool side chat, in Mr. X's autobiography,with...



**The Bible charges all of its Great Prophets will evil**, it makes God guilty of an act of adultery by charging Him with being the father of Mary=s baby (Jesus), again it **charges Noah and Lot with drunkenness, and Lot with getting children by his daughter. What a Poison Book....** ◆



...A man is far more easy to make than the heavens and earth. We can't charge these questionable readings of the Bible to Musa because he was a prophet of God, **and they don't lie...MUSA WAS ALSO A "MESSENGER"**. ◆

Message to the Blackman



CHAPTER 51



THE BIBLE AND HOLY QUR-AN:



WHICH ONE IS RIGHT?



◆quotes couteay of...



**seventh&am..**



**My interpretation of it is given to me from the Lord of the Worlds.**



◆THE ABOVE REFERS TO MASTER FARD, WHO TAUGHT HIM IN THE VERY EARLY 30'S. ◆30 YEARS **PRIOR** TO THIS SUPPOSED CONVERSATION W/ MR. X.



Message to the Blackman



CHAPTER 48



THE BIBLE





◆ Last Edit: Today at 11:12am by [suleiman\\_abdul\\_Rahman](#) ◆

IP Logged

There is no mystery god. YOU are the god!



#### Slave Auction

*This illustration depicts a slave auction in Washington, D.C. Here an African-American man is offered for sale while a child, perhaps his son, sits at his feet.*

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[ 17691|2005-08-21 10:00:55|Paul Kekai Manansala|La lente r  surrection du m  ro  tique, premi  re langue   crite d'|  
<http://www.lemonde.fr/web/article/0,1-0@2-3244,36-680747@51-680504,0.html>

La lente r  surrection du m  ro  tique, premi  re langue   crite d'Afrique

Le m  ro  tique est mort. Claude Rilly, chercheur (CNRS) au laboratoire Langage, langues et cultures d'Afrique noire, veut le ressusciter. L'  nonc   est simple : l'affaire est d  licate. Elle   tait m  me r  put  e perdue    ou presque    jusqu'   ces toutes derni  res ann  es. La langue des royaumes de Kerma, de Napata et de M  ro      qui se sont succ  d   sur le territoire de l'actuel Soudan, entre le milieu du troisi  me mill  naire avant J.-C. et le IV   si  cle de l'  re chr  tienne    s'est   teinte de longue date. "Vraisemblablement au Moyen Age", dit le chercheur, et "sans descendance" .

L'idiome de M  ro   a cependant laiss   d'abondantes traces   crites : environ un millier de documents ont,    ce jour,   t   exhum  s, textes magiques ou fun  raires,   dits royaux, etc. D  s le III   si  cle avant J.-C., les M  ro  tes ont adapt   leur langue l'  criture invent  e quelque vingt-cinq si  cles plus t  t en Egypte, le puissant suzerain du nord.

Les relations sont en effet   troites entre les civilisations koushitique et   gyptienne. L'Egypte a domin  , plusieurs si  cles durant, le pays de Koush. Quant    ce dernier, il a donn      l'  gypte les rois de la XXVe dynastie (environ 715-656 avant J.-C.), celle des "pharaons noirs", ainsi d  nomm  s pour la couleur de leur peau.

Le syllabaire m  ro  tique existe sous deux formes, cursive et hi  rogllyphique. Il a   t   enti  rement d  crypt   en 1911 par l'  gyptologue britannique Francis Llewelyn Griffith, gr  ce    une st  le bilingue comprenant des inscriptions hi  rogllyphiques   gyptiennes et m  ro  tiques. Celle-ci a permis d'  tablir les valeurs phon  tiques de chaque signe du syst  me graphique. Toutes les inscriptions peuvent donc   tre lues et prononc  es. Mais elles demeurent incomprises.

Pour la majorit   des linguistes, la probabilit     tait grande que la langue de M  ro   soit un isolat, c'est-  dire une langue sans aucun apparentement connu,    la mani  re du sum  rien en M  sopotamie, de l'  trusque m  diterran  en ou encore du basque, toujours parl   en France et en Espagne. Si tel avait   t   le cas, les chances de pouvoir comprendre un jour le parler des "pharaons noirs" auraient   t   nulles ou presque.

ST  LES BILINGUES



Le sumérien, langue principalement liturgique morte d'ès le milieu du troisième millénaire avant J.-C., n'a pu être reconstitué que grâce à la présence massive de tablettes bilingues suméro-akkadiennes. Quant à l'étrusque, qui a vraisemblablement perdu ses derniers locuteurs peu après l'émergence de Rome, il résiste encore et toujours à la sagacité des linguistes.

Quelques siècles bilingues ont, certes, permis de traduire un petit corpus de termes mésotiques. Rien qui permette, tant s'en faut, la compréhension totale des textes exhumés. Egyptologue, disciple de Jean Leclant et le fondateur, dans les années 1950, de l'école française d'études nubiennes, sans formation initiale de linguiste, Claude Rilly a formulé, ces dernières années, l'ambitieuse hypothèse d'un apparentement du mésotique avec plusieurs langues parlées dans l'actuel Soudan, au Tchad et en Érythrée.

Étudiés depuis une vingtaine d'années par le linguiste américain Lionel Bender, le nubien, les dialectes taman, le nara ou encore le nyima ont été rassemblés par M. Rilly, avec le mésotique, dans le groupe soudanais oriental nord (SON), sous-ensemble de la grande famille des langues nilo-sahariennes.

Les comparaisons entre des termes mésotiques connus et leurs équivalents dans les différentes langues du groupe SON valident le postulat de M. Rilly. Mais, pour ouvrir définitivement la voie à la compréhension totale du mésotique, il reste à reconstituer le lexique du proto-SON, la protolangue dont dérivent ces idiomes. Une tâche considérable, d'autant que toutes les langues du groupe ne sont pas encore totalement documentées.

La traduction des écrits des souverains de Mésopotamie permettrait d'éclaircir certaines zones d'ombre de l'histoire du pays de Koush, mais aussi de son voisin égyptien. Outre les aspects historiques et linguistiques, ces travaux, de l'aveu même de M. Rilly, présentent une dimension "presque politique". Puisque l'égyptien parlé à la cour des pharaons (dont dérive le copte) est une langue chamito-sémitique apparentée aux idiomes du Levant, le mésotique est en effet la première langue typiquement africaine à avoir été écrite. La retrouver serait, aussi, rendre à l'Afrique une part glorieuse, mais perdue, de son histoire.

Stéphane Foucart

Article paru dans l'édition du 18.08.05

| 17692|2005-08-21 11:59:00|Paul Kekai Manansala|Prof finds insight into Egyptians in dead language|

Prof finds insight into Egyptians in dead language

By SARA KINCAID

Sun Staff Reporter

08/20/2005

[ archive | email this story ]

The writing's on the wall, in a dead cursive script.

Northern Arizona University history professor Gene Cruz Uribe studies a language no longer written, but the marks of which can still be found in quarries, temples and tombs in Egypt.

"You mostly find prayers or a culture related to prayers," Cruz Uribe said.

He was in Egypt this summer reading the prayers of people who wanted to live forever. Ancient people wrote their names on the wall, in hopes people would read their names, he said.

It was thought their spirit would live eternally in the afterworld if their names were spoken.

This cursive language is Demotic, a language used later than the hieroglyphics most people associate with ancient Egypt. It was used from 700 B.C. to 200 A.D.

This time period is less familiar to people because scholars spent more time studying the New Kingdom, which has the pyramids, temples and other familiar ancient Egyptian architecture and artifacts.

But studying the less familiar keeps Cruz Uribe's job interesting and allows him to find new things to research and publish about the Demotic language.

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"I'm not bored, ever. I'm finding new stuff," he said.

Demotic is one of the three languages on the Rosetta Stone used to translate hieroglyphics. The third language is Greek.

*The ancient graffiti is different than graffiti today because it was not used to show power or oppress a group of people.*

*The locations were chosen because of the religious beliefs of the people. Graffiti today can be found in quarries, but in ancient times, it was thought gods resided over the area.*

*The people who left their marks in the first century at tombs dating from 1400 to 1100 B.C. were part tourist, part pilgrim, Cruz Uribe said, but they were nothing like the tourists or pilgrims of today.*

*People would travel to Egypt and visit the main temples. But when they heard that a king was buried nearby in the Valley of the Kings, they would go off and leave their mark, he said.*

*Amid the Demotic graffiti he finds graffiti from other cultures, such as the Greeks.*

*Demotic is a script language that, because of the variance in people's handwriting, can be difficult to read.*

*"Some you have to think about a while," he said.*

*But a lot of the writing is pretty clear, he said. Much of reading the ancient graffiti requires him to figure out how the person formed his letters. Once a pattern is found, it makes it easier, he said.*

*Sara Kincaid can be reached at 556-2250 or [skincaid@azdailysun.com](mailto:skincaid@azdailysun.com).  
| 17693|2005-08-21 14:12:41|clyde winters|Re: La lente r  surrection du m  ro  tique, premi  re langue   crit|  
Hi Paul*

*I found the article about Claude Rilly the ?Champollion of Meroitic? very interesting. Although he is being given credit for presenting a method to decipher Meroitic, I already deciphered Meroitic years ago. Rilly believes that he can decipher the Meroitic language language using the Proto-NorthEastern Sudanic, which he has reconstructed.*

*According to Rilly, since the people presently living in the Sudan today speak languages associated with the Nilo Saharan Superfamily of languages, the Meroites probably spoke a language associated with this family. This was a radical decision, because research has shown that none of the attested Meroitic terms accepted by mainstream scholars are related to any living language in the Sudan (there are some Meroitic terms borrowed from Egyptian). Because there are no cognate Meroitic terms and lexical items in the Eastern Sudanic Languages, Rilly has begun to reconstruct Proto-Eastern Sudanic, and attempt to read Meroitic text using his Proto-Eastern Sudanic vocabulary. Even if I hadn't deciphered the Meroitic writing this method would never lead to the decipherment of this or any other language.*

*First, it must be stated that no ?dead ? language has been deciphered using a proto-language. These languages were deciphered using living languages, Coptic in the case of Egyptian, Oromo and (Ethiopian) Semitic was used to decipher the Mesopotamian Cuneiform scripts.*

*The basic problem with using a proto-language to read a dead language results from the fact that the proto-language has been reconstructed by linguist who have no knowledge or textual evidence of the alleged proto-language. Secondly, there are subgroups in any family of languages. This means that you must first establish the intermediate proto-language (IPL) of the subgroup languages in the target language family. Once the IPLs have been reconstructed, you can then reconstruct the superordinate proto-language (SPL). You can only reconstruct the SPL on the basis of attested languages. In addition, before you can reconstruct the IPLs and SPL a genetic relationship must be established for the languages within the Superfamily of languages, e.g., Nilo Saharan. The problem with Rilly's method, is there is no way he can really establish the IPLs in Eastern Sudanic because we have not textual evidence or lexical items spoken by people who lived in the Sudan in Meroitic times. As a result, the languages spoken by people in this area today may not reflect the linguistic geography of the Sudan in the Meroitic period. This is most evident when we look at modern Egypt. Today the dominant language is Arabic, and yet Arabic has no relationship to Egyptian. If we accept Rilly's method for deciphering Egyptian we would assume that once we reconstructed proto-Semitic, we could read Egyptian?but as you know Egyptian is not a Semitic language.*

*Secondly, researchers have compared the ?attested Meroitic? terms to all the Nilo-Saharan languages. The results were negative, they do not*

relate to any Eastern Sudanic language. If the lexical items attested in Meroitic are not cognate to Eastern Sudanic terms, there is no way to establish a genetic relationship between these languages. Absence of a genetic relationship means that we can not reconstruct the imagined IPLs of Meroitic sister languages, since these researchers failed to find a connection between Meroitic and the Eastern Sudanic. As a result, Rilly's reconstructions of Nilo-Saharan can offer no insight into the language spoken by the Meroites.

My decipherment of Meroitic is based on the Kushana theory. The Kushana theory is that a group of ?East Indian? scholars introduced the Meroitic writing system to the Meroites.

The Kushana hypothesis was based on the following evidence, 1) no African language has been found to be a cognate language of Meroitic 2) the Classical literature says that the Kushites lived in Asia and Africa; 3) the Gymnosophists, or "naked sages" of Meroe came from India.

Before I began work on Meroitic, other researchers had already falsified the African theory for Meroitic's cognate language. The fact that not even Nubian, a language spoken by a people who lived in the Meroitic empire, failed to be the cognate language of Meroitic made it clear that we must look elsewhere for the cognate language spoken by the Meroites. It also makes it impossible for us to accept Rilly's contention that he can read Meroitic using Proto-Eastern Sudanic.

Flavius Philostratus, the writer of the *Vita Apollonii*, Vol. 1, claimed that the Gymnosophists of Meroe originally came from India (see F. C. Conybeare, *Philostratus: The Life of Apollonius of Tyana* (p.45), 1950). Given the fact that the Kushana had formerly ruled India around the time that the Meroitic writing was introduced to the Kushite civilization, led to the hypothesis that the ancestors of the Gymnosophist may have been Kushana philosophers.

The historical evidence of the Kushana having ruled India made the Classical references to Indians in Meroe, an important source for the construction of alternative theories about the possible location of the cognate language of Meroitic.

There is external evidence, which supports my theory. A theory explains observed phenomena and has predictive power. I have theorized that due to the claims of the Classical writers that some of the Meroites came from India (F. C. Conybeare (Trans.), *Philostratus: The life of Apollonius of Tyana* Vol.2, (1950) pg.271). According to the *Life of Apollonius*, the Indian Meroites were formerly led by a King Ganges, who had "repulsed the Scythians who invaded this land [India from] across the Caucasus" (Conybeare, Vol.1, Pg.273). Philostratus also made it clear that the Indians of Meroe came to this country after their king was killed.

The presence of this tradition of an Indian King of the Indian-Meroites conquering the Scythians predicts that the Indian literature should record this historical episode. This prediction is supported by a Jaina text called the *Kalakeharya-Kathanaka*, which reports that when the Scythians invaded Malwa, the King of Malwa, called Vikramaditya defeated the Scythians (H. Kulke & D. Rothermund, *History of India* (London, Routledge: 1990, pg.73). This king Vikramaditya may be the Ganges mentioned in the *Life of Apollonius*. Confirmation of the Ganges story, supports the Classical literary evidence that their were Indianized-Meroites that could have introduced the Tokharian trade language to the Meroites. Moreover, there were other Indians in North Africa in addition to Kush/Meroe. For example, at *Quseir al-Qadim* there was a large Indian speaking community (see: R. Salomon, "Epigraphic remains of Indian traders in Egypt", *Journal of the American oriental Society*, (1991) pp.731-736; and R. Salomon, *Addenda, Journal of the American Oriental Society*, (1993) pg.593). These Indians were in Egypt writing messages in their own language, around the time we see a switch from Egyptian hieroglyphics to the Meroitic writing system.

The evidence that the Classical references to an Indian-Meroite King who conquered the Scythians is supported by the Indian literature, provides external corroboration of the tradition that some of the Meroites were of Indian origin. The presence of Indian traders and settlers in Meroe (and Egypt), makes it almost impossible to deny the possibility that Indians, familiar with the Tokharian trade language did not introduce this writing to the Meroites who

needed a neutral language to unify the diverse ethnic groups who made up the Meroite state. In relation to the history of linguistic change and bilingualism, it is a mistake to believe that linguistic transfer had to take place for the Meroites to have used Tokharian, when it did not take place when they wrote in Egyptian hieroglyphics.

In summary the classical literature makes it clear that there was a connection between the Gymnosophists (of Meroe) and the Indians. The fact that historical events mentioned in the classical sources are found in the Indian literature confirm the view that there were Indian-Meroites who could have introduced the Tokharian trade language to the Meroites.

The fact that the Nubians who were part of the "Meroitic state", used hieroglyphics and Coptic to write their language without abandoning their native language support the view that they could have also used Tokharian to write Meroitic. And that even though they wrote Meroitic inscriptions in Tokharian, they would not have had to abandon Nubian.

The evidence presented above provides internal and external validity for my theory based upon the sources I have cited previously. The sources I have used are impartial, to disconfirm my hypothesis someone needs to show that my propositions are not fully informed [i.e., there were no Indians North Africa and Kush when the Classical writers maintained they were] and present rival explanations based on the evidence. The fact that the claims made by the Classical writers is supported by the Indians themselves if further strong confirmation of the Kushana hypothesis.

The hypothesis based on the classical literature, was enough to support the original Kushana Hypothesis. The predicting power of the original theory, matches the observed natural phenomena which was confirmed elsewhere by cognate place names, ethnonyms, lexical items and grammatical features, indicate that my theory has not be falsified.

The ability to reliably predict a linguistic relationship between Kushana and Meroitic, was further confirmation of the Kushana Hypothesis, because the linguistic connections were deducible from prediction. I controlled the Kushana Hypothesis by comparing the statements of the classical writers, with historical, linguistic anthropological and toponymic evidence found not only in Africa, but also India and Central Asia [where the people also used Tokharian as a trade language to unify the various people in Central Asia]. I constructed five testable hypotheses in support of the Kushana theory, and it seems only fair that these five variables must be disconfirmed, to falsify the Kushana Hypothesis. Failure to disconfirm this theorem, implies validity of my prediction.

My confirmation of the above five variables: the presence of Kushites in Africa and Asia; the presence of Kushana sages in India who may have migrated to Meroe; cognate lexical items; cognate verbs and cognate grammatical features indicates systematic controlled, critical and empirical investigation of the question of Kushana representing the Meroitic cognate language.

You can read more about my decipherment of Meroitic in the following articles:

Winters, Clyde Ahmad. (Jun 1984b). "A Note on Tokharian and Meroitic", Meroitic Newsletter/Bulletin d'Information Meroitiques , No.23 , pages 18-21.

Winters, Clyde Ahmad. (1989b). "Cheikh Anta Diop et le déchiffrement de l'écriture meroitique", Cabet: Revue Martinique de Sciences Humaines et de Litterature 8, pp. 149-152.

Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1, Inscription Journal of Ancient Egypt 1,(1), pp. 29-34.

Winters, Clyde Ahmad.(1998). Meroitic funerary Text. Part1, Inscription Journal of Ancient Egypt 1,(2), pp. 41-55.

Winters, Clyde Ahmad. (1999). The inscriptions of Tanyidamani. Nubica IV und Nubica V., pp.355-388.

You can read more about my decipherment at the following web site:

<http://www.geocities.com/Tokyo/Bay/7051/mero.htm>

I have written a short dictionary of Meroitic terms that you can find at the following web site:

<http://geocities.com/olmec982000/meroitic.pdf>

My most recent article discussing Meroitic history and deciphering Meroitic documents titled the Meroitic Evidence for a Blemmy Empire in the Dodekaschoinos can be found at the following site:

[http://arkamani.org/meroitic\\_studies/Kalabsha.htm](http://arkamani.org/meroitic_studies/Kalabsha.htm)

Enjoy.

Clyde

>

<http://www.lemonde.fr/web/article/0,1-0@2-3244,36-680747@51->

> 680504,0.html

>

> La lente r  surrection du m  ro  tique, premi  re langue  
>   crite d'Afrique

>

>

> Le m  ro  tique est mort. Claude Rilly, chercheur

> (CNRS) au

> laboratoire Langage, langues et cultures d'Afrique

> noire, veut le

> ressusciter. L'  nonc   est simple ; l'affaire est

> d  licate. Elle

>   tait m  me r  put  e perdue    ou presque    jusqu'   ces

> toutes demi  res

> ann  es. La langue des royaumes de Kerma, de Napata

> et de M  ro      qui

> se sont succ  d   sur le territoire de l'actuel

> Soudan, entre le

> milieu du troisi  me mill  naire avant J.-C. et le IV  

> si  cle de l'  re

> chr  tienne    s'est   teinte de longue date.

> "Vraisemblablement au

> Moyen Age", dit le chercheur, et "sans descendance"

> .

>

> L'idiome de M  ro   a cependant laiss   d'abondantes

> traces   crites :

> environ un millier de documents ont,    ce jour,   t  

> exhum  s, textes

> magiques ou fun  raires,   dits royaux, etc. D  s le

> III   si  cle avant

> J.-C., les M  ro  tes ont adapt      leur langue

> l'  criture invent  e

> quelque vingt-cinq si  cles plus t  t en Egypte, le

> puissant suzerain

> du nord.

>

> Les relations sont en effet   troites entre les

> civilisations

> koushitique et   gyptienne. L'Egypte a domin  ,

> plusieurs si  cles

> durant, le pays de Koush. Quant    ce dernier, il a

> donn      l'  gypte

> les rois de la XXV   dynastie (environ 715-656 avant

> J.-C.), celle

> des "pharaons noirs", ainsi d  nomm  s pour la couleur

> de leur peau.

>

> Le syllabaire m  ro  tique existe sous deux formes,

> cursive et

> hi  rographique. Il a   t   enti  rement d  crypt   en

> 1911 par

> l'  gyptologue britannique Francis Llewelyn Griffith,

> gr  ce    une

> st  le bilingue comprenant des inscriptions

> hi  rographiques

>   gyptiennes et m  ro  tiques. Celle-ci a permis

> d'  tablir les valeurs

> phon  tiques de chaque signe du syst  me graphique.

> Toutes les

> inscriptions peuvent donc   tre lues et prononc  es.

> Mais elles

> demeurent incomprises.

>

> Pour la majorit   des linguistes, la probabilit  

>   tait grande que la

> langue de M  ro   soit un isolat, c'est-  dire une

> langue sans aucun

> apparentement connu,    la mani  re du sum  rien en

> M  sopotamie, de

> l'  trusque m  diterran  en ou encore du basque,

> toujours parl   en

> France et en Espagne. Si tel avait   t   le cas, les

> chances de

> pouvoir comprendre un jour le parler des "pharaons

> noirs" auraient

>   t   nulles ou presque.

>

> ST  LES BILINGUES

>

> Le sum  rien, langue principalement liturgique morte

> d  s le milieu du

> troisi  me mill  naire avant J.-C., n'a pu   tre

> reconstitu   que gr  ce

>    la pr  sence massive de tablettes bilingues

> sum  ro-akkadiennes.

> Quant à l'etrusque, qui a vraisemblablement perdu  
 > ses derniers  
 > locuteurs peu après l'émergence de Rome, il résiste  
 > encore et  
 > toujours à la sagacité des linguistes.  
 >  
 > Quelques siècles bilingues ont, certes, permis de  
 > traduire un petit  
 > corpus de termes méroïtiques. Rien qui permette,  
 > tant s'en faut, la  
 > compréhension totale des textes exhumés.  
 > Egyptologue, disciple de  
 > Jean Leclant à le fondateur, dans les années 1950,  
 > de l'école  
 > française d'études nubiennes, sans formation  
 > initiale de linguiste,  
 > Claude Rilly a formulé, ces dernières années,  
 > l'ambitieuse hypothèse  
 > d'un apparentement du méroïtique avec plusieurs  
 > langues parlées dans  
 > l'actuel Soudan, au Tchad et en Erythrée.  
 >  
 > Étudiés depuis une vingtaine d'années par le  
 > linguiste américain  
 > Lionel Bender, le nubien, les dialectes taman, le  
 > nara ou encore le  
 > nyima ont été rassemblés par M. Rilly, avec le  
 > méroïtique, dans le  
 > groupe soudanien oriental nord (SON), sous-ensemble  
 > de la grande  
 > famille des langues nilo-sahariennes.  
 >  
 > Les comparaisons entre des termes méroïtiques connus  
 > et leurs  
 > équivalents dans les différentes langues du groupe  
 > SON valident le  
 > postulat de M. Rilly. Mais, pour ouvrir  
 > définitivement la voie à la  
 > compréhension totale du méroïtique, il reste à  
 > reconstituer le  
 > lexique du proto-SON, la protolangue dont dérivent  
 > ces idiomes. Une  
 > tâche considérable, d'autant que toutes les langues  
 > du groupe ne  
 > sont pas encore totalement documentées.  
 >  
 > La traduction des édicts des souverains de Méroé  
 > permettrait  
 > d'éclaircir certaines zones d'ombre de l'histoire du  
 > pays de Koush,  
 > mais aussi de son voisin égyptien. Outre les aspects  
 > historiques et  
 > linguistiques, ces travaux, de l'aveu même de M.  
 > Rilly, présentent  
 > une dimension "presque politique". Puisque  
 > l'égyptien parlé la  
 > cour des pharaons (dont dérive le copte) est une  
 > langue chamito-  
 > sémitique apparentée aux idiomes du Levant, le  
 > méroïtique est en  
 > effet la première langue typiquement africaine à  
 > avoir été écrite.  
 > La retrouver serait, aussi, rendre à l'Afrique une  
 > part glorieuse,  
 > mais perdue, de son histoire.  
 > Stéphane Foucart  
 > Article paru dans l'édition du 18.08.05  
 >  
 >  
 >  
 >

---

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| 17694|2005-08-21 21:47:25|Amadou Cisse|Re: [Guardian] The Wealth of the West was built on African exploita|

Paul,

Thanks for a most enlightening article. At this rate, the author's upcoming book should be marked as a must read.

Regards,

Amadou Cisse

◆

— In Ta\_Seti@yahoogroups.com, "Paul Kekai Manansala" <pmanansala@s...> wrote:

> [Guardian] The Wealth of the West was built on African

> exploitation

>

>

> *The Guardian, London*

>

>

> *Comment*

>

> *The wealth of the west was built on Africa's exploitation*

>

> *Britain has never faced up to the dark side of its imperial history*

>

> *Richard Drayton*

> *Saturday August 20, 2005*

> *The Guardian*

>

> *Britain was the principal slaving nation of the modern world. In The*

> *Empire Pays Back*, a documentary broadcast by Channel 4 on Monday,

> *Robert Beckford called on the British to take stock of this past.*

> *Why, he asked, had Britain made no apology for African slavery, as it*

> *had done for the Irish potato famine? Why was there no substantial*

> *public monument of national contrition equivalent to Berlin's*

> *Holocaust Museum? Why, most crucially, was there no recognition of*

> *how wealth extracted from Africa and Africans made possible the*

> *vigour and prosperity of modern Britain? Was there not a case for*

> *Britain to pay reparations to the descendants of African slaves?*

>

> *These are timely questions in a summer in which Blair and Bush, their*

> *hands still wet with Iraqi blood, sought to rebrand themselves as the*

> *saviours of Africa. The G8's debt-forgiveness initiative was spun*

> *successfully as an act of western altruism. The generous Massas never*

> *bothered to explain that, in order to benefit, governments must agree*

> *to "conditions", which included allowing profit-making companies to*

> *take over public services. This was no gift; it was what the merchant*

> *bankers would call a "debt-for-equity swap", the equity here being*

> *national sovereignty. The sweetest bit of the deal was that the money*

> *owed, already more than repaid in interest, had mostly gone to buy*

> *industrial imports from the west and Japan, and oil from nations who*

> *bank their profits in London and New York. Only in a bookkeeping*

> *sense had it ever left the rich world. No one considered that*

> *Africa's debt was trivial compared to what the west really owes*

> *Africa.*

>

> *Beckford's experts estimated Britain's debt to Africans in the*

> *continent and diaspora to be in the trillions of pounds. While this*

> *was a useful benchmark, its basis was mistaken. Not because it was*

> *excessive, but because the real debt is incalculable. For without*

> *Africa and its Caribbean plantation extensions, the modern world as*

> *we know it would not exist.*

>

> *Profits from slave trading and from sugar, coffee, cotton and tobacco*

> *are only a small part of the story. What mattered was how the pull*

> *and push from these industries transformed western Europe's*

> *economies. English banking, insurance, shipbuilding, wool and cotton*

> *manufacture, copper and iron smelting, and the cities of Bristol,*

> *Liverpool and Glasgow, multiplied in response to the direct and*

> *indirect stimulus of the slave plantations.*

>

> *Joseph Inikori's masterful book, Africans and the Industrial*

> *Revolution in England, shows how African consumers, free and*

> *enslaved, nurtured Britain's infant manufacturing industry. As*

> Malachy Postlethwayt, the political economist, candidly put it in

> 1745: "British trade is a magnificent superstructure of American

> commerce and naval power on an African foundation."

>

> In *The Great Divergence*, Kenneth Pomeranz asked why Europe, rather

> than China, made the breakthrough first into a modern industrial

> economy. To his two answers - abundant coal and New World colonies -

> he should have added access to west Africa. For the colonial Americas

> were more Africa's creation than Europe's: before 1800, far more

> Africans than Europeans crossed the Atlantic. New World slaves were

> vital too, strangely enough, for European trade in the east. For

> merchants needed precious metals to buy Asian luxuries, returning

> home with profits in the form of textiles; only through exchanging

> these cloths in Africa for slaves to be sold in the New World could

> Europe obtain new gold and silver to keep the system moving. East

> Indian companies led ultimately to Europe's domination of Asia and

> its 19th-century humiliation of China.

>

> Africa not only underpinned Europe's earlier development. Its palm

> oil, petroleum, copper, chromium, platinum and in particular gold

> were and are crucial to the later world economy. Only South America,

> at the zenith of its silver mines, outranks Africa's contribution to

> the growth of the global bullion supply.

>

> The guinea coin paid homage in its name to the west African origins

> of one flood of gold. By this standard, the British pound since 1880

> should have been rechristened the rand, for Britain's prosperity and

> its currency stability depended on South Africa's mines. I would

> wager that a large share of that gold in the IMF's vaults which was

> supposed to pay for Africa's debt relief had originally been stolen

> from that continent.

>

> There are many who like to blame Africa's weak governments and

> economies, famines and disease on its post-1960 leadership. But the

> fragility of contemporary Africa is a direct consequence of two

> centuries of slaving, followed by another of colonial despotism. Nor

> was "decolonisation" all it seemed: both Britain and France attempted

> to corrupt the whole project of political sovereignty.

>

> It is remarkable that none of those in Britain who talk about African

> dictatorship and kleptocracy seem aware that Idi Amin came to power

> in Uganda through British covert action, and that Nigeria's generals

> were supported and manipulated from 1960 onwards in support of

> Britain's oil interests. It is amusing, too, to find the *Telegraph*

> and the *Daily Mail* - which just a generation ago supported Ian

> Smith's Rhodesia and South African apartheid - now so concerned about

> human rights in Zimbabwe. The tragedy of Mugabe and others is that

> they learned too well from the British how to govern without real

> popular consent, and how to make the law serve ruthless private

> interest. The real appetite of the west for democracy in Africa is

> less than it seems. We talk about the Congo tragedy without

> mentioning that it was a British statesman, Alec Douglas-Home, who

> agreed with the US president in 1960 that Patrice Lumumba, its

> elected leader, needed to "fall into a river of crocodiles".

>

> African slavery and colonialism are not ancient or foreign history;

> the world they made is around us in Britain. It is not merely in

> economic terms that Africa underpins a modern experience of (white)

> British privilege. Had Africa's signature not been visible on the



> body of the Brazilian Jean Charles de Menezes, would he have been  
 > gunned down on a tube at Stockwell? The slight kink of the hair, his  
 > pale beige skin, broadcast something misread by police as foreign  
 > danger. In that sense, his shooting was the twin of the axe murder of  
 > Anthony Walker in Liverpool, and of the more than 100 deaths of black  
 > people in mysterious circumstances while in police, prison or  
 > hospital custody since 1969.

>

> This universe of risk, part of the black experience, is the afterlife  
 > of slavery. The reverse of the medal is what WEB DuBois called the  
 > "vege of whiteness", the world of safety, trustworthiness, welcome  
 > that those with pale skins take for granted. The psychology of racism  
 > operates even among those who believe in human equality, shaping  
 > unequal outcomes in education, employment, criminal justice. By its  
 > light, such all-white clubs as the G8 continue to meet in comfort.

>

> Early this year, Gordon Brown told journalists in Mozambique that  
 > Britain should stop apologising for colonialism. The truth is,  
 > though, that Britain has never even faced up to the dark side of its  
 > imperial history, let alone begun to apologise.

>

> Dr Richard Drayton is a senior lecturer in imperial and extra-  
 > European history since 1500 at Cambridge University. His book *The*  
 > *Caribbean and the Making of the Modern World* will be published in  
 > 2006.

> RHDrayton@

>

> Guardian Unlimited C Guardian Newspapers Limited 2005

| 17695|2005-08-22 09:39:15|clyde winters|Re: Sumerians, Turks or Kushites|

>  
 > From: Robin  
 >  
 >  
 >  
 > Dear Dr Winters and Marc  
 >  
 > Concerning this debate about whether or not the  
 > Sumerians were  
 > Kushites (i.e. Negroes) or Turks (i.e. Mongols) what  
 > do either of you  
 > think of a strange quotation I saw in one of Dr  
 > Ben's books (see  
 > below)?  
 >  
 > H. G. Spearing wrote that: "These people (in later  
 > times called  
 > Sumerians) had reached a fairly high stage of  
 > civilisation long before  
 > their independence was threatened by outsiders. This  
 > discovery was  
 > very disconcerting to literary historians and  
 > philologists, for that  
 > race was proved to be ? not a branch of the  
 > civilising Aryans nor of  
 > the gifted Semites, but of a negroid people having  
 > affinities with  
 > the Mongols."  
 > (From H. G. Spearing, *The Childhood of Art*, New  
 > York, 1912, p.255  
 > quoted in *We The Black Jews*)

Hi Marc and Robin

*The controversy surrounding the Kushite/African/Black origins of the Elamites, Sumerians, Akkadians and ?Assyrians? is simple and yet complicated. It involves both the racism exhibited toward the African slaves in the Western Hemisphere and Africans generally which led to the idea that Africans had no history ; and the need of Julius Oppert to make Semites white, to accommodate the ?white? ancestry of European Jews. To understand this dichotomy we have to look at the history of scholarship surrounding the rise of Sumero-Akkadian studies. The study of the Sumerians, Akkadians, Assyrians and Elamites began with the decipherment of the cuneiform script by Henry*

Rawlinson. Henry Rawlinson had spent most of his career in the Orient. This appears to have gave him an open mind in regards to history. He recognized the Ancient Model of History, the idea that civilization was founded by the Kushite or Hamitic people of the Bible.

As result, Rawlinson was surprised during his research to discover that the founders of the Mesopotamian civilization were of Kushite origin. He made it clear that the Semitic speakers of Akkad and the non-Semitic speakers of Sumer were both Black or Negro people who called themselves sag-gig-ga 'Black Heads?'. In Rawlinson's day the Sumerian people were recognized as Akkadian or Chaldean, while the Semitic speaking blacks were called Assyrians.

Rawlinson identified these Akkadians as Turanian or Scythic people. But he made it clear that these ancient Scythic or Turanian speaking people were Kushites or Blacks.

A major supporter of Rawlinson was Edward Hincks. Hincks continued Rawlinson's work and identified the ancient group as Chaldeans, and also called them Turanian speakers. Hincks, though, never discussed their ethnic origin.

A late comer to the study of the Sumerians and the Akkadians was Julius Oppert. Oppert was a German born of Jewish parents. He made it clear that the Chaldean and Akkadian people spoke different languages. He noted that the original founders of Mesopotamia civilization called themselves Ki-en-gi 'land of the true lords?'. It was the Semitic speakers who called themselves Akkadians.

Assyrians called the Ki-en-gi people Sumiritu 'the sacred language?'. Oppert popularized the Assyrian name Sumer, for the original founders of the civilization. Thus we have today the Akkadians and Sumerians of ancient Mesopotamia.

Oppert began to popularize the idea that the Sumerians were related to the contemporary Altaic and Turanian speaking people, e.g., Turks and Magyar (Hungarian) speaking people. He made it clear that the Akkadians were Semites like himself. To support this idea Oppert pointed out that typological features between Sumerian and Altaic languages existed. This feature was agglutination.

The problem with identifying the Sumerians as descendants from contemporary Turanian speakers resulted from the fact that Sumerian and the Turkish languages are not genetically related. As a result Oppert began to criticize the work of Hincks (who was dead at the time) in relation to the identification of the Sumerian people as Turanian following the research of Rawlinson.

It is strange to some observers that Oppert, never criticized Rawlinson who had proposed the Turanian origin of the Ki-en-gi (Sumerians). But this was not strange at all. Oppert did not attack Rawlinson who was still alive at the time because he knew that Rawlinson said the Sumerians were the original Scythic and Turanian people he called Kushites. Moreover, Rawlinson made it clear that both the Akkadians and Sumerians were Blacks. For Oppert to have debated this issue with Rawlinson, who deciphered the cuneiform script, would have meant that he would have had to accept the fact that Semites were Black. There was no way Oppert would have wanted to acknowledge his African heritage, given the Anti-Semitism experienced by Jews living in Europe.

Although Oppert successfully hid the recognition that the Akkadians and the Sumerians both referred to themselves as sag-gig-ga 'black heads?', some researchers were unable to follow the status quo and ignore this reality. For example, Francois Lenormant, made it clear, following the research of Rawlinson, that the Elamite and Sumerians spoke genetically related languages. This idea was hard to reconcile with the depiction of people on the monuments of Iran, especially the Behistun monument, which depicted Negroes (with curly hair and beards) representing the Assyrians, Jews and Elamites who ruled the area. As a result, Oppert began the myth that the Sumerian languages was isolated from other languages spoken in the world even though it shared typological features with the Altaic languages. Oppert taught Akkadian-Sumerian in many of the leading Universities in France and Germany. Many of his students soon began to dominate the Academe, or held chairs in Sumerian and Akkadian studies these researchers continued to perpetuate the myth that the Elamite and Sumerian languages were not related.

There was no way to keep from researchers who read the original Sumerian, Akkadian and Assyrian text that these people recognized that they were ethnically Blacks. This fact was made clear by Albert

Terrien de LaCouperie. Born in France, de LaCouperie was a well known linguist and China expert. Although native of France most of his writings are in English. In the journal he published called the Babylonian and Oriental Record, he outlined many aspects of ancient history. In these pages he made it clear that the Sumerians, Akkadians and even the Assyrians who called themselves salmat kakkadi ?black headed people?, were all Blacks of Kushite origin. Eventhough de LaCouperie taught at the University of London, the prestige of Oppert, and the fact that the main centers for Sumero-Akkadian studies in France and Germany were founded by Oppert and or his students led to researchers ignoring the evidence that the Sumerians , Akkadians and Assyrians were Black.

In summary, the cuneiform evidence makes it clear that the Sumerians, Akkadians and Assyrians recognized themselves as Negroes: ?black heads?. This fact was supported by the statues of Gudea, the Akkadians and Assyrians. Plus the Behistun monument made it clear that the Elamites were also Blacks.

The textual evidence also makes it clear that Oppert began the discussion of a typological relationship between Sumerian and Turkic languages. He also manufactured the idea that the Semites of Mesopotamia and Iran, the Assyrians and Akkadians were ?whites?, like himself. Due to this brain washing, and whitening out of Blacks in history, many people today can look at depictions of Assyrians, Achemenians, and Akkadians and fail to see the Negro origin of these people.

To make the Sumerians ?white? textbooks print pictures of artifacts dating to the Gutian rule of Lagash, to pass them off as the true originators of Sumerian civilization. No Gutian rulers of Lagash are recognized in the Sumerian King List.

Clyde

---

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| 17696|2005-08-22 13:00:47|Paul Kekai Manansala|Re: La lente r  surrection du m  ro  tique, premi  re langue   crit|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

>  
>

Thanks Clyde. Do you know of any remnants of the teachings of the "gymnosophists" in the Sudan region.

Usually the 'naked sages' are interpreted as yoga practitioners or sadhus.

Regards,

Paul Kekai Manansala

| 17697|2005-08-22 13:06:51|Paul Kekai Manansala|Re: [Guardian] The Wealth of the West was built on African exploita|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Amadou Cisse" wrote:

> Paul,  
> Thanks for a most enlightening article. At this rate, the author's  
> upcoming book should be marked as a must read.  
> Regards,  
> Amadou Cisse  
>

Amadou, America also has to ask itself the same questions with regard to its part in the slavery of Africans.

I find it amazing that whole subject of reparations for one of the most horrific crimes in history has been cast into the fringe, to put it mildly, in the United States. Until something commensurate with the crime is done, that great sin will always cast a long shadow over this nation.

Regards,

Paul Kekai Manansala

| 17698|2005-08-22 16:05:27|clyde winters|Re: La lente r  surrection du m  ro  tique, premi  re langue   crite d'A|

Hi Paul

I can't really answer this question because many aspects of African culture are maintained in secret societies, where only members of the cult association have access to this kind of knowledge.

Clyde

--- Paul Kekai Manansala <[pmanansala@shcglobal.net](mailto:pmanansala@shcglobal.net)> wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

> wrote:  
> >  
> >  
>  
> Thanks Clyde. Do you know of any remnants of the  
> teachings of  
> the "gymnosophists" in the Sudan region.  
>  
> Usually the 'naked sages' are interpreted as yoga  
> practitioners or  
> sadhus.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
>  
>

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| 17699|2005-08-22 17:17:52|Paul Kekai Manansala|Swaziland Abandons Ancient Chastity Rite|  
Swaziland Abandons Ancient Chastity Rite By THULANI MTHETHWA,  
Associated Press Writer  
Mon Aug 22, 4:15 PM ET

MBABANE, Swaziland - At dawn Monday, thousands of Swazi girls removed tasseled scarves symbolizing their chastity, abandoning an ancient rite that had been revived to combat the modern scourge of AIDS.

King Mswati III, Africa's last absolute monarch, reinstated the "umchwasho" rite for five years in 2001, banning sexual relations for girls younger than 18. But the move was ridiculed as old-fashioned and unfairly focused on girls ? and the king himself was accused of ignoring it.

With criticism mounting, Mswati decided to end the ban a year early.

The girls arrived at the queen mother's residence at Ludzizini singing: "Saphose safa ngumchwasho" ? loosely translated as: "We were sick and tired of umchwasho."

They dropped the tassels in a heap, which state radio said would be burned at a public celebration Tuesday marking the official end of the chastity rite. They then bathed in a river in a ritual intended to purge the bad omens associated with wearing the tassels, the radio station reported.

Mswati and his mother, Ntombi Thwala, are expected to attend the festivities Tuesday, which will be marked by dancing and the slaughtering of cows in honor of the girls, some of whom kept their chastity vow for four years.

The abandonment of the rite comes days before the annual reed dance ceremony at which Mswati traditionally picks a new bride from thousands of young girls who appear before him dressed in little more than beads and traditional skirts.

Nkonto Dlamini, head of a traditional regiment made of unmarried girls, said Mswati is expected to send them to gather the reeds used to build wind breakers for the queen mother's compound Wednesday. When they return, there will be dancing on Sunday and Monday, which has been declared a public holiday in Swaziland.

Over 20,000 Swazi girls have registered to take part in the reed dance, with more expected to come from the Zulu kingdom in neighboring South Africa.

At 36, Mswati already has 12 wives, one bride-to-be and 27 children. His late father, King Sobhuza II, who led the country to independence from Britain in 1968, had more than 70 wives.

AIDS has hit Swaziland harder than almost any country in the world, with roughly 480,000 people in this nation of over a 1 million estimated to be infected by HIV.

During the five-year ban, Swazi girls were instructed to wear a tasseled scarf as a symbolic badge of virginity. If an umchwasho girl was approached for sex by a man, she was expected to throw her tassels at his homestead, obliging his family to pay a cow.

When Mswati chose a 17-year-old as his ninth wife in 2001, about 300 young women marched to a royal residence, laying down their tassels in protest.

His aides argued the ban was designed to discourage casual relationships, not marriage. But Mswati surrendered the cow, which

was roasted and eaten by the young women.

| 17700|2005-08-22 18:05:17|K. Loganathan|Re: [akandabaratham] Re: Sumerians, Turks or Kushites|

Dear Clyde

◆

Thank-you very much for this very informative post. I can see how many kinds of prejudices have to come to play in the study of the Sumerians Akkadians and so forth.

◆

Yes, these people were blacks and what cannot be denied is also the fact that Sumerian language is Archaic Tamil and that ◆ the present day Dravidian culture , highly literate with Academies under royal patronage is a continuation of the Sumerian.

◆

This is the reason why I concentrate on the study of Sumerian texts and which cannot white-washed etc.The facts are there glaring at us.

◆

Sumerian is NOT an isolated language. It is Dravidian and may be linked to the Turanian and so forth. I believe also Sk is related to this Sumerian, the Archaic Tamil as I have shown in my studies.

◆

Such ideas are resisted only because they challenge the Aryan Myth that has been porposed for so long and quite systematically.

◆

Let us continue the study of Sumerian texts so that these facts become well established in the Academic World.

◆

Loga

clyde winters wrote:

```
>
> From: Robin
>
>
>
> Dear Dr Winters and Marc
>
>
> Concerning this debate about whether or not the
> Sumerians were
> Kushites (i.e. Negroes) or Turks (i.e. Mongols) what
> do either of you
> think of a strange quotation I saw in one of Dr
> Ben's books (see
> below)?
>
>
> H. G. Spearing wrote that: "These people (in later
> times called
> Sumerians) had reached a fairly high stage of
> civilisation long before
> their independence was threatened by outsiders. This
> discovery was
> very disconcerting to literary historians and
> philologists, for that
> race was proved to be ? not a branch of the
> civilising Aryans nor of
> the gifted Semitics, but of a negroid people having
> affinities with
> the Mongols."
> (From H. G. Spearing, The Childhood of Art, New
> York, 1912, p.255
> quoted in We The Black Jews)
```

Hi Marc and Robin

The controversy surrounding the Kushite/African/Black origins of the Elamites, Sumerians, Akkadians and ?Assyrians? is simple and yet complicated. It involves both the racism exhibited toward the African slaves in the Western Hemisphere and Africans generally which led to the idea that Africans had no history ; and the need◆◆ of Julius Oppert to make Semites◆ white, to accommodate the ?white? ancestry of European Jews. ◆◆◆◆ To understand this dichotomy we have to look at the history of scholarship surrounding the rise of Sumero-Akkadian studies. The study of the Sumerians, Akkadians. Assyrians and Elamites began with the decipherment of the cuneiform script by Henry Rawlinson. Henry Rawlinson had spent most of his career in the Orient. This appears to have gave him an open mind in regards to history. He recognized the Ancient Model of History, the idea that civilization was founded by the Kushite or Hamitic people of the Bible.

◆◆◆◆ As result, Rawlinson was surprised during his research to discover that the founders of the Mesopotamian civilization were of Kushite origin. He made it clear that the Semitic speakers of Akkad and the non-Semitic speakers of Sumer were both Black or Negro people who called themselves sag-gig-ga ?Black Heads?.◆ In Rawlinson?s◆ day the Sumerian people were recognized as Akkadian or◆ Chaldean, while the Semitic speaking blacks were called Assyrians.

◆◆◆◆ Rawlinson identified these Akkadians as Turanian or Scythic people. But he made it clear that these ancient Scythic or Turanian speaking people were Kushites or Blacks.

◆◆◆◆ A major supporter of Rawlinson was◆ Edward Hincks. Hincks continued Rawlinson?s work and identified the ancient group as Chaldeans, and also called them Turanian speakers. Hincks, though, never discussed their ethnic origin.

◆◆◆◆ A late comer to the study of the Sumerians and the Akkadians was Julius Oppert. Oppert was a German born of Jewish parents. He made it clear that the Chaldean and Akkadian people spoke different languages. He noted that the original founders of Mesopotamia civilization called themselves◆ Ki-en-gi ?land of the true lords?. It was the Semitic speakers who called themselves Akkadians.

◆◆◆◆ Assyrians called the Ki-en-gi◆ people Sumiritu ?the sacred language?. Oppert popularized the Assyrian name Sumer, for the original founders of the civilization. Thus we have today the Akkadians and Sumerians of ancient Mesopotamia.

◆◆◆◆ Oppert began to popularize the idea that the Sumerians were related to the contemporary Altaic and

Turanian speaking people, e.g., Turks and Magyar (Hungarian) speaking people. He made it clear that the Akkadians were Semites like himself. To support this idea Oppert pointed out that typological features between Sumerian and Altaic languages existed. This feature was agglutination.

◆◆◆ The problem with identifying the Sumerians as descendants from contemporary Turanian speakers resulted from the fact that Sumerian and the Turkish languages are not genetically related. As a result Oppert began to criticize the work of Hincks (who was dead at the time) in relation to the identification of the Sumerian people as Turanian following the research of Rawlinson.

◆◆◆◆ It is strange to some observers that Oppert, never criticized Rawlinson who had proposed the Turanian origin of the Ki-en-gi (Sumerians). But this was not strange at all. Oppert did not attack Rawlinson who was still alive at the time because he knew that Rawlinson said the Sumerians were the original Scythic and Turanian people he called Kushites. Moreover, Rawlinson made it clear that both the Akkadians and Sumerians were Blacks. For Oppert to have debated this issue with Rawlinson, who deciphered the cuneiform script, would have meant that he would have had to accept the fact that Semites were Black. There was no way Oppert would have wanted to acknowledge his African heritage, given the Anti-Semitism experienced by Jews living in Europe.

◆◆◆◆ Although Oppert successfully hid the recognition that the Akkadians and the Sumerians both referred to themselves as ◆ sag-gig-ga ?black heads?, some researchers were unable to follow the status quo and ignore this reality. For example, Francois Lenormant, made it clear, following the research of Rawlinson, that the Elamite and Sumerians spoke genetically related languages. This idea was hard to reconcile with the depiction of people on the monuments of Iran, especially the Behistun monument, which depicted Negroes (with curly hair and beards) representing the Assyrians, Jews and Elamites who ruled the area. As a result, Oppert began the myth that the Sumerian languages was isolated from other languages spoken in the world even though it shared typological features with the Altaic languages. Oppert taught Akkadian-Sumerian in many of the leading Universities in France and Germany. Many of his students soon began to dominate the Academe, or held chairs in Sumerian and Akkadian studies these researchers continued to perpetuate the myth that the Elamite and Sumerian languages were not related.

◆◆◆◆ There was no way to keep from researchers who read the original ◆ Sumerian, Akkadian and Assyrian text that these people recognized that they were ethnically Blacks. This fact was made clear by Albert Terrien de LaCouverie. Born in France, de LaCouverie was a well known linguist and China expert. ◆ Although native of France most of his writings are in English. In the journal he published called the Babylonian and Oriental Record, ◆ he outlined many aspects of ancient history. In these pages he made it clear that the Sumerians, Akkadians and even the Assyrians who called themselves ◆ salmat kakkadi ?black headed people?, were all Blacks of Kushite origin. Even though de LaCouverie taught at the University of London, the prestige of Oppert, and the fact that the main centers for Sumerian-Akkadian studies in France and Germany were founded by Oppert and ◆ or his students led to researchers ignoring the evidence that the Sumerians, Akkadians and Assyrians were Black.

◆◆◆◆ In summary, the cuneiform evidence makes it clear that the Sumerians, Akkadians and Assyrians recognized themselves as Negroes: ?black heads?. This fact was supported by the statues of Gudea, the Akkadians and Assyrians. Plus the Behistun monument made it clear that the Elamites were also Blacks.

◆◆◆◆ The textual evidence also makes it clear that Oppert began the discussion of a typological relationship between Sumerian and Turkic languages. He also manufactured the idea that the Semites of Mesopotamia and Iran, the Assyrians and Akkadians were ?whites?, like himself. Due to this brain washing, and whitening out of Blacks in history, many people today can look at depictions of Assyrians, Achamenians, ◆ and Akkadians and fail to see the Negro origin of these people.

◆◆◆◆◆ To make the Sumerians ?white? textbooks print pictures of artifacts dating to the Gutian rule of Lagash, to pass them off as the true originators of Sumerian civilization. No Gutian rulers of Lagash are recognized in the Sumerian King List.

Clyde

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| 17701|2005-08-23 11:25:11|cristofori whitakara|Re: [Guardian] The Wealth of the West was built on African exploitation  
"Should America Pay?": by Raymond A. Winbush is another must read ◆

Paul Kekai Manansala wrote:

--- In Ta\_Seti@yahooogroups.com, "Amadou Cisse" wrote:  
> Paul,  
> Thanks for a most enlightening article. At this rate, the author's

> upcoming book should be marked as a must read.  
> Regards,  
> Amadou Cisse  
>

Amadou, America also has to ask itself the same questions with regard to its part in the slavery of Africans.♦

I find it amazing that whole subject of reparations for one of the most horrific crimes in history has been cast into the fringe, to put it mildly, in the United States. Until something commensurate with the crime is done, that great sin will always cast a long shadow over this nation.

Regards,  
Paul Kekai Manansala

---

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[ 17702]2005-08-23 13:47:20|p.manansala@sbcglobal.net|The lost tomb of "the father of Egypt".|

## The lost tomb of "the father of Egypt". Discovery that has never been made

08/23/2005 11:14

**Poor translation lead to the news in the Russian media about the discovery, which had not been made actually**

The Egyptian archaeology provides us with a lot of surprises and unexpected discoveries every year. However, sometimes a "sensation" turns out to just be journalists' mistake. This is what happened with the supposedly discovered untouched tomb of the king Amenhotep I that was even compared with the discovery of Tutankhamen's tomb. Poor translation and misinterpretation of the words of Dr. Zahi Hawass, Secretary General of the Supreme Council of Antiquities of Egypt, lead to the news in the Russian media about the discovery, which had not been made actually. In fact the Minister of Culture of Egypt Faruk Hosni just confirmed that the joint Egyptian-Polish expedition gained the right to start the diggings at the Necropolis of Thebes aiming at discovery of Amenhotep's tomb. Zahi Hawass supported the initiative by saying that "if the archaeological team discovered the tomb of! Amenhotep I, then the find would likely come to be listed as one of the greatest archaeological discoveries of the 21st century". Journalists omitted the word "if" in their comments, which lead to the confusion. Later the tomb turned out to be "untouched" and hence similar to that of Tutankhamen. Just because of this single word and amateur journalists who seek sensations the world is waiting for treasures that will never be discovered. And there are serious historical reasons for this.♦

Amenhotep I occupies a very important place in Egyptian history. Djeserkare Amenhotep was the son of the pharaoh Iahmes I who freed Egypt of Hyksos invaders and ruled in the period of the revival of Egyptian power and culture: it was the time of the foundation of the magnificent New Kingdom. The period of Amenhotep I was marked by quick economic growth, development of agriculture, crafts, trade and temple construction. During his reign a new stage of Nubia exploration began: in the eighth year of his rule Egyptian troops reached the fourth cataract of Nile. Triumphal stelae in honor of reconciliation of southern provinces of Egyptian kingdom were constructed in Qasr Ibrim and Sai where Amenhotep I laid a temple and a residence of governor of Kush. A new large-scale construction program was started in the main sanctuary of the kingdom - the Temple of Amen in Karnak. Here a famous alabaster sanctuary with the scenes of Sed festival, when the king's connections with gods were renewed, was erected. The king built a chapel in Abydos to honor his deified father, the founder of the XVIIIth dynasty.

♦♦  
Architectural fragments with the name of Amenhotep I were found in El-Kab, Kom Ombo, Elephantine island and also at Serabit el-Khadim in Sinai. The settlement of Deir el-Medina was founded on the west bank of Nile at Thebes. It was settled by artists, craftsmen and artisans who worked at the building of royal tombs in the Valley of the Kings. It is during the reign of this Amenhotep when the royal tomb was separated from the mortuary temple for the first time.

The sanctuary of Amenhotep I, named Men-set, constructed in the rocks of Deir el-Bahri was, probably, later demolished during the construction of the funerary temple of queen Hatshepsut.

Still the king who ascended the throne at a very young age always lived in the shadow of his mother, the Great Iahmes-Nefertari, who seemed to be the real inspirer of Egypt's renaissance. Along with political activity she reformed many of the religious norms of that time and became the first well-known "God's Wife of Amen", high priestess in Karnak, the founder of the famous temple school for priestesses and the organizer of famous festivals for worshipping Amen in Thebes. That is why Iahmes-Nefertari and Amenhotep I were deified posthumously and were worshipped as the patron saints of Thebes and especially of the Necropolis, where their names were remembered and honored centuries later.

What about the tomb of Amenhotep I? It was mentioned in the list of the burial-vaults, inspected by the civilians in the 16th year of pharaoh Ramesses IX's reign but it has not been identified yet. It is not known whether Amenhotep I was buried together with his ancestors, kings of the XVIIth dynasty, at the necropolis of Dra Abu el-Naga (K93.11) or in one of the unfinished tombs in the Valley of the Kings (KV39, AN B?).

It must be mentioned that even different sites of the Theban necropolis were unified under one place in the "sensational" news reports. Meantime, the mummy of the king was discovered among the remains of other pharaohs, at the Deir el-Bahri Cache (TT320), where it was placed by the priests that wanted to save it from plunder. Egyptologists Emile Brugsch was the first European who descended into the Cache on 6 July 1881. What he saw at the mine and in the crumbling corridors surpassed his expectations and even the stories of the locals who discovered the Cache.♦

Brugsch wrote, "Soon we came upon cases of porcelain funerary offerings, metal and alabaster vessels, draperies and trinkets, until, reaching the turn in the passage, a cluster of mummy cases came into view in such number as to stagger me.

Collecting my senses, I made the best examination of them I could by the light of my torch, and at once saw that they contained the mummies of royal personages of both sexes; and yet that was not all. Plunging on ahead of my guide, I came to the end chamber., and there standing against the walls or here lying on the floor, I found even a greater number of mummy-cases of stupendous size and weight.

Their gold coverings and their polished surfaces so plainly reflected my own excited visage that it seemed as though I was looking into the faces of my own ancestors. I was not sure whether it was a dream or the reality. I took a look at one of the tomb-chests and read the name of Seti I, the father of Ramesses II. Just a few steps from it Ramesses II himself lied in modest tomb with his arms folded. The deeper I was going into the gallery, the more treasures I discovered. Amenhotep I here, Ahmose I there, three Thutmosid pharaohs, queen Iahmes-Nefertari - all in all 37 coffins with well-preserved mummies of kings, queens, princes and princesses".

Among all this royal mortals Amenhotep I occupied a special place as a divine king, who became the example of the ideal ruler of Egypt together with his mother. In the ancient times when the Cache was founded, his body was the first to be transferred there in order to consecrate the place for other pharaohs. His mummy, restored during the last reburial, was swathed with special accuracy and covered with flowers. For urgent burial of the king the coffin of the "wab" priest Djehutimes was made over and provided with necessary regalia and texts. The mummy of Amenhotep I was not unwrapped and is kept at the Egyptian Museum in Cairo. His name on the shrouds accompanied with the unusual title "iti ni Kemet" which means "the Father of Egypt".

♦  
To crown it up: the tomb of Amenhotep I will have been uncovered at least twice by the time it is identified: by the robbers indirectly mentioned in the Abbot Papyrus and by the priests, who took the king's body for its reburial. Practice shows that royal tombs, from which the mummy was taken, became the subject of robbery at once. When Dr. Hawass was talking about potentially great discovery, he meant of course great archaeological value of such discovery and possibly the remains of funeral implements, similar to those that were found at the sacked tombs of Thutmose III, Amenhotep II, Thutmose IV and Horemheb - i.e. cracked vessels, wooden statues, faience amulets and many other objects, that were scattered among the rock fragments and sand on the floor of former "houses of eternity" in the Valley of the Kings.

Dr. Victor V. Solkin

President of the Association of Ancient Egypt Studies "MAAT",  
Member of the International Association of Egyptologists.

### Illustrations:

1.Amenhotep I as Osiris. Limestone. London, British Museum.



2. Statuette of Iahmes-Nefertari. Wood. Paris, Louvre.
3. The mummy of Amenhotep I from the Deir el-Bahri Cache. Cairo, Egyptian Museum.
4. The Valley of the Kings. Entrance into the tomb KV39 attributed to Amenhotep I.
5. The image of deified Amenhotep I on the mummy-case of the priestess of Thebes of the XXI dynasty. London, British Museum.

Read the original in Russian: [http://www.pravda.ru/culture/2005/4/67/191/20617\\_amenophis.html](http://www.pravda.ru/culture/2005/4/67/191/20617_amenophis.html) (Translated by: Anastasia Pulich)

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Regards,

Paul Kekai Manansala

<http://sambali.blogspot.com/>

| 17703|2005-08-23 13:50:57|p.manansala@sbcglobal.net|500 Years Later and the legacy of Africas enslavement|  
http://www.socialistworker.co.uk/article.php4?article\_id=7188>

*Chains of oppression ? an image from the film*

*Chains of oppression ? an image from the film*

Director Owen ? Alik Shahadah spoke to Charlie Kimber about his film 500 Years Later ? a searing study of slavery and its effects on the African Diaspora.

**What makes 500 Years Later different to other films about slavery?**

500 Years Later represents a fresh, unapologetic African narrative on the crisis and legacy of enslavement. The film not only embodies the story of the African Diaspora, but also carries the culture of our people in its subtext.

The single most compelling factor in the making of 500 Years Later was an overwhelming desire to produce a single body of work that summoned up, chronicled and addressed the critical issues facing Africans globally ? one which spoke in positive reaffirming terms to African people in the Diaspora.

This film also serves as a reference point for our generation and future generations. The techniques employed did not rely on emotions to build the case from an African standpoint. We dealt with facts over emotion and truth over everything. So the film also re-examines our own failings ? I believe this makes it unprecedented.

**There is a strong sense in the film of how the legacy of slavery continues, how it was not a one-off historical event that has now passed.**

That was one of our main objectives. Enslavement and the legacy of enslavement are not over, are not something in the past that ended in the past.

It was only 40 years ago that Africans won the vote in the US. It was only ten years ago that South Africans became somewhat liberated. Right now in Mauritania and Sudan there are people who are enslaved.

We walk around with European names speaking European languages ? how could any of us believe enslavement has stopped just because the physical chains have been removed?

**How important was it to have the film made by Africans and people of African descent?**

The media has generally been very derogatory of African people. Our voice, culture and history are typically shown through European eyes, compromised to appease a European palette. We firmly believe that for equality to be served, we must tell our own stories freely. We must be active agents in the representation of our image and history in a multicultural world.

It's interesting to note how few of these ♦ethnically inclusive♦ programmes on mainstream television are actually produced by African people. We see programmes on Africa with all the Africans on the other side of the camera. We have British people writing African-Caribbean television series. We have completely white crews producing hip-hop documentaries.

White people occupy all of the decision making posts of all the media institutes. How is this diversity? People must be allowed to tell their own stories ? this is a basic principle in the right to self-determination.

The most honest Christian white man cannot accurately make a film about Islam, slavery, colonialism, or African kingdoms. Apart from the blatant conflict of interest, the complexities of black culture are only known by people of that culture. Until the lion writes his own story, the tale of the hunt will always glorify the hunter.

**Do you want the film to lead to, say, an reinvigoration of the campaign for reparations, or a new perspective on how Africa is viewed, something more than as a continent of victims?**

500 Years Later is more than a film ? it is a social base for arguing and bringing about change. It serves to normalise African culture and African issues into the mainstream of African people globally, in order to galvanise us and make us, as a collective, aware of the task ahead.

The film makes the case for reparations and for African-centered schools. By foregrounding the most critical issues, it allows universities, mosque, schools, churches etc to educate our people, instruct them in a better understanding of what we need to do.

I believe the film also sets a new benchmark for African productions in terms of its production values and its African cultural aesthetic. It takes a bold and honest step into professionally and constructively addressing our issues and solutions, without any apology or permission slip from any non-African interest.

**I saw the film at a Day of African Remembrance in east London, where it generated much discussion and inspiration. What has been the experience at other screenings?**

We've had an overwhelming response to the film ? most people had never seen a production on this level before. I think we achieved something that was exciting to watch, saturated with culture and information, and something that spanned our journey in a way that makes the viewer feel proud of their African heritage.

People are waking up after seeing the film. I believe it can help usher in a much needed cultural revolution, like the one we saw in the 1960s. It is influencing young children to believe their ancestors were so much more than slaves. It is also causing our own people to re-examine stereotypes of Africa. To date no one who has seen the film has not been blown away, from Zanzibar to Bridgetown.

**It would be nice to see the film more widely shown. Why hasn't this happened?**

I first blame our African communities. The people would love to see it, but the so called ♦black♦ newspapers, who are very conformist, have not even contacted us or returned our calls for a review. So I first have to put the blame, not with the average African on the street, but with those who claim to represent our interest.

The film was given to key African-British political figures, but nothing has come from it. Clearly we are not surprised that the European establishment wants to keep this kind of self-determining media out of their system?that goes without saying.

Channel 4 said it was not something they believed would be interesting enough to show ? which is funny, since it has sold out everywhere it has been shown.



The Ritz cinema in Brixton, south London, the heart of the African-British community, has avoided and deflected our calls for them to show it. I personally know of ten filmmakers and film production companies that have approached the Ritz and had the same treatment of non-engagement.

This is something that needs to be addressed. This film sets the challenge to this so called multicultural all-inclusive world they claim to be building ?because again it is them deciding what can and can't be included in this melting pot.

Because 500 Years Later was made without their money or authority, it is authentic. And their dilemma is how to stop this thing from spreading. But if the African-British community was organised and had the right people in the right places, we would rally and force these issues onto the table. The recent African and Asian heritage commission should serve to ensure that this exclusion of our authentic work is addressed institutionally.

We have no industry as a people and the European agents and distributors will not touch this kind of material. None of the mainstream broadcasters wants to deal with products which reaffirm African identity.

This is the racism we have to deal with. And even if we overcome the initial racism, which blocks us at the funding level, we are confronted with so many barriers to spreading the film.

**I believe there is to be a follow-up film to 500 Years Later called Africa In Chains**

Initially 500 Years Later spanned the issues which Africa faces. But we realised that would have made the film four hours long, so the decision was made to split the topics. Africa In Chains will be the continuation, not the sequel, to 500 Years Later. We will cover a broad range of topics from ancient Egypt to the trade crisis and poverty which haunts Africa today.

500 Years Later will be released on DVD shortly. For more details about the film go to [www.500yearslater.com](http://www.500yearslater.com)

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Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>

□

| 17705|2005-08-23 14:12:49|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:

>

You can't

- > constantly use charges of racism to make a point. Are there any
- > published data which supports your claims that Sumerians and
- > Elamites are blacks? I see none.

Well you can't really separate the possibility of racism from that of lack of publication of data, by which I believe you mean mainly Western "peer-reviewed" publications.

Dr. Winters is operating on the theory that in more recent times, Western academia has not been predisposed (again putting it mildly) to anything even suggestive of black Sumerians, Elamites or even Egyptians.

Claims of

- > Black Olmecs, Black Indians, Black Elamites and Black Shang are the
- > types of things that make \*AFROCENTRISM\* easy to discredit.
- >

Well at least one of these is no problem. I know plenty of Black Indians...personally.

Regards,  
Paul Kekai Manansala  
| 17706|2005-08-23 19:12:12|clyde winters|Re: Sumerians, Turks or Kushites|  
Hi

Afrocentrism is based on evidence. As a result, you have to present counter evidence to falsify the knowledge.

Below I present evidence supporting the African presence in Mesopotamia and Mexico. Please present the counter evidence denying the presence of African skeletons in these locations, since you claim this type of evidence is "things that make AFROCENTRISM\* easy to discredit".

The Sumerians, Akkadians were Blacks or Negroes. This is supported by genetic and skeletal evidence. A common Eurasian mtDNA ancestral lineage is M (Mait Metspalu1, Toomas Kivisild1, Ene Metspalu1, Jørgen Parik1, Georgi Hudjashov1, Katrin Kaldma1, Piia Serk1, Monika Karmin1, Doron M Behar2, MThomas P Gilbert6, Phillip Endicott7, Sarabjit Mastana4, Surinder S Papiha5, Karl Skorecki2, Antonio Torroni3 and Richard Villems1 (2005). Most of the extant mtDNA boundaries in South and Southwest Asia were likely shaped during the initial settlement of Eurasia by anatomically modern humans. BMC Genetics 2005, 6:41 at:

<http://www.biomedcentral.com/1471-2156/5/26>). In Iran and India and the Caucasus a common haplogroup is M (Tambets K, Kivisild T, Metspalu E, Parik J, Kaldma K, Laos S, Tolk H-V, Gøge M, Demirtas H, Geberhiwot T, et al.: The topology of the maternal lineages of the Anatolian and Trans-Caucasus populations and the peopling of the Europe: some preliminary considerations. In: Archaeogenetics: DNA

and the population prehistory of Europe (Edited by: Renfrew C, Boyle K). Cambridge: Cambridge University Press 2000, 219-235). Haplogroup M was probably launched from Africa (Quintana-Murci L, Semino O, Bandelt H-J, Passarino G, McElreavey K, Santachiara-Benerecetti AS: Genetic evidence of an early exit of Homo sapiens sapiens from Africa through eastern Africa. Nat Genet 1999, 23(4):437-441).

This is quite interesting because it corresponds with the spread of red and black ware common to the Kushites from Nubia into Central Asia, Iran, India and the Caucasus. The Proto-Dravidians used a common black and red ware has been found from the Sudan, across Southwest Asia and the Indian Subcontinent all the way to China. (Singh, H.N. 1982. HISTORY AND ARCHAEOLOGY OF BLACK AND RED WARE. Delhi: xxiv). The earliest use of this BRW was during the Amratian period (c.4000-3500 BC). The users of the BRW were usually called Kushites. B.B. Lal (1963) proved conclusively that the Dravidians were genetically related to the C group of Nubia, given the fact that both groups used 1) a common BRW, 2) a common burial complex incorporating megaliths and circular rock enclosures and 3) a common type of rock cut sepulchre. The BRW industry diffused from Nubia, across West Asia into Rajasthan, and thence to East Central and South India. (Rao, B.K.G. 1972. THE MEGALITHIC CULTURE IN SOUTH INDIA. Mysore: 34). Trenton W. Holliday, in "Evolution at the Crossroads: Modern Human Emergence in Western Asia, American Anthropologist, 102(1) [2000], tested the hypothesis that if modern Africans had dispersed into the Levant from Africa, "tropically adapted hominids" would be represented in the archaeological history of the Levant, especially in relation to the Qafzeh-Skhul hominids. This researcher found that the Qafzeh-Skhul hominids (20,000-10,000), were assigned to the Sub-Saharan population, along with the Natufians samples (4000 BP). Holliday also found African fauna in the area. Holliday confirmed his hypothesis that the replacement of the Neanderthal people were Sub-Saharan Africans.

The founders of civilization in South West Asia were the people, archaeologists call Natufians. By 13,000 BC, according to J.D. Clark ("The origins of domestication in Ethiopia", Fifth Pan-African Congress of prehistory and quaternary Studies, Nairobi, 1977) the Natufians were collecting grasses which later became domesticated crops in Southwest Asia. In Palestine the Natufians established intensive grass collection. The Natufians used the Ibero-Maurusian tool industry (see F. Wendorf, The History of Nubia, Dallas, 1968, pp.941-46). These Natufians, according to Christopher Ehret ("On the antiquity of agriculture in Ethiopia", Jour. of African History 20, [1979], p.161) were small stature folk who spread agriculture throughout Nubia into the Red Sea. The Natufians took the Ibero-Maurusian tools into Europe, North Africa and the Middle East.

The Natufians practiced evulsion of the incisors the same as Bantu people and inhabitants of the Saharan fringes.

There are very little research on the skeletons of Mesopotamia. Most of this research was published between 1880-1927. Dr. G. Contenau, Manuel d'Archeologie Orientale, Paris: Editions Auguste Picard [1927], provides a detailed account of the skeletal evidence from Mesopotamia. He combines his discussion of the races of Mesopotamia along with iconographic evidence for the type. The Sumerian type was characterized by the profile of Gudea monument which he found to be ?dolichocephales?. He made it clear in his book that the Elamites were Kushites or ?Negre avec son nez restivement plat narines dilatees? or the Elamites were Kushite and Negro with relatively flat nose and wide nostrils (p.98).

In summary, The modern civilizations of the Middle East were created by the Natufians. Since the Natufians came from Nubia, they can not be classified as Europeans. This shows that there were no European types in the Middle East Between 20,000-4,000BP. Moreover, we clearly see the continuity between African culture from Nubia to the Levant.

We do not know when non-Negro people entered Mesopotamia, but we do know that the Sumerians were Blacks called ?dolichocephales?, and the Elamites were a combination of Negro and ?Aryan-Negroes?.

You claim that no African skeletons have been found at Mexican Olmec sites. You do not know what

you're talking about. Many African skeletons have been found in Mexico dating to Olmec times. These African skeletons were documented by Dr. Wiercinski, the leading Polish physical anthropologist. If you want to read Dr. Wiercinski's article and my review of the same you can visit the following sites:

<http://www.geocities.com/Tokyo/Bay/7051/Skeletal.htm>  
<http://www.geocities.com/Tokyo/Bay/7051/content.html>

I look forward to your presentation of evidence falsifying the data in this post.

Clyde

-- cr\_rigaud <[cr\\_rigaud@yahoo.com](mailto:cr_rigaud@yahoo.com)> wrote:

> I do understand and acknowledge that racism in  
> physical anthropology  
> and history have marred and distorted the history of  
> Africans and  
> black people, but relying on outdated Henry  
> Rawlinson quotes is just  
> as ludicrous as people citing Coon for a reference.  
> You can't  
> constantly use charges of racism to make a point.  
> Are there any  
> published data which supports your claims that  
> Sumerians and  
> Elamites are blacks? I see none. Lets render to  
> Africa what's African  
> and leave the other parts of the world alone,  
> seriously. Claims of  
> Black Olmecs, Black Indians, Black Elamites and  
> Black Shang are the  
> types of things that make \*AFROCENTRISM\* easy to  
> discredit.

>

>

>

>

> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

>

> wrote:

>>

>>>

>>> From: Robin

>>>

>>>

>>>

>>> Dear Dr Winters and Marc

>>>

>>> Concerning this debate about whether or not the

>>> Sumerians were

>>> Kushites (i.e. Negroes) or Turks (i.e. Mongols)

> what

>>> do either of you

>>> think of a strange quotation I saw in one of Dr

>>> Ben's books (see

>>> below)?

>>>

>>> H. G. Spearing wrote that: "These people (in

> later

>>> times called

>>> Sumerians) had reached a fairly high stage of

>>> civilisation long before

>>> their independence was threatened by outsiders.

> This

>>> discovery was

>>> very disconcerting to literary historians and

>>> philologists, for that

>>> race was proved to be ? not a branch of the

>>> civilising Aryans nor of

>>> the gifted Semitics, but of a negroid people

> having

>>> affinities with

>>> the Mongols."

>>> (From H. G. Spearing, *The Childhood of Art*, New

>>> York, 1912, p.255

>>> quoted in *We The Black Jews*)

>>

>> Hi Marc and Robin

>>

>> The controversy surrounding the

> Kushite/African/Black

>> origins of the Elamites, Sumerians, Akkadians and

>> "Assyrians" is simple and yet complicated. It

> involves

>> both the racism exhibited toward the African

> slaves in  
 > > the Western Hemisphere and Africans generally  
 > which  
 > > led to the idea that Africans had no history ; and  
 > the  
 > > need of Julius Oppert to make Semites white, to  
 > > accommodate the "white" ancestry of European Jews.  
 > > To understand this dichotomy we have to look  
 > at  
 > > the history of scholarship surrounding the rise of  
 > > Sumero-Akkadian studies. The study of the  
 > Sumerians,  
 > > Akkadians. Assyrians and Elamites began with the  
 > > decipherment of the cuneiform script by Henry  
 > > Rawlinson. Henry Rawlinson had spent most of his  
 > > career in the Orient. This appears to have gave  
 > him an  
 > > open mind in regards to history. He recognized the  
 > > Ancient Model of History, the idea that  
 > civilization  
 > > was founded by the Kushite or Hamitic people of  
 > the  
 > > Bible.  
 > > As result, Rawlinson was surprised during his  
 > > research to discover that the founders of the  
 > > Mesopotamian civilization were of Kushite origin.  
 > He  
 > > made it clear that the Semitic speakers of Akkad  
 > and  
 > > the non-Semitic speakers of Sumer were both Black  
 > or  
 > > Negro people who called themselves sag-gig-ga  
 > "Black  
 > > Heads". In Rawlinson's day the Sumerian people  
 > were  
 > > recognized as Akkadian or Chaldean, while the  
 > Semitic  
 > > speaking blacks were called Assyrians.  
 > > Rawlinson identified these Akkadians as  
 > Turanian  
 > > or Scythic people. But he made it clear that these  
 > > ancient Scythic or Turanian speaking people were  
 > > Kushites or Blacks.  
 > > A major supporter of Rawlinson was Edward  
 > > Hincks. Hincks continued Rawlinson's work and  
 > > identified the ancient group as Chaldeans, and  
 > also  
 > > called them Turanian speakers. Hincks, though,  
 > never  
 > > discussed their ethnic origin.  
 > > A late comer to the study of the Sumerians  
 > and  
 > > the Akkadians was Julius Oppert. Oppert was a  
 > German  
 > > born of Jewish parents. He made it clear that the  
 > > Chaldean and Akkadian people spoke different  
 > > languages. He noted that the original founders of  
 > > Mesopotamia civilization called themselves  
 > Ki-en-gi  
 > > "land of the true lords". It was the Semitic  
 > speakers  
 > > who called themselves Akkadians.  
 > > Assyrians called the Ki-en-gi people  
 > Sumiritu  
 > > "the sacred language". Oppert popularized the  
 > Assyrian  
 > > name Sumer, for the original founders of the  
 > > civilization. Thus we have today the Akkadians and  
 > > Sumerians of ancient Mesopotamia.  
 > > Oppert began to popularize the idea that the  
 > > Sumerians were related to the contemporary Altaic  
 > and  
 > > Turanian speaking people, e.g., Turks and Magyar  
 > > (Hungarian) speaking people. He made it clear that  
 > the  
 > > Akkadians were Semites like himself . To support  
 > this  
 > > idea Oppert pointed out that typological features  
 > > between Sumerian and Altaic languages existed.  
 > This  
 > > feature was agglutination.  
 > > The problem with identifying the Sumerians as  
 > > descendants from contemporary Turanian speakers  
 > > resulted from the fact that Sumerian and the  
 > Turkish  
 > > languages are not genetically related. As a result  
 > > Oppert began to criticize the work of Hincks (who  
 > was  
 > > dead at the time) in relation to the  
 > identification of  
 > > the Sumerian people as Turanian following the  
 > research  
 > > of Rawlinson.  
 > > It is strange to some observers that

> Oppert, never  
 > > criticized Rawlinson who had proposed the Turanian  
 > > origin of the Ki-en-gi (Sumerians). But this was  
 > not  
 > > strange at all. Oppert did not attack Rawlinson  
 > who  
 > > was still alive at the time because he knew that  
 > > Rawlinson said the Sumerians were the original  
 > Scythic  
 > > and Turanian people he called Kushites. Moreover,  
 > > Rawlinson made it clear that both the Akkadians  
 > and  
 > > Sumerians were Blacks. For Oppert to have debated  
 > this  
 > > issue with Rawlinson, who deciphered the cuneiform  
 > > script, would have meant that he would have had to  
 > > accept the fact that Semites were Black. There was  
 > no  
 > > way Oppert would have wanted to acknowledge his  
 > > African heritage, given the Anti-Semitism  
 > experienced  
 > > by Jews living in Europe.  
 > > Although Oppert successfully hid the  
 > recognition  
 > > that the Akkadians and the Sumerians both referred  
 > to  
 > > themselves as sag-gig-ga "black heads", some  
 > > researchers were unable to follow the status quo  
 > and  
 > > ignore this reality. For example, Francois  
 > Lenormant,  
 > > made it clear, following the research of  
 > Rawlinson,  
 > > that the Elamite and Sumerians spoke genetically  
 > > related languages. This idea was hard to reconcile  
 >

=== message truncated ===

---

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[ 17709]2005-08-24 08:17:09[Paul Kekai Manansala]Re: Sumerians, Turks or Kushites|

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:

> -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters  
 > wrote:  
 > > Hi  
 > > Afrocentrism is based on evidence. As a result, you  
 > > have to present counter evidence to falsify the  
 > > knowledge.  
 >  
 >  
 > Well you have to present something thats credible, not distortions.  
 >  
 >  
 >  
 > > The Sumerians, Akkadians were Blacks or Negroes.  
 > > This is supported by genetic and skeletal evidence. A  
 > > common Eurasian mtDNA ancestral lineage is M (Mait  
 > > Metspalu1, Toomas Kivisild1, Ene Metspalu1, J. M. M. M.  
 > > Parik1, Georgi Hudjashov1, Katrin Kaldma1, Piia  
 > > Serk1, Monika Karmin1, Doron M Behar2, M Thomas  
 > > P Gilbert6, Phillip Endicott7, Sarabjit Mastana4  
 > >, Surinder S Papiha5, Karl Skorecki2, Antonio  
 > > Torroni3 and Richard Villems1(2005). Most of the  
 > > extant mtDNA boundaries in South and Southwest Asia  
 > > were likely shaped during the initial settlement of  
 > > Eurasia by anatomically modern humans. BMC Genetics  
 > > 2005, 6:41 at:  
 > > <http://www.biomedcentral.com/1471-2156/5/26> ).  
 >  
 > Do you really believe haplogroup M is 'black' marker? The only M  
 > lineages that are found within Africa are the M1 lineages which

are

> found most frequent in East Africa, North Africa, and even in a  
 > population in West Africa. M along with N are very ancient

lineages

> that left Africa a longtime ago, so using your logic all M and N  
 > carriers were originally 'Negroes', is that what you're saying?

All "Negro" means is "black." Of course, they could have been  
 black. The climate of Africa is conducive to the development of  
 black skin. The early skeletal evidence gives indications of  
 tropical adaptation.

Also, most experts consider the possibility of M being of African

origin. It's not a clear-cut case either way.

Haplogroup M is rather mysterious. I don't think the timing of the movement of the haplogroup is anything written in stone. The resolution and confidence in timing these types of events is very low. We have to wait for other evidence. It's possible especially with such large populations as those in South Asia to get a lot of permutation in a relatively short period.

Generally many see M as clear-cut proof of the "southern route" of migration out of Africa.

However it is also possible that M represents something much more recent. Why, for example, are there such abrupt M boundaries going into West and Central Asia?

If these really were early demographic movements into unpopulated (by AMH) areas I would not expect such sharp drop-off in M frequency.

Regards,  
Paul Kekai Manansala  
| 17710|2005-08-24 08:18:51|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|  
Message: 3  
Date: Tue, 23 Aug 2005 13:50:54 -0700 (PDT)  
From: [p.manansala@sbcglobal.net](mailto:p.manansala@sbcglobal.net)  
Subject: 500 Years Later and the legacy of Africas enslavement

Paul, what always strikes me is the enormous wealth that Africa has. There has to be a business model that makes Africa and Africans actually benefit from their own resources.

What usually happens is that governments sell concessions at a fraction of what they're worth. Africa does in no way shape or form fully benefit from it's resources. For instance, Nigeria has enormous oil resources, and yet the people in the oil rich regions are living in abject poverty.

Right now, the only real beneficiaries of Africa's resources are the multinational corporations that exploit them.

There has to be a way to change this.

What do you think of the idea of governments no longer selling concessions, but exploiting their resources through government contractors (private companies) and selling their resources themselves? I think that way they could hang on to most of the profits. If they use domestic contractors, they can let some of the costs stick to the domestic economy as well. At the same time of course, there has to be financial transparency and democratic accountability of government. I think that can be best done if government is decentralized, and money goes to finance local government, cutting out much of the middle level management.

Also, have you heard of Local Economics Theory? (see: Poweronomics, and Blackonomics) I am more enchanted about the concepts than the applications presented.

What do you think?

Alex

[http://www.socialistworker.co.uk/article.php4?article\\_id=7188](http://www.socialistworker.co.uk/article.php4?article_id=7188)

Director Owen 'Alik Shahadah spoke to Charlie Kimber about his film 500 Years Later - a searing study of slavery and its effects on the African Diaspora.

What makes 500 Years Later different to other films about slavery?

500 Years Later represents a fresh, unapologetic African narrative on the crisis and legacy of enslavement. The film not only embodies the story of the African Diaspora, but also carries the culture of our people in its subtext.

The single most compelling factor in the making of 500 Years Later was an overwhelming desire to produce a single body of work that summoned up, chronicled and addressed the critical issues facing Africans globally - one which spoke in positive reaffirming terms to African people in the Diaspora.

This film also serves as a reference point for our generation and future generations. The techniques employed did not rely on emotions to build the case from an African standpoint. We dealt with facts over emotion and truth over everything. So the film also re-examines our own failings - I believe this makes it unprecedented.

There is a strong sense in the film of how the legacy of slavery continues, how it was not a one-off historical event that has now

passed.

*That was one of our main objectives. Enslavement and the legacy of enslavement are not over; are not something in the past that ended in the past.*

*It was only 40 years ago that Africans won the vote in the US. It was only ten years ago that South Africans became somewhat liberated. Right now in Mauritania and Sudan there are people who are enslaved.*

*We walk around with European names speaking European languages - how could any of us believe enslavement has stopped just because the physical chains have been removed?*

*How important was it to have the film made by Africans and people of African descent?*

*The media has generally been very derogatory of African people. Our voice, culture and history are typically shown through European eyes, compromised to appease a European palette. We firmly believe that for equality to be served, we must tell our own stories freely. We must be active agents in the representation of our image and history in a multicultural world.*

*It's interesting to note how few of these "ethnically inclusive" programmes on mainstream television are actually produced by African people. We see programmes on Africa with all the Africans on the other side of the camera. We have British people writing African-Caribbean television series. We have completely white crews producing hip-hop documentaries.*

*White people occupy all of the decision making posts of all the media institutes. How is this diversity? People must be allowed to tell their own stories - this is a basic principle in the right to self-determination.*

*The most honest Christian white man cannot accurately make a film about Islam, slavery, colonialism, or African kingdoms. Apart from the blatant conflict of interest, the complexities of black culture are only known by people of that culture. Until the lion writes his own story, the tale of the hunt will always glorify the hunter.*

*Do you want the film to lead to, say, an reinvigoration of the campaign for reparations, or a new perspective on how Africa is viewed, something more than as a continent of victims?*

*500 Years Later is more than a film - it is a social base for arguing and bringing about change. It serves to normalise African culture and African issues into the mainstream of African people globally, in order to galvanise us and make us, as a collective, aware of the task ahead.*

*The film makes the case for reparations and for African-centered schools. By foregrounding the most critical issues, it allows universities, mosque, schools, churches etc to educate our people, instruct them in a better understanding of what we need to do.*

*I believe the film also sets a new benchmark for African productions in terms of its production values and its African cultural aesthetic. It takes a bold and honest step into professionally and constructively addressing our issues and solutions, without any apology or permission slip from any non-African interest.*

*I saw the film at a Day of African Remembrance in east London, where it generated much discussion and inspiration. What has been the experience at other screenings?*

*We've had an overwhelming response to the film - most people had never seen a production on this level before. I think we achieved something that was exciting to watch, saturated with culture and information, and something that spanned our journey in a way that makes the viewer feel proud of their African heritage.*

*People are waking up after seeing the film. I believe it can help usher in a much needed cultural revolution, like the one we saw in the 1960s. It is influencing young children to believe their ancestors were so much more than slaves. It is also causing our own people to re-examine stereotypes of Africa. To date no one who has seen the film has not been blown away, from Zanzibar to Bridgetown.*

*It would be nice to see the film more widely shown. Why hasn't this happened?*

*I first blame our African communities. The people would love to see it, but the so called "black" newspapers, who are very conformist, have not even contacted us or returned our calls for a review. So I first have to put the blame, not with the average African on the street, but with those who claim to represent our interest.*

*The film was given to key African-British political figures, but nothing has come from it. Clearly we are not surprised that the European establishment wants to keep this kind of self-determining media out of their system-that goes without saying.*

*Channel 4 said it was not something they believed would be interesting enough to show - which is funny, since it has sold out everywhere it*

has been shown.

*The Ritzy cinema in Brixton, south London, the heart of the African-British community, has avoided and deflected our calls for them to show it. I personally know of ten filmmakers and film production companies that have approached the Ritzy and had the same treatment of non-engagement.*

*This is something that needs to be addressed. This film sets the challenge to this so called multicultural all-inclusive world they claim to be building -because again it is them deciding what can and can't be included in this melting pot.*

*Because 500 Years Later was made without their money or authority, it is authentic. And their dilemma is how to stop this thing from spreading. But if the African-British community was organised and had the right people in the right places, we would rally and force these issues onto the table. The recent African and Asian heritage commission should serve to ensure that this exclusion of our authentic work is addressed institutionally.*

*We have no industry as a people and the European agents and distributors will not touch this kind of material. None of the mainstream broadcasters wants to deal with products which reaffirm African identity.*

*This is the racism we have to deal with. And even if we overcome the initial racism, which blocks us at the funding level, we are confronted with so many barriers to spreading the film.*

*I believe there is to be a follow-up film to 500 Years Later called Africa In Chains*

*Initially 500 Years Later spanned the issues which Africa faces. But we realised that would have made the film four hours long, so the decision was made to split the topics. Africa In Chains will be the continuation, not the sequel, to 500 Years Later. We will cover a broad range of topics from ancient Egypt to the trade crisis and poverty which haunts Africa today.*

*500 Years Later will be released on DVD shortly. For more details about the film go to [www.500yearslater.com](http://www.500yearslater.com)*

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| 1771|2005-08-24 09:51:49|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 3  
> Date: Tue, 23 Aug 2005 13:50:54 -0700 (PDT)  
> From: p.manansala@s...  
> Subject: 500 Years Later and the legacy of Africas enslavement  
>  
> Paul, what always strikes me is the enormous wealth that Africa  
> has. There has to be a business model that makes Africa and  
> Africans actually benefit from their own resources.  
>

*Yes, if I remember correctly Africa has larger reserves of "strategic minerals" than any other continent.*

>  
> There has to be a way to change this.  
>

*The Arabs have been relatively successful at benefiting from their oil reserves.*

> What do you think of the idea of governments no longer  
> selling concessions, but exploiting their resources through  
> government contractors (private companies) and selling  
> their resources themselves? I think that way they could  
> hang on to most of the profits. If they use domestic contractors,  
> they can let some of the costs stick to the domestic economy  
> as well.

*The big problem here is that few domestic contractors have the resources and know-how to get the job done. Obviously this has been something that these countries have been trying to change.*

*There are schemes that can require partnerships between domestic and foreign contractors. Also, there can be requirements for training of local workers to become experts in the field.*

*At the same time of course, there has to be financial*



- > transparency and democratic accountability of government. I
- > think that can be best done if government is decentralized,
- > and money goes to finance local government, cutting out
- > much of the middle level management.
- >

Yes, I think this is a big problem. Often politicians are bought with certain conditions that cripple the country.

Lots of profits that should go into the national treasury end up in Swiss bank accounts or paying for overseas vacation trips.

- > Also, have you heard of Local Economics Theory?
- > (see: Povernomics, and Blackonomics) I am more
- > enchanted about the concepts than the applications
- > presented.
- >

I'll have to look into these. I believe I've read about Local Economics Theory but not the other two.

One thing that I do think is promising is microlending as practiced in the Grameen Bank model. The main exception is that I don't believe the lending should be gender-based.

Regards,

Paul Kekai Mamansala

| 17712|2005-08-24 12:58:09|clyde winters|Re: Sumerians, Turks or Kushites|

-- cr\_rigaud <[cr\\_rigaud@yahoo.com](mailto:cr_rigaud@yahoo.com)> wrote:

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters
- >
- > wrote:
- > > Hi
- > > Afrocentrism is based on evidence. As a result,
- > you
- > > have to present counter evidence to falsify the
- > > knowledge.
- >
- >
- > Well you have to present something thats credible,
- > not distortions.
- >
- > The users
- > > of the BRW were usually called Kushites. B.B. Lal
- > > (1963) proved conclusively that the Dravidians
- > were
- > > genetically related to the C?group of
- > Nubia,

Hi

Your reponse to my post is the usual "cop out"

Eurocentric scholars give to work they can not

falsify. I have presented documented evidence

supporting my proposition that the Sumerians, Elamites

etc., were Blacks. You on the otherhand, present

nothing but opinions. Any comments you make on this

issue must be ignored and totally rejected.

Just because you don't believe the Dravidians

originated in Africa--again this is your opinion. Many

Indian researchers believe that Dravidians originated

in Africa. B.B. Lal, who did research in Nubia and

India, is sure that the Dravidians were related to the

C-Group of Nubia (see: Lal, B, "The Only Asian

expedition in threatened Nubia: Work by an Indian

Mission at Afyeh and Tumas", The Illustrated

London Times, 20 April 1963). In addition to the

anthropological/archaeological evidence other

researchers note a genetic relationship between

Dravidian and African languages. These studies include

the following:

Aravanan, K P, "Physical and cultural similarities between Dravidians and Africans", Journal of Tamil Studies 10, (1976)pages 23-27.

Aravanan, K P, Dravidians and Africans, Madras, 1979.

N'Diaye, C T, Vers une theorie du Sino-Africaine, Dakar, 1972. Mimeo.

Aravanan, K.P. Notable negroid elements in Dravidian India, 1980, pp.20-45.

Balakrishnan, R. (2005). African roots of the Dravidian speaking tribes: A Case study in Onomastics, < International Journal of Dravidian

Linguistics>, 34(1), 153-202.

Lahovary, N , *Dravidian Origins and the West, Madras: Longman ,1957.*

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Winters, Clyde Ahmad, *"The Dravido Harappan Colonization of Central Asia"*, *Central Asiatic Journal* 34, no1-2 (1990),pp. 120-144.

Winters, Clyde Ahmad, *"The Dravido-Harappan Language and the Harappan script"*, *Orchiv Orientalni*, 58, (1990) pp. 301-309.

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Winters,C.A. (1999b). *Proto-Dravido terms for sheep and goats, PILC Journal of Dravidian Studies*, 9 (2), pp. 183-187.

Winters,C.A.(2001). *Proto-Dravidian agricultural terms. International Journal of Dravidian Linguistics*, 30 (1), 23-28.

Above I provide numerous articles discussing the African origin of the Dravidians. Instead of attacking a proposition you need to spend some time doing some research before you attack Afrocentrism. If you bothered to do some research you will discover this field of study is grounded in research and scholarship.

See:

<http://www.geocities.com/Athens/Academy/8919/structure.htm>

Enjoy.

Clyde

---

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| 17713|2005-08-24 15:25:24|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement| Paul,

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

>> Message: 3

>> Date: Tue, 23 Aug 2005 13:50:54 -0700 (PDT)

>> From: p.manansala@s...

>> Subject: 500 Years Later and the legacy of Africas enslavement

>>

>> Paul, what always strikes me is the enormous wealth that Africa

>> has. There has to be a business model that makes Africa and

>> Africans actually benefit from their own resources.

>>

>

> Yes, if I remember correctly Africa has larger reserves

> of "strategic minerals" than any other continent.

For instance: Zambia.

Population: 11,000,000  
Government Budget: \$1.1 billion  
National (Domestic) Debt: \$3 billion

*They just had a find of a reserve in copper and cobalt estimated at \$26 billion. (Their industrial area, the Copperbelt, is an extension of the DRC's Shaba/Katanga province). If they could exploit this properly, they wipe out their national debt, and have billions left to pump into the economy.*

*I would really like to see this potential wealth going to the country and people. There has to be something or someone who can make that happen. The ADB? The AU?*

- > > What do you think of the idea of governments no longer
- > > selling concessions, but exploiting their resources through
- > > government contractors (private companies) and selling
- > > their resources themselves? I think that way they could
- > > hang on to most of the profits. If they use domestic contractors,
- > > they can let some of the costs stick to the domestic economy
- > > as well.
- >
- > The big problem here is that few domestic contractors have the
- > resources and know-how to get the job done. Obviously this has been
- > something that these countries have been trying to change.
- >
- > There are schemes that can require partnerships between domestic and
- > foreign contractors. Also, there can be requirements for training
- > of local workers to become experts in the field.

*But the resources themselves can be used for loans, so financing should not be a problem. There are lending institutions already in place, like the African Development Bank, and many more.*

*As far experience goes, these countries have huge number of graduates who have to find work in the West, because there are no jobs at home, including in the mining sector. Also, if you look at it, mining is always carried out by the local people themselves, no matter who owns these mines. (Zambia is already the second largest exporter of cobalt in the world.)*

*And even if they used foreign contractors, the standard model to this day, is that these governments sell concessions, which mean that they receive a small lump sum, while the real profits go to the corporations.*

Press release:

-----  
<http://www.angolapress-angop.ao/noticia-e.asp?ID=342273>

Mining firm reports huge cobalt deposit along DR Congo-Zambia border

Kinshasa, DR Congo, 05/18 - Sakania mining company, COMISA, based in Katanga, southeast DR Congo, has reported a huge cobalt and copper deposit along the country's border with Zambia. Raphaël Ngoy, COMISA technical director, however, revealed after a meeting with Congolese Mining Minister Ingele Ifoto on Monday, that the find had provoked disagreement between Zambian authorities and COMISA. The Minister promised that the Kinshasa government would send experts to the company for necessary boundary delineation. Sakania mining company is a subsidiary of First Quantum Minerals based in London.

-----  
*It would be a terrible waste if another western corporation made off with the profits, in a country that now has 85% of the population living at \$1,- per day or less, according to the UN.*

*The expertise is there already, that's not the problem.*

Alex  
| 17714|2005-08-24 17:56:07|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

- > Paul,
- >
- > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"
- > > wrote:
- > > > Message: 3
- > > > Date: Tue, 23 Aug 2005 13:50:54 -0700 (PDT)
- > > > From: p.manansala@s...
- > > > Subject: 500 Years Later and the legacy of Africas enslavement
- > > >
- > > Population: 11,000,000
- > > Government Budget: \$1.1 billion
- > > National (Domestic) Debt: \$3 billion

> And even if they used foreign contractors, the standard  
> model to this day, is that these governments sell concessions,  
> which mean that they receive a small lump sum, while the  
> real profits go to the corporations.  
>

*Judging from the press release posted, I'm guessing that there is an arrangement between the government and companies that do exploration. If they find anything, then a certain "deal" applies. It's basically a quick fix solution.*

*If the local experts are there, they may not have the organization, backing or even the confidence to properly explore for resources themselves.*

>  
> ---  
>  
> It would be a terrible waste if another western corporation made  
> off with the profits, in a country that now has 85% of the

population

> living at \$1,- per day or less, according to the UN.  
>  
> The expertise is there already, that's not the problem.  
>

*If the expertise is there, then I guess the problem must be capital. A lot of the capital these days is still coming from outside Africa and Western and other external sources may look for excuses not to lend to African companies/startups.*

*In my view, the African companies must force this development to happen. They need to reserve a certain portion of the pie for local contractors, at least until the playing field is level. That will take patience, energy and determination.*

Regards,  
Paul Kekai Manansala  
| 17715|2005-08-25 03:48:09|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

Paul,

>  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> > wrote:  
> > > Message: 3  
> > > Date: Tue, 23 Aug 2005 13:50:54 -0700 (PDT)  
> > > From: p.manansala@s...  
> > > Subject: 500 Years Later and the legacy of Africas enslavement  
> > >  
> > Population: 11,000,000  
> > Government Budget: \$1.1 billion  
> > National (Domestic) Debt: \$3 billion  
  
> > Judging from the press release posted, I'm guessing that there  
> > is an arrangement between the government and companies that  
> > do exploration. If they find anything, then a certain "deal" applies.  
> > It's basically a quick fix solution.

*That's exactly what I'm afraid of isn't in place. It is more like - the corporations pay a lump sum (invariably a fraction of the actual value of these resources) to the government.*

*To my mind, there should be no involvement in the ownership of these resources by the corporations at any point.*

> > And even if they used foreign contractors, the standard  
> > model to this day, is that these governments sell concessions,  
> > which mean that they receive a small lump sum, while the  
> > real profits go to the corporations.  
>  
> > If the expertise is there, then I guess the problem must be capital.  
> > A lot of the capital these days is still coming from outside Africa  
> > and Western and other external sources may look for excuses not  
> > to lend to African companies/startups.

*I keep trying to find out what the problem is, but I haven't figured it out. I know their government MMD party is totally taken with*

"foreign investors" and doing whatever the IMF tells them to do (which is mainly "privatisation", the same as they did in Russia).

Exploiting the natural resources of Africa for the benefit of the people and (by) their representative governments instead of western corporations is \*the key\* to changing the continent around in the 21st century.

On the neo-liberal MMD side, it is most definitely about lack of confidence and hostility to their own people, and their corruption (which is hugely enabled by a lack of systems and procedures in government, which is a legacy of the 1973 creation of the one party state and the concentrating of power in the office of the presidency), as well as a continent wide near open hostility to anything that looks like building up an African "capitalist class", which is the same with the old socialist parties (mainly UNIP, which was the nursery for many of the politicians of the other parties too).

The question is how to turn this situation around.

And if Willem is still around, feel free to jump in too.

Alex

| 17716|2005-08-25 08:01:58|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
>  
> Paul,  
>  
>  
>

> On the neo-liberal MMD side, it is most definitely about lack of  
> confidence and hostility to their own people, and their corruption  
> (which is hugely enabled by a lack of systems and procedures in  
> government, which is a legacy of the 1973 creation of the one  
> party state and the concentrating of power in the office of the  
> presidency), as well as a continent wide near open hostility to  
> anything that looks like building up an African "capitalist

class",

> which is the same with the old socialist parties (mainly UNIP,  
> which was the nursery for many of the politicians of the other  
> parties too).  
>

Yes, in much of the developing world the people lack trust in the government because of corruption.

However, many very corrupt nations were able to develop. Japan and South Korea are two examples. The latter nation in particular is known for rampant corruption.

One thing I noticed in many parts of the developing world is a sort of antagonism against any type of local enterprise! For example, people avoiding rather than patronizing local businesses.

Some of this seems to take the form of resentment or jealousy against others 'getting ahead', but often combined with an inherent lack of trust in the quality or even safety of local goods or services.

Regards,

Paul Kekai Manansala

| 17717|2005-08-25 10:21:44|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|

Message: 8

Date: Thu, 25 Aug 2005 00:56:04 -0000

From: "Paul Kekai Manansala" <[pmansala@sbcglobal.net](mailto:pmansala@sbcglobal.net)>

Subject: Re: 500 Years Later and the legacy of Africas enslavement

> Yes, in much of the developing world the people lack trust  
> in the government because of corruption. However, many  
> very corrupt nations were able to develop. Japan and South  
> Korea are two examples. The latter nation in particular is  
> known for rampant corruption.

On corruption, much of this comes from powers and responsibilities (and especially financial procedures) not being properly spelled out at the various departments and ministries.

Japan and especially Korea (military dictatorship under general Park) were no models of democracy, transparency or havens for "foreign investment"/foreign companies. However, they seemed to be able to let their own people get on with it. They also actively set up huge corporations (Keiretsu in Japan, Chaebol in Korea). Keiretsu were a continuation of the pre-war corporations, while the Chaebol were

imitations of the Japanese Keiretsu.  
But these are huge, statist undertakings. What I would  
like to see is a system that allows and trusts local  
enterprise and local entrepreneurs to get on with it.

- > One thing I noticed in many parts of the developing world is a sort
- > of antagonism against any type of local enterprise! For example,
- > people avoiding rather than patronizing local businesses.

Right, and in this neo-liberal MMD government, this antagonism  
is almost pathological. They want to attract foreign corporations  
to the exclusion of building local enterprises.  
They even explicitly excluded Zambian companies from getting  
in on the privatisation process. They simply weren't allowed to  
even bid.

- > Some of this seems to take the form of resentment or jealousy
- > against others 'getting ahead', but often combined with an inherent
- > lack of trust in the quality or even safety of local goods or
- > services.

I don't agree with him on a lot of things, but check out  
George Ayittey's latest book, "Africa Unchained : The Blueprint  
for Africa's Future".  
<http://www.amazon.com/exec/obidos/ASIN/1403963592/ref=nosim/>

My only point of agreement with him that it is time that  
governments start to view the world from the point of  
view of the ordinary citizen. Which is what has never  
happened so far.

Alex  
| 17719|2005-08-25 16:32:03|clyde winters|Re: Sumerians, Turks or Kushites|  
--- cr\_rigaud <[cr\\_rigaud@yahoo.com](mailto:cr_rigaud@yahoo.com)> wrote:

- >
- > >
- > > Hi
- > > Your reponse to my post is the usual "cop out"
- > > Eurocentric scholars give to work they can not
- > > falsify. I have presented documented evidence
- >
- > I'm not a 'Eurocentric' nor was I coping out. I
- > reviewed and
- > carefully read the full text studies you presented
- > as 'evidence' an
- > none supported you claim that Sumerians, Olmecs,
- > Indians, and
- > Elamites were black people, nor did any of those
- > studies state your
- > claims. Haplogroup M is simply a mtDNA marker
- > signaling a southern
- > route OOA, it makes no sense to link this to
- > Negroids. M lineages
- > are virtually absent in African populations except
- > for M1 as I've
- > mentioned. I have seen no source that identifies M
- > as a sub-Saharan
- > African mtDNA marker. It arose from L3 just like
- > haplogroup N. M is
- > shared by peoples of all races. Concerning
- > Qafzeh-Skhul, that skull
- > was \*NOT\* a sub-Saharan African as in being equated
- > with modern sub-
- > Saharan populations
- >

Hi  
It is clear that you have not read the research on  
haplogroup M. Where is your evidence disputing the  
finding of Trenton W. Holliday, in "Evolution at the  
Crossroads: Modern Human Emergence in Western Asia,  
American Anthropologist, 102(1) [2000] in relation to  
the Qafzeh skull?

Clyde

---

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<http://mail.yahoo.com>  
| 17720|2005-08-25 16:59:33|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:

- >
- > >
- > > Hi
- > > Your reponse to my post is the usual "cop out"
- > > Eurocentric scholars give to work they can not
- > > falsify. I have presented documented evidence

>  
> I'm not a 'Eurocentric' nor was I coping out. I reviewed and  
> carefully read the full text studies you presented as 'evidence'

an

> none supported you claim that Sumerians, Olmecs, Indians, and  
> Elamites were black people, nor did any of those studies state

your

> claims. Haplogroup M is simply a mtDNA marker signaling a southern  
> route OOA, it makes no sense to link this to Negroids.

I have only heard you making such links to "Negroids" in this  
discussion.

. M lineages

> are virtually absent in African populations except for M1 as I've  
> mentioned. I have seen no source that identifies M as a sub-

Saharan

> African mtDNA marker.

What do you mean by "sub-Saharan." M lineages are found in parts of  
East Africa not generally considered as part of the Sahara. And  
there are published opinions that place its origin in this region.

Concerning Qafzeh-Skhul, that skull

> was \*NOT\* a sub-Saharan African as in being equated with modern

sub-

> Saharan populations  
>

But the differences may not have been that great either. Are you  
arguing that the Qafzeh-Skhul skull was not "Negroid." If not, then  
how would you classify it using your racial dogma.

Regards,

Paul Kekai Manansala

| 17721|2005-08-25 17:36:50|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> Message: 8  
> Date: Thu, 25 Aug 2005 00:56:04 -0000  
> From: "Paul Kekai Manansala"  
> Subject: Re: 500 Years Later and the legacy of Africas enslavement  
>  
> > Yes, in much of the developing world the people lack trust  
> > in the government because of corruption. However, many  
> > very corrupt nations were able to develop. Japan and South  
> > Korea are two examples. The latter nation in particular is  
> > known for rampant corruption.  
>  
> On corruption, much of this comes from powers and  
> responsibilities (and especially financial procedures)  
> not being properly spelled out at the various departments  
> and ministries.  
> Japan and especially Korea (military dictatorship  
> under general Park) were no models of democracy,  
> transparency or havens for "foreign investment"/  
> foreign companies. However, they seemed to be able  
> to let their own people get on with it. They also  
> actively set up huge corporations (Keiretsu in Japan,  
> Chaebol in Korea). Keiretsu were a continuation of  
> the pre-war corporations, while the Chaebol were  
> imitations of the Japanese Keiretsu.

Yes, I've studied the Keiretsu, Zaibatsu and Chaebol models.

The Chinese and Vietnamese have something similar. Chinese generally  
work through family associations based on surname. The Vietnamese  
have business partner associations.

> But these are huge, statist undertakings. What I would  
> like to see is a system that allows and trusts local  
> enterprise and local entrepreneurs to get on with it.  
>

It may be that the locals need a bit of help. Remember under  
colonization the people often were forbidden from undertaking any

major commercial operations.

To some extent these are cultural skills and when the culture hasn't been practicing something for a long time, it may need to relearn these skills.

> > One thing I noticed in many parts of the developing world is a

sort

> > of antagonism against any type of local enterprise! For example,  
> > people avoiding rather than patronizing local businesses.  
>  
> Right, and in this neo-liberal MMD government, this antagonism  
> is almost pathological. They want to attract foreign corporations  
> to the exclusion of building local enterprises.  
> They even explicitly excluded Zambian companies from getting  
> in on the privatisation process. They simply weren't allowed to  
> even bid.  
>

That's pretty bad. Could be that Europhilia and what I call the "cargo cult" mentality may be an influence here also. The idea that the country can only be "saved" by outsiders and outside help.

>  
> I don't agree with him on a lot of things, but check out  
> George Ayittey's latest book, "Africa Unchained : The Blueprint  
> for Africa's Future".  
> <http://www.amazon.com/exec/obidos/ASIN/1403963592/ref=nosim/>  
>

Thanks for the recommendation Alex. Just reading the reviews, Ayittey has some appealing ideas. The African people have their own ways to enter the modern world.

Regards,  
Paul Kekai Manansala  
| 17722|2005-08-26 07:27:01|Heba S.|New Vacancies in Egypt|

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◆  
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\* Good Command of English  
\* Having a good widespread relations  
\* Good Salaries with a very good commission◆◆◆◆◆◆◆◆◆◆

◆  
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◆  
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◆  
If you are interesting to join our team, please send your recent CV with a recent photo to [kawkap2000@yahoo.com](mailto:kawkap2000@yahoo.com) with a Reference Job Code of the required job in the subject of mail  
(The deadline of receiving CVs will be 31/8/2005)

| 17724|2005-08-26 07:37:23|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
— In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "cr\_rigaud" wrote:

>  
>  
> > I have only heard you making such links to "Negroids" in this  
> > discussion.  
>  
> I've never made the comment that haplogroup M is proof that  
> Akkadians, Sumerians, Indians, and Olmecs were originally black  
> people, nor did I give that impression.

What I was saying is that Clyde originally claimed that haplogroup M was evidence of migration from sub-Saharan Africa. This may not be proof that the people were "black" but it does support any such claim.

Unless you will suggest that the people coming from sub-Saharan Africa were not black.

>



> > What do you mean by "sub-Saharan." M lineages are found in parts  
 > of  
 > > East Africa not generally considered as part of the Sahara. And  
 > > there are published opinions that place its origin in this region.  
 >  
 > I know this and East Africa is well within 'sub-Saharan' Africa. Sub-  
 > Saharan simply means below the Sahara; likewise 'supra-Saharan'  
 > means above the Sahara. The origin of M is indeed in dispute, but no  
 > one has ever viewed M as anything else except as a marker indicating  
 > a southern migration out of Africa. Despite this, I still don't see  
 > what M lineages have to do with the supposed 'blackness' of  
 > Sumerians and Elamites.  
 >

Actually there are opinions out there that M is of Asian origin since  
 its greatest diversity is in Asia and it is found only as an outlier  
 in Africa as you state yourself.

>  
 > > But the differences may not have been that great either. Are you  
 > > arguing that the Qafzeh-Skhul skull was not "Negroid." If not,  
 > then  
 > > how would you classify it using your racial dogma.  
 > >  
 > > Regards,  
 > > Paul Kekai Manansala  
 >  
 > I haven't seen any published data that has stated Qafzeh-Skhul  
 > was 'Negroid'. Qafzeh-Skhul is what may be termed as a 'generalised  
 > modern' meaning that its cranial morphology falls well within the  
 > range for AMH, but without showing affinity to any modern human  
 > races.

Now this is a cop-out. What do you think the Qafzeh-Skühl represents  
 in terms of physical appearance?

The term "Negroid" is only a very general one and can apply to a whole  
 range of types. I don't think there is anything incorrect in  
 classifying the Qafzeh-Skhul as such unless you can give some  
 outstanding reasons for not doing so.

Again explain why you think the Qafzeh-Skhul cranium can not be  
 classified as "Negroid." And what to you think early AMH sub-Saharans  
 looked like and why?

Regards,  
 Paul Kekai Manansala  
 | 17725|2005-08-26 07:51:23|Paul Kekai Manansala|Ancient Egypt gems on Italian isle|  
[http://ansa.it/main/notizie/avnpplus/english/news/2005-08-25\\_1087109.html](http://ansa.it/main/notizie/avnpplus/english/news/2005-08-25_1087109.html)

Ancient Egypt gems on Italian isle

[foto] Archaeological bonanza continues on Pantelleria (ANSA) -  
 Pantelleria, August 25 - A priceless set of ancient jewellery,  
 probably from Egypt, is the latest archaeological jackpot experts have  
 struck on this southern Italian island .

Excavations at the 16th-century BC settlement of Mursia, on the  
 north-western part of the isle, have uncovered a beautiful oriental  
 style ring, necklace and pair of ear-rings .

The discovery comes on the back of a string of spectacular recent  
 finds made here which date back to ancient Roman times .

"We can say that they are jewels made with great craftsmanship and of  
 major archaeological importance," said Sebastiano Tusa, a top Italian  
 archaeologist and the Island's Sea Superintendent .

The finds provide further evidence that Pantelleria was a major  
 trading and cultural crossroads between Italy, Africa, Greece, Crete  
 and Asia Minor in ancient times .

The ear-rings are made of bronze, the ring is composed of a series of  
 flat, convex-shaped pieces, while the necklace is a string of round  
 glass beads with a pointed bronze pendant. "The raw materials probably  
 came from Cyprus or Anatolia, but their style suggests they were made  
 in Egypt," Tusa explained .

"This type of broad ring was worn a great deal by women in the Second  
 Intermediate Period of Ancient Egypt (1700-1550 BC) .

"The necklace should be Egyptian too because of the cobalt-blue and  
 golden yellow tones of the glass beads." The archaeologist said  
 further research was necessary to be sure the objects were from Egypt  
 and not another part of the Near East .

Tusa said the jewellery was found hidden in a cloth sack, probably to  
 stop it being stolen by raiders like those who eventually burned down  
 the Mursia settlement .

*In recent weeks the dig has also unearthed vases, utensils and various other household objects at the site .*

*Earlier in the summer archaeologists found an ancient Roman temple, dating to the first or second century AD, on the island on a hill known as Cossyria .*

*Experts hit gold in the same area two years ago when they brought to light the marble busts of Caesar, the emperor Titus and a high-born court lady .*

*The busts were in an extraordinary state of preservation, allowing them to be immediately identified .*

*However, there are still some lingering doubts about whether the woman's head is that of Antonia Minor or her daughter-in-law Agrippina Major, since female sculpture in the early imperial age differed from the lifelike images produced for men .*

*Instead, models of ideal beauty were preferred, topped with the elaborate and trendy hairstyles that were in vogue among the aristocratic women of the time .*

*The woman's head is therefore without doubt that of an important member of the Julio-Claudian dynasty (14-68 AD), but there is still a slight question mark as to whether it is Agrippina, daughter of the Emperor Claudius .*

*Pantelleria, situated between Sicily and Tunisia, is also home to dozens of huge black 'Sesi' funeral mounts of piled rock, which show the island was inhabited in Neolithic times. photo: ancient doll found by Prof. Tusa during his team's excavations on Pantelleria*  
| 17726|2005-08-26 08:01:42|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:

>  
> Actually there are opinions out there that M is of Asian origin since  
> its greatest diversity is in Asia and it is found only as an outlier  
> in Africa as you state yourself.  
>  
>

*From an article I reported recently, the full text of which can be found at:*

<http://www.biomedcentral.com/1471-2156/5/26>

*"The quest for finding the origin of haplogroup M and a plausible scenario for the peopling of Eurasia*

*"Based on the high frequency and diversity of haplogroup M in India and elsewhere in Asia, some authors have suggested (versus [3]) that M may have arisen in Southwest Asia [16,17,31]. Finding M1 or a lineage ancestral to M1 in India, could help to explain the presence of M1 in Africa as a result of a back migration from India. Yet, to date this has not been achieved [15], this study). Therefore, one cannot rule out the still most parsimonious scenario that haplogroup M arose in East Africa [3]. Furthermore, the lack of L3 lineages other than M and N (indeed, L3M and L3N) in India is more consistent with the African launch of haplogroup M. On the other hand, one also observes that: i) M1 is the only variant of haplogroup M found in Africa; ii) M1 has a fairly restricted phylogeography in Africa, barely penetrating into sub-Saharan populations, being found predominantly in association with the Afro-Asiatic linguistic phylum ? a finding that appears to be inconsistent with the distribution of sub-clades of haplogroups L3 and L2 that have similar time depths. That, plus the presence of M1 without accompanying L lineages in the Caucasus [32] and [our unpublished data], leaves the question about the origin of haplogroup M still open."*

Regards,  
Paul Kekai Manansala  
| 17727|2005-08-26 10:18:50|Amadou Cisse|Re: 500 Years Later and the legacy of Africas enslavement|

>>  
>> I don't agree with him on a lot of things, but check out  
>> George Ayittey's latest book, "Africa Unchained : The Blueprint  
>> for Africa's Future".  
>> <http://www.amazon.com/exec/obidos/ASIN/1403963592/ref=nosim/>  
>>  
>  
> Thanks for the recommendation Alex. Just reading the reviews, Ayittey  
> has some appealing ideas. The African people have their own ways to  
> enter the modern world.  
>  
> Regards,  
> Paul Kekai Manansala  
>

Paul, just a warning beyond Alex's, that all that glitters is not gold. The views in there are of the extreme right wing type playing on a variation of the blame game this time on Africa too, loading up all on corruption of African leadership. Thus forcing the consequence for the cause, it thereby smokecreens the looting of African natural resources and exonerates the systems in the West and as they branched out in Africa - of which African leaders are just puppets - that maintain the predatory grip on the continent. Is it to preempt the natural popular reaction to manageable pre-identified targets? The rhetorical content is quite high (people trying to see through it have been questioned and attacked) but a huge ploy nevertheless that have most people staying clear of it.

Regards,  
Amadou Cisse

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala" wrote:  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
>> Message: 8  
>> Date: Thu, 25 Aug 2005 00:56:04 -0000  
>> From: "Paul Kekai Manansala"  
>> Subject: Re: 500 Years Later and the legacy of Africas enslavement  
>>  
>>> Yes, in much of the developing world the people lack trust  
>>> in the government because of corruption. However, many  
>>> very corrupt nations were able to develop. Japan and South  
>>> Korea are two examples. The latter nation in particular is  
>>> known for rampant corruption.  
>>  
>> On corruption, much of this comes from powers and  
>> responsibilities (and especially financial procedures)  
>> not being properly spelled out at the various departments  
>> and ministries.  
>> Japan and especially Korea (military dictatorship  
>> under general Park) were no models of democracy,  
>> transparency or havens for "foreign investment"/  
>> foreign companies. However, they seemed to be able  
>> to let their own people get on with it. They also  
>> actively set up huge corporations (Keiretsu in Japan,  
>> Chaebol in Korea). Keiretsu were a continuation of  
>> the pre-war corporations, while the Chaebol were  
>> imitations of the Japanese Keiretsu.  
>  
> Yes, I've studied the Keiretsu, Zaibatsu and Chaebol models.  
>  
> The Chinese and Vietnamese have something similar. Chinese generally  
> work through family associations based on surname. The Vietnamese  
> have business partner associations.  
>  
>> But these are huge, statist undertakings. What I would  
>> like to see is a system that allows and trusts local  
>> enterprise and local entrepreneurs to get on with it.  
>>  
>  
> It may be that the locals need a bit of help. Remember under  
> colonization the people often were forbidden from undertaking any  
> major commercial operations.  
>  
> To some extent these are cultural skills and when the culture hasn't  
> been practicing something for a long time, it may need to relearn  
> these skills.  
>  
>>> One thing I noticed in many parts of the developing world is a  
>> sort  
>>> of antagonism against any type of local enterprise! For example,  
>>> people avoiding rather than patronizing local businesses.  
>>  
>> Right, and in this neo-liberal MMD government, this antagonism  
>> is almost pathological. They want to attract foreign corporations  
>> to the exclusion of building local enterprises.  
>> They even explicitly excluded Zambian companies from getting  
>> in on the privatisation process. They simply weren't allowed to  
>> even bid.  
>>  
>  
> That's pretty bad. Could be that Europhilia and what I call  
> the "cargo cult" mentality may be an influence here also. The idea  
> that the country can only be "saved" by outsiders and outside help.  
>  
>>  
>> I don't agree with him on a lot of things, but check out  
>> George Ayittey's latest book, "Africa Unchained : The Blueprint  
>> for Africa's Future".  
>> <http://www.amazon.com/exec/obidos/ASIN/1403963592/ref=nosim/>  
>>  
>  
> Thanks for the recommendation Alex. Just reading the reviews, Ayittey  
> has some appealing ideas. The African people have their own ways to  
> enter the modern world.  
>  
> Regards,  
> Paul Kekai Manansala

[ 17728]2005-08-26 10:28:38|heru@blackfunk.org|FYI: Our Bodies, Our Wisdom - Upcoming Series - REGISTER ASAP! SPAC|  
FYI: Our Bodies, Our Wisdom - Upcoming Series - REGISTER ASAP! SPACES LIMITED!

presents

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For more information contact, Heru at [heru@blackfunk.org](mailto:heru@blackfunk.org) or call 718-636-0345.

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| 17729|2005-08-26 10:59:17|newyorkchango|W.E. B. DuBois On Ethiopia and Egypt|  
Ta Seti,

Continuing....

<http://www.sacred-texts.com/afr/dbn/dbn05.htm>

### III ETHIOPIA AND EGYPT

Having viewed now the land and movements of African people in main outline, let us scan more narrowly the history of five main centers of activity and culture, namely: the valleys of the Nile and of the Congo, the borders of the great Gulf of Guinea, the Sudan, and South Africa. These divisions do not cover all of Negro Africa, but they take in the main areas and the main lines in development.

First, we turn to the valley of the Nile, perhaps the most ancient of known seats of civilization in the world, and certainly the oldest in Africa, with a culture reaching back six or eight thousand years. Like all civilizations it drew largely from without and undoubtedly arose in the valley of the Nile, because that valley was so easily made a center for the meeting of men of all types and from all parts of the world. At the same time Egyptian civilization seems to have been African in its beginnings and in its main line of development, despite strong influences from all parts of Asia. Of what race, then, were the Egyptians? They certainly were not white in any sense of the modern use of that word--neither in color nor physical measurement, in hair nor countenance, in language nor social customs. They stood in relationship nearest the Negro race in earliest times, and then gradually through the infiltration of Mediterranean and Semitic elements became what would be described in America as a light mulatto stock of Octoroons or Quadroons. This stock was varied continually: now by new infiltration of Negro blood from the south, now by Negroid and Semitic blood from the east, now by Berber types from the north and west.

Egyptian monuments show distinctly Negro and mulatto faces.

Herodotus, in an incontrovertible passage, alludes to the Egyptians as "black and curly-haired" 1--a peculiarly significant statement from

one used to the brunette Mediterranean type; in another passage, concerning the fable of the Dodonian Oracle, he again alludes to the swarthy color of the Egyptians as exceedingly dark and even black.

◆schylus, mentioning a boat seen from the shore, declares that its crew are Egyptians, because of their black complexions.

*Modern measurements, with all their admitted limitations, show that in the Thebaid from one-seventh to one-third of the Egyptian population were Negroes, and that of the predynastic Egyptians less than half could be classed as non-Negroid. Judging from measurements in the tombs of nobles as late as the eighteenth dynasty, Negroes form at least one-sixth of the higher class. 1*

*Such measurements are by no means conclusive, but they are apt to be under rather than over statements of the prevalence of Negro blood. Head measurements of Negro Americans would probably place most of them in the category of whites. The evidence of language also connects Egypt with Africa and the Negro race rather than with Asia, while religious ceremonies and social customs all go to strengthen this evidence.*

*The ethnic history of Northeast Africa would seem, therefore, to have been this: predynastic Egypt was settled by Negroes from Ethiopia. They were of varied type: the broad-nosed, woolly-haired type to which the word "Negro" is sometimes confined; the black, curly-haired, sharper featured type, which must be considered an equally Negroid variation. These Negroes met and mingled with the invading Mediterranean race from North Africa and Asia. Thus the blood of the shallower race spread south and that of the darker race north. Black priests appear in Crete three thousand years before Christ, and Arabia is to this day thoroughly permeated with Negro blood. Perhaps, as Chamberlain says, "one of the prime reasons why no civilization of the type of that of the Nile arose in other parts of the continent, if such a thing were at all possible, was that Egypt acted as a sort of channel by which the genius of Negro-land was drafted off into the service of Mediterranean and Asiatic culture." 2*

*To one familiar with the striking and beautiful types arising from the mingling of Negro with Latin and Germanic types in America, the puzzle of the Egyptian type is easily solved. It was unlike any of its neighbors and a unique type until one views the modern mulatto; then the faces of Rahotep and Nefert, of Khafra and Amenemhat I,*

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*of Aahmes and Nefertari, and even of the great Ramessu II, become curiously familiar.*

*The history of Egypt is a science in itself. Before the reign of the first recorded king, five thousand years or more before Christ, there had already existed in Egypt a culture and art arising by long evolution from the days of paleolithic man, among a distinctly Negroid people. About 4777 B.C. Aha-Mena began the first of three successive Egyptian empires. This lasted two thousand years, with many Pharaohs, like Khafra of the Fourth Dynasty, of a strongly Negroid cast of countenance.*

*At the end of the period the empire fell apart into Egyptian and Ethiopian halves, and a silence of three centuries ensued. It is quite possible that an incursion of conquering black men from the south poured over the land in these years and dotted Egypt in the next centuries with monuments on which the full-blooded Negro type is strongly and triumphantly impressed. The great Sphinx at Gizeh, so familiar to all the world, the Sphinxes of Tanis, the statue from the Fayum, the statue of the Esquiline at Rome, and the Colossi of Bubastis all represent black, full-blooded Negroes and are described by Petrie as "having high cheek bones, flat checks, both in one plane, a massive nose, firm projecting lips, and thick hair, with an austere and almost savage expression of power." 1*

*Blyden, the great modern black leader of West Africa, said of the Sphinx at Gizeh: "Her features are decidedly of the African or Negro type, with 'expanded nostrils.' If, then, the Sphinx was placed here—looking out in majestic and mysterious silence over the empty plain where once stood the great city of Memphis in all its pride and glory, as an 'emblematic representation of the king'—is not the inference clear as to the peculiar type or race to which that king belonged?" 2*

*The middle empire arose 3064 B.C. and lasted nearly twenty-four centuries. Under Pharaohs whose Negro descent is plainly evident, like Amenemhat I and III and Usertesen I, the ancient glories of Egypt were restored and surpassed. At the same time there is strong continuous pressure from the wild and unruly Negro tribes of the upper Nile valley, and we get some idea of the fear which they inspired throughout Egypt when we read of the great national rejoicing which followed the triumph of Usertesen III (c. 2660-22) over*

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*these hordes. He drove them back and attempted to confine them to the edge of the Nubian Desert above the Second Cataract. Hemmed in here,*

*they set up a state about this time and founded Nepata.*

*Notwithstanding this repulse of black men, less than one hundred years later a full-blooded Negro from the south, Ra Nehesi, was seated on the throne of the Pharaohs and was called "The king's eldest son." This may mean that an incursion from the far south had placed a black conqueror on the throne. At any rate, the whole empire was in some way shaken, and two hundred years later the invasion of the Hyksos began. The domination of Hyksos kings who may have been Negroids from Asia 1 lasted for five hundred years.*

*The redemption of Egypt from these barbarians came from Upper Egypt, led by the mulatto Ahmes. He founded in 1703 B.C. the new empire, which lasted fifteen hundred years. His queen, Nefertari, "the most venerated figure of Egyptian history," 2 was a Negress of great beauty, strong personality, and of unusual administrative force. She was for many years joint ruler with her son, Amenhotep I, who succeeded his father. 3*

*The new empire was a period of foreign conquest and internal splendor and finally of religious dispute and overthrow. Syria was conquered in these reigns and Asiatic civilization and influences poured in upon Egypt. The great Tahutmes, III, whose reign was "one of the grandest and most eventful in Egyptian history," 4 had a strong Negroid countenance, as had also Queen Hatshepsut, who sent the celebrated expedition to reopen ancient trade with the Hottentots of Punt. A new strain of Negro blood came to the royal line through Queen Mutemua about 1420 B.C., whose son, Amenhotep III, built a great temple at Luqsor and the Colossi at Memnon.*

*The whole of the period in a sense culminated in the great Ramessu II, the oppressor of the Hebrews, who with his Egyptian, Libyan, and Negro armies fought half the world. His reign, however, was the beginning of decline, and foes began to press Egypt from the white north and the black south. The priests transferred their power at Thebes, while the Assyrians under Nimrod overran*

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*[paragraph continues] Lower Egypt. The center of interest is now transferred to Ethiopia, and we pass to the more shadowy history of that land.*

*The most perfect example of Egyptian poetry left to us is a celebration of the prowess of Usertesen III in confining the turbulent Negro tribes to the territory below the Second Cataract of the Nile. The Egyptians called this territory Kush, and in the farthest confines of Kush lay Punt, the cradle of their race. To the ancient Mediterranean world Ethiopia (i.e., the Land of the Black-faced) was a region of gods and fairies. Zeus and Poseidon feasted each year among the "blameless Ethiopians," and Black Memnon, King of Ethiopia, was one of the greatest of heroes.*

*"The Ethiopians conceive themselves," says Diodorus Siculus (Lib. III), "to be of greater antiquity than any other nation; and it is probable that, born under the sun's path, its warmth may have ripened them earlier than other men. They suppose themselves also to be the inventors of divine worship, of festivals, of solemn assemblies, of sacrifices, and every religious practice. They affirm that the Egyptians are one of their colonies."*

*The Egyptians themselves, in later days, affirmed that they and their civilization came from the south and from the black tribes of Punt, and certainly "at the earliest period in which human remains have been recovered Egypt and Lower Nubia appear to have formed culturally and racially one land." 1*

*The forging ahead of Egypt in culture was mainly from economic causes. Ethiopia, living in a much poorer land with limited agricultural facilities, held to the old arts and customs, and at the same time lost the best elements of its population to Egypt, absorbing meantime the oncoming and wilder Negro tribes from the south and west. Under the old empire, therefore, Ethiopia remained in comparative poverty, except as some of its tribes invaded Egypt with their handicrafts.*

*As soon as the civilization below the Second Cataract reached a height noticeably above that of Ethiopia, there was continued effort to protect that civilization against the incursion of barbarians. Hundreds of campaigns through thousands of years repeatedly subdued or checked the blacks and brought them in as captives to mingle their blood with the Egyptian nation; but the Egyptian frontier was not advanced.*

*A separate and independent Ethiopian culture finally began to*

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*arise during the middle empire of Egypt and centered at Nepata and*

Meroe. Widespread trade in gold, ivory, precious stones, skins, wood, and works of handicraft arose. 1 The Negro began to figure as the great trader of Egypt.

This new wealth of Ethiopia excited the cupidity of the Pharaohs and led to aggression and larger intercourse, until at last, when the dread Hyksos appeared, Ethiopia became both a physical and cultural refuge for conquered Egypt. The legitimate Pharaohs moved to Thebes, nearer the boundaries of Ethiopia, and from here, under Negroid rulers, Lower Egypt was redeemed.

The ensuing new empire witnessed the gradual incorporation of Ethiopia into Egypt, although the darker kingdom continued to resist. Both mulatto Pharaohs, Aahmes and Amenhotep I, sent expeditions into Ethiopia, and in the latter's day sons of the reigning Pharaoh began to assume the title of "Royal Son of Kush" in some such way as the son of the King of England becomes the Prince of Wales.

Trade relations were renewed with Punt under circumstances which lead us to place that land in the region of the African lakes. The Sudanese tribes were aroused by these and other incursions, until the revolts became formidable in the fourteenth century before Christ.

Egyptian culture, however, gradually conquered Ethiopia where her armies could not, and Egyptian religion and civil rule began to center in the darker kingdom. When, therefore, Shesheng I, the Libyan, usurped the throne of the Pharaohs in the tenth century B.C., the Egyptian legitimate dynasty went to Nepata as king priests and established a theocratic monarchy. Gathering strength, the Ethiopian kingdom under this dynasty expanded north about 750 B.C. and for a century ruled all Egypt.

The first king, Pankhy, was Egyptian bred and not noticeably Negroid, but his successors showed more and more evidence of Negro blood—Kashta the Kushite, Shabaka, Tarharqa, and Tanutamun. During the century of Ethiopian rule a royal son was appointed to rule Egypt, just as formerly a royal Egyptian had ruled Kush. In many ways this Ethiopian kingdom showed its Negro peculiarities: first, in its worship of distinctly Sudanese gods; secondly, in the rigid custom of female succession in the kingdom, and thirdly, by the election of kings from the various royal claimants to the throne. "It

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was the heyday of the Negro. For the greater part of the century. . . . Egypt itself was subject to the blacks, just as in the new empire the Sudan had been subject to Egypt." 1

Egypt now began to fall into the hands of Asia and was conquered first by the Assyrians and then by the Persians, but the Ethiopian kings kept their independence. Aspeluta, whose mother and sister are represented as full-blooded Negroes, ruled from 630 to 600 B.C. Horsiatef (560-525 B.C.) made nine expeditions against the warlike tribes south of Meroe, and his successor, Nastosenen (525-500 B.C.) was the one who repelled Cambyses. He also removed the capital from Nepata to Meroe, although Nepata continued to be the religious capital and the Ethiopian kings were still crowned on its golden throne.

From the fifth to the second century B.C. we find the wild Sudanese tribes pressing in from the west and Greek culture penetrating from the east. King Arg-Amen (Ergamenes) showed strong Greek influences and at the same time began to employ the Ethiopian speech in writing and used a new Ethiopian alphabet.

While the Ethiopian kings were still crowned at Nepata, Meroe gradually became the real capital and supported at one time four thousand artisans and two hundred thousand soldiers. It was here that the famous Candaces reigned as queens. Pliny tells us that one Candace of the time of Nero had had forty-four predecessors on the throne, while another Candace figures in the New Testament. 2

It was probably this latter Candace who warred against Rome at the time of Augustus and received unusual consideration from her formidable foe. The prestige of Ethiopia at this time was considerable throughout the world. Pseudo-Callisthenes tells an evidently fabulous story of the visit of Alexander the Great to Candace, Queen of Meroe, which nevertheless illustrates her fame: Candace will not let him enter Ethiopia and says he is not to scorn her people because they are black, for they are whiter in soul than his white folk. She sent him gold, maidens, parrots, sphinxes, and a crown of emeralds and pearls. She ruled eighty tribes, who were ready to punish those who attacked her.

The Romans continued to have so much trouble with their Ethiopian frontier that finally, when Semitic mulattoes appeared in the east, the Emperor Diocletian invited the wild Sudanese tribe of

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[paragraph continues] Nubians (Nobad) from the west to repel them.

*These Nubians eventually embraced Christianity, and northern Ethiopia came to be known in time as Nubia.*

*The Semitic mulattoes from the east came from the highlands bordering the Red Sea and Asia. On both sides of this sea Negro blood is strongly in evidence, predominant in Africa and influential in Asia. Ludolphus, writing in the seventeenth century, says that the Abyssinians "are generally black, which [color] they most admire." Trade and war united the two shores, and merchants have passed to and fro for thirty centuries.*

*In this way Arabian, Jewish, Egyptian, Greek, and Roman influences spread slowly upon the Negro foundation. Early legendary history declares that a queen, Maqueda, or Nikaula of Sheba, a state of Central Abyssinia, visited Solomon in 1050 B.C. and had her son Menelik educated in Jerusalem. This was the supposed beginning of the Axumite kingdom, the capital of which, Axume, was a flourishing center of trade. Ptolemy Evergetes and his successors did much to open Abyssinia to the world, but most of the population of that day was nomadic. In the fourth century Byzantine influences began to be felt, and in 330 St. Athanasius of Alexandria consecrated Fromentius as Bishop of Ethiopia. He tutored the heir to the Abyssinian kingdom and began its gradual christianization. By the early part of the sixth century Abyssinia was trading with India and Byzantium and was so far recognized as a Christian country that the Emperor Justinian appealed to King Kaleb to protect the Christians in southwestern Arabia. Kaleb conquered Yemen in 525 and held it fifty years.*

*Eventually a Jewish princess, Judith, usurped the Axumite throne; the Abyssinians were expelled from Arabia, and a long period begins when as Gibbon says, "encompassed by the enemies of their religion, the Ethiopians slept for nearly a thousand years, forgetful of the world by whom they were forgotten." Throughout the middle ages, however, the legend of a great Christian kingdom hidden away in Africa persisted, and the search for Prester John became one of the world quests.*

*It was the expanding power of Abyssinia that led Rome to call in the Nubians from the western desert. The Nubians had formed a strong league of tribes, and as the ancient kingdom of Ethiopia declined they drove back the Abyssinians, who had already established themselves at Meroe.*

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*In the sixth century the Nubians were converted to Christianity by a Byzantine priest, and they immediately began to develop. A new capital, Dongola, replaced Nepata and Meroe, and by the twelfth century churches and brick dwellings had appeared. As the Mohammedan flood pressed up the Nile valley it was the Nubians that held it back for two centuries.*

*Farther south other wild tribes pushed out of the Sudan and began a similar development. Chief among these were the Fung, who fixed their capital at Senaar, at the junction of the White and Blue Nile. When the Mohammedan flood finally passed over Nubia, the Fung diverted it by declaring themselves Moslems. This left the Fung as the dominant power in the fifteenth century from the Three Cataracts to Fazogli and from the Red Sea at Suakin to the White Nile. Islam then swept on south in a great circle, skirted the Great Lakes, and then curled back to Somaliland, completely isolating Abyssinia.*

*Between the thirteenth and sixteenth centuries the Egyptian Sudan became a congeries of Mohammedan kingdoms with Arab, mulatto, and Negro kings. Far to the west, near Lake Chad, arose in 1520 the sultanate of Baghirmi, which reached its highest power in the seventh century. This dynasty was overthrown by the Negroid Mabas, who established Wadai to the eastward about 1640. South of Wadai lay the heathen and cannibals of the Congo valley, against which Islam never prevailed. East of Wadai and nearer the Nile lay the kindred state of Darfur, a Nubian nation whose sultans reigned over two hundred years and which reached great prosperity in the early seventeenth century under Soliman Solon.*

*Before the Mohammedan power reached Abyssinia the Portuguese pioneers had entered the country from the east and begun to open the country again to European knowledge. Without doubt, in the centuries of silence, a civilization of some height had flourished in Abyssinia, but all authentic records were destroyed by fire in the tenth century. When the Portuguese came, the older Axumite kingdom had fallen and had been succeeded by a number of petty states.*

*The Sudanese kingdoms of the Sudan resisted the power of the Mameluke beys in Egypt, and later the power of the Turks until the nineteenth century, when the Sudan was made nominally a part of Egypt. Continuous upheaval, war, and conquest had by this time done their work, and little of ancient Ethiopian culture survived except the slave trade.*

*The entrance of England into Egypt, after the building of the*

p. 26

*Suez Canal, stirred up eventually revolt in the Sudan, for political,*



economic, and religious reasons. Led by a Sudanese Negro, Mohammed Ahmad, who claimed to be the Messiah (Mahdi), the Sudan arose in revolt in 1881, determined to resist a hated religion, foreign rule, and interference with their chief commerce, the trade in slaves. The Sudan was soon aflame, and the able mulatto general, Osman Digna, aided by revolt among the heathen Dinka, drove Egypt and England out of the Sudan for sixteen years. It was not until 1898 that England re-entered the Sudan and in petty revenge desecrated the bones of the brave, even if misguided, prophet.

Meantime this Mahdist revolt had delayed England's designs on Abyssinia, and the Italians, replacing her, attempted a protectorate. Menelik of Shoa, one of the smaller kingdoms of Abyssinia, was a shrewd man of predominantly Negro blood, and had been induced to make a treaty with the Italians after King John had been killed by the Mahdists. The exact terms of the treaty were disputed, but undoubtedly the Italians tried by this means to reduce Menelik to vassalage. Menelik stoutly resisted, and at the great battle of Adua, one of the decisive battles of the modern world, the Abyssinians on March 1, 1896, inflicted a crushing defeat on the Italians, killing four thousand of them and capturing two thousand prisoners. The empress, Taitou, a full-blooded Negress, led some of the charges. By this battle Abyssinia became independent.

Such in vague and general outline is the strange story of the valley of the Nile--of Egypt, the motherland of human culture and

---

| 17730|2005-08-26 11:02:08|newyorkchango|Re: Sumerians, Turks or Kushites|

- > I'm not a 'Eurocentric' nor was I coping out. I reviewed and
- > carefully read the full text studies you presented as 'evidence' and
- > none supported your claim that Sumerians, Olmecs, Indians, and
- > Elamites were black people, nor did any of those studies state your
- > claims. Haplogroup M is simply a mtDNA marker signaling a southern
- > route OOA, it makes no sense to link this to Negroids. M lineages
- > are virtually absent in African populations except for M1 as I've
- > mentioned. I have seen no source that identifies M as a sub-Saharan
- > African mtDNA marker. It arose from L3 just like haplogroup N. M is
- > shared by peoples of all races. Concerning Qafzeh-Skhul, that skull
- > was \*NOT\* a sub-Saharan African as in being equated with modern sub-
- > Saharan populations

Hello Charlie,

I'm glad you finally joined the real experts and got away from the Med-centric people! These guys know what they are talking about on our history. Now, let me show you what one of our great ancestors wrote. From W.E.B. DuBois' "The Negro" (1915) - The Coming of Black Men

<http://www.sacred-texts.com/qfr/dbn/dbn04.htm>

## II THE COMING OF BLACK MEN

The movements of prehistoric man can be seen as yet but dimly in the uncertain mists of time. This is the story that to-day seems most probable: from some center in southern Asia primitive human beings began to differentiate in two directions. Toward the south appeared the primitive Negro, long-headed and with flattened hair follicle. He spread along southern Asia and passed over into Africa, where he survives to-day as the reddish dwarfs of the center and the Bushmen of South Africa.

Northward and eastward primitive man became broader headed and straight-haired and spread over eastern Asia, forming the Mongolian type. Either through the intermingling of these two types or, as some prefer to think, by the direct prolongation of the original primitive man, a third intermediate type of human being appeared with hair and cranial measurement intermediate between the primitive Negro and Mongolian. All these three types of men intermingled their blood freely and developed variations according to climate and environment.

Other and older theories and legends of the origin and spread of mankind are of interest now only because so many human beings have believed them in the past. The biblical story of Shem, Ham, and Japheth retains the interest of a primitive myth with its measure of allegorical truth, I but has, of course, no historic basis.

p. 12

The older "Aryan" theory assumed the migration into Europe of one dominant Asiatic race of civilized conquerors, to whose blood and influence all modern culture was due. To this "white" race Semitic Asia, a large part of black Africa, and all Europe was supposed to belong. This "Aryan" theory has been practically abandoned in the light of recent research, and it seems probable now that from the primitive Negroid stock evolved in Asia the Semites either by local variation or intermingling with other stocks; later there developed the Mediterranean race, with Negroid characteristics, and the modern Negroes. The blue-eyed, light-haired Germanic people may have arisen as a modern variation of the mixed peoples produced by the mingling

*of Asiatic and African elements. The last word on this development has not yet been said, and there is still much to learn and explain; but it is certainly proved to-day beyond doubt that the so-called Hamites of Africa, the brown and black curly and frizzly-haired inhabitants of North and East Africa, are not "white" men if we draw the line between white and black in any logical way.*

*The primitive Negroid race of men developed in Asia wandered eastward as well as westward. They entered on the one hand Burmah and the South Sea Islands, and on the other hand they came through Mesopotamia and gave curly hair and a Negroid type to Jew, Syrian, and Assyrian. Ancient statues of Indian divinities show the Negro type with black face and close-curled hair, and early Babylonian culture was Negroid. In Arabia the Negroes may have divided, and one stream perhaps wandered into Europe by way of Syria. Traces of these Negroes are manifest not only in skeletons, but in the brunette type of all South Europe. The other branch proceeded to Egypt and tropical Africa. Another, but perhaps less probable, theory is that ancient Negroes may have entered Africa from Europe, since the most ancient skulls of Algeria are Negroid.*

*The primitive African was not an extreme type. One may judge from modern pygmy and Bushmen that his color was reddish or yellow, and his skull was sometimes round like the Mongolian. He entered Africa not less than fifty thousand years ago and settled eventually in the broad region between Lake Chad and the Great Lakes and remained there long stretches of years.*

*After a lapse of perhaps thirty thousand years there entered Africa a further migration of Asiatic people, Negroid in many characteristics, but lighter and straighter haired than the primitive Negroes. From this Mediterranean race was developed the modern inhabitants*

*p. 13*

*of the shores of the Mediterranean in Europe, Asia, and Africa and, by mingling with the primitive Negroes, the ancient Egyptians and modern Negroid races of Africa.*

*As we near historic times the migrations of men became more frequent from Asia and from Europe, and in Africa came movements and minglings which give to the whole of Africa a distinct mulatto character. The primitive Negro stock was "mulatto" in the sense of being not widely differentiated from the dark, original Australoid stock. As the earlier yellow Negro developed in the African tropics to the bigger, blacker type, he was continually mingling his blood with similar types developed in temperate climes to sallower color and straighter hair.*

*We find therefore, in Africa to-day, every degree of development in Negroid stocks and every degree of intermingling of these developments, both among African peoples and between Africans, Europeans, and Asiatics. The mistake is continually made of considering these types as transitions between absolute Caucasians and absolute Negroes. No such absolute type ever existed on either side. Both were slowly differentiated from a common ancestry and continually remingled their blood while the differentiating was progressing. From prehistoric times down to to-day Africa is, in this sense, primarily the land of the mulatto. So, too, was earlier Europe and Asia; only in these countries the mulatto was early bleached by the climate, while in Africa he was darkened.*

*It is not easy to summarize the history of these dark African peoples, because so little is known and so much is still in dispute. Yet, by avoiding the real controversies and being unafraid of mere questions of definition, we may trace a great human movement with considerable definiteness.*

*Three main Negro types early made their appearance: the lighter and smaller primitive stock; the larger forest Negro in the center and on the west coast, and the tall, black Nilotic Negro in the eastern Sudan. In the earliest times we find the Negroes in the valley of the Nile, pressing downward from the interior. Here they mingled with Semitic types, and after a lapse of millenniums there arose from this mingling the culture of Ethiopia and Egypt, probably the first of higher human cultures.*

*To the west of the Nile the Negroes expanded straight across the continent to the Atlantic. Centers of higher culture appeared very early along the Gulf of Guinea and curling backward met Egyptian,*

*p. 14*

*[paragraph continues] Ethiopian, and even European and Asiatic influences about Lake Chad. To the southeast, nearer the primitive seats of the earliest African immigrants and open to Egyptian and East Indian influences, the Negro culture which culminated at Zymbabwe arose, and one may trace throughout South Africa its wide ramifications.*

*All these movements gradually aroused the central tribes to unrest. They beat against the barriers north, northeast, and west, but gradually settled into a great southeastward migration. Calling themselves proudly La Bantu (The People), they grew by agglomeration*

*into a warlike nation, speaking one language. They eventually conquered all Africa south of the Gulf of Guinea and spread their influence to the northward.*

*While these great movements were slowly transforming Africa, she was also receiving influences from beyond her shores and sending influences out. With mulatto Egypt black Africa was always in closest touch, so much so that to some all evidence of Negro uplift seem Egyptian in origin. The truth is, rather, that Egypt was herself always palpably Negroid, and from her vantage ground as almost the only African gateway received and transmitted Negro ideals.*

*Phoenician, Greek, and Roman came into touch more or less with black Africa. Carthage, that North African city of a million men, had a large caravan trade with Negroland in ivory, metals, cloth, precious stones, and slaves. Black men served in the Carthaginian armies and marched with Hannibal on Rome. In some of the North African kingdoms the infiltration of Negro blood was very large and kings like Massinissa and Jugurtha were Negroid. By way of the Atlantic the Carthaginians reached the African west coast. Greek and Roman influences came through the desert, and the Byzantine Empire and Persia came into communication with Negroland by way of the valley of the Nile. The influence of these trade routes, added to those of Egypt, Ethiopia, Benin, and Yoruba, stimulated centers of culture in the central and western Sudan, and European and African trade early reached large volume.*

*Negro soldiers were used largely in the armies that enabled the Mohammedans to conquer North Africa and Spain. Beginning in the tenth century and slowly creeping across the desert into Negroland, the new religion found an already existent culture and came, not a conqueror, but as an adapter and inspirer. Civilization received new impetus and a wave of Mohammedanism swept eastward, erecting the great kingdoms of Melle, the Songhay, Bornu, and the*

p. 15

*[paragraph continues] Hausa states. The older Negro culture was not overthrown, but, like a great wedge, pushed upward and inward from Yoruba, and gave stubborn battle to the newer culture for seven or eight centuries.*

*Then it was, in the fifteenth century, that the heart disease of Africa developed in its most virulent form. There is a modern theory that black men are and always have been naturally slaves. Nothing is further from the truth. In the ancient world Africa was no more a slave hunting ground than Europe or Asia, and both Greece and Rome had much larger numbers of white slaves than of black. It was natural that a stream of black slaves should have poured into Egypt, because the chief line of Egyptian conquest and defense lay toward the heart of Africa. Moreover, the Egyptians, themselves of Negro descent, had not only Negro slaves but Negroes among their highest nobility and even among their Pharaohs. Mohammedan conquerors enslaved peoples of all colors in Europe, Asia, and Africa, but eventually their empire centered in Asia and Africa and their slaves came principally from these countries. Asia submitted to Islam except in the Far East, which was self-protecting. Negro Africa submitted only partially, and the remaining heathen were in small states which could not effectively protect themselves against the Mohammedan slave trade. In this wise the slave trade gradually began to center in Africa, for religious and political rather than for racial reasons.*

*The typical African culture was the culture of family, town, and small tribe. Hence domestic slavery easily developed a slave trade through war and commerce. Only the integrating force of state building could have stopped this slave trade. Was this failure to develop the great state a racial characteristic? This does not seem a fair conclusion. In four great centers state building began in Africa. In Ethiopia several large states were built up, but they tottered before the onslaughts of Egypt, Persia, Rome, and Byzantium, on the one hand, and finally fell before the turbulent Bantu warriors from the interior. The second attempt at empire building began in the southeast, but the same Bantu hordes, pressing now slowly, now fiercely, from the congested center of the continent, gradually overthrew this state and erected on its ruins a series of smaller and more transient kingdoms.*

*The third attempt at state building arose on the Guinea coast in Benin and Yoruba. It never got much beyond a federation of large industrial cities. Its expansion toward the Congo valley was probably*

p. 16

*a prime cause of the original Bantu movements to the southeast. Toward the north and northeast, on the other hand, these city-states met the Sudanese armed with the new imperial Mohammedan idea. Just as Latin Rome gave the imperial idea to the Nordic races, so Islam brought this idea to the Sudan.*

*In the consequent attempts at imperialism in the western Sudan there arose the largest of the African empires. Two circumstances, however, militated against this empire building: first, the fierce resistance of the heathen south made war continuous and slaves one of the articles of systematic commerce. Secondly, the highways of legitimate*

*African commerce had for millenniums lain to the north. These were suddenly closed by the Moors in the sixteenth century, and the Negro empires were thrown into the turmoil of internal war.*

*It was then that the European slave traders came from the southwest. They found partially disrupted Negro states on the west coast and falling empires in the Sudan, together with the old unrest of over-population and migration in the valley of the Congo. They not only offered a demand for the usual slave trade, but they increased it to an enormous degree, until their demand, added to the demand of the Mohammedan in Africa and Asia, made human beings the highest priced article of commerce in Africa. Under such circumstances there could be but one end: the virtual uprooting of ancient African culture, leaving only misty reminders of the ruin in the customs and work of the people. To complete this disaster came the partition of the continent among European nations and the modern attempt to exploit the country and the natives for the economic benefit of the white world, together with the transplanting of black nations to the new western world and their rise and self-assertion there.*

---

#### Footnotes

11:1 Ham is probably the Egyptian word "Khem" (black), the native name of Egypt. In the original myth Canaan and not Ham was Noah's third son.

The biblical story of the "curse of Canaan" (Genesis IX, 24-25) has been the basis of an astonishing literature which has to-day only a psychological interest. It is sufficient to remember that for several centuries leaders of the Christian Church gravely defended Negro slavery and oppression as the rightful curse of God upon the descendants of a son who had been disrespectful to his drunken father! Cf. Bishop Hopkins: Bible Views of Slavery, p. 7.

| 17731|2005-08-26 12:52:38|clyde winters|Re: Sumerians, Turks or Kushites|  
Hi Paul

the finding of M in the Caucasus is very interesting because it was in this area that we find the Kaska, Hatti and Trojans all groups that appear to be Kushite. For example, the Greeks claim that the leader of the Trojans was related to Memnon, the Ethiopian/Kushite. Finding haplogroup M in this region may result from the earlier presence of Blacks in this region.

Clyde

--- Paul Kekai Manansala <[pmanansala@shcglobal.net](mailto:pmanansala@shcglobal.net)>  
wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai  
> Manansala"  
> wrote:  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud"  
> wrote:  
>  
>  
>  
> > Actually there are opinions out there that M is of  
> Asian origin since  
> > its greatest diversity is in Asia and it is found  
> only as an outlier  
> > in Africa as you state yourself.  
>  
>  
>  
> From an article I reported recently, the full text  
> of which can be  
> found at:  
>  
> <http://www.biomedcentral.com/1471-2156/5/26>  
>  
> "The quest for finding the origin of haplogroup M  
> and a plausible  
> scenario for the peopling of Eurasia  
>  
> "Based on the high frequency and diversity of  
> haplogroup M in India  
> and elsewhere in Asia, some authors have suggested  
> (versus [3]) that M  
> may have arisen in Southwest Asia [16,17,31].  
> Finding M1 or a lineage  
> ancestral to M1 in India, could help to explain the  
> presence of M1 in  
> Africa as a result of a back migration from India.  
> Yet, to date this  
> has not been achieved [15], this study). Therefore,  
> one cannot rule  
> out the still most parsimonious scenario that  
> haplogroup M arose in  
> East Africa [3]. Furthermore, the lack of L3  
> lineages other than M and

> N (indeed, L3M and L3N) in India is more consistent  
 > with the African  
 > launch of haplogroup M. On the other hand, one also  
 > observes that: i)  
 > M1 is the only variant of haplogroup M found in  
 > Africa; ii) M1 has a  
 > fairly restricted phylogeography in Africa, barely  
 > penetrating into  
 > sub-Saharan populations, being found predominantly  
 > in association with  
 > the Afro-Asiatic linguistic phylum ? a finding that  
 > appears to be  
 > inconsistent with the distribution of sub-clades of  
 > haplogroups L3 and  
 > L2 that have similar time depths. That, plus the  
 > presence of M1  
 > without accompanying L lineages in the Caucasus [32]  
 > and [our  
 > unpublished data], leaves the question about the  
 > origin of haplogroup  
 > M still open."  
 >  
 > Regards,  
 > Paul Kekai Manansala  
 >  
 >  
 >

---

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

| 17732|2005-08-26 13:01:01|clyde winters|Re: Sumerians, Turks or Kushites|  
 --- cr\_rigaud <[cr\\_rigaud@yahoo.com](mailto:cr_rigaud@yahoo.com)> wrote:

>  
 > >  
 > > I have only heard you making such links to  
 > "Negroids" in this  
 > > discussion.  
 >  
 > I've never made the comment that haplogroup M is  
 > proof that  
 > Akkadians, Sumerians, Indians, and Olmecs were  
 > originally black  
 > people, nor did I give that impression.

Hi

I never said that haplogroup M related to the Olmecs.  
 You claimed in your original post, that there were no  
 African Olmec skeletons.

I provided links to African skeletons found at  
 Olmec sites. These skeletons were identified by the  
 leading physical anthropologist in Poland Andrzej  
 Wiercinski. Please submit the evidence that these  
 skeletons were not of Africans, since you claim you  
 can discredit any evidence presented by Afrocentrist.

Clyde

---

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| 17733|2005-08-26 13:38:37|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

> Hi Paul  
 > the finding of M in the Caucasus is very interesting  
 > because it was in this area that we find the Kaska,  
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 > Kushite. For example, the Greeks claim that the  
 > leader of the Trojans was related to Memnon, the  
 > Ethiopian/Kushite. Finding haplogroup M in this region  
 > may result from the earlier presence of Blacks in this  
 > region.  
 >

An possibly a remant of the black Colchians?

Regards,

Paul Kekai Manansala

| 17736|2005-08-27 10:50:08|clyde winters|Re: Sumerians, Turks or Kushites|

Hi

You have not read the artical. The Olmec skeletons

were compared to the West African type, not Pacific Islanders.  
Clyde

--- cr\_rigaud <[cr\\_rigaud@yahoo.com](mailto:cr_rigaud@yahoo.com)> wrote:

>  
> >  
> > Hi  
> > I never said that haplogroup M related to the  
> Olmecs.  
> > You claimed in your original post, that there were  
> no  
> > African Olmec skeletons.  
> > I provided links to African skeletons found  
> at  
> > Olmec sites. These skeletons were identified by  
> the  
> > leading physical anthropologist in Poland Andrzej  
> > Wiercinski. Please submit the evidence that these  
> > skeletons were not of Africans, since you claim  
> you  
> > can discredit any evidence presented by  
> Afrocentrist.  
> >  
> > Clyde  
>  
> Those skeletons possessed affinities with  
> sub-Saharan Africans just as  
> Kennewick Man was said to be 'Caucasoid'. Modern  
> studies point to a  
> diverse population in Paleo-America. Those skeletons  
> were most likely  
> Melanesians or 'black' populations from the Pacific  
> Islands. They  
> could have well been remnants of the one of the  
> diverse Paleo-American  
> populations. In short, the transition from the  
> diverse Paleo-Indian  
> populations to te modern populations w se now[Native  
> Americans] has  
> \*NOT\* been easily explained.  
>  
>  
>  
>  
>  
>  
>

---

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| 17737|2005-08-27 18:32:46|Mahari Mengistu|ETHIOPIAN SELF SACRIFICE|

Hi, Myra,

A short while back, if I correctly recall, you posted some material dealing with the self-sacrifice of Ethiopians when their king dies. It was posted in response to an Egyptologist claim that servants were forced to commit suicide or were killed at the time of the king's death.

Am I out of my head? If not could you post it again? Or let me know where I can find it?

Thanks.

Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

> The lost script of the Bagam  
> K Tuchscherer  
> African Affairs (1999), 98, 55-77  
>  
> Department of Anthropology, Tufts University, USA  
> Department of African Studies, Boston University, African Studies  
> Center, 270 Bay State Road, Boston, MA 02215, USA  
>  
> Africa and the art and science of writing  
>  
> AFRICA IS NOT ONLY the 'Cradle of Mankind', it is the 'Cradle of  
> Writing". Over 5,000 years ago in Egypt, Africans developed their  
> system of hieroglyphic writing, the world's earliest known script.  
> Scholars have traditionally asserted that the earliest writing  
> system emerged at the end of the fourth millennium BC in

Mesopotamia

> and that the 'idea' of writing was borrowed in Egypt around 3100

BC

- > at the onset of the First Egyptian Dynasty. New evidence uncovered
- > by archeologists in Egypt, however, has revealed that Africans
- > employed their advanced hieroglyphic system, which was capable of
- > expressing complex ideas and abstract concepts (and notably place
- > names), at least 150 years earlier than the Sumerians in
- > Mesopotamia, around 3250 BC. The less developed system of

notation,

- > employed in Mesopotamia for purposes of accounting, consisted of
- > pictographs for commodities and numerals.
- >
- > This article presents new and important information on the Bagam
- > script, an autochthonous writing system from Cameroon which has

now

- > fallen into extinction. Details of the script were first reported

in

- > the Journal of the African Society - the former title of African
- > Affairs - almost eighty years ago. The original contribution of

the

- > script, however, was not published in its entirety. As a result,
- > scholars interested in the Bagam script over the last seventy-five
- > years have known little about the writing, including details of

the

- > script's characters, as these signs - although submitted for
- > publication - were never published. The article relates important
- > information on the history of the Bagam script: the record of its

so-

- > called 'discovery' in 1917, the suppression of its characters by

the

- > editor of the JAS, its subsequent feature in scholarly writing as
- > a 'lost' script, and the author's own account of his investigation
- > to locate information on the script. Most importantly, this

article

- > in African Affairs will, for the first time, reveal in print the
- > Bagam script characters, adding a final chapter to the story of

the

- > Bagam script which commenced in the annals of the JAS almost

eighty

- > years ago.
- > -----
- > Paul I have this pdf text file. We are running out of room in the
- > file section. I'm sure everyone will find this of great interest.

I

- > submitted some files in the Ancient Africa folder that can be
- > deleted. I will let you make that decision. The file section
- > is 91% full.
- >
- > ~ Myra

| 17738|2005-08-27 18:45:25|Paul Kekai Manansala|Re: Sumerians, Turks or Kushites|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:

- > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters

wrote:

- > > Hi Paul
- > > the finding of M in the Caucasus is very interesting
- > > because it was in this area that we find the Kaska,
- > > Hatti and Trojans all groups that appear to be
- > > Kushite. For example, the Greeks claim that the
- > > leader of the Trojans was related to Memnon, the
- > > Ethiopian/Kushite. Finding haplogroup M in this region
- > > may result from the earlier presence of Blacks in this
- > > region.
- > >
- > > Clyde
- > >
- > >
- > > The authors note that M1 was found in the Caucasus \*WITHOUT\* the
- > > presence of other L lineages. If this was an indication of

Kushites

- > there would be some other L lineages there. There is no African
- > population that carries M1 without other L lineages, so the

assertion

> that these \*COULD\* have been Kushites is very far fetched.  
>

*I don't see it has far-fetched. Drift and extinction could account for the lack of L lineages. I'm presuming M1 is rather rare in this area. There was likely substantial late African migration into West Asia as evidenced by YAP+ markers and, for those who believe, the Afro-Asiatic languages. Angel also suggested Neolithic movements of this kind were evident in physical remains.*

Regards,  
Paul Kekai Manansala  
| 17739|2005-08-27 19:07:12|soulman97254|Re: ETHIOPIAN SELF SACRIFICE|  
Hi Mahari,

*No you are not out of your head. Indigenous peoples world wide practiced such rituals, including those in Africa. I have a friend who owns an artifact, the head of a staff, of a chief who was buried with the heads of twenty of his servants. The Maya and other Mesoamerican cultures practiced this also. I'm sure many more indigenous cultures around the world had the same traditions.*

Soul

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

> Hi, Myra,  
> A short while back, if I correctly recall, you posted some

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> Thanks.  
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> > is 91% full.  
> >  
> > ~ Myra

| 17740|2005-08-27 19:52:17|Asar Imhotep|Major genomic mitochondrial lineages delineate early human expansio|  
I found this link interesting. What are your thoughts?

<http://www.trinicenter.com/sciencenews/27082001.htm>

Asar Imhotep

<http://www.mochasuite.com>

| 17741|2005-08-27 19:52:48|Mahari Mengistu|Re: ETHIOPIAN SELF SACRIFICE|

Hi, Soul,

Thank you.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "soulman97254"

wrote:

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buried

> with the heads of twenty of his servants. The Maya and other  
> Mesoamerican cultures practiced this also. I'm sure many more  
> indigenous cultures around the world had the same traditions.  
>  
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> wrote:  
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> > Thanks.  
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> > > The lost script of the Bagam  
> > > K Tuchscherer  
> > > African Affairs (1999), 98, 55-77  
> > >  
> > > Department of Anthropology, Tufts University, USA  
> > > Department of African Studies, Boston University, African  
> > > Studies  
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| 17742|2005-08-27 20:06:47|Myra Wysinger|Re: ETHIOPIAN SELF SACRIFICE|  
Hello Mahari:

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You are correct. At that time I referred readers to the following  
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**The "Ethiopians" According to Diodorus Siculus**

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7. As for the custom touching the friends of the king, strange as it is, it persists, they said, down to our own time. For the Ethiopians have the custom, they say, that if their king has been maimed in some part of his body through any cause whatever, all his companions suffer the same loss of their own choice; because they consider that it would be a disgraceful thing if, when the king had been maimed in his leg, his friends should be sound of limb, and if in their goings forth from the palace they should not all follow the king limping as he did; for it would be strange that steadfast friendship should share sorrow and grief and bear equally all other things both good and evil, but should have no part in the suffering of the body. They say also that it is customary for the comrades of the kings even to die with them of their own accord and that such a death is an honourable one and a proof of true friendship. And it is for this reason, they add, that a conspiracy against the king is not easily raised among the Ethiopians, all his friends being equally concerned both for his safety and their own. These, then, are the customs which prevail among the Ethiopians who dwell in their capital (Napata) and those who inhabit both the island of Meroe and the land adjoining Egypt.

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| 17743|2005-08-27 20:10:20|saidis\_aswan\_egy|Terms for Africans people get confused|  
*Ethiopian: this term in classical antiquity referred to areas south of Egypt, in parts of Western Asia, eastern Mediterranean [areas like Palestine], and even in parts of Asia [like India] Thus when people use the term Ethiopian they should not confuse it for the modern country which was actually given that name by Italians. Aethiopia in classical antiquity is not the same as today's Ethiopia. This area instead was called Habashat by Arabs and also Abyssinia.*

*Moor: This term is the most confusing because it came to be applied to many ethnic groups. Originally it referred to dark skinned people living in Southern Morocco and this region was called Mauretania. Over time it came to be applied to Berbers and Arabs that invaded the Iberian peninsula. The original term is Maurois in Greek and it simply means dark skin*

*Libya: probably comes originally from ancient Egyptian word Lebou. In later times Libya was sometimes used in Greco-Roman accounts to include all of Africa. At other times it only meant coastal places and people.*

*Copt: the word Copt refers to in modern times The Coptic Orthodox church; however in earlier times it just meant Egyptian. The term in Arabic is Gebti and this was what the Arabs called most Egyptians during the early Medieval period in Egypt. Originally the term comes from Hikuptah [spirit house of Ptah] referring to a place of worship in Men-nefer [Memphis]. Some say the pyramid of Pepi was Hikuptah.*

*Berber: a term generally applied to pre-Islamic inhabitants of North-western Africa [Magreb] Had no specific ethnic conotation. Each modern Berber group prefers Imazghen [free people] but each group has their own name for themselves. Tuareg, Riffi, Kaybele, Chawia, Shuluh are all Arabic terms. Kaybele comes from the arabic term Qabila [meaning tribe]*

*I hope I have clarified some terms:*

*Your Sa3eedi Egyptian Friend,*

Saidis Aswan Egy  
 | 17744|2005-08-28 07:17:05|jean philippe|Re: ETHIOPIAN SELF SACRIFICE|  
 Hotep everybody,

◆ Bertrand Ludes (forensic medical doctor), Eric Crubezy, bioanthropologist and Beatrix Midant-Reynes, egyptologist and archeologist ◆ performed researches on predynastic Egypt (El-Adaima site particularly).

◆ They have also shown evidences of sacrifices for the burial of ◆ predynastic king, evidences ◆ pooled in this book in french.

◆ <http://www.soleb.com/livres/sacrifice.htm>

◆ In Yoruba countries, this kind of royal sacrifice had been reported.

◆ Regards

◆  
 .JPG

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**Appel audio GRATUIT partout dans le monde** avec le nouveau Yahoo! Messenger  
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| 17745|2005-08-28 08:07:07|Paul Kekai Manansala|Re: Major genomic mitochondrial lineages delineate early human expa|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

- > I found this link interesting. What are your thoughts?
- >
- > <http://www.trincenter.com/sciencenews/27082001.htm>
- >
- >

Check out Stephen Oppenheimer's book *The Real Eve: Modern Man's Journey Out of Africa* (hardcover) aka *Out of Eden* (soft cover). He suggests that all mtDNA lineages outside of Africa are rooted in South Asia. He calls the two female ancestors from the L3 split -- Manju and Nasreen.

He place the important M168 haplotype in South Asia also with the ancestor named "Krishna." Underhill places the important extra-African M9 lineages in Southeast Asia moving them southeast from his original location in Central Asia. Oppenheimer places the M9 ancestor who he names "Ho" also in eastern Asia.

Oppenheimer is one of those who first suggested AMHs crossed the Red Sea into Yemen first following a southern route to Asia, rather than migrating into Asia across the Sinai.

Regards,  
Paul Kekai Manansala  
| 17746|2005-08-28 08:12:11|Paul Kekai Manansala|Re: ETHIOPIAN SELF SACRIFICE|  
While there may be no relationship, self-sacrifice at the death of a king or chief was widely reported in insular Southeast Asia.

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 > Visit your group "Ta\_Seti" on the web.  
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 > To unsubscribe from this group, send an email to:  
 > [Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)  
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Messenger

> T! chargez le ici !

| 17747|2005-08-28 11:33:32|Myra Wysinger|Re: ETHIOPIAN SELF SACRIFICE|  
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> > and that the 'idea' of writing was borrowed in Egypt around 3100

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> > employed their advanced hieroglyphic system, which was capable of

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> > Mesopotamia, around 3250 BC. The less developed system of

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> > the Journal of the African Society - the former title of African

> > Affairs - almost eighty years ago. The original contribution of

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> > script, however, was not published in its entirety. As a result,

> > scholars interested in the Bagam script over the last seventy-five

> > years have known little about the writing, including details of

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> > script's characters, as these signs - although submitted for

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> > information on the history of the Bagam script: the record of its

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> > called 'discovery' in 1917, the suppression of its characters by

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> > a 'lost' script, and the author's own account of his investigation

> > to locate information on the script. Most importantly, this

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> >

> > ~ Myra

> >

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| 17748|2005-08-28 12:36:35|Myra Wysinger|Re: ETHIOPIAN SELF SACRIFICE|  
Human Sacrifice in Mesopotamia  
2800 B.C.

*The oldest of the royal graves revealed by archaeologist Leonard Woolley's and his team at Ur found in present-day Iraq, was the royal burial site of many Mesopotamian royalties.*

*In 1927/8, Mesopotamian human sacrifice was established beyond doubt(1) when Sir Leonard Woolley discovered the Royal Cemetery at Ur: "The ritual of burial included human sacrifice; the number of victims might vary from a mere half-dozen to seventy or eighty, but a certain number had to accompany the owner of the tomb."(2)*

(1) L. Woolley, *Ur Excavations*, vol. II. *The Royal Cemetery*, Oxford, Oxford University Press 1934; F. M. T. de Liagre Bohler, 'Das Menschenopfer bei den alten Sumerern' (1929), in *Idem, Opera Minora*, Groningen, J. B. Wolters 1953.

(2) L. Woolley, *Ur 'of the Chaldees'. The Final Account, Excavations at Ur*, revised and updated by P. R. S. Moorey, London, The Herbert Press 1982, p. 60.

```

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> There is also a web page of "tour egypt" that offers their
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> http://www.touregypt.net/featurestories/humansac.htm
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> Paul Kekai Manansala wrote:
> While there may be no relationship, self-sacrifice at the death of
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> One of the most bizarre forms was an actual self-decapitation in
> Java.
> Not sure if this has ever been confirmed. Seems like a rather
> difficult thing to do!
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> Regards,
> Paul Kekai Manansala
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> wrote:
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> bioanthropologist and Beatrix Midant-Reynes, egyptologist and
> archeologist performed researches on predynastic Egypt (El-Adaima
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> predynastic king, evidences pooled in this book in french.
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> > In Yoruba countries, this kind of royal sacrifice had been
> reported.
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>> You are correct. At that time I referred readers to the following  
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>> 7. As for the custom touching the friends of the king, strange  
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suffer  
> the same loss of their own choice; because they consider that it  
would  
> be a disgraceful thing if, when the king had been maimed in his  
leg,  
> his friends should be sound of limb, and if in their goings forth  
from  
> the palace they should not all follow the king limping as he did;  
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| 17749|2005-08-28 13:07:49|Paul Kekai Manansala|Re: ETHIOPIAN SELF SACRIFICE|  
 Yes, human sacrifice was fairly common in ancient cultures.

Even relatively recently the Mongols, for example, had sacrifices at  
 the death of one of the great khans. Generally it is thought the  
 victims gave themselves voluntarily although in most cases they did  
 not kill themselves.

In certain cultures, the followers of a leader did in fact commit  
 "harikari" by drowning, impaling, immolating, etc. themselves during  
 the funeral rites of their lord.

Regards,  
 Paul Kekai Manansala

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| 17750|2005-08-28 13:20:38|Myra Wysinger|Infanticide of the Ancient Civilizations|  
"Infanticide was one of the deepest stains of the ancient  
civilization."

#### Introduction

*The history of infanticide is gruesome. As hard as it may be to imagine today, throughout history infanticide was a common and endorsed practice. While it undoubtedly still occurs today, all governments outlaw it. And in the West at least, society and culture condemn it. So how did we get from there to here? From having Western societies that condoned and encouraged infanticide to having a Western society that condemns and discourages infanticide?*

*The short answer is: Christianity.*

#### Paganism and Infanticide

*Pagans in the Roman Empire had a very different view about the value of human life than we do today. Infanticide was legal and encouraged in ancient Greece and Rome. Other pagan societies, such as the Carthaginians, went so far as to kill their children as religious sacrifices to their gods. According to Plutarch, the Carthaginians "offered up their own children, and those who had no children would buy little ones from poor people and cut their throats as if they were so many lambs of young birds; meanwhile the mothers stood by without a tear or moan." Moralia 2.17. Indeed, "Infanticide was common in all well studied ancient cultures, including those of ancient Greece, Rome, India, China, and Japan." <http://en.wikipedia.org/wiki/Infanticide>*

*Some forms of infanticide involved a parent directly killing the child, usually by drowning. The infant was simply held underwater until it was dead. Relatively quick, inexpensive, and the water muffled the cries. In other cases, the family would simply take the child out beyond the city and abandon it to die from exposure to the elements. In both approaches, those that should have been protecting the helpless, were the ones who were killing them. Hence, in this discussion I will speak both of infanticide and abandonment as one.*

*"Infanticide was infamously universal" in ancient Greece and Rome. Frederic Farrar, The Early Days of Christianity, page 71. As Will Durant stated, infanticide was so common in ancient Rome that "birth itself was an adventure." Caesar and Christ, page 56. Indeed, so common was infanticide in ancient Greece that Polybius (205-118 BCE)*



blamed the decline of ancient Greece on it. (Histories, 6). It was "decimating pagan society," Durant, op. cit. 698, and was the leading cause of the tremendous gender gap of men to women in the ancient world. Rodney Stark, *The Rise of Christianity*, pages 97-98. Female infants were particularly vulnerable to infanticide. It was very uncommon for even wealthy, upper-class families to have more than one daughter in ancient Greece and Rome. An inscription found in Delphi illustrates this quite well. Of more than 600 second-century families, only one percent had raised two daughters. Susan Scrimshaw, "Infanticide in Human Populations: Societal and Individual Concerns," in *Infanticide: Comparative and Evolutionary Perspectives*, eds. Glenn Hausfater and Sarah Hardy, page 439. In sum, there is no dispute among historians and informed laypersons: Infanticide was incredibly widespread in the ancient pagan world.

But what is most chilling is that it was openly practiced. Pagan society approved of the practice and encouraged it. "Not only was the exposure of infants a very common practice, it was justified by law and advocated by philosophers." Rodney Stark, *The Rise of Christianity*, at 118. See also Durant, op. cit., page 56. In Greece and ancient Rome a child was virtually its father's chattel-e.g., in Roman law, the *Patria Potestas* granted the father the right to dispose of his offspring as he saw fit. In Sparta, the decision was made by a public official. The Twelve Tables of Roman Law held: "Deformed infants shall be killed" *De Legibus*, 3.8. Of course, deformed was broadly construed and often meant no more than the baby appeared "weakly." The Twelve Tables also explicitly permitted a father to expose any female infant. Stark, op. cit., page 118.

Leading pagan leaders and philosophers also encouraged the practice. Cicero defended infanticide by referring to the Twelve Tables. Plato and Aristotle recommended infanticide as legitimate state policy. Cornelius Tacitus went so far as to condemn the Jews for their opposition to infanticide. He stated that the Jewish view that "it was a deadly sin to kill an unwanted child" was just another of the many "sinister and revolting practices" of the Jews. *Histories* 5.5. Even Seneca, otherwise known for his relatively high moral standards, stated, "we drown children at birth who are weakly and abnormal." *De Ira* 1.15.

A chilling letter from a pagan husband to his wife captures the casual nature of this practice among the pagans:

"Know that I am still in Alexandria.... I ask and beg you to take good care of our baby son, and as soon as I received payment I shall send it up to you. If you are delivered (before I come home), if it is a boy keep it, if a girl, discard it." Naphtali Lewis, *Life in Egypt Under Roman Rule*, at 54. According to Stark, "this letter dates from the year 1 BCE, but these patterns persisted among pagans far into the Christian era." Stark, op. cit., page 97-98.

In sum, pagans practiced infanticide almost universally. Nor can it be said to be simply a practice to preserve few resources to save the whole culture. Infanticide was practiced by rich and poor alike. By Romans and Greeks. By citizens and slaves.

#### Christianity and Infanticide

Into this pagan world stepped Christianity. Starting in Jerusalem, and with an undisputed Jewish influence, Christianity quickly spread throughout the Roman Empire. But rather than being restricted to one racial or cultural group, Christianity spread throughout the Roman Empire's diverse ethnicities, including the Greeks and Romans. Beginning in about 30-33 CE, Christianity reached some level of primacy when the Emperor Constantine converted to Christianity in the Fourth Century. By 350 CE, Rodney Stark estimates that 56.5 percent of the Roman Empire had converted to Christianity.

#### A. Early Christian Opposition to Infanticide

From its earliest creeds, Christians "absolutely prohibited" infanticide as "murder." Stark, at 124. To Christians, the infant had value. Whereas pagans placed no value on infant life, Christians treated them as human beings. They viewed infanticide as the murder of a human being, not a convenient tool to rid society of excess females and perceived weaklings. The baby, whether male, female, perfect, or imperfect, was created in the image of God and therefore had value.

Early Christian documents reveal that there was a clash of cultures as Christianity converted previously pagan Romans and Greeks. Whereas Judaism prohibited infanticide by Jews, Christianity was converting pagans and instructing them that infanticide was immoral and murder. The *Didache* (90-110 CE), an instruction manual for Christian converts, commanded "You shall not commit infanticide." Another early Christian document, the *Epistle of Barnabas* (130 CE), also explicitly condemned infanticide and prohibited its practices as necessary parts of the "way of light." Moreover, by the end of the second century, "Christians were not only proclaiming their rejection of abortion and infanticide, but had begun direct attacks on pagans, and especially pagan religions for sustaining such crimes." Stark, op. cit., page 125. Robin L. Fox also notes this activity: "Christians opposed much in the accepted practice of the pagan world. They vigorously attacked infanticide and the exposure

of children." Fox, op. cit., page 350.

Callistus, the Bishop of Rome—a onetime slave— in 222 CE strongly voiced his condemnation of infanticide to the pagan public. Justin Martyr's First Apology (250 CE) stated, "We have been taught that it is wicked to expose even newly-born children." Also in the second century, Athengoras, a Christian leader, wrote in his Plea to the Emperor Marcus Aurelius, that "[we do not expose] an infant, because those who expose them are chargeable with child murder." Another Christian writer, Minucius Felix, wrote to Emperor Claudius, "And I see that you at one time expose your begotten children to wild beasts and to the birds; at another that you crush when strangled with a miserable kind of death. . . . And these things assuredly come down from your gods. For Saturn did not expose his children but devoured them."

But so long as Christianity remained a disfavored—and sometimes persecuted—religion, their appeals to the pagan government to act against infanticide were ineffectual in changing government policy. Even so, Christians worked against infanticide by prohibiting its members from practicing it, voicing their moral view on infanticide to the pagan world, and by providing for the relief of the poor and actually taking in and supporting babies which had been left to die by exposure by their pagan parents. As Fox explains, "to the poor, the widows and orphans, Christians gave alms and support, like the synagogue communities, their forerunners. This 'brotherly love' has been minimized as a reason for turning to the Church, as if only those who were members could know of it. In fact, it was widely recognized." Fox, op. cit., page 324. According to Durant, "in many instances Christians rescued exposed infant, baptized them, and brought them up with the aid of community funds." Durant, op. cit., page 598. Through these efforts, Christians worked to diminish some of the causes of infanticide.

#### B. Christianity's Rise to Preeminence

Yet so long as Christianity was an illegal religion, persecuted by the same culture that murdered their own babies, it had little chance of enacting policies against infanticide. Finally, however, with the Edict of Milan—which legalized the practice of Christianity—Christian leaders began to exert their influence on the Roman emperors regarding infanticide. Immediately after his conversion, Constantine—the first Christian Emperor—enacted two measures targeting the problem of infanticide: 1) Constantine provided funds out of the imperial treasury for parents overburdened with children; and 2) Constantine gave all the rights of property of exposed infants to those who saved and supported them. But more generally, Constantine broadened the scope of imperial charity and provided assistance for the poor and needy. "He also acknowledged the new ideal of charity. Previous emperors had encouraged schemes to support small numbers of children in less favored families, the future recruits for their armies. Constantine gave funds to the churches to support the poor, the widow and orphans." And according to Robin L. Fox, the church used those funds for charity. "Swollen by the Emperor's gifts, it helped the old, the infirm, and the destitute." Fox, op. cit., page 668.

Although the church, with the assistance of the government, was working to address many of the causes of infanticide, it continued to pressure Rome for a ban on infanticide. Bishop Basil of Caesarea argued persistently and persuasively for such a ban. Finally, he convinced Emperor Valentinian (364-375 CE)—a Christian—to outlaw the practice of infanticide in the Roman Empire. Finally, infanticide was banned.

#### Conclusion

Although ancient and pagan Greek and Rome had practiced and encouraged infanticide for hundreds and hundreds of years, Christianity fundamentally altered those societies. Christianity eliminated the promotion and encouragement of infanticide by government and leading societal institutions in Western Civilization. Clearly, one unique and valuable contribution of Christianity to Western Civilization was its opposition to infanticide.

[http://www.christiancadre.org/member\\_contrib/cp\\_infanticide.html](http://www.christiancadre.org/member_contrib/cp_infanticide.html)  
| 17751|2005-08-28 14:27:41|alberto34482|Re: Infanticide of the Ancient Civilizations|  
Infanticide was forbidden to the ancient Egyptians. During the Greco-Roman period Egyptian priests would rescue children left by the Greeks and Romans to die. These children would become servants of the temple and the Egyptian priests would raise the children up as their own. This was a practice found in Greco-Roman and Chinese culture but not ancient Egyptian.

Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 17752|2005-08-28 14:55:29|Myra Wysinger|Re: Infanticide of the Ancient Civilizations|  
Alberto wrote:

"Infanticide was forbidden to the ancient Egyptians"

Reply:

Egyptian State of Information  
March 20, 2003

'Ancient Egyptians respected human rights'

According to a recent research by Mahmoud Zanati, professor of history and philosophy of law, the ancient Egyptians, including the pharaohs, were extremely religious while their legal practices respected human rights.

Dr. Zanati's book, *Human Rights in Pharaonic Egypt* is a comparative study of ancient governments and political systems. He used foreign sources in order not to present a biased account and concluded that Pharaonic Egypt was the first nation in history to promote human rights.

He referred to the rights of the unborn child, noted by the Greek historian Deodorus who visited Egypt in the 1st century BC.

In an interview with Reuters, Zanati said that the ancient Egyptians would postpone the death sentence for a pregnant woman. Greece drew heavily from Egyptian law and modified legislation according to Egyptian models.

Zanati said that ancient Egyptians did not practise infanticide as was the custom in some societies. According to Roman law, a newborn child, even from a legitimate marriage, was accepted as part of the family only with the consent of the father.

The ancient Egyptians valued human life. Only his furniture and other personal belongings would be buried with the deceased, while ancient Chinese tradition dictated that a rich man could have his servants buried with him, alive.

More than 1000 years were to elapse before tomb statues representing servants and close relatives were buried with the Chinese emperor.

Human sacrifice of Greek and Aztec rituals was unheard of in ancient Egypt.

Women in pharaonic times were legally entitled to engage in trade, which ties in with the finding of some foreign researchers, who said that lower- and middle-class women were respected and could be fully independent of their husbands.

Reference:

<http://www.sis.gov.eg/online/html8/o200323d.htm>

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote:

>  
>  
>  
>  
> Infanticide was forbidden to the ancient Egyptians. During the  
> Greco-Roman period Egyptian priests would rescue children left by

the

> Greeks and Romans to die. These children would become servants of

the

> temple and the Egyptian priests would raise the children up as

their

> own. This was a practice found in Greco-Roman and Chinese culture

but

> not ancient Egyptian.  
>  
>  
>  
> Your Sa3eedi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

| 17753|2005-08-28 15:10:39|Myra Wysinger|Egypt to send humanitarian aid to Darfur|  
August 28, 2005

An Egyptian military plane is to arrive Sunday in the western Sudanese region of Darfur carrying tons of humanitarian supplies aboard.

The C-130 aircraft would carry more than five tons of medicine, three

tons of food, and other supplies to the affected people in Darfur,  
the scene of a grinding civil war for a few years.

It is the 24th flight taking humanitarian relief to Darfur this  
year, and Egypt would send more aid to alleviate their suffering,  
said Egyptian Ambassador in Khartoum Mohamed Abdel-Moneim El-Shazili.

<http://www.sis.gov.eg/online/html/12/6280825e.htm>  
| 17754|2005-08-28 15:27:36|Mahari Mengistu|Re: ETHIOPIAN SELF SACRIFICE|  
Hi, Myra,  
Thank you. Some very interesting posts followed.

HTP,  
Mahari

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Myra Wysinger wrote:  
> Hello Mahari:

>  
> You are correct. At that time I referred readers to the following  
> web site:

>  
> The "Ethiopians" According to Diodorus Siculus

>  
>  
> 7. As for the custom touching the friends of the king, strange as  
it is, it persists, they said, down to our own time. For the  
Ethiopians have the custom, they say, that if their king has been  
maimed in some part of his body through any cause whatever, all his  
companions suffer the same loss of their own choice; because they  
consider that it would be a disgraceful thing if, when the king had  
been maimed in his leg, his friends should be sound of limb, and if  
in their goings forth from the palace they should not all follow the  
king limping as he did; for it would be strange that steadfast  
friendship should share sorrow and grief and bear equally all other  
things both good and evil, but should have no part in the suffering  
of the body. They say also that it is customary for the comrades of  
the kings even to die with them of their own accord and that such a  
death is an honourable one and a proof of true friendship. And it is  
for this reason, they add, that a conspiracy against the king  
> is not easily raised among the Ethiopians, all his friends being  
equally concerned both for his safety and their own. These, then,  
are the customs which prevail among the Ethiopians who dwell in  
their capital (Napata) and those who inhabit both the island of  
Meroe and the land adjoining Egypt.

>  
>  
>  
> <http://www.homestead.com/wysinger/diodorus.html>

>  
>  
>  
>  
>  
> Mahari Mengistu wrote:

> Hi, Myra,  
> A short while back, if I correctly recall, you posted some  
material  
> dealing with the self-sacrifice of Ethiopians when their king  
dies.  
> It was posted in response to an Egyptologist claim that servants  
> were forced to commit suicide or were killed at the time of the  
> king's death.  
> Am I out of my head? If not could you post it again? Or let me  
> know where I can find it?

>  
> Thanks.  
> Mahari

>  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger"  
> wrote:

> > The lost script of the Bagam  
> > K Tuchscherer  
> > African Affairs (1999), 98, 55-77  
> >  
> > Department of Anthropology, Tufts University, USA  
> > Department of African Studies, Boston University, African  
Studies  
> > Center, 270 Bay State Road, Boston, MA 02215, USA  
> >  
> > Africa and the art and science of writing  
> >  
> > AFRICA IS NOT ONLY the 'Cradle of Mankind', it is the 'Cradle of  
> > Writing'. Over 5,000 years ago in Egypt, Africans developed  
their  
> > system of hieroglyphic writing, the world's earliest known  
script.  
> > Scholars have traditionally asserted that the earliest writing  
> > system emerged at the end of the fourth millennium BC in  
> > Mesopotamia  
> > and that the 'idea' of writing was borrowed in Egypt around 3100  
> > BC  
> > at the onset of the First Egyptian Dynasty. New evidence  
uncovered  
> > by archeologists in Egypt, however, has revealed that Africans

> > employed their advanced hieroglyphic system, which was capable of  
 > > expressing complex ideas and abstract concepts (and notably place  
 > > names), at least 150 years earlier than the Sumerians in  
 > > Mesopotamia, around 3250 BC. The less developed system of  
 > notation,  
 > > employed in Mesopotamia for purposes of accounting, consisted of  
 > > pictographs for commodities and numerals.  
 > >  
 > > This article presents new and important information on the Bagam  
 > > script, an autochthonous writing system from Cameroon which has  
 > now  
 > > fallen into extinction. Details of the script were first  
 reported  
 > in  
 > > the Journal of the African Society - the former title of African  
 > > Affairs - almost eighty years ago. The original contribution of  
 > the  
 > > script, however, was not published in its entirety. As a result,  
 > > scholars interested in the Bagam script over the last seventy-  
 five  
 > > years have known little about the writing, including details of  
 > the  
 > > script's characters, as these signs - although submitted for  
 > > publication - were never published. The article relates  
 important  
 > > information on the history of the Bagam script: the record of  
 its  
 > so-  
 > > called 'discovery' in 1917, the suppression of its characters by  
 > the  
 > > editor of the JAS, its subsequent feature in scholarly writing  
 as  
 > > a 'lost' script, and the author's own account of his  
 investigation  
 > > to locate information on the script. Most importantly, this  
 > article  
 > > in African Affairs will, for the first time, reveal in print the  
 > > Bagam script characters, adding a final chapter to the story of  
 > the  
 > > Bagam script which commenced in the annals of the JAS almost  
 > eighty  
 > > years ago.  
 > > -----  
 > > Paul I have this pdf text file. We are running out of room in  
 the  
 > > file section. I'm sure everyone will find this of great  
 interest.  
 > I  
 > > submitted some files in the Ancient Africa folder that can be  
 > > deleted. I will let you make that decision. The file section  
 > > is 91% full.  
 > >  
 > > ~ Myra  
 >  
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 >  
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 > Egyptology King tut African american Ancient egypt  
 >  
 > -----  
 > YAHOO! GROUPS LINKS  
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 > [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)  
 >  
 > Your use of Yahoo! Groups is subject to the Yahoo! Terms of  
 Service.  
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[ 17755]2005-08-28 15:35:11|Paul Kekai Manansala|Re: ETHIOPIAN SELF SACRIFICE|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Mahari Mengistu" wrote:

>  
 > > > Paul I have this pdf text file. We are running out of room in  
 > the  
 > > > file section. I'm sure everyone will find this of great  
 > interest.  
 > > I  
 > > > submitted some files in the Ancient Africa folder that can be

> > > deleted. I will let you make that decision. The file section  
> > > is 91% full.  
> > >  
> > > ~ Myra

*I don't know if I ever responded to you Myra, but I will make 500 MB  
of webspace available on my own site for Ta\_Seti related files.*

*Just email them to me, and then after I load them, create a link to  
the file in our "Links" section.*

Regards,  
Paul Kekai Manansala  
| 17756|2005-08-28 15:41:39|Myra Wysinger|Re: ETHIOPIAN SELF SACRIFICE|  
Ok Paul...◆ thanks

**Paul Kekai Manansala** wrote:

```
--- In Ta_Seti@yahooogroups.com, "Mahari Mengistu" wrote:  
>  
  
> > > Paul I have this pdf text file. We are running out of room in  
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> > > file section. I'm sure everyone will find this of great  
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> > > ~ Myra
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*Just email them to me, and then after I load them, create a link to  
the file in our "Links" section.*

Regards,  
Paul Kekai Manansala

---

[Start your day with Yahoo! - make it your home page](#)

| 17757|2005-08-28 16:05:47|Myra Wysinger|One of the most ancient ball games|  
*One of the most ancient ball games, if not the most, field hockey  
predates the Romans and Greeks. It was played by the Egyptians at  
least as far back as 2500 BCE, and perhaps before 2800 BCE. The image  
below comes from the tomb of Kheti in Beni Hasan and shows two  
players with crooks and a large ball.*

<http://www.personal.psu.edu/users/w/x/wxk116/fieldhok.html>

Wall relief:

<http://wysinger.homestead.com/hockey.html>

| 17758|2005-08-28 18:37:25|newyorkchango|Re: ETHIOPIAN SELF SACRIFICE|  
Paul, Myra, Soul, Mahari, Sa3eedi, Jean-P, etc

*The kings of Mali and what is now Senegal and Gambia are buried in  
burial mounds along with there servants. The ones in Senegambia are  
buried near the literally thousands of dolmens (similar to but  
younger than Stonehedge). These burials are between about 500 AD -  
1300 AD. This is another way in which West Africa is like the Nile  
area.*

*BTW Myra, West Africa was ruled by many queens that you won't read  
about in standard Anglophone Afrocentric literature. It's not just  
Nubia were sisters ruled.*

NY Chango

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Paul Kekai Manansala"  
wrote:

```
> Yes, human sacrifice was fairly common in ancient cultures.  
>  
> Even relatively recently the Mongols, for example, had sacrifices at  
> the death of one of the great khans. Generally it is thought the  
> victims gave themselves voluntarily although in most cases they did  
> not kill themselves.  
>  
> In certain cultures, the followers of a leader did in fact commit  
> "harikari" by drowning, impaling, immolating, etc. themselves during  
> the funeral rites of their lord.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
> --- In Ta\_Seti@yahooogroups.com, "Myra Wysinger"
```

wrote:

> > *Human Sacrifice in Mesopotamia*  
> > 2800 B.C.  
> >  
> > The oldest of the royal graves revealed by archaeologist Leonard  
> > Woolley's and his team at Ur found in present-day Iraq, was the  
> > royal burial site of many Mesopotamian royalties.  
> >  
> > In 1927/8, Mesopotamian human sacrifice was established beyond  
> > doubt(1) when Sir Leonard Woolley discovered the Royal Cemetery

at

> > Ur: "The ritual of burial included human sacrifice; the number of  
> > victims might vary from a mere half-dozen to seventy or eighty,

but

> > a certain number had to accompany the owner of the tomb."(2)  
> >  
> > (1) L. Woolley, *Ur Excavations*, vol. II. *The Royal Cemetery*,

Oxford,

> > Oxford University Press 1934; F. M. T. de Liagre Bohler, 'Das  
> > Menschenopfer bei den alten Sumerern' (1929), in *Idem, Opera*

Minora,

> > Groningen, J. B. Wolters 1953.  
> >  
> > (2) L. Woolley, *Ur 'of the Chaldees'. The Final Account*,

Excavations

> > at Ur, revised and updated by P. R. S. Moorey, London, *The*

Herbert

> > Press 1982, p. 60.  
> >  
> >  
> >  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Myra Wysinger

wrote:

> > > There is also a web page of "tour egypt" that offers their  
> > explanation  
> > > of Human Sacrifice in Ancient Egypt.  
> > >  
> > > <http://www.touregypt.net/featurestories/humansac.htm>  
> > >  
> > >  
> > > Paul Kekai Manansala wrote:  
> > > While there may be no relationship, self-sacrifice at the death

of

> > a  
> > > king or chief was widely reported in insular Southeast Asia.  
> > >  
> > > One of the most bizarre forms was an actual self-decapitation

in

> > Java.  
> > > Not sure if this has ever been confirmed. Seems like a rather  
> > > difficult thing to do!  
> > >  
> > > Regards,  
> > > Paul Kekai Manansala  
> > >  
> > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jean philippe  
> > > wrote:  
> > > > Hotep everybody,  
> > > >  
> > > > Bertrand Ludes (forensic medical doctor), Eric Crubezy,  
> > > > bioanthropologist and Beatrix Midant-Reynes, egyptologist and  
> > > > archeologist performed researches on predynastic Egypt (El-

Adaima

> > site  
> > > particularly).  
> > >  
> > > > They have also shown evidences of sacrifices for the burial of  
> > > > predynastic king, evidences pooled in this book in french.  
> > > >  
> > > > <http://www.soleb.com/livres/sacrifice.htm>  
> > > >  
> > > > In Yoruba countries, this kind of royal sacrifice had been  
> > > > reported.  
> > > >  
> > > > Regards  
> > > >

>>>> JPG  
>>>>  
>>>> Myra Wysinger a ♦crit :  
>>>> Hello Mahari:  
>>>>  
>>>> You are correct. At that time I referred readers to the

following

>>>> web site:  
>>>>  
>>>> The "Ethiopians" According to Diodorus Siculus  
>>>>  
>>>>  
>>>> 7. As for the custom touching the friends of the king,

strange

>> as it  
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>> and  
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>> their  
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then,

>> are  
>>> the customs which prevail among the Ethiopians who dwell in

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>>> capital (Napata) and those who inhabit both the island of Meroe

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>>> the land adjoining Egypt.  
>>>>  
>>>>  
>>>>  
>>>> <http://www.homestead.com/wysinger/diodorus.html>  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> Mahari Mengistu wrote:  
>>>> Hi, Myra,  
>>>> A short while back, if I correctly recall, you posted some  
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> > > > It was posted in response to an Egyptologist claim that

servants

> > > > were forced to commit suicide or were killed at the time of

the

> > > > king's death.

> > > > Am I out of my head? If not could you post it again? Or let

me

> > > > know where I can find it?

> > > >

> > > > Thanks.

> > > > Mahari

> > > >

> > > >

> > > > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger"

> > > > wrote:

> > > > > The lost script of the Bagam

> > > > > K Tuchscherer

> > > > > African Affairs (1999), 98, 55-77

> > > > >

> > > > > Department of Anthropology, Tufts University, USA

> > > > > Department of African Studies, Boston University, African

> > Studies

> > > > > Center, 270 Bay State Road, Boston, MA 02215, USA

> > > > >

> > > > > Africa and the art and science of writing

> > > > >

> > > > > AFRICA IS NOT ONLY the 'Cradle of Mankind', it is

the 'Cradle

> > of

> > > > > Writing". Over 5,000 years ago in Egypt, Africans developed

> > their

> > > > > system of hieroglyphic writing, the world's earliest known

> > script.

> > > > > Scholars have traditionally asserted that the earliest

writing

> > > > > system emerged at the end of the fourth millennium BC in

> > > > > Mesopotamia

> > > > > and that the 'idea' of writing was borrowed in Egypt around

> > 3100

> > > > > BC

> > > > > at the onset of the First Egyptian Dynasty. New evidence

> > uncovered

> > > > > by archeologists in Egypt, however, has revealed that

Africans

> > > > > employed their advanced hieroglyphic system, which was

capable

> > of

> > > > > expressing complex ideas and abstract concepts (and notably

> > place

> > > > > names), at least 150 years earlier than the Sumerians in

> > > > > Mesopotamia, around 3250 BC. The less developed system of

> > > > > notation,

> > > > > employed in Mesopotamia for purposes of accounting,

consisted

> > of

> > > > > pictographs for commodities and numerals.

> > > > >

> > > > > This article presents new and important information on the

> > Bagam

> > > > > script, an autochthonous writing system from Cameroon which

> > has

> > > > > now

> > > > > fallen into extinction. Details of the script were first

> > reported

> > > > > in

> > > > > the Journal of the African Society - the former title of

> > African

> > > > > Affairs - almost eighty years ago. The original

contribution

> > of

> > > > > the

> > > > > script, however, was not published in its entirety. As a

> > result,

> > > > > scholars interested in the Bagam script over the last

seventy-

> > five

>>>> years have known little about the writing, including

details

>> of  
>>>> the  
>>>> script's characters, as these signs - although submitted

for

>>>> publication - were never published. The article relates  
>> important  
>>>> information on the history of the Bagam script: the record

of

>> its  
>>>> so-  
>>>> called 'discovery' in 1917, the suppression of its

characters

>> by  
>>>> the  
>>>> editor of the JAS, its subsequent feature in scholarly

writing

>> as  
>>>> a 'lost' script, and the author's own account of his  
>> investigation  
>>>> to locate information on the script. Most importantly, this  
>>>> article  
>>>> in African Affairs will, for the first time, reveal in

print

>> the  
>>>> Bagam script characters, adding a final chapter to the

story

>> of  
>>>> the  
>>>> Bagam script which commenced in the annals of the JAS

almost

>>>> eighty  
>>>> years ago.  
>>>> -----  
>>>> Paul I have this pdf text file. We are running out of room

in

>> the  
>>>> file section. I'm sure everyone will find this of great  
>> interest.  
>>>> I  
>>>> submitted some files in the Ancient Africa folder that can

be

>>>> deleted. I will let you make that decision. The file

section

>>>> is 91% full.  
>>>>  
>>>> ~ Myra  
>>>>  
>>>>  
>>>>  
>>>>  
>>>> -----  
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>>>>  
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>>>>  
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| 17759|2005-08-28 18:53:17|Myra Wysinger|West African Queen|  
Ny Chango wrote:

"West Africa was ruled by many queens that you won't read  
about in standard Anglophone Afrocentric literature. It's not just  
Nubia were sisters ruled."

Reply:

Yes, this is one such queen.

*In the south, Zaire flourished for much of the sixteenth century and  
was the strongest state in Hausaland, making vassals, or subject-  
states, both in the east and west. This brief though brilliant rise  
to supremacy is said to have been the work of a remarkable queen  
call Barkwa Turunda and even more of her forceful daughter, Queen  
Amina, who is said to have reigned for 34 years, subduing Nupe and  
the Jukun. She is credited with popularizing the earthen city wall  
fortifications, which became characteristic of Hausa city-states  
since then. She ordered building of a defensive wall around each  
military camp that she established. Later, towns grew within these  
protective walls, many of which are still in existence.*

Reference:

*Western Africa Before the Colonial Era, A History to 1850, by Basil  
Davidson, 1998, p. 75*

*Nigerian stamp image of Queen Amina*

<http://www.homestead.com/wysinger/queenamina.html>  
| 17760|2005-08-28 19:23:22|Myra Wysinger|West African King|  
Mansa Musa, King of Mali  
(1312-1337)

*The North African scholar, al-Omari, who lived in Cairo a few years  
after Mansa Musa's visit and wrote about it, declared that of all  
the Muslim rulers of West Africa Musa was 'the most powerful, the  
richest, the most fortunate, the most feared by his enemies and the  
most able to do good to those around him'. Behind these words of  
praise we can glimpse the power and reputation that Mali drew from  
its control of a very wide region of trade in precious goods such as  
gold, salt, ivory and kola nuts.*

*Mali was now a power of more than local or even regional  
significance. Under Mansa Musa, Mali ambassadors were established in  
Morocco, Egypt, and elsewhere. Mali's capital was visited by North  
African and Egyptian scholars. On returning from pilgrimage, Musa  
brought back with him a number of learned men from Egypt. These  
settled in Mali and Timbuktu. One of them, called as-Saheli,  
designed new mosques at Gao and Timbuktu, and built a palace for the  
emperor. The fashion of building houses in brick now began to be  
popular among wealthy people in the cities of the Western Sudan.*

Reference:

*Western Africa Before the Colonial Era, A History to 1850, by Basil  
Davidson, 1998, pp. 42-43*

Image of King Mansa Musa:

<http://www.homestead.com/wysinger/mansamusa.html>  
| 17761|2005-08-28 20:47:31|Asar Imhotep|National Geographic Africa Edition|  
I just picked up this months issue of National Geographic and I  
recommend that everyone pick up a copy. I would like to discuss some  
of the articles with anyone who has picked up the book. Here is some  
information about the upcoming issue.

\*\*\*\*\*

National Geographic Goes Without Photo  
1 hour, 14 minutes ago

National Geographic magazine, known for its breathtaking photography,  
decided this time a picture wasn't worth a thousand words ? or even  
six.

The single-topic September issue, on the complex problems and promise  
of Africa, is the magazine's first cover without a photograph since  
1988 ? and only the second since it began using cover photos in 1943.

The white cover is dominated by a bold, brown word ? "Africa" ? and  
below that, "Whatever you thought, think again."

The unusual choice was made by the magazine's new editor in chief,  
Chris Johns, who was a career photographer for 30 years, spending  
much of that time in Africa. It's the first complete issue published  
under his direction.

Johns said he wanted to "highlight astonishing stories of renewal,  
ingenuity and potential heard through unfiltered African voices.  
These stories counterbalance the bleak headlines of civil war,  
disease, poverty and extinction."

"Africa isn't one place," Johns said in an interview. "It's a million  
places. We felt that no single photograph could cover the depth of  
Africa."

The magazine last went without a cover picture in 1988 when the cover  
noted the celebration of National Geographic's 100th anniversary.

\*\*\*\*\*

<http://plasma.nationalgeographic.com/ngm/0509/index.html>

Here is the link with the information and stories that will be in the  
issue.

Asar Imhotep  
<http://mochasuite.com>  
| 17762|2005-08-29 07:22:16|Peter Gray|Re: National Geographic Africa Edition|

Dear Asar Imhotep,

For all your frowning on the issue, I would like to bring to the attention of the group the wealth of information on critical current issues facing the continent, in particular the conflict between oil wealth and social degradation (p. 50), as well as the revolutionary work of Wangari Maathai, who was nearly denied the Nobel Peace Prize for stating that AIDS was [is] a man-made disease. ♦ I honestly don't think that fussing over the cover is helpful or even relevant.

Regards,

Peter Gray

---

From: "Asar Imhotep"  
Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com  
Subject: [Ta\_Seti] National Geographic Africa Edition  
Date: Mon, 29 Aug 2005 03:47:29 -0000

I just picked up this months issue of National Geographic and I  
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- 

| 17763|2005-08-29 08:15:04|Asar Imhotep|Re: National Geographic Africa Edition|

Dear Peter

◆  
I never gave my opinion about the cover, nor the contents contained within the magazine. I simply posted information about the magazine and the cover and provided a link to the site which gives more detail about the issue.

◆  
The article in the middle is not my words. It was from the Associated Press and posted on Yahoo news. I guess that should have been included. But once again, there is no fussing as I haven't stated an opinion; simply posted the information

◆  
Hp

◆  
Asar Imhotep  
<http://www.mochasuite.com>

Peter Gray wrote:

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Regards,

Peter Gray

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---

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| 17764|2005-08-29 11:59:52|Asar Imhotep|Education Book called Kemit (1567-1085BCE)|  
I am reading over Dr. Theophile Obenga's African Philosophy: The  
Pharaonic Period 2780-330 BCE, and on page 570 he states,

"There was a school textbook entitled Kemit. Used for teaching  
reading and writing, it came into widesread use in the New Kingdom  
(1567-1085."

Does anybody have information about this textbook "Kemit?" And if so,  
where can you find a copy?

Thanks in advance.

Asar Imhotep

<http://www.mochasuite.com>

| 17765|2005-08-29 16:26:15|newyorkchango|Re: West African Queen|  
Myra, Myra,

Girrrrrrrrrrrlllll, you are going to fast for me. I just looked at  
your site just not long ago and now you got so many more pages in  
just a short time while I move like a turtle. Wait a minute :) I've  
seen your website referenced all over the Internet and all over the  
world. People are talking using your site globally. You are perhaps  
the most prolific Afrocentric Internet writer. There are not that  
many Afrocentric websites.

Charles

--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Myra Wysinger" wrote:

> Ny Chango wrote:

>

> "West Africa was ruled by many queens that you won't read  
> about in standard Anglophone Afrocentric literature. It's not just  
> Nubia were sisters ruled."

>

> Reply:

>

> Yes, this is one such queen.

>

> In the south, Zaire flourished for much of the sixteenth century  
> and

> was the strongest state in Hausaland, making vassals, or subject-

> states, both in the east and west. This brief though brilliant rise

> to supremacy is said to have been the work of a remarkable queen

> call Barkwa Turunda and even more of her forceful daughter, Queen

> Amina, who is said to have reigned for 34 years, subduing Nipe and

> the Jukun. She is credited with popularizing the earthen city wall

> fortifications, which became characteristic of Hausa city-states

> since then. She ordered building of a defensive wall around each

> military camp that she established. Later, towns grew within these

> protective walls, many of which are still in existence.

>

> Reference:

>

> Western Africa Before the Colonial Era, A History to 1850, by Basil

> Davidson, 1998, p. 75

>

> Nigerian stamp image of Queen Amina

>

> <http://www.homestead.com/wysinger/queenamina.html>

| 17766|2005-08-29 16:26:21|newyorkchango|On and Off Topic: Francophone Updates|  
Ta Seti,

I want to say a lot in one posting. First, I hope anyone on this list  
from The Louisiana to Alabama area is OK that includes Charles R.

I hit upon a whole bunch of Black francophone websites and they are  
very advanced. I also hit on a French language site all about Ancient  
Egypt with a myriad of reports including a English language .pdf file  
on AE pottery which was done recently. When I find again, I'll post  
it.

But, what I really want to show you is a hot francophone topic  
discussed all over and is occuring right next door Canada.....

*Au Revoir et hotep,  
Charles*

<http://www.cbc.ca/story/canada/national/2005/08/04/Jean-GG-050804.html>

*Journalist Mich  lle Jean to be new Governor General*  
*Last Updated Thu, 04 Aug 2005 21:41:33 EDT*

*CBC News*

*Prime Minister Paul Martin will officially name journalist Michaëlle Jean as Canada's next governor general on Thursday.*

*INDEPTH: Governor General*

*Michelle Jean (CBC Photo)*  
*The official announcement is expected to come at 11 a.m. EDT in Ottawa.*

*Jean will be installed as Canada's 27th governor general Oct. 1.*

*At 48 years old, the award-winning journalist will become one of the youngest governors general ever, the third woman in the job and the first black person to call Rideau Hall home.*

*Jean's name surfaced after weeks of rumours about who would be replacing the current Gov. Gen. Adrienne Clarkson, who took up the post in 1999 and who is stepping down this fall.*

*Jean is probably best known to English-Canadians as the host of The Passionate Eye and Rough Cuts on CBC Newsworld.*

*She was born in Port-au-Prince, Haiti. She left in 1968, her family fleeing the oppressive regime of François "Papa Doc" Duvalier, settling in Quebec with her family.*

*She has a six-year-old daughter whom she adopted from Haiti, and she is married to filmmaker Jean-Daniel Lafond. As well, she is fluent in five languages: French, English, Spanish, Italian and Haitian Creole.*

*Her television career began in Quebec, where she has worked as a journalist, producer and host for the CBC's French language services, SRC and RDI, since 1988.*

*She has worked as a correspondent for Le Point, hosted Le Monde ce soir, L'Édition québécoise, Horizons francophones, le Journal RDI and RDI à l'écoute. Currently she is host of the French-language documentary series Grands Reportages.*

*YOUR SPACE: Send us your thoughts*

*In an interview with CBC Radio in 2001, Jean spoke of how she sees her role in the public eye, especially as a role model for children.*

*"Being a black journalist on TV? for many black children and Asian children and, I say, even native children? it's a symbol because when they see me they say, 'OK, something is possible,'" she said.*

*Jean has received many awards for her own documentary work, including the Amnesty International Journalism Award, the Anik Prize and the Galaxi Award for best information program host.*

*"It's obviously a very exciting appointment. Here's someone who's quite young, very dynamic, has a rapport with a lot of younger audience," said Paul Benoit of the Monarchist League of Canada.*

*Historian David Mitchell says Jean will play an important role, at a critical time in Canada's history.*

*"She will be a voice for Canada in Quebec and she will represent the new Quebec to the rest of Canada very effectively. She has that potential and that sense, this is an inspired choice."*

| 17767|2005-08-29 18:30:52|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|Message: 6

Date: Fri, 26 Aug 2005 13:17:55 -0400 (GMT-04:00)

From: Amadou Cisse <[Abcisse@earthlink.net](mailto:Abcisse@earthlink.net)>

*Subject: Re: 500 Years Later and the legacy of Africas enslavement*

>>>  
>>> *I don't agree with him on a lot of things, but check out*  
>>> *George Ayittey's latest book, "Africa Unchained : The Blueprint*  
>>> *for Africa's Future".*  
>>> <http://www.amazon.com/exec/obidos/ASIN/1403963592/ref=nosim/>  
>>>  
>>>  
>>> *Thanks for the recommendation Alex. Just reading the reviews,*  
>>> *Ayittey has some appealing ideas. The African people have their*  
>>> *own ways to enter the modern world.*  
>>>

- > > Regards,
- > > Paul Kekai Manansala
- > >
- >
- > Paul, just a warning beyond Alex's, that all that glitters is not gold.
- > The views in there are of the extreme right wing type playing on a
- > variation of the blame game this time on Africa too, loading up all
- > on corruption of African leadership. Thus forcing the consequence
- > for the cause, it thereby smokecreens the looting of African natural
- > resources and exonerates the systems in the West and as they
- > branched out in Africa - of which African leaders are just puppets -
- > that maintain the predatory grip on the continent.

I totally agree on that point. It is another case of - follow the money.  
The first beneficiaries of the present situation are the western corporations.

Look at Shell and Nigeria, and the Ogoni Delta. Or  
Anglo-American, De Beers, etc. in Southern Africa.  
That is where the real money is going.

- > Is it to preempt
- > the natural popular reaction to manageable pre-identified targets?
- > The rethorical content is quite high (people trying to see through it
- > have been questioned and attacked) but a huge ploy nevertheless
- > that have most people staying clear of it.

Unfortunately George Ayittey's personality has not changed  
from his previous works. :)

However, if you look at the history of Africa, there  
is a chance for the first time, to make legislation from  
the point of view of the ordinary citizen and benefit  
indigenous businesses and companies.  
It has been well over a century since that was possible.

Whatever his shortcomings, his focus on the "Atungas"  
as he calls them, is a start, even if only a tenuous one.

Alex  
| 17768|2005-08-29 20:22:09|Myra Wysinger|Re: West African Queen|  
Charles wrote:

"There are not that many Afrocentric websites."

Reply:

Thank you Charles. That is the reason I created my own Afrocentric  
website. A lot of teachers and students are using my site for course  
material and research. I try to keep up on the latest material and  
place it on the site. I also have links to other websites to give  
them a wider audience. This site alone has over 338 pages.

The website has gotten so big because of the information teachers,  
students, book authors, e-groups, e.g., Paul's Ta-Seti, Robin's  
Ancient Classical History, Rashidi's Global African Presence and the  
general public have given me. I could not have done it without this  
network. A number of years ago I went to a couple of lectures by  
Runoko Rashidi. He highly stress the importance of getting the word  
out about our African history. Runoko stressed highly the importance  
of networking.

Myra Wysinger  
USA

- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:
- > Myra, Myra,
- >
- > Grrrrrrrrrrllllll, you are going to fast for me. I just looked
- > at
- > your site just not long ago and now you got so many more pages in
- > just a short time while I move like a turtle. Wait a minute :-)
- I've
- > seen your website referenced all over the Internet and all over
- > the
- > world. People are talking using your site globally. You are
- > perhaps
- > the most prolific Afrocentric Internet writer. There are not that
- > many Afrocentric websites.
- >
- > Charles
- >
- >
- >
- >
- >
- >
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 > > Reference:  
 > >  
 > > Western Africa Before the Colonial Era, A History to 1850, by  
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 > > Davidson, 1998, p. 75  
 > >  
 > > Nigerian stamp image of Queen Amina  
 > >  
 > > <http://www.homestead.com/wysinger/queenamina.html>

| 17769|2005-08-30 16:34:52|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
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 > Anglo-American, De Beers, etc. in Southern Africa.  
 > That is where the real money is going.  
 >

I'm surprised Ayittey would ignore the obvious problems caused by the  
 West. While I believe that Africa can only advance when Africans  
 themselves decide to march ahead without waiting for any moves from  
 the West, it still has the right and obligation to demand restitution.

Regards,  
 Paul Kekai Manansala  
 | 17770|2005-08-30 19:57:06|newyorkchango|Re: 500 Years Later and the legacy of Africas enslavement|  
 Paul and Alex,

Slavery existed before 1492. The Black people exist in countries all  
 around the world. I am practical not zealous. Today, New Orleans is  
 destroyed. Mississippi and Alabama and other states will need help.  
 More storms may come in the next few years and Black America is on  
 shaky ground in more ways than one. We must get along with all races.

I see things differently than y'all on many issues.

God Bless America,  
 Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
 wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

wrote:

> > Message: 6  
>  
>  
> > >  
> > > Paul, just a warning beyond Alex's, that all that glitters is

not

> gold.  
> > > The views in there are of the extreme right wing type playing

on a

> > > variation of the blame game this time on Africa too, loading up

all

> > > on corruption of African leadership. Thus forcing the

consequence

> > > for the cause, it thereby smokecreens the looting of African

natural

> > > resources and exonerates the systems in the West and as they  
> > > branched out in Africa - of which African leaders are just

puppets -

> > > that maintain the predatory grip on the continent.  
> >  
> > I totally agree on that point. It is another case of - follow the  
> money.  
> > The first beneficiaries of the present situation are the western  
> > corporations.  
> >  
> > Look at Shell and Nigeria, and the Ogoni Delta. Or  
> > Anglo-American, De Beers, etc. in Southern Africa.  
> > That is where the real money is going.  
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> West. While I believe that Africa can only advance when Africans  
> themselves decide to march ahead without waiting for any moves from  
> the West, it still has the right and obligation to demand

restitution.

>  
> Regards,  
> Paul Kekai Manansala

| 17771|2005-08-30 19:57:06|newyorkchango|Re: West African Queen|  
Myra,

338 pages! I understand now what you are doing. When I mentioned African queens you haven't heard about I was thinking about the Queen of Waalo specifically. Waalo was one of 4 medieval Wolof or Djolof states in what is now Senegal. I am reading so much French language information it is hard to digest and process and it has changed my thinking on African history and I have read a lot of English language material. But, they focus on the English speaking countries of Egypt, Sudan, Nigeria and Ghana.

The African Americans like Kunta Kinte came from the Upper Guinea Coast and Sudanic states which are all if not most French speaking and their histories are not in English. I just read on a French language site about slavery in Africa and its roots. Mali and Songhay's wealth was based on slavery or should I rather say feudalism. The conquest of Songhay by Morocco was for Black slaves and their wealth. It was a pecking order topped by Arabs, Berbers, pale Tuaregs, Fulanis, Songhays, then Bambaras and at the bottom were the darkest skinned pagan Blacks who often wound up for the Americas. The Fulanis also wound up here. So, slavery is complicated.

I will give you one detail I've never read in English anywhere. The West Africans were sometimes called Zandj. I thought that term was reserved for East Africans.

In my surfing of West African or Black Francophone websites, I now see that White francophone people who have infinitely more knowledge of the history of West Africa than the top African Americans and converse in French with Bambaras, Peuls, Wolofs, Serers, Mossis, Dyulas, Soninkes, Maures, Tuaregs etc.

The first lady of Senegal is a White French lady. I think Leopold Senghor, Senegal's first president and the great thinker of Negritude was married to a French woman.

Language is a barrier more important than race or nationality. We Anglophones are part of a world shared by Jamaicans and Australians equally. Yet, what do we know of our history really?

Here is a 110 page Adobe Acrobat file mostly in English about Egyptian Ceramics I was referring to before. It's from 2004!!!

[http://www.ifao.egnet.net/doc/PubEnLigne/BCE/IF\\_931\\_BCE22\\_2004.pdf](http://www.ifao.egnet.net/doc/PubEnLigne/BCE/IF_931_BCE22_2004.pdf)

<http://www.seneweb.com/discus/messages/1/301.html?1022263878>

<http://taikipercu.free.fr/index.php>

C'est la vie.

Charles

USA

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

> Charles wrote:

>

> "There are not that many Afrocentric websites."

>

> Reply:

>

> Thank you Charles. That is the reason I created my own Afrocentric website. A lot of teachers and students are using my site for course

> material and research. I try to keep up on the latest material and

> place it on the site. I also have links to other websites to give

> them a wider audience. This site alone has over 338 pages.

>

> The website has gotten so big because of the information teachers,

> students, book authors, e-groups, e.g., Paul's Ta-Seti, Robin's

> Ancient Classical History, Rashidi's Global African Presence and the

> general public have given me. I could not have done it without this

> network. A number of years ago I went to a couple of lectures by

> Runoko Rashidi. He highly stress the importance of getting the word

> out about our African history. Runoko stressed highly the

importance

> of networking.

>

> Myra Wysinger

> USA

| 17772|2005-08-30 20:25:12|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

> Paul and Alex,

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> Slavery existed before 1492. The Black people exist in countries all

> around the world. I am practical not zealous. Today, New Orleans is

> destroyed. Mississippi and Alabama and other states will need help.

> More storms may come in the next few years and Black America is on

> shaky ground in more ways than one. We must get along with all races.

>

>

None of this really changes the correctness of needing to deal with the legacy of the African slave trade.

Regards,

Paul Kekai Manansala

| 17773|2005-08-31 07:55:10|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|

> Message: 4

> Date: Wed, 31 Aug 2005 03:25:11 -0000

> From: "Paul Kekai Manansala" <[pmanansala@sbccglobal.net](mailto:pmanansala@sbccglobal.net)>

> Subject: Re: 500 Years Later and the legacy of Africas enslavement

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

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> > the legacy of the African slave trade.

> >

> > Regards,

> > Paul Kekai Manansala

Notice the existence of "slavery" is used to justify the transatlantic slave trade, which is a whole different thing altogether.

It is like saying - "well pogroms existed, I think people should get over the Holocaust?"

Alex

| 17774|2005-08-31 08:34:43|Paul Kekai Manansala|Re: 500 Years Later and the legacy of Africas enslavement|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> > Message: 4  
> > Date: Wed, 31 Aug 2005 03:25:11 -0000  
> > From: "Paul Kekai Manansala"  
> > Subject: Re: 500 Years Later and the legacy of Africas enslavement  
> >  
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> > >

Yes, also it appears that the perpetrator is allowed these days to  
unilaterally decide when something is too "old" or far back in history  
to be relevant or "practical" for discussion.

Regards,

Paul Kekai Manansala

| 17775|2005-08-31 12:12:44|Emeagwali, Gloria (History)|Re: National Geographic Africa Edition|  
.....Yes but the introduction is extremely jaded and dishonest. I agree with you that there are some important  
segments in the issue but Jared Diamond must be out of his mind to make such wild and erroneous claims  
about Africa's agricultural history etc. in his introduction.

◆  
[Gloria Emeagwali](mailto:Gloria_Emeagwali@yahoo.com)

-----Original Message-----

**From:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)]**On Behalf Of** Asar Imhotep  
**Sent:** Monday, August 29, 2005 11:15 AM  
**To:** [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
**Subject:** RE: [Ta\_Seti] National Geographic Africa Edition

Dear Peter

◆  
I never gave my opinion about the cover, nor the contents contained within the magazine. I simply posted information about the magazine and the cover and provided a link to  
the site which gives more detail about the issue.

◆  
The article in the middle is not my words. It was from the Associated Press and posted on Yahoo news. I guess that should have been included. But once again, there is no  
fussing as I haven't stated an opinion; simply posted the information

◆  
Htp

◆  
Asar Imhotep  
<http://www.mochasuite.com>

Peter Gray wrote:

Dear Asar Imhotep,

For all your frowning on the issue, I would like to bring to the attention of the group the wealth of information on critical current issues facing the continent, in  
particular the conflict between oil wealth and social degradation (p. 50), as well as the revolutionary work of Wangari Maathai, who was nearly denied the Nobel  
Peace Prize for stating that AIDS was [is] a man-made disease. ◆ I honestly don't think that fussing over the cover is helpful or even relevant.

Regards,

Peter Gray

---

From: "Asar Imhotep"  
Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] National Geographic Africa Edition  
Date: Mon, 29 Aug 2005 03:47:29 -0000

I just picked up this months issue of National Geographic and I  
recommend that everyone pick up a copy. I would like to discuss some  
of the articles with anyone who has picked up the book. Here is some  
information about the upcoming issue.

\*\*\*\*\*

National Geographic Goes Without Photo  
1 hour, 14 minutes ago

National Geographic magazine, known for its breathtaking photography,  
decided this time a picture wasn't worth a thousand words ◆ or even  
six.

The single-topic September issue, on the complex problems and promise of Africa, is the magazine's first cover without a photograph since 1988 ♦ and only the second since it began using cover photos in 1943.

The white cover is dominated by a bold, brown word ♦ "Africa" ♦ and below that, "Whatever you thought, think again."

The unusual choice was made by the magazine's new editor in chief, Chris Johns, who was a career photographer for 30 years, spending much of that time in Africa. It's the first complete issue published under his direction.

Johns said he wanted to "highlight astonishing stories of renewal, ingenuity and potential heard through unfiltered African voices. These stories counterbalance the bleak headlines of civil war, disease, poverty and extinction."

"Africa isn't one place," Johns said in an interview. "It's a million places. We felt that no single photograph could cover the depth of Africa."

The magazine last went without a cover picture in 1988 when the cover noted the celebration of National Geographic's 100th anniversary.  
\*\*\*\*\*

<http://plasma.nationalgeographic.com/ngm/0509/index.html>

Here is the link with the information and stories that will be in the issue.

Asar Imhotep  
<http://mochasuite.com>

---

YAHOO! GROUPS LINKS

- ♦ Visit your group "[Ta\\_Seti](#)" on the web.  
♦
- ♦ To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoo.com](mailto:Ta_Seti-unsubscribe@yahoo.com)  
♦
- ♦ Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

---

Do You Yahoo!?

Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

| 17776|2005-08-31 14:57:22|Manu Ampim|Re: National Geographic Africa Edition|  
Greetings,

I agree, ♦ there is much dishonesty with National Geographic.

There is no doubt that National Geographic (NG) continues to be one of the most outrageous organizations when it comes to presenting false and absurd images and ideas about Africa. ♦ We should never advocate for members of this forum to spend resources purchasing copies of National Geographic magazine. ♦

It is not a coincidence that Zahi Hawass has partnered up with NG to present the imaginary forensic image of Tutankhamen as a "Caucasian." NG has been the leading organization that has presented the most vile images of Black people since the mid-20th century. ♦ I have elsewhere discussed the 1941 racist images promoted by NG through the illusionary drawings of H.M. Herget which are still used today. (See my "Vanishing Evidence 2005 Update" on my website for details).

Advancing the work,

Manu Ampim

=====  
Emeagwali, Gloria wrote:

♦

.....Yes but the introduction is extremely jaded and dishonest. I agree with you that there are some important segments in the issue but Jared Diamond must be out of his mind to make such wild and erroneous claims about Africa's agricultural history etc. in his introduction.

♦

Gloria Emeagwali

=====  
Asar Imhotep wrote:

♦

♦

Subject: RE: [Ta\_Seti] National Geographic Africa Edition

Dear Peter

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♦

Htp

♦

Asar Imhotep  
<http://www.mochasuite.com>

=====  
Peter Gray <atenergy@hotmail.com> wrote:

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Regards,

Peter Gray

---

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Reply-To: Ta\_Seti@yahooogroups.com  
To: Ta\_Seti@yahooogroups.com  
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Date: Mon, 29 Aug 2005 03:47:29 -0000

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Asar Imhotep  
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♦  
| 17777|2005-09-01 09:06:22|Alex van Deelen|Re: 500 Years Later and the legacy of Africas enslavement|

> Message: 2  
> Date: Wed, 31 Aug 2005 15:33:39 -0000  
> From: "Paul Kekai Manansala" <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>  
> Subject: Re: 500 Years Later and the legacy of Africas enslavement  
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> --- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Alex van Deelen" wrote:  
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The most damaging development has been blaming Africans for the slave trade.

This movement got underway through the book by a white, southern descendant of slave owners called Edward Ball and his book "Slaves In The Family".

Unfortunately, this was then picked up by some ingratiating black individuals who apparently got off blaming their

own ancestors for slavery. They even made a documentary for the BBC.

However complex the slavetrade may have been, two things have to be remembered:

- 1) Who created the transatlantic slavetrade and
- 2) Every single atrocity in history has its collaborators - why would the transatlantic slave trade have to be different for it to be a Western atrocity?

Alex  
| 17778|2005-09-01 09:30:07|Asar Imhotep|Re: National Geographic Africa Edition|  
I posted the information because I wanted feedback of this particular issue based upon the claims on the cover that they would be discussing a "new" dynamic to African culture, history and geography that we normally are not "aware" of. But after purchasing the magazine, I must say I was highly disappointed.

First off, on the cover it says, "Africa: Whatever you thought think again." But on the same cover in the top left corner, it says "Wild Continent Free Map!" Now how are we going to change perspectives if on the cover you still refer to it as the "wild continent?"

Also, they are still using outdated terms such as "pygmies" for the Mbuti peoples. I practically read the whole thing and don't recall anything that they don't normally report about: bad environmental changes, wars, aids, poverty, hunger, corrupt governments, etc. It was literally the same old thing.

So I am definitely giving this issue a two thumbs down and a "mean mug" (for those familiar with the term). This was pathetic.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:

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> Advancing the work,

>

> Manu Ampim

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>

> Gloria Emeagwali

>

> =====

>

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>

>

> Subject: RE: [Ta\_Seti] National Geographic Africa Edition

>

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> From: "Asar Imhotep"  
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> Asar Imhotep  
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| 17779|2005-09-01 13:45:36|Paul Kekai Manansala|Re: National Geographic Africa Edition|  
--- In [Ta\\_Seti@yahooogroups.com](mailto:Ta_Seti@yahooogroups.com), "Asar Imhotep" wrote:

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> on the cover you still refer to it as the "wild continent?"  
>

Incredible that in these times they would still use a loaded phrase  
like "wild continent."

> Also, they are still using outdated terms such as "pygmies" for the  
> Mbuti peoples. I practically read the whole thing and don't recall  
> anything that they don't normally report about: bad environmental  
> changes, wars, aids, poverty, hunger, corrupt governments, etc. It  
> was literally the same old thing.  
>

I wonder whether NG will cover the disaster in New Orleans, and what  
kinds of stories they will tell with the pictures they use.

Regards,  
Paul Kekai Manansala  
| 17780|2005-09-01 16:09:09|Asar Imhotep|Re: National Geographic Africa Edition|  
Well if you look at how they portray the same acts in these two  
stories, it might give you some insight on how they will depict what  
went on. The same activity, but Blacks are looters and Whites "found"  
their rations.

[http://news.yahoo.com/photo/050830/photos\\_ts\\_afp/050830071810\\_shxwaoma\\_photo1](http://news.yahoo.com/photo/050830/photos_ts_afp/050830071810_shxwaoma_photo1)

<http://news.yahoo.com/photo/050830/480/ladm10208301530>

Asar Imhotep  
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> > Continent Free Map!" Now how are we going to change perspectives

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> > on the cover you still refer to it as the "wild continent?"  
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> >  
> >  
> Incredible that in these times they would still use a loaded phrase  
> like "wild continent."  
> >  
> >  
> > Also, they are still using outdated terms such as "pygmies" for

the

> > Mbuti peoples. I practically read the whole thing and don't

recall

> > anything that they don't normally report about: bad environmental  
> > changes, wars, aids, poverty, hunger, corrupt governments, etc.

It

> > was literally the same old thing.  
> >  
> >  
> >  
> I wonder whether NG will cover the disaster in New Orleans, and what  
> kinds of stories they will tell with the pictures they use.  
>  
> Regards,  
> Paul Kekai Manansala

| 17781|2005-09-01 17:01:49|Paul Kekai Manansala|Egypt discovers ancient tomb|  
[http://english.people.com.cn/200508/31/eng20050831\\_205608.html](http://english.people.com.cn/200508/31/eng20050831_205608.html)

Egypt discovers ancient tomb  
font size ZoomIn ZoomOut

A joint Egyptian-US archaeological team has discovered a

5,000-year-old funerary complex in Upper Egypt, the Egyptian Gazette reported Wednesday.

The tomb was found in the Kom al-Ahmer region near Edfu, some 97 km south of the famous ancient city Luxor on the west bank of the Nile, Zahi Hawass, secretary-general of Egyptian Supreme Council of Antiquities, was quoted as saying.

Three mummies were found inside the tomb alongside a small flint statue of a cow's head and a ceramic funeral mask, Hawass added.

The tomb is believed to have belonged to one of the first rulers of the Greek city of Apollinopolis Magna, the ancient name of Edfu.

Edfu was the capital of the second nome (Horus) of Upper Egypt. The main attraction here is the Temple of Horus, which is widely considered to be the best preserved cult temple in Egypt.

Source: Xinhua  
| 17782|2005-09-02 07:09:50|Alex van Deelen|Re: National Geographic Africa Edition|

> Message: 3  
> Date: Thu, 01 Sep 2005 20:45:33 -0000  
> From: "Paul Kekai Manansala" <[pmanansala@sbccglobal.net](mailto:pmanansala@sbccglobal.net)>  
> Subject: Re: National Geographic Africa Edition  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
>  
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>  
> > First off, on the cover it says, "Africa: Whatever you thought think  
> > again." But on the same cover in the top left corner, it says "Wild  
> > Continent Free Map!" Now how are we going to change perspectives if  
> > on the cover you still refer to it as the "wild continent?"  
> >  
> >  
> > Incredible that in these times they would still use a loaded phrase  
> > like "wild continent."

National Geographic (like Readers Digest) are playing to a certain demographic.

Which is why I rarely watch their sensationalist tv channel.

Alex  
| 17783|2005-09-02 09:58:03|Freddie Thompson|The Watusi:Black but not Negro?|  
**The Watusi: Black but not Negro?**

I am aware that issues like this one have been discussed on this forum and dealt with quite effectively in books and other writings. But I wanted to post it anyway because of one or two interesting assertions made that seem to beg the question as to what prerequisite a group of Africans must meet in order to be considered ?Negro.?

It seems that a significant number of people believe that in order for an African people to be classified as ?Negro? the group or groups in question must practice a culture that is perceivably undignified, they must be unattractive based on European standards of beauty, and they must have no apparent history of sophistication. Therefore, presumably any Black African society that does not fall within the boundaries of such lowly criteria must be elevated to a classification that links them to some Caucasian point of origin.

(See full articles below)

## Accounts of Giants in Africa

### Watusi Giants

Practically everyone has seen on film or at least heard about the very tall Watusi, who are famous for their dancing. For those who may never have seen them, Glenn D. Kittler offers the following superbly drawn word-picture: "For the most colorful and exciting dancing, you must go to Ruanda-Urundi... east of the Congo. Here the ruling tribe is the Watusi, the tallest people in the world. It has been said that these giants are born six feet tall, and when you walk among them you can believe it. Men towering seven or eight feet are a common sight. Women gain height by having their heads bound into conical shape in infancy, then training their thick hair to grow straight up to add a few inches. Beholding these lean, dignified, soft-spoken giants is quite overwhelming—and they know it.

"When they start dancing," continues Kittler, "the Watusi discard their usual reserve and become frenzied.... Twisting, bending, squirming, they leap into the air, breaking high-jump records with-out missing a beat. They carry spears, and when one jumper soars especially high the others throw down their spears in defeat. But the dance goes on. Ankle bracelets heavy with bells match the earth-trembling thunder of twenty royal drummers. First ten men dance, then fifty, then two hundred, their speed increasing with their number as they fly through intricate routines with thrilling precision and flair."<sup>5</sup>

**The Watusi are black, but they are not Negroes.** The spectacularly tall, slender, and statuesque tribesmen are a **proud Hamitic or Nilotic people** who migrated to Ruanda-Urundi country over four centuries ago. Many grow to heights of seven feet or more. John Gunther, who spent some time in Ruanda gathering material for his book, *Inside Africa*, found many things about the country fascinating, but what makes it the most distinctive, he writes, is the Watusi<sup>6</sup> giants, who, because of their size, rule over the medium-size Bantu people and the Pygmies. "Outside the hotel in Astrida, next to a woman cupping a child's head to her naked breast," he recalls, "we ran into the tallest man I have seen except in a circus. He made the American playwright Robert E. Sherwood, who is six foot seven, look like a dwarf. He must have been at least seven and a half feet tall."<sup>7</sup>

Anthropologists are at a loss to explain the Watusi's tallness. One possible explanation is that they are offspring of the giants who fled before Joshua's legions and escaped to Africa (see Jericho's Giants), **but, after many centuries of interbreeding with the aborigines, have been greatly reduced in bulk and might.** "They do not look strong," adds Gunther, "and give the impression of being much inbred. They have small heads for their height, slim wrists, and delicate long thin arms."<sup>8</sup>

True, because of their great height, the Watusi can accomplish certain feats, like clearing a bar in the running high jump at more than eight feet, or rearing back and throwing a spear to an unbelievable distance. But they exhibit nowhere near enough strength to be reckoned among the other mighty men in this book. (See Kreen Akrores; Sudan's Giants; also see Chad's Giants; Curigueres; Ifrikish ibn Kais; Zanzibar's Giants)

### Chad's Giants

In 1936, two French archaeologists, Lebeuf and Griaule, led an expedition to Chad in North Central Africa. As they crossed the plains they saw some areas covered with small mounds. They also found large numbers of these mounds around Fort Lamy and Gouffei. Deciding to investigate, they dug up several egg-shaped funeral jars that contained the remains of a gigantic race, along with pieces of their jewelry and their works of art.<sup>1</sup> These giants, according to the natives, were called the Saos.

Scholars who traced their history say they came from Kheiber, located north of Mecca, to Bilma, which is situated about three hundred miles north of Lake Chad. A people with a "well-developed religion and culture," they grew in numbers and founded communities at Fort Lamy, Mahaya, Midigue, and Gouffei. They lived in peace in their new land until the close of the ninth century when the Moslems made wars against them, intending to force their acceptance of the Islamic faith. The Saos giants who converted to the faith lived to become servants of the Arabs. But those who steadfastly refused to convert were eventually wiped out. By the end of the sixteenth century not many Saos remained. (See Jericho's Giants; also see Curigueres; Ifrikish ibn Kais; Sudan's Giants; Watusi Giants; Zanzibar's Giants)

### Moroccan Find

At Agadir in Morocco, reports Peter Kolosimo, the French captain Lafanechere "discovered a complete arsenal of hunting weapons including five hundred double-edged axes weighing seventeen and a half pounds, i.e. twenty times as heavy as would be convenient for modern man. Apart from the question of weight, to handle the axe at all one would need to have hands of a size appropriate to a giant with a stature of at least 13 feet."<sup>2</sup> (See Australian Giants; La Tene; South American Giants)

**Polo, Marco** (See Zanzibar's Giants)

**Saos Giants** (See Chad's Giants)

◆  
**Sudan's Giants**

A tribe of giants survives in the Sudan, but apparently little has been written about them. In his *Inside Africa*, John Gunther de-scribes them as a Nilotic peoples who "have spread their virile blood far afield, as witness the Masai in Kenya and the giant Watutsi<sup>3</sup> in Ruanda-Urundi, who are cousins to the Hamitic Sudanese."<sup>4</sup> An example of their gigantic but very slender stature may be seen in Manute Bol, the seven-foot-seven-inch pro basketball giant, who hails from this region. Slim as he still looks, Bol has put on quite a bit of weight since his rookie year in the NBA. One sports writer jokingly wrote that he has now "added enough poundage to require at least two pinstripes on his pajamas."

Bol and his tall Sudanese kin may have the height of giants, but with such extremely slender builds they could hardly be reckoned among our other mighty men. (See Kreen Akrores; Watusi Giants; also see Chad's Giants; Curigueres; Ifrikish ibn Kais; Zanzibar's Giants)

◆  
**Zanzibar's Giants**

In recounting his travels, Marco Polo tells of running into a gigantic people in Zanzibar.

◆  
Concerning them, he wrote:  
"Zanzibar is situated off the coast of Tanganyika. Nearly 53 miles long and 24 miles wide, it is the largest coral island on the African coast.... Numerous bays, reefs, and islets are found along the western coast, while the eastern side is much more regular.

"Zanzibar is a very large and important island. It has a 2,000-mile coastline. All the people are idolaters, they have a king and a language of their own and pay tribute to no one. The men are large and fat, although they are not tall in proportion to their bulk. They are strong limbed and as hefty as giants. They are so strong that they can carry as many as four ordinary men. This is not altogether surprising because while they can carry as many as four men, they eat enough for five. They are quite black and go about completely naked but for a loincloth. Their hair is so curly that they can only comb it when it is wet. They have wide mouths and turned-up noses. . . .

"The natives live on dates, rice, meat and milk. They have grape wine but they also make an excellent wine from rice, sugar and spices. There is a great deal of trade on the island and ships arrive laden with every kind of cargo to be sold. The merchants take away other goods, in particular ivory from the elephant tusks. Because of the whales there is a lot of ambergris.

"The men on the island are excellent fighters and very courageous in battle. They are not afraid of death. Because there are no horses they use camels and elephants in war. They build little turrets on the elephants' backs which they cover carefully with the skin of wild animals. Between sixteen and twenty men get into these turrets from which they fight with lances, swords and pikes. Very bloody battles are fought on elephants. The only arms are leather shields, lances and swords, but the men can be cruelly killed. When the elephants have to charge, they are given as much wine and other drink as they want which makes them more aggressive and therefore more courageous in battle.

"Apart from the men, the animals and produce of Zanzibar, there is nothing more to discuss so we shall move on to the great province of Abyssinia."<sup>9</sup> (See Chad's Giants; Curigueres; Ifrikish ibn Kais; Sudan's Giants; Watusi)



## References

<sup>1</sup> Lee, *Giants: The Pictorial History*, p. 44.

<sup>2</sup> Peter Kolosimo, *Timeless Earth* (New Hyde Park, NY: University Books, 1968), p. 32.

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<sup>8</sup> *Ibid.*, p. 686.

<sup>9</sup> *The Travels of Marco Polo* (New York: Facts on File Publications, 1984), pp. 175-176.



<http://www.stevequayle.com/Giants/Africa/Giants.Africa1.html>



Below are a couple of other sites that deal with the ?unique facial features? of the Watusi and the cattle they own that are identical to those depicted on some Egyptian tomb paintings.



[http://www.geocities.com/wally\\_mo/tutsi.html](http://www.geocities.com/wally_mo/tutsi.html)



<http://www.lioncountrysafari.com/AnimalInfo/Watusi.htm>



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[Start your day with Yahoo! - make it your home page](#)

| 17784|2005-09-02 12:45:57|saidis\_aswan\_egy|Re: The Watusi:Black but not Negro?|

*It's a product of the Hamitic Hypothesis. Findings of French anthropologist Jean Hiernaux know overturn such notions. They are known considered the "elongated African" instead of Hamitic. Hamitic Hyptothesis was postulated by anthropologist Carl Seligman to explain complexity in Africa. According to this pastoral Europeans migrated into Africa and civilized the primitive sedentary "negroes"*

Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy

| 17785|2005-09-02 12:48:38|saidis\_aswan\_egy|Conversation with anthropologist Dr. Susan Anton Tut-ankh-amun|

*I recently had a email discussion with Dr. Susan Anton about the north African "caucasoid" classification of Tut-ankh-amun. I will soon post it once I get permission from Dr. Susan Anton.*

Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy

| 17786|2005-09-02 12:50:12|saidis\_aswan\_egy|Conversation with anthropologist Dr. Susan Anton Tut-ankh-amun|

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Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 17787|2005-09-02 14:41:34|Kuwwsh Banks-EL|Nuwaubian Hudu/Tai Chi Classes|  
Rahubaat Hau,

◆  
◆ I am writing to inform everyone wanting to attend Nuwaubian Hudu Classes that we will be meeting behind the Saheefan (Library) on Baxter St. at 7:30 am. tomorrow Sept.3th.  
If anyone have Questions please call me at 706-351-1045 or email [kuwwsh999@yahoo.com](mailto:kuwwsh999@yahoo.com)

◆  
Tawuhaat ila Antuten

◆  
Note: Make sure that you wear loose and comfortable clothing.

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Do You Yahoo!?  
Tired of spam? Yahoo! Mail has the best spam protection around  
<http://mail.yahoo.com>

| 17788|2005-09-02 14:46:54|Paul Kekai Manansala|Re: Conversation with anthropologist Dr. Susan Anton Tut-ankh-amun|  
For those who don't know, Susan Anton led the American facial reconstruction using the recent CAT scan of King Tut. No relation to Susan Anton the actress.

Regards,  
Paul Kekai Manansala

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "saidis\_aswan\_egy" wrote:

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>  
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> Your Sa3eedi Egyptian Friend,  
>  
> Saidis\_Aswan\_Egy

| 17789|2005-09-02 22:16:19|newyorkchango|OT: Charles Rigaud in Katrina hit Area?|  
Ta Setians,

Fellow poster Charles Rigaud said more than once online that he came from the Mississippi Delta area. Charles if you can read this say that you are OK. The whole world has been following the aftermath of the storm that his the Gulf coasts of Louisiana, Mississippi and Alabama. I don't know who Charles R is, but since he posted here and there and has been such a proponent of Black Egypt and other things I have to write this.

Does any body know if he is safe?

The other Charles (NY Chango)  
| 17790|2005-09-02 22:16:23|newyorkchango|Re: The Watusi:Black but not Negro?|  
Fred,

Thanks big time. I needed this article. What is importantant is not whether or not they are called Negro. The term Negro is a fuzzy term anyway. I beleive these giants are the ones who built the ptyramids and most megaliths around the world. This is the basic common sense most people overlook when thinking about Ancient Egypt. Who could really believe little Mediteranean type guys could lift many tonned stone bricks here and there or hoisted grand obelisks. These giants did it. They were called the Anaqim in the Bible. Today, they are in the NBA :-)

Thanks for tracing the tribal names for me.

Thanks again,  
Charles

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson wrote:

>

> *The Watusi: Black but not Negro?*

>

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> *I am aware that issues like this one have been discussed on this forum and dealt with quite effectively in books and other writings. But I wanted to post it anyway because of one or two interesting assertions made that seem to beg the question as to what prerequisite a group of Africans must meet in order to be considered "Negro."*

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> *(See full articles below)*

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> *Accounts of Giants in Africa*

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> *Watusi Giants*

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> *"When they start dancing," continues Kittler, "the Watusi discard their usual reserve and become frenzied.... Twisting, bending, squirming, they leap into the air, breaking high-jump records without missing a beat. They carry spears, and when one jumper soars especially high the others throw down their spears in defeat. But the dance goes on. Ankle bracelets heavy with bells match the earth-trembling thunder of twenty royal drummers. First ten men dance, then fifty, then two hundred, their speed increasing with their number as they fly through intricate routines with thrilling precision and flair."*<sup>5</sup>

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> References

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> 1 Lee, Giants: The Pictorial History, p. 44.  
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> [http://www.geocities.com/wally\\_mo/tutsi.html](http://www.geocities.com/wally_mo/tutsi.html)

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> Start your day with Yahoo! - make it your home page

| 17791|2005-09-02 22:19:37|Paul Kekai Manansala|Steve makes a point over the pyramid builders|  
<http://www.freepressnow.co.uk/home3/detail.asp?storyid=264&catid=News&officeid=8>

Steve makes a point over the pyramid builders

A DENBIGH man who developed a theory on the origins of the Olympic Games has now turned his attention to pyramids.

In his paper, *The Temple Builders of Olympia: The Origin of Olympic Games*, Steve Tasker claimed the ancient Olympics grew out of a series of competitive games staged between workmen to enable builders to assemble the best possible team for their projects.

Now in his new book, *The Pyramid Machine*, he puts forward a new theory based on kinetic energy and the use of sport and games by the ancient Egyptians to practise balance.

A family holiday to the Greek Island of Zante led the former heavy industry worker to question current thinking and develop his theory.

During a tour of the ruined stadium of Olympia - recognised as the home of the ancient Olympics - Steve marvelled at how the spectacular temples and buildings dedicated to the gods had been built to such exact specifications without the use of modern-day machinery.

After more study he came up with his theory centring on the use of lathe beds to construct pillars out of stone, stacked by workmen to form columns.

"My mother has always had a love for the ancient Greek and Roman empires, she would tell me stories of their mythologies of those civilisations: at a very early age, it was instilled in me to always look and research," writes Steve in his latest book.

He added: "Whilst dealing with the Greek temple construction and my findings, I pondered on what other mysteries of construction were out there. The pyramids, one of man's greatest mysteries, could I solve their secrets?"

"My research revealed that the general consensus of opinion was that the Greeks obtained their technical building knowledge from the Egyptians; by reverse engineering, could I come up with a theory regarding the construction of the pyramids?"

The book traces Steve's research and breakthrough in identifying an object called a Djed - one of the most recognisable symbols in ancient Egypt.

The Djed, thought of as a symbol of power and stability, is shown in ancient paintings and described in texts as a capstan.

The Pyramid Machine by Steve Tasker is available from Deadbolt Publications, Saron, Denbighshire, by calling 01745 550363.

| 17792|2005-09-03 06:24:26|David I.|COMPTE-RENDU DE LA PREMIERE CONFERENCE INTERNATIONALE DE BONN SUR L|  
First and foremost I wish all my brother in south US  
recover from Katrina

<http://aolsvc.news.aol.com/special4/article.adp?id=20050902071309990001>

I send you some information on "LA CONFERENCE  
INTERNATIONALE DE BONN SUR L'ACTIVATION DU  
PANAFRICANISME ET DE LA RENAISSANCE PANAFRICAINE"

[http://africamag.com/article.php?id\\_article=382](http://africamag.com/article.php?id_article=382)

In France they keep on killing african woman and child

<http://www.afrikara.com/index.php?page=contenu&art=797&PHPSESSID=9bb6d6a33b6af58752d95a8a4043c340>.

---

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

Téléchargez cette version sur <http://fr.messenger.yahoo.com>

| 17793|2005-09-03 06:42:23|Robin|Re: Education Book called Kemit (to Asar Imhotep)|

Dear Asar Imhotep

Please can you give me the full title, publisher, date and ISBN of the Obenga book?

Thanks!

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

> I am reading over Dr. Theophile Obenga's African Philosophy: The

> Pharaonic Period 2780-330 BCE, and on page 570 he states,

| 17794|2005-09-03 07:41:34|Asar Imhotep|Re: Education Book called Kemit (to Asar Imhotep)|

Theophile Obenga

African Philosophy: The Pharaonic Period 2780-330 BCE

Per-Ankh Publishing

ISBN: 2-911928-08-03

List Price 32.50

English - 2004

Original French - 1991

The book is supposed to be real hard to find. It is an African publishing company that prints the book out of Popenguine, Senegal. We had to get Dr. Asa Hilliard to get the book and it took him a year to get it. Here is their website address: <http://www.perankh.info/>

You might be able to call and see, but customer service is going to prove difficult to deal with so stay persistent.

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Robin"

wrote:

> Dear Asar Imhotep

>

> Please can you give me the full title, publisher, date and ISBN of

the



> Obenga book?  
>  
> Thanx!  
>  
> Robin  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> > I am reading over Dr. Theophile Obenga's African Philosophy: The  
> > Pharaonic Period 2780-330 BCE, and on page 570 he states,

| 17795|2005-09-03 08:57:43|Alex van Deelen|Re: The Watusi:Black but not Negro?

Message: 3

Date: Fri, 02 Sep 2005 19:45:54 -0000

From: "saidis\_aswan\_egy" <[saidis\\_aswan\\_egy@yahoo.com](mailto:saidis_aswan_egy@yahoo.com)>

Subject: Re: The Watusi:Black but not Negro?

> It's a product of the Hamitic Hypothesis. Findings of French  
> anthropologist Jean Hriernaux know overturn such notions. They are  
> known considered the "elongated African" instead of Hamitic.  
> Hamitic Hypothesis was postulated by anthropologist Carl Seligman to  
> explain complexity in Africa. According to this pastoral Europeans  
> migrated into Africa and civilized the primitive sedentary "negroes"

And as anyone knows, True Negroes can't be tall.

Which is why the NBA is populated by white people.

I am loath to even respond to this thread, but in order  
to avoid the obvious, there were all kinds of definitions  
of what a True Negro (as opposed to a Hamite, or  
blackened white) would look like.

Anyway, all these theories have almost been relegated  
to the dustbins of science. Almost, because now and  
again they keep popping up again.

Alex

| 17796|2005-09-03 09:09:24|chingdude56|Archaic admixture predating "Out of Africa"

John Hawks has a post summarizing recent research concerning apparent  
admixture events with archaic humans that undermine the standard "Out  
of Africa" model. Interesting stuff.

[http://johnhawks.net/weblog/reviews/genetics/genetics\\_mre\\_aapa\\_2005.html](http://johnhawks.net/weblog/reviews/genetics/genetics_mre_aapa_2005.html)

| 17797|2005-09-03 09:53:44|Immrnre|Re: Education Book called Kemit (to Asar Imhotep)

Htp Asar,

◆  
Do you know if there is a Kemetic word for "philosophy"? ◆ I am unable to  
find one. Is there a Kemetic text in which we can find the equivalent of  
the phrase "speculative philosophy"?

◆  
Regards,  
Raymond

-----Original Message-----

From: Robin

Sent: Sep 3, 2005 9:41 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

Dear Asar Imhotep

Please can you give me the full title, publisher, date and ISBN of the  
Obenga book?

Thanx!

Robin

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:  
> I am reading over Dr. Theophile Obenga's African Philosophy: The  
> Pharaonic Period 2780-330 BCE, and on page 570 he states,

---

#### YAHOO! GROUPS LINKS

- ◆ Visit your group "[Ta\\_Seti](mailto:Ta_Seti@yahoogroups.com)" on the web.
- ◆  
◆ To unsubscribe from this group, send an email to:  
◆ [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)
- ◆  
◆ Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

---

| 17798|2005-09-03 10:05:04|cr\_rigaud|Re: OT: Charles Rigaud in Katrina hit Area?

I made it through pretty good and the storm didn't my area bad at all  
except for heavy rain. Thanks for looking out. The people in by the  
Gulf Coast were hit the hardest, I pray for those guys. I think its a  
shame that the media is sneakily trying to rationalize the slow  
response to the people by criminalizing them. All in all, i think the

people here will recover, I'm anxious to see how the government will a city[New Orleans] thats about 70% black. We need to keep our eyes open, this is a true litmus test.

Charles Rigaud

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

- > Ta Setians,
- >
- > Fellow poster Charles Rigaud said more than once online that he came
- > from the Mississippi Delta area. Charles if you can read this say
- > that
- > you are OK. The whole world has been following the aftermath of the
- > storm that his the Gulf coasts of Louisiana, Mississippi and Alabama.
- I
- > don't know who Charles R is, but since he posted here and there and
- has
- > been such a proponent of Black Egypt and other things I have to
- write
- > this.
- >
- > Does any body know if he is safe?
- >
- > The other Charles (NY Chango)

| 17799|2005-09-03 10:05:13|cr\_rigaud|Re: The Watusi:Black but not Negro?

- >
- > I a loath to even respond to this thread, but in order
- > to avoid the obvious, there were all kinds of definitions
- > of what a True Negro (as opposed to a Hamite, or
- > blackened white) would look like.

I think Keita hit on this point quite well when he said the Hamitic hypothesis has subtly taken on different forms, in both bioanthropology and genetics. I post the following:

AMERICAN JOURNAL OF HUMAN BIOLOGY 16:679?689 (2004)

Exploring Northeast African Metric Craniofacial Variation at the Individual Level: A Comparative Study Using Principal Components Analysis

"Although Seligman's "Hamitic hypothesis" as a biocultural theory has been successfully critiqued by linguists, historians, and some biological anthropologists, some concepts and terms associated with this construct can still be found in the works of various disciplines, especially with regard to supra-Saharan Africans."

| 17800|2005-09-03 10:09:26|arumese|Re: The Watusi:Black but not Negro?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

- > Fred,
- >
- > Thanks big time. I needed this article.

No problem Charles.

"I beleive these giants are the ones who built the pyramids

- > and most megaliths around the world. This is the basic common sense
- > most people overlook when thinking about Ancient Egypt. Who could
- > really believe little Mediteranean type guys could lift many tonned
- > stone bricks here and there or hoisted grand obelisks."

I never considered that as a possibility. It does sound feasible if one believes some of the pyramids may have been built in predynastic times. There were obviously very tall people in distant times. If the Watusi were bulkier they would definitely be considered giants.

I entertain a different thought process on how the pyramids could have been built. But my ideas however, would depend on whether the ancients were considerably more sophisticated than we give them credit for. It would also depend on the naturally occurring conditions of the earth in those early times. Mine is a pet theory I am attempting to develop. I don't really take it seriously.

What is your primary source of research on the subject of giants and at what point do you connect them with the pyramids?

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango" wrote:

- > Fred,
- >
- > Thanks big time. I needed this article. What is importantant is not
- > whether or not they are called Negro. The term Negro is a fuzzy

term

> anyway. I believe these giants are the ones who built the pyramids  
> and most megaliths around the world. This is the basic common sense  
> most people overlook when thinking about Ancient Egypt. Who could  
> really believe little Mediterranean type guys could lift many-tonned  
> stone bricks here and there or hoisted grand obelisks. These giants  
> did it. They were called the Anaqim in the Bible. Today, they are

in

> the NBA :-)

>

> Thanks for tracing the tribal names for me.

>

> Thanks again,

> Charles

>

>

>

>

>

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Freddie Thompson

wrote:

>>

>> The Watusi: Black but not Negro?

>>

>>

>>

>> I am aware that issues like this one have been discussed on this  
> forum and dealt with quite effectively in books and other

writings.

> But I wanted to post it anyway because of one or two interesting

> assertions made that seem to beg the question as to what

prerequisite

> a group of Africans must meet in order to be considered "Negro."

>>

>>

>>

>> It seems that a significant number of people believe that in

order

> for an African people to be classified as "Negro" the group or

groups

> in question must practice a culture that is perceivably

undignified,

> they must be unattractive based on European standards of beauty,

and

> they must have no apparent history of sophistication. Therefore,

> presumably any Black African society that does not fall within the

> boundaries of such lowly criteria must be elevated to a

> classification that links them to some Caucasian point of origin.

>>

>>

>>

>> (See full articles below)

>>

>>

>>

>>

>>

>> Watusi Giants

>> Practically everyone has seen on film or at least heard about the

> very tall Watusi, who are famous for their dancing. For those who

may

> never have seen them, Glenn D. Kittler offers the following

superbly

> drawn word-picture: "For the most colorful and exciting dancing,

you

> must go to Ruanda-Urundi... east of the Congo. Here the ruling

tribe

> is the Watusi, the tallest people in the world. It has been said

that

> these giants are born six feet tall, and when you walk among them

you

> can believe it. Men towering seven or eight feet are a common

sight.

> Women gain height by having their heads bound into conical shape in

> infancy, then training their thick hair to grow straight up to add

a

> few inches. Beholding these lean, dignified, soft-spoken giants is

> quite overwhelming--and they know it.

>>

>>

>> "When they start dancing," continues Kittler, "the Watusi discard

> their usual reserve and become frenzied.... Twisting, bending,

> squirming, they leap into the air, breaking high-jump records with-

> out missing a beat. They carry spears, and when one jumper soars

> especially high the others throw down their spears in defeat. But

the

> dance goes on. Ankle bracelets heavy with bells match the earth-

> trembling thunder of twenty royal drummers. First ten men dance,

then

> fifty, then two hundred, their speed increasing with their number

as

> they fly through intricate routines with thrilling precision and

> flair."5

> >  
> > *The Watusi are black, but they are not Negroes. The spectacularly*  
> *tall, slender, and statuesque tribesmen are a proud Hamitic or*  
> *Nilotic people who migrated to Ruanda-Urundi country over four*  
> *centuries ago. Many grow to heights of seven feet or more. John*  
> *Gunther, who spent some time in Ruanda gathering material for his*  
> *book, Inside Africa, found many things about the country*  
*fascinating,*  
> *but what makes it the most distinctive, he writes, is the Watusi*  
> *giants, who, because of their size, rule over the medium-size Bantu*  
> *people and the Pygmies. "Outside the hotel in Astrida, next to a*  
> *woman cupping a child's head to her naked breast," he recalls, "we*  
> *ran into the tallest man I have seen except in a circus. He made*  
*the*  
> *American playwright Robert E. Sherwood, who is six foot seven, look*  
> *like a dwarf. He must have been at least seven and a half feet*  
*tall."*<sup>7</sup>  
> >  
> > *Anthropologists are at a loss to explain the Watusi's tallness.*  
*One*  
> *possible explanation is that they are offspring of the giants who*  
> *fled before Joshua's legions and escaped to Africa (see Jericho's*  
> *Giants), but, after many centuries of interbreeding with the*  
> *aborigines, have been greatly reduced in bulk and might. "They do*  
*not*  
> *look strong," adds Gunther, "and give the impression of being much*  
> *inbred. They have small heads for their height, slim wrists, and*  
> *delicate long thin arms."*<sup>8</sup>  
> >  
> > *True, because of their great height, the Watusi can accomplish*  
> *certain feats, like clearing a bar in the running high jump at more*  
> *than eight feet, or rearing back and throwing a spear to an*  
> *unbelievable distance. But they exhibit nowhere near enough*  
*strength*  
> *to be reckoned among the other mighty men in this book. (See Kreen*  
> *Akrores; Sudan's Giants; also see Chad's Giants; Curigueres;*  
*Ifrikish*  
> *ibn Kais; Zanzibar's Giants)*  
> >  
> >  
> >  
> > *Chad's Giants*  
> > *In 1936, two French archaeologists, Lebeuf and Griaule, led an*  
> *expedition to Chad in North Central Africa. As they crossed the*  
> *plains they saw some areas covered with small mounds. They also*  
*found*  
> *large numbers of these mounds around Fort Lamy and Goulfeil.*  
*Deciding*  
> *to investigate, they dug up several egg-shaped funeral jars that*  
> *contained the remains of a gigantic race, along with pieces of*  
*their*  
> *jewelry and their works of art.*<sup>1</sup> *These giants, according to the*  
> *natives, were called the Saos.*  
> >  
> > *Scholars who traced their history say they came from Kheiber,*  
> *located north of Mecca, to Bilma, which is situated about three*  
> *hundred miles north of Lake Chad. A people with a "well-developed*  
> *religion and culture," they grew in numbers and founded communities*  
> *at Fort Lamy, Mahaya, Midigue, and Goulfeil. They lived in peace in*  
> *their new land until the close of the ninth century when the*  
*Moslems*  
> *made wars against them, intending to force their accep-tance of the*  
> *Islamic faith. The Saos giants who converted to the faith lived to*  
> *become servants of the Arabs. But those who steadfastly refused to*  
> *convert were eventually wiped out. By the end of the sixteenth*  
> *century not many Saos remained. (See Jericho's Giants; also see*  
> *Curigueres; Ifrikish ibn Kais; Sudan's Giants; Watusi Giants;*  
> *Zanzibar's Giants)*  
> >  
> >  
> >  
> > *Moroccan Find*  
> > *At Agadir in Morocco, reports Peter Kolosimo, the French captain*  
> *Lafanechere "discovered a complete arsenal of hunting weapons*  
> *including five hundred double-edged axes weighing seventeen and a*  
> *half pounds, i.e. twenty times as heavy as would be convenient for*  
> *modern man. Apart from the question of weight, to handle the axe at*  
> *all one would need to have hands of a size appropriate to a giant*  
> *with a stature of at least 13 feet."*<sup>2</sup> *(See Australian Giants; La*  
> *Tene; South American Giants)*  
> >  
> >  
> >  
> > *Polo, Marco (See Zanzibar's Giants)*  
> >  
> >  
> >  
> > *Saos Giants (See Chad's Giants)*  
> >  
> >  
> >  
> > *Sudan's Giants*  
> > *A tribe of giants survives in the Sudan, but apparently little*  
*has*  
> *been written about them. In his Inside Africa, John Gunther de-*  
> *scribes them as a Nilotic peoples who "have spread their virile*

blood

> far afield, as witness the Masai in Kenya and the giant Watutsi<sup>3</sup> in

> Ruanda-Urundi, who are cousins to the Hamitic Sudanese."<sup>4</sup> An

example

> of their gigantic but very slender stature may be

> >

> > seen in Mamute Bol, the seven-foot-seven-inch pro basketball

giant,

> who hails from this region. Slim as he still looks, Bol has put on

> quite a bit of weight since his rookie year in the NBA. One sports

> writer jokingly wrote that he has now "added enough poundage to

> require at least two pinstripes on his pajamas."

> >

> > Bol and his tall Sudanese kin may have the height of giants, but

> with such extremely slender builds they could hardly be reckoned

> among our other mighty men. (See Kreen Akrores; Watusi Giants; also

> see Chad's Giants; Curigueres; Ifrikish ibn Kais; Zanzibar's Giants)

> >

> >

> >

> > Zanzibar's Giants

> > In recounting his travels, Marco Polo tells of running into a

> gigantic people in Zanzibar.

> >

> >

> >

> > Concerning them, he wrote:

> >

> > "Zanzibar is situated off the coast of Tanganyika. Nearly 53

miles

> long and 24 miles wide, it is the largest coral island on the

African

> coast.... Numerous bays, reefs, and islets are found along the

> western coast, while the eastern side is much more regular.

> >

> > "Zanzibar is a very large and important island. It has a 2,000-

mile

> coastline. All the people are idolaters, they have a king and a

> language of their own and pay tribute to no one. The men are large

> and fat, although they are not tall in proportion to their bulk.

They

> are strong limbed and as hefty as giants. They are so strong that

> they can carry as many as four ordinary men. This is not altogether

> surprising because while they can carry as many as four men, they

eat

> enough for five. They are quite black and go about completely naked

> but for a loincloth. Their hair is so curly that they can only comb

> it when it is wet. They have wide mouths and turned-up noses. . . .

> >

> > "The natives live on dates, rice, meat and milk. They have grape

> wine but they also make an excellent wine from rice, sugar and

> spices. There is a great deal of trade on the island and ships

arrive

> laden with every kind of cargo to be sold. The merchants take away

> other goods, in particular ivory from the elephant tusks. Because

of

> the whales there is a lot of ambergris.

> >

> > "The men on the island are excellent fighters and very courageous

> in battle. They are not afraid of death. Because there are no

horses

> they use camels and elephants in war. They build little turrets on

> the elephants' backs which they cover carefully with the skin of

wild

> animals. Between sixteen and twenty men get into these turrets from

> which they fight with lances, swords and pikes. Very bloody battles

> are fought on elephants. The only arms are leather shields, lances

> and swords, but the men can be cruelly killed. When the elephants

> have to charge, they are given as much wine and other drink as they

> want which makes them more aggressive and therefore more courageous

> in battle.

> >

> > "Apart from the men, the animals and produce of Zanzibar, there

is

> nothing more to discuss so we shall move on to the great province

of

> Abyssinia."<sup>9</sup> (See Chad's Giants; Curigueres; Ifrikish ibn Kais;

> Sudan's Giants; Watusi)

> >

> >

> >

> > References

> >

> > 1 Lee, *Giants: The Pictorial History*, p. 44.

> > 2 Peter Kolosimo, *Timeless Earth* (New Hyde Park, NY: University

> Books, 1968), p. 32.

> > 3 A variant spelling of Watusi.

> > 4 John Gunther, *Inside Africa* (New York: Harper & Bros., 1955),

p.

> 229.

> > 5 Glenn D. Kittler, *Let's Travel in the Congo* (Chicago: The

> Children's Press, 1961), p. 30.

> > 6 A variant spelling.

> > 7 Gunther, *Inside Africa*, p. 685.

> > 8 Ibid., p. 686.  
 > > 9 The Travels of Marco Polo (New York: Facts on File Publications,  
 > 1984), pp. 175-176.  
 > >  
 > >  
 > >  
 > >  
 > >  
 > > <http://www.stevequayle.com/Giants/Africa/Giants.Africa1.html>  
 > >  
 > >  
 > > Below are a couple of other sites that deal with the "unique  
 facial  
 > features" of the Watusi and the cattle they own that are identical  
 to  
 > those depicted on some Egyptian tomb paintings.  
 > >  
 > >  
 > >  
 > > [http://www.geocities.com/wally\\_mo/tutsi.html](http://www.geocities.com/wally_mo/tutsi.html)  
 > >  
 > >  
 > >  
 > > <http://www.lioncountrysafari.com/AnimalInfo/Watusi.htm>  
 > >  
 > >  
 > >  
 > >  
 > > -----  
 > > Start your day with Yahoo! - make it your home page

[ 17801|2005-09-03 10:10:50|arumese|Re: The Watusi:Black but not Negro?|  
 Yes. I found this posting in the links section.

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:  
 >  
 > >  
 > > I a loath to even respond to this thread, but in order  
 > > to avoid the obvious, there were all kinds of definitions  
 > > of what a True Negro (as opposed to a Hamite, or  
 > > blackened white) would look like.  
 >  
 > I think Keita hit on this point quite well when he said the Hamitic  
 > hypothesis has subtly taken on different forms, in both  
 > bioanthropology and genetics. I post the following:  
 >  
 >  
 > AMERICAN JOURNAL OF HUMAN BIOLOGY 16:679?689 (2004)  
 >  
 > Exploring Northeast African Metric Craniofacial Variation at  
 > the Individual Level: A Comparative Study Using Principal  
 > Components Analysis  
 >  
 >  
 > "Although Seligman's ``Hamitic hypothesis" as a biocultural theory  
 > has been successfully critiqued by linguists, historians, and some  
 > biological anthropologists, some concepts and terms associated with  
 > this construct can still be found in the works of various  
 > disciplines, especially with regard to supra-Saharan Africans."

[ 17802|2005-09-03 11:46:44|arumese|Re: The Watusi:Black but not Negro?|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
 wrote:

> I a loath to even respond to this thread, but in order  
 > to avoid the obvious, there were all kinds of definitions  
 > of what a True Negro (as opposed to a Hamite, or  
 > blackened white) would look like.  
 >  
 > Anyway, all these theories have almost been delegated  
 > to the dustbins of science. Almost, because now and  
 > again they keep popping up again.

I was reluctant to posting it. But it was hard to pass up. I was  
 too thrilled and delighted at yet another example showing the lengths  
 Eurocentrics will go to avoid coming to the right conclusion  
 concerning the Egyptians' cultural and racial origins. And then I  
 thought that some of the other information was worth posting.

Unfortunately you are right. This issue will pop up as many times as  
 it finds occasioned to present itself. We recently saw that with  
 Hawass' diabolical scheme to convince the world that Tutankamun was a  
 Caucasian Arab who could pass for a French European. The fact is  
 that most people are completely unaware that the Arayan model has no  
 validity. And despite this reality one will feel one's gut wrenching  
 every time one hears some smarty pants arguing that 'the Egyptians  
 could not have been Black because they were Indo-European Semites who  
 migrated from the north and Mesopotamia -- and besides, North  
 Africans aren't 'Black' anyway! They are "mixed populations."

*With National Geographic declaring that the recent Tut reconstruction is the most accurate depiction of the king there will ever be (even more accurate than what the Egyptians made for us), it is obvious that these false notions will continue to be fed.*

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Message: 3  
> Date: Fri, 02 Sep 2005 19:45:54 -0000  
> From: "saidis\_aswan\_egy"  
> Subject: Re: The Watusi:Black but not Negro?  
>  
> > It's a product of the Hamitic Hypothesis. Findings of French  
> > anthropologist Jean Hiernaux know overturn such notions. They are  
> > known considered the "elongated African" instead of Hamitic.  
> > Hamitic Hypothesis was postulated by anthropologist Carl Seligman

to

> > explain complexity in Africa. According to this pastoral

Europeans

> > migrated into Africa and civilized the primitive

sedentary "negroes"

>  
> And as anyone knows, True Negroes can't be tall.  
>  
> Which is why the NBA is populated by white people.  
>  
> I am loath to even respond to this thread, but in order  
> to avoid the obvious, there were all kinds of definitions  
> of what a True Negro (as opposed to a Hamite, or  
> blackened white) would look like.  
>  
> Anyway, all these theories have almost been delegated  
> to the dustbins of science. Almost, because now and  
> again they keep popping up again.  
>  
> Alex

| 17803|2005-09-03 12:06:15|Paul Kekai Manansala|Re: The Watusi:Black but not Negro?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> wrote:  
  
> > And as anyone knows, True Negroes can't be tall.  
> >  
> > Which is why the NBA is populated by white people.  
> >

*If the Watusi are at the New Orleans Convention Center needing to get rescued, they're black and dangerous.*

*In National Geographic, they become tall, proud "handsome" whites.*

Regards,

Paul Kekai Manansala

| 17804|2005-09-03 18:45:13|arumese|Re: The Watusi:Black but not Negro?|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"

wrote:

> If the Watusi are at the New Orleans Convention Center needing to get  
> rescued, they're black and dangerous.  
>  
> In National Geographic, they become tall, proud "handsome" whites.

Paul,

*I think you just cited three of the necessary prerequisites for determining when a group of Africans are to be given the honor of being classified as Caucasian -- being "tall, proud and handsome." That's it! That's the key to eliminating the "Negro" factor. Now we know what NOT to look for when deciding who is to be classified as "Black African" or "Negro." The Eurocentrics have made themselves quite clear. We get it now.*

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:  
> > --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> > wrote:  
> >  
> >  
> > > And as anyone knows, True Negroes can't be tall.  
> > >

> > > Which is why the NBA is populated by white people.  
> > >  
>  
> If the Watusi are at the New Orleans Convention Center needing to get  
> rescued, they're black and dangerous.  
>  
> In National Geographic, they become tall, proud "handsome" whites.  
>  
> Regards,  
> Paul Kekai Manansala

| 17805|2005-09-04 10:21:15|newyorkchango|Re: OT: Charles Rigaud in Katrina hit Area?|  
Charles R.,

Frankly, if you can, get out of the South! There are 1 million  
homeless. A whole city has been destroyed by Mother Nature. New  
Orleans is our biggest port city. Biloxi's 13 Gambling casinos are  
wiped out. Thousands are gone permanently. You're in Mississippi and  
and your whole area will suffer economically. The whole USA will  
suffer economically. Three or four hurricanes are coming. If another  
big one hits????????????????????????????????????

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "cr\_rigaud" wrote:  
> I made it through pretty good and the storm didn't my area bad at  
all  
> except for heavy rain. Thanks for looking out. The people in by  
the  
> Gulf Coast were hit the hardest, I pray for those guys. I think  
its a  
> shame that the media is sneakily trying to rationalize the slow  
> response to the people by criminalizing them. All in all, i think  
the  
> people here will recover, I'm anxious to see how the government  
will a  
> city[New Orleans] thats about 70% black. We needed to keep our eyes  
> open, this is a true litmus test.  
>  
>  
> Charles Rigaud  
>  
>  
> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "newyorkchango"  
wrote:  
> > Ta Setians,  
> >  
> > Fellow poster Charles Rigaud said more than once online that he  
came  
> > from the Mississippi Delta area. Charles if you can read this say  
> that  
> > you are OK. The whole world has been following the aftermath of  
the  
> > storm that his the Gulf coasts of Louisiana, Mississippi and  
Alabama.  
> I  
> > don't know who Charles R is, but since he posted here and there  
and  
> has  
> > been such a proponent of Black Egypt and other things I have to  
> write  
> > this.  
> >  
> > Does any body know if he is safe?  
> >  
> > The other Charles (NY Chango)

| 17806|2005-09-04 11:25:33|Asar Imhotep|Re: Education Book called Kemit (to Asar Imhotep)|  
I don't know if the Ta-Merrians used a term equivalent to Philosophy  
(philo ? "the love of" Sophia "wisdom"). If so, it would have been  
something to the likes of "Mer Rechi or Mer Deref." I can't recall  
any text off the back that has that particular phrase in a sentence.

IMO, what the Greeks called Philosophy is what the Africans called  
Mdw Ntr. Often times as researchers, we view Mdw Ntr as just the  
written language of the Egyptians. It is much deeper than that. You  
asked about a phrase that meant speculative philosophy, and I don't  
think there is a phrase for that either. It was implied. To  
understand Mdw Ntr, you have to be able to think abstractly; as  
nature represents various "concepts" that the creator had at the time  
of creation. So what we see in nature, is not really just the objects  
themselves, but are representations of a concept in the spiritual  
world. The aim of African spirituality is to be able to use both  
sides of the brain (logic and emotion). Pictures stimulate the side  
of the brain that deals with emotion. The Greek rendition would be  
void of the concept because they did not provide signs that would  
represent this concept in nature. Thus they simply have "words" with  
no representation of the concepts.



Mdw Ntr is the bases for Meta Physics. Meta - prefix meaning  
1. "after, behind," 2. "changed, altered," 3. "higher, beyond." So  
metaphysics is Gk. (ta) metaphysika, from Gk. ta meta ta physika "the  
(works) after the Physics." Physics is nature to the Greeks.

In all African spiritual systems, to understand what couldn't be  
seen, one had to understand fully what could be scene. Modern Meta  
Physics is not what was originally thought of as Meta Physics because  
most people today don't focus on nature and its sciences; it is just  
speculation not based on what is observed here on Earth or the  
observable universe.

To understand "Philosophy" as the Rmt-n-Kmt viewed it, all we have to  
do is take a look at the "glyphs" used for their terms. For instance,  
the word for "Lord" is "Nb" and the sign used for it is a bowl  
(V30). There are two components to this word by itself.

1). The word lord comes from the Old English, earlier hlafweard,  
lit. "one who guards the loaves," from hlaf "bread, loaf" +  
weard "keeper, guardian, ward." The lord was a title for the "Keeper  
of the house of bread." Now this had many connotations and a few were  
expressed in the bowl. It has sort of a feudal aspect to it as feudal  
lords were over the storage and distribution of crops.

2) The symbol for "nb" is a bowl with a shape of 180 degrees. The  
bowl was used for cooking bread. When you add the ingredients to make  
bread in the bowl and then cook it, the bread rises in the bowl to  
complete the other 180 degrees (figuratively). It is to represent  
spirituality and completeness. All priest, through Mdw Ntr were  
reminded how to act and their jobs as priest. This is sacred  
geometry.

This sign was to remind the priest and initiates, that your first job  
in developing spirituality was physical nourishment. Spirituality  
doesn't mean anything if you have no place to stay and you are  
hungry. You are to feed your physical body in preparation for  
spiritual teachings. This is why missionary churches always feed,  
cloth and house people in "third world" countries before they begin  
ministering. You can't minister to people whose stomachs are speaking  
louder than you.

This is the premise behind Mdw Ntr. The job of any "Lord" was to  
supply nourishment to the people. This same concept is played out in  
the statues also. For if you look at the statues, the ones with the  
left foot forward let you know that there was life in that person  
when the statue was created. If not, the feet would be closed. Now  
look at the determinative sign "D54." It means to walk, run or  
basically to do. In order for you to be able to "do" anything, there  
must be life in the body to do so. This same sign is in the position  
that the statues are "with one foot forward" and they all correlate.

This is speculative philosophy in the context of African spirituality  
in my opinion and why you won't find it the exact same way in the  
Greek tradition. They are coming from two different cultural  
backgrounds and understandings of how their environment plays a  
pivotal role in how they interpret life and the correct response to  
situations in life, in the context of character building.

Hope this helps.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmnre wrote:

>

Htp Asar,

Do you know if there is a Kemetic word for "philosophy"? I am unable  
to  
find one. Is there a Kemetic text in which we can find the equivalent  
of  
the phrase "speculative philosophy"?

Regards,  
Raymond

| 17807|2005-09-04 11:30:16|saidis\_aswan\_egy|French team who did the reconstruction of Tut-ankh-amun|  
Does anybody know the email to Jean-Noël Vignal? I am curious because  
since I got Dr. Susan Anton's perspective I would also like the French  
teams perspective. If anybody has the email to the following person  
then please post it on Ta-seti.

Your Sa3eedi Egyptian Friend,

Saidis Aswan Egy

| 17808|2005-09-04 11:42:36|clyde winters|Re: Katrina hit Area. What does it really mean?|

Hi Charles

You make many valid points. I believe that eventhough many people are suffering this was a wake up call to the nation about what really goes on after a disaster in the U.S. Let's not forget much of Florida has not been rebuilt after the natural disasters of last year. And given the response to this emergency we can expect much of the damaged caused by this years Hurricanes will not be repaired.

Many people look at New Orleans as a tragedy. I see this event as a miracle from God.

Let's face it if the Hurricane had hit New Orleans directly with the 30 feet Tsunami that hit the rest of the Gulf Coast, I believe that since the area is like a bowl we would have seen most of the population of the city dead immediately--wiped out. They would have died because the water would not have receded as it has done on the rest of Gulf Coast because there is no way for it to run off; the water in New Orleans from what I have heard has to be pumped out.

God blessed New Orleans and let the Hurricane hit East of the City. This gave time for many of the people to exit their homes or find a "safe" shelter.

In every act of natural God has a plan. The Hurricane had to hit New Orleans because it is ran by a Afro American Mayor who let us know that his City was not being helped by the Government. In radio interview after interview he pointed out the lies spread by the Administration about helping New Orleans. Moreover, on Friday night when Ted Koppel called the Director of FEMA a liar when he said they were assisting the people at the New Orleans Convention Center forced FEMA to finally help these people.

This tragedy had to affect Afro Americans because they are not going to suffer in silence. Their cries for help, should let the rest of America know that something is wrong with the Federal Government. We have to ask many questions: Why is FEMA waiting for the Red Cross to do its job? Why is it that Louisiana's Governor no longer has a National Guard she can call on in an emergency? Where is the plan to assist American Cities if they suffer another terrorist attack? We can answer one question now with certainty, their is no plan to assist cities in the event a terrorist attack takes place. Remember New Orleans....

-- newyorkchango <[addr123@email.com](mailto:addr123@email.com)> wrote:

> Charles R,  
>  
> Frankly, if you can, get out of the South! There are  
> 1 million  
> homeless. A whole city has been destroyed by Mother  
> Nature. New  
> Orleans is our biggest port city. Biloxi's 13  
> Gambling casinos are  
> wiped out. Thousands are gone permanently. You're in  
> Mississippi and  
> and your whole area will suffer economically. The  
> whole USA will  
> suffer economically. Three or four hurricanes are  
> coming. If another  
> big one hits?????????????????????????????????????  
>  
>  
> Charles  
>  
>  
>  
>  
>  
> -- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "cr\_rigaud"  
> wrote:  
> > I made it through pretty good and the storm didn't  
> my area bad at  
> all  
> > except for heavy rain. Thanks for looking out. The  
> people in by  
> the  
> > Gulf Coast were hit the hardest, I pray for those  
> guys. I think  
> its a  
> > shame that the media is sneakily trying to  
> rationalize the slow  
> > response to the people by criminalizing them. All  
> in all, i think  
> the  
> > people here will recover, I'm anxious to see how

> the government  
 > will a  
 > > city[New Orleans] thats about 70% black. We need  
 > to keep our eyes  
 > > open, this is a true litmus test.  
 > >  
 > >  
 > > Charles Rigaud  
 > >  
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 > things I have to  
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 > > >  
 > > > Does any body know if he is safe?  
 > > >  
 > > > The other Charles (NY Chango)  
 >  
 >  
 >  
 >  
 >

---

Do You Yahoo!?

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[ 17809|2005-09-04 13:28:30|newyorkchango|Re: Katrina hit Area. What does it really mean?]

Clyde said:

Many people look at New Orleans as a tragedy. I see this event as a miracle from God.

Let's face it if the Hurricane had hit New Orleans directly with the 30 feet Tsunami that hit the rest of the Gulf Coast, I believe that since the area is like a bowl we would have seen most of the population of the city dead immediately--wiped out. They would have died because the water would not have receded as it has done on the rest of Gulf Coast because there is no way for it to run off; the water in New Orleans from what I have heard has to be pumped out.

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This tragedy had to affect Afro Americans because they are not going to suffer in silence. Their cries for help, should let the rest of America know that something is wrong with the Federal Government.

Me: I did not think of it that way.

We have to ask many questions: Why is FEMA waiting for the Red Cross to do its job? Why is it that Louisiana's Governor no longer has a National Guard she can call on in an emergency? Where is the plan to assist American Cities if they suffer another terrorist attack? We can answer one question now with certainty, there is no plan to assist cities in the event a terrorist attack takes place. Remember New Orleans....

Me: Wake Up Call :-)

The tsunami and hurricane happened both on the 25th of the month.

Charles

| 17810|2005-09-04 13:29:30|addr123@email.com|The Watusi:Black but not Negro?|

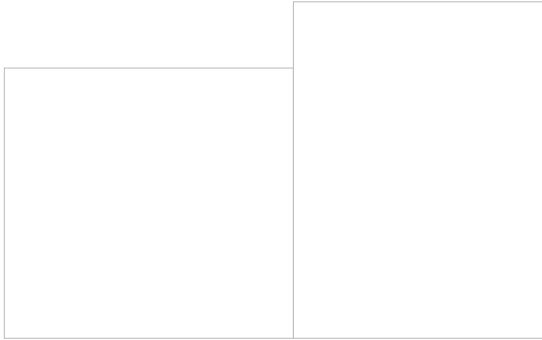
Fred said:

What is your primary source of research on the subject of giants and at what point do you connect them with the pyramids?

NY Chango replies: The Ethiopians kept the Books of Enoch and Jubilees alive and they speak of giants. I met people offline years ago who told me that the AE pharaohs included giants, etc.

I had dreams when I was very young. No six fingers on my hands :-)

Here's a good link: <http://www.earth-history.com/Earth-05.htm>



Ever wonder why the klingons were made Black?

This is the klingonish reptilian guy that our immediate ancestors made an idol of in Mali, West Africa:



This guy sure looks like a "Klingon" to me. They love to worship snakes in the West African religions. The Soninke, a Mande-speaking group who founded Ghana or Wagadou, worshipped the hydra named MBida. That MBida taught them "the sciences", etc. How can a snake talk? Unless? Fill in the blanks. This sounds like the talking snake in the Garden of Eden who pushes Adam to learn the knowledge of good and evil.

From Nabta Playa to Ethiopia to Senegal is a row of megaliths that are of great interest to me. I believe the Anaqim or their descendants, the big tall Black people of Sahelian, created them and that the secret knowledge of the Nyamakalu, Nyeeno, Nyeenybe, Dogon silatigui, etc is from them or similar "angelic beings". The great pyramids, obelisks, and other megaliths are their legacy around the world. They were Black because the women they implanted their seed into were the original Black women found on planet Earth at the time Enoch refers to. And some of the legacy of AE is embedded into the cultures of the Fulbe, Soninke, Banmana, Songhay, Tuareg, and other Sahelians since these are whom the AEs fled to when they were pushed out by invaders and these tribes share the same ancestry with the AEs.

Sa3eedi, instead of giving you email take this website. It's where I got that 110 page AE ceramics file:

<http://www.ifao.egnet.net/>

**Institut fran?ais d?arch?ologie  
orientale du Caire**



Embl?me des lions de l'IFAO





Y'all let me go. I gotta do stuff. BTW, David gave you some links. I passed by afrikara.com before. Afrikara.com is a little bit better than africamaat.com

David I'm sorry to see all the fires in Paris among Africans. It's also a shame.



Au Revoir. Yo me voy,

Charles



--

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<http://www.mail.com/?sr=signup>

[ 17811|2005-09-04 20:07:13|Paul Kekai Manansala|Re: Katrina hit Area. What does it really mean?]

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi Charles
- > You make many valid points. I believe that even though
- > many people are suffering this was a wake up call to
- > the nation about what really goes on after a disaster
- > in the U.S. Let's not forget much of Florida has not
- > been rebuilt after the natural disasters of last year.
- > And given the response to this emergency we can expect
- > much of the damaged caused by this years Hurricanes
- > will not be repaired.

They were talking on the news about bulldozing the homes because of "toxic mold."

I wonder if they will also tear down the skyscrapers that have one or two floors waterlogged.

If they do bulldoze, the government or insurance companies should pay to rebuild new homes.

- > In every act of nature God has a plan. The
- > Hurricane had to hit New Orleans because it is run by
- > a Afro American Mayor who let us know that his City
- > was not being helped by the Government. In radio
- > interview after interview he pointed out the lies
- > spread by the Administration about helping New
- > Orleans. Moreover, on Friday night when Ted Koppel
- > called the Director of FEMA a liar when he said they
- > were assisting the people at the New Orleans
- > Convention Center forced FEMA to finally help these
- > people.

Yup, they had a lot of improvements that might have helped prevent or at least mitigate the tragedy. Things like improving the levees and preserving the wetlands that help absorb the impact of hurricanes.

One expert even had a \$14 billion plan that he said would have prevented the catastrophe. That's about as much as the country spends in two months in Iraq.

We can answer one question now with

- > certainty, there is no plan to assist cities in the
- > event a terrorist attack takes place. Remember New
- > Orleans....
- >

I heard that it will at least \$100 billion just to start rebuilding. Most of that will be spent on poor people, and most of them people of color. Don't know how they will avoid raising taxes this time.

Regards,

Paul Kekai Manansala

[ 17812|2005-09-04 20:53:47|Paul Kekai Manansala|OT: New Orleans: Center of Jazz, Blues and Slavery]

New Orleans is often called the birthplace of jazz. It also has probably the best claim to the honor of birthplace of the blues.

The Trem in New Orleans is known as the first African American neighborhood in the United States.

On the negative side, New Orleans was home to the largest slave market in North America, the center of the U.S. slave trade.

Interestingly, Jesse Jackson compared the New Orleans Convention

Center during this crisis to the hull of a trans-Atlantic slave ship:

—  
<http://historymatters.gmu.edu/d/6230>

"It Was a Mournful Scene Indeed": Solomon Northrup Remembers the New Orleans Slave Market

*The slave auction was one of the most barbaric practices of the harsh system of slavery. The slave trade within the United States destroyed families and tore apart communities, especially after 1840 when slavery was extended into the newer lands of the lower South and Southwest. Planters in the older settled areas of the upper South could realize substantial profits selling enslaved people, and New Orleans became the center of the trade. The resulting forced migration involved hundreds of thousands of African Americans. Some moved with their masters, but the migration also tore apart slave families residing on different plantations. Others were sold on the block, as Solomon Northrup described in his Twelve Years a Slave. Narrative of Solomon, a Citizen of New-York, Kidnapped in Washington City in 1841.*

-----  
*The very amiable, pious-hearted Mr. Theophilus Freeman, partner or consignee of James H. Burch, and keeper of the slave pen in New-Orleans, was out among his animals early in the morning. With an occasional kick of the older men and women, and many a sharp crack of the whip about the ears of the younger slaves, it was not long before they were all astir, and wide awake. Mr. Theophilus Freeman bustled about in a very industrious manner, getting his property ready for the sales-room, intending, no doubt, to do that day a rousing business.*

*In the first place we were required to wash thoroughly, and those with beards, to shave. We were then furnished with a new suit each, cheap, but clean. The men had hat, coat, shirt, pants and shoes; the women frocks of calico, and handkerchiefs to bind about their heads. We were now conducted into a large room in the front part of the building to which the yard was attached, in order to be properly trained, before the admission of customers. The men were arranged on one side of the room, the women on the other. The tallest was placed at the head of the row, then the next tallest, and so on in the order of their respective heights. Emily was at the foot of the line of women. Freeman charged us to remember our places; exhorted us to appear smart and lively, - sometimes threatening, and again, holding out various inducements. During the day he exercised us in the art of "looking smart," and of moving to our places with exact precision.*

*After being fed, in the afternoon, we were again paraded and made to dance. Bob, a colored boy, who had some time belonged to Freeman, played on the violin. Standing near him, I made bold to inquire if he could play the "Virginia Reel." He answered he could not, and asked me if I could play. Replying in the affirmative, he handed me the violin. I struck up a tune, and finished it. Freeman ordered me to continue playing, and seemed well pleased, telling Bob that I far excelled him - a remark that seemed to grieve my musical companion very much.*

*Next day many customers called to examine Freeman's "new lot." The latter gentleman was very loquacious, dwelling at much length upon our several good points and qualities. He would make us hold up our heads, walk briskly back and forth, while customers would feel of our hands and arms and bodies, turn us about, ask us what we could do, make us open our mouths and show our teeth, precisely as a jockey examines a horse which he is about to barter for or purchase. Sometimes a man or woman was taken back to the small house in the yard, stripped, and inspected more minutely. Scars upon a slave's back were considered evidence of a rebellious or unruly spirit, and hurt his sale.*

*One old gentleman, who said he wanted a coachman, appeared to take a fancy to me. From his conversation with Burch, I learned he was a resident in the city. I very much desired that he would buy me, because I conceived it would not be difficult to make my escape from New-Orleans on some northern vessel. Freeman asked him fifteen hundred dollars for me. The old gentleman insisted it was too much, as times were very hard. Freeman, however, declared that I was sound and healthy, of a good constitution, and intelligent. He made it a point to enlarge upon my musical attainments. The old gentleman argued quite adroitly that there was nothing extraordinary about the nigger, and finally, to my regret, went out, saying he would call again. During the day, however, a number of sales were made. David and Caroline were purchased together by a Natchez planter. They left us, grinning broadly, and in the most happy state of mind, caused by the fact of their not being separated. Lethe was sold to a planter of Baton Rouge, her eyes flashing with anger as she was led away.*

*The same man also purchased Randall. The little fellow was made to jump, and run across the floor, and perform many other feats,*

exhibiting his activity and condition. All the time the trade was going on, Eliza was crying aloud, and wringing her hands. She besought the man not to buy him, unless he also bought her self and Emily. She promised, in that case, to be the most faithful slave that ever lived. The man answered that he could not afford it, and then Eliza burst into a paroxysm of grief, weeping plaintively. Freeman turned round to her, savagely, with his whip in his uplifted hand, ordering her to stop her noise, or he would flog her. He would not have such work - such snivelling; and unless she ceased that minute, he would take her to the yard and give her a hundred lashes. Yes, he would take the nonsense out of her pretty quick - if he didn't, might he be d'd. Eliza shrunk before him, and tried to wipe away her tears, but it was all in vain. She wanted to be with her children, she said, the little time she had to live. All the frowns and threats of Freeman, could not wholly silence the afflicted mother. She kept on begging and beseeching them, most piteously not to separate the three. Over and over again she told them how she loved her boy. A great many times she repeated her former promises - how very faithful and obedient she would be; how hard she would labor day and night, to the last moment of her life, if he would only buy them all together. But it was of no avail; the man could not afford it. The bargain was agreed upon, and Randall must go alone. Then Eliza ran to him; embraced him passionately; kissed him again and again; told him to remember her - all the while her tears falling in the boy's face like rain.

Freeman dawned her, calling her a blubbering, bawling wench, and ordered her to go to her place, and behave herself; and be somebody. He swore he wouldn't stand such stuff but a little longer. He would soon give her something to cry about, if she was not mighty careful, and that she might depend upon.

The planter from Baton Rouge, with his new purchases, was ready to depart.

"Don't cry, mama. I will be a good boy. Don't cry," said Randall, looking back, as they passed out of the door.

What has become of the lad, God knows. It was a mournful scene indeed. I would have cried myself if I had dared.

See full text at the University of North Carolina's Documenting the American South

Source: Solomon Northup, *Twelve Years A Slave* (Auburn, N.Y.: Derby and Miller, 1853), 78?82.

| 17813|2005-09-05 10:06:24|Mamu Ampim|Re: Katrina hit Area. What does it really mean?| Greetings,



Clyde you are right, there is no doubt that Michael Brown, the FEMA director, and Michael Chertoff, head of Homeland Security, have lied to the public about their lack of efforts.



Here is what I sent out to my email list:

**Hurricane Katrina: Natural & Man-Made Disaster:**

<http://www.mamuampim.com/katrina>



I have done a radio program on this issue that is now airing sometime today on BlakeRadio.com. Will update the list on the exact times of re-airing.



Advancing the work,



Mamu Ampim

| 17814|2005-09-05 14:39:17|Immmre|Re: Education Book called Kemit (to Asar Imhotep)| li-i.m.Htp Asar,

Thank you for your thoughtful response to my question concerning whether the /rmT/ (AE) referred in any of their texts to something comparable to "speculative philosophy." I see that you too have not come across an example of this.

True, that does not mean that they did not have their own approach to considering what we would call philosophical questions. But they seem to have arrived at answers to questions like the nature of true being through other means. Your insights about the /mdw nTr/ portraying ideas that were in the mind of the Creator at /sp.tepi/ (The First Time) is as good as any. It reminded me of a theme we find in R.A. Schwaller de Lubicz' *Nature Word* (1982); for example, where he says:

"You can only realize yourself in immortality by going beyond Nature, which is the ensemble of the signatures or hieroglyphs revealing and transmitting the abstract characters of natural things. Concrete things speak to the form present in you, abstractions speak to your Intellect, which, outside Time and Space, is a unity with that which has no limits."

Here that which has no limits could well be a reference to /mw/ the primordial deep which we could argue is divine consciousness -- or something akin to it (eg., the One-One.)

And with regard to the knowers he writes:



*Mechanical and mechanistic -- therefore schematic-- explanations must be reserved to the Temple, that is to say, must be kept by men prepared to know how to distinguish the true (real) from the false (the system). (p. 83)*

*These of course would be your "lovers of wisdom" ie., philosophers. But were they or was it not Greek philosophy that regaled itself for having removed deity from that which Aristotle, for example, called "first causes"?*

*Now, which approach to explaining ontological reality does Dr. Obenga take in his African Philosophy: The Pharaonic Period: 2780-330 BC? Greek or Kmtc?*

*Does he begin with matter or with divine consciousness as the source of all things? One page 31, I read:*

*"At the origin of the universe, then, the ancient Egyptians posited matter in the form of an abyss of water."*

*What do you make of this as a first premise?*

*The book is a masterful work given the scope of knowledge displayed, and I heartily recommend it to everyone. I just hit a speed bump at this point in reading it. What are your further thoughts?*

*Best regards,*

*Raymond*

*| 17815|2005-09-05 21:02:56|Paul Kekai Manansala|Re: Katrina hit Area. What does it really mean?|*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Manu Ampim" wrote:*

*> Greetings,*

*>*

*> Clyde you are right, there is no doubt that Michael Brown, the*

*FEMA director, and Michael Chertoff, head of Homeland Security, have lied to the public about their lack of efforts.*

*>*

*Manu, here is a revealing article from Spiegel Magazine in Germany:*

*<http://service.spiegel.de/cache/international/0,1518,373001,00.html>*

*"In June 2004, Walter Maestri, emergency management chief for Jefferson Parish, fretted to The Times-Picayune in New Orleans: 'It appears that the money has been moved in the president's budget to handle homeland security and the war in Iraq, and I suppose that's the price we pay. Nobody locally is happy that the levees can't be finished, and we are doing everything we can to make the case that this is a security issue for us.'"*

*Regards,*

*Paul Kekai Manansala*

*| 17816|2005-09-06 00:36:24|Myra Wysinger|New Orleans: What Really Happened|*

*Uncensored interview with New Orleans mayor:*

*Go here to hear the uncensored version of the interview that New Orleans mayor Ray Nagin did with a New Orleans radio station on Thursday 9/1/05. CNN played parts of this but censored it.*

*<http://www.mobilejones.com/img/4//nagin.mp3>*

*| 17817|2005-09-06 05:01:48|Djehuti Sundaka|Re: Education Book called Kemit (to Asar Imhotep)|*

*I don't think "speculative philosophy" is something that needed to be distinguished in Kamat or anywhere else for that matter. To wonder (speculate) about things is a universal human activity that becomes specialized for specific interests. For instance, theoretical physics is speculation specific to physics and is simply an aspect of physics. Any ancient who had an interest in learning about the world as a disciple of some school of thought would have been a "lover of wisdom" in Hellenic culture and simply a student in other cultures. Whether or not that speculation had proceeded from a concept of matter or divine consciousness would not have distinguished it as being philosophy. Afterall, the philosophy of the Pythagoreans, Heraklitus, Plato, the Stoics, and others all proceeded from the concept of a divine consciousness. However, the personification of natural forces is no less valid than the personification of nations (e.g. "Uncle Sam"). The only difference is that the personification of nations is recognized by everyone to be just that while the personification(s) of nature is accepted by many as being reality.*

*Djehuti Sundaka*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnrnre wrote:*

*> li-i.m.Htp Asar,*



>  
 > Thank you for your thoughtful response to my question  
 > concerning whether the /mT/ (AE) referred in any of  
 > their texts to something comparable to "speculative  
 > philosophy." I see that you too have not come across  
 > an example of this.  
 >  
 > True, that does not mean that they did not have their  
 > own approach to considering what we would call philoso-  
 > phical questions. But they seem to have arrived at  
 > answers to questions like the nature of true being  
 > through other means. Your insights about the /mdw  
 > nTr/ portraying ideas that were in the mind of the  
 > Creator at /sp.tepi/ (The First Time) is as good as  
 > any. It reminded me of a theme we find in R.A.  
 > Schwaller de Lubicz' Nature Word (1982); for example,  
 > where he says:  
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 > "You can only realize yourself in immortality by  
 > going beyond Nature, which is the ensemble of the  
 > signatures or hieroglyphs revealing and transmitting  
 > the abstract characters of natural things. Concrete  
 > things speak to the form present in you, abstractions  
 > speak to your Intellect, which, outside Time and Space,  
 > is a unity with that which has no limits."  
 >  
 > Here that which has no limits could well be a reference  
 > to /nw/ the primordial deep which we could argue is  
 > divine consciousness – or something akin to it (eg.,  
 > the One-One.)  
 >  
 > And with regard to the knowers he writes:  
 >  
 > Mechanical and mechanistic -- therefore schemative--  
 > explanations must be reserved to the Temple, that  
 > is to say, must be kept by men prepared to know  
 > how to distinguish the true (real) from the false  
 > (the system). (p. 83)  
 >  
 > These of course would be your "lovers of wisdom"  
 > ie., philosophers. But were they or was it not Greek  
 > philosophy that regaled itself for having removed  
 > deity from that which Aristotle, for example, called  
 > "first causes"?  
 >  
 > Now, which approach to explaining ontological reality  
 > does Dr. Obenga take in his African Philosophy: The  
 > Pharaonic Period: 2780-330 BC? Greek or Kmtc?  
 >  
 > Does he begin with matter or with divine conscious-  
 > ness as the source of all things? One page 31, I  
 > read:  
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 > "At the origin of the universe, then, the ancient  
 > Egyptians posited matter in the form of an abyss  
 > of water."  
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 > What do you make of this as a first premise?  
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 > The book is a masterful work given the scope of  
 > knowledge displayed, and I heartily recommend it  
 > to everyone. I just hit a speed bump at this point  
 > in reading it. What are your further thoughts?  
 >  
 > Best regards,  
 > Raymond

| 17818|2005-09-06 06:11:18|clyde winters|Re: Any Egyptian Grammar Text?  
 Hi  
 Did the Egyptians do any linguistic manuscripts on the  
 Egyptian language?

Clyde

---

Click here to donate to the Hurricane Katrina relief effort.

<http://store.yahoo.com/redcross-donate3/>

| 17819|2005-09-06 09:41:45|Paul Kekai Manansala|Re: Education Book called Kemit (to Asar Imhotep)|  
 -- In Ta\_Seti@yahoogroups.com, Imnnnre wrote:

> li-i.m.Htp Asar,  
 >  
 >  
 > "At the origin of the universe, then, the ancient  
 > Egyptians posited matter in the form of an abyss  
 > of water."  
 >  
 > What do you make of this as a first premise?  
 >

*Raymond, isn't this Nun, a personified primordial sea with consciousness of its (her) own. That would be in-keeping with the general animistic nature of Egyptian thought.*

Regards,

Paul Kekai Manansala

[ 17820]2005-09-06 13:27:53[Dexter Harper|Subject: a survivor's story: Katrina in New Orleans]

Samuel R. Delany forwarded this to me this morning, so it's making the rounds. Lisa Moore is a friend of Delany's and the former editor of the Lambda Book Report ...

From: Lisa Moore

Sent: Saturday, September 03, 2005 10:13 AM

Subject: a survivor's story: Katrina in New Orleans

*i heard from my aunt last night that my cousin Denise made it out of New Orleans; she's at her brother's in Baton Rouge. from what she told me: her mother, a licensed practical nurse, was called in to work on Sunday night at Memorial Hospital (historically known as Baptist Hospital to those of us from N.O.). Denise decided to stay with her mother, her niece and grandniece (who is 2 years old); she figured they'd be safe at the hospital. they went to Baptist, and had to wait hours to be assigned a room to sleep in; after they were finally assigned a room, two white nurses suddenly arrived after the cut-off time (time to be assigned a room), and Denise and her family were booted out; their room was given up to the new nurses. Denise was furious, and rather than stay at Baptist, decided to walk home (several blocks away) to ride out the storm at her mother's apartment. her mother stayed at the hospital.*

*she described it as the scariest time in her life. 3 of the rooms in the apartment (there are only 4) caved in. ceilings caved in, walls caved in. she huddled under a mattress in the hall. she thought she would die from either the storm or a heart attack. after the storm passed, she went back to Baptist to seek shelter (this was Monday). it was also scary at Baptist; the electricity was out, they were running on generators, there was no air conditioning. Tuesday the levees broke, and water began rising. they moved patients upstairs, saw boats pass by on what used to be streets. they were told that they would be evacuated, that buses were coming. then they were told they would have to walk to the nearest intersection, Napoleon and S. Claiborne, to await the buses. they waded out in hip-deep water, only to stand at the intersection, on the neutral ground (what y'all call the median) for 3 1/2 hours. the buses came and took them to the Ernest Morial Convention Center. (yes, the convention center you've all seen on TV.)*

*Denise said she thought she was in hell. they were there for 2 days, with no water, no food. no shelter. Denise, her mother (63 years old), her niece (21 years old), and 2-year-old grandniece. when they arrived, there were already thousands of people there. they were told that buses were coming. police drove by, windows rolled up, thumbs up signs. national guard trucks rolled by, completely empty, soldiers with guns cocked and aimed at them. nobody stopped to drop off water. a helicopter dropped a load of water, but all the bottles exploded on impact due to the height of the helicopter.*

*the first day (Wednesday) 4 people died next to her. the second day (Thursday) 6 people died next to her. Denise told me the people around her all thought they had been sent there to die. again, nobody stopped. the only buses that came were full; they dropped off more and more people, but nobody was being picked up and taken away. they found out that those being dropped off had been rescued from rooftops and attics; they got off the buses delirious from lack of water and food. completely dehydrated. the crowd tried to keep them all in one area; Denise said the new arrivals had mostly lost their minds. they had gone crazy.*

*inside the convention center, the place was one huge bathroom. in order to \*\*\*\*, you had to stand in other people's \*\*\*\*. the floors were black and slick with \*\*\*\*. most people stayed outside because the smell was so bad. but outside wasn't much better: between the heat, the humidity, the lack of water, the old and very young dying from dehydration... and there was no place to lay down, not even room on the sidewalk. they slept outside Wednesday night, under an overpass.*

Denise said yes, there were young men with guns there. but they organized the crowd. they went to Canal Street and "looted," and brought back food and water for the old people and the babies, because nobody had eaten in days. when the police rolled down windows and yelled out "the buses are coming," the young men with guns organized the crowd in order: old people in front, women and children next, men in the back. just so that when the buses came, there would be priorities of who got out first.

Denise said the fights she saw between the young men with guns were fist fights. she saw them put their guns down and fight rather than shoot up the crowd. but she said that there were a handful of people shot in the convention center; their bodies were left inside, along with other dead babies and old people.

Denise said the people thought there were being sent there to die. lots of people being dropped off, nobody being picked up. cops passing by, speeding off. national guard rolling by with guns aimed at them. and yes, a few men shot at the police, because at a certain point all the people thought the cops were coming to hurt them, to kill them all. she saw a young man who had stolen a car speed past, cops in pursuit; he crashed the car, got out and ran, and the cops shot him in the back. in front of the whole crowd. she saw many groups of people decide that they were going to walk across the bridge to the west bank, and those same groups would return, saying that they were met at the top of the bridge by armed police ordering them to turn around, that they weren't allowed to leave.

so they all believed they were sent there to die.

Denise's niece found a pay phone, and kept trying to call her mother's boyfriend in Baton Rouge, and finally got through and told him where they were. the boyfriend, and Denise's brother, drove down from Baton Rouge and came and got them. they had to bribe a few cops, and talk a few into letting them into the city ("come on, man, my 2-year-old niece is at the Convention Center!"), then they took back roads to get to them.

after arriving at my other cousin's apartment in Baton Rouge, they saw the images on TV, and couldn't believe how the media was portraying the people of New Orleans. she kept repeating to me on the phone last night: make sure you tell everybody that they left us there to die. nobody came. those young men with guns were protecting us. if it wasn't for them, we wouldn't have had the little water and food they had found.

that's Denise Moore's story.

Lisa C. Moore

The story is from this website...

<http://www.millarworld.net/index.php?showtopic=53151&st=340>

If you read all the posts at that website..note the comments of the dude who posts in capital letters.

"There is no life for the soul except in knowing, and no salvation but doing."

---

Click here to donate to the Hurricane Katrina relief effort.

<http://store.yahoo.com/redcross-donate3/>

| 17821|2005-09-06 17:03:02|mmrmre|Re: Education Book called Kemit (to Asar Imhotep)|  
Greetings Paul,



You are correct of course. The "abyss of water" to which Obenga referred is /nwn/ (Nun). It is clear in the Pyramind Texts that by this was meant the sky upon which the solar deity sailed and in which were numerous souls that had become "stars." All of this is in complete agreement with what you have referred to as a general animistic bent in Kmtc thought.



However, the tendency to concretize would seem to fly in the face of what we call "speculative thought" which tends toward logic,

generalization and abstraction, going as it were from the particular to the universal, in short the very voice in which Obenga's opus is written. What we know of the Kmtc outlook appears on its face to resist this approach to ontology (a theory of being).



It also presents us with a paradox, as I argued back in January of '04, if you recall. How can an "ocean" exist "before sky" came into being, if it is consubstantial with the sky itself? Furthermore, how can it "be" before the earth existed, before that which was to be made firm existed" (Pyramid Texts, Utterance 486) when there was only a general state of nothingness?



And if it was indeed "sky" personified as water, what really do we mean by "sky," a kind of endless, dark, formless nothingness? Or do we mean that in which divine consciousness rested initially inert and then stirring of its own free will. Sky after all is a thing of an epiphenomenal sort (of the created world) whereas the cosmogony implies something quite "complete" and without anything with which it could be compared.



It seems that we are in the presence of contradiction or a paradox waiting to be hermeneutically resolved. But by what means? By neuminal revelation (spiritual insight) or philosophical speculation or a mixture of both?



Just some thoughts inspired by reading Dr. Obenga's far-reaching book and only the first 4 or 5 chapters. I liked very much that he bases his conclusions on the mḏw nṯr texts and that his reach crosses so many disciplines: language, art, ethics, astronomy, mathematics, geography and medicine, comparing various African systems as he goes. Looking forward to moving through to the end. It's quite a read.



Best,  
Raymond

-----Original Message-----

From: Paul Kekai Manansala

Sent: Sep 6, 2005 9:40 AM

To: Ta\_Seti@yahoogroups.com

Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

```
--- In Ta_Seti@yahoogroups.com, Imninnre wrote:
> Ii-i.m.Htp Asar,
>
>
> "At the origin of the universe, then, the ancient
> Egyptians posited matter in the form of an abyss
> of water."
>
> What do you make of this as a first premise?
>
```

Raymond, isn't this Nun, a personified primordial sea with consciousness of its (her) own. That would be in-keeping with the general animistic nature of Egyptian thought.

Regards,  
Paul Kekai Manansala

---

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- To unsubscribe from this group, send an email to: [Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

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[ 17822]2005-09-06 18:19:57[Asar Imhotep]Re: Education Book called Kemit (to Asar Imhotep)|

We have to remember that in the African mind, you can never ascertain what "God" is. Remember the basis of Mḏw Ntr: it is simply using what is found in nature to represent a concept displayed by God. Nature gives man a reference point when thinking of divine concepts.

/Nwn/ is not an "ocean" like we see it: it is a "fluidity" of concepts ? thoughts. It has no material form. The Kemetic concept is "Thought, word, then deed." In other words, we have the concept, then the spoken word (Ptah speaking things into existence) and then its materialization.

The closest thing that comes to this concept is water: since all life comes from water and water really has no visual descriptive properties. It is devoid of shape and color. Now imagine swimming in water (consciousness). If you are a fish in a deep ocean, do you know you are in water? Can you see yourself moving around as a human through air? It is just your environment. Water is the basis of all life and they used that as metaphor to describe even God's coming into being: even it came from the great ocean of concepts. It is

described as an ocean because an ocean is so vast that you really can't conceptualize how big it is just looking at it and that's how many concepts exist in reality: it is just too vast.

Remember, you can't have a word that describes something that has no concepts to it. That is God; that's why the pyramid text state /Nuk pu Nuk/ - I am that I am. It just is and so is the /Nwn/.

YOU asked:  
"Furthermore, how can it "be" before the earth existed,"

All things existed in idea form before it materialized. Now whether the sky came first before the ocean? Who knows. That is something man will never know. Plus, it isn't talking about "the Earth's" ocean. It is speaking of a fluidity of concepts that were already in existence: even the concept of a God to head it all.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

>

Greetings Paul,

You are correct of course. The "abyss of water" to which Obenga referred is /nwn/ (Nun). It is clear in the Pyrmind Texts that by this was meant the sky upon which the solar deity sailed and in which were numerous souls that had become "stars." All of this is in complete agreement with what you have referred to as a general animistic bent in Kmtc thought.

However, the tendency to concretize would seem to fly in the face of what we call "speculative thought" which tends toward logic, generalization and abstraction, going as it were from the particular to the universal, in short the very voice in which Obenga's opus is written. What we know of the Kmtc outlook appears on its face to resist this approach to ontology (a theory of being).

It also presents us with a paradox, as I argued back in January of '04, if you recall. How can an "ocean" exist "before sky" came into being, if it is consubstantial with the sky itself? Furthermore, how can it "be" before the earth existed, before that which was to be made firm existed" (Pyramid Texts, Utterance 486) when there was only a general state of nothingness?

And if it was indeed "sky" personified as water, what really do we mean by "sky," a kind of endless, dark, formless nothingness? Or do we mean that in which divine consciousness rested initially inert and then stirring of its own free will. Sky afterall is a thing of an epiphenomenal sort (of the created world) whereas the cosmogeny implies something quite "complete" and without anything with which it could be compared.

It seems that we are in the presence of contradiction or a paradox waiting to be hermeneutically resolved. But by what means? By neuminal revelation (spiritual insight) or philosophical speculation or a mixture of both?

Just some thoughts inspired by reading Dr. Obenga's far-reaching book and only the first 4 or 5 chapters. I liked very much that he bases his conclusions on the mdw nTr texts and that his reach crosses so many disciplines: language, art, ethics, astronomy, mathematics, geography and medicine, comparing various African systems as he goes. Looking forward to moving through to the end. It's quite a read.

Best,  
Raymond

| 17823|2005-09-07 08:07:53|Paul Kekai Manansala|Re: Education Book called Kemit (to Asar Imhotep)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnmre wrote:

>

>However, the tendency to concretize would seem to fly in the face

of what we call "speculative thought" which tends toward logic, generalization and abstraction, going as it were from the particular to the universal, in short the very voice in which Obenga's opus is written. What we know of the Kmtc outlook appears on its face

>to resist this approach to ontology (a theory of being).

Raymond not sure what you mean by "concretize." How do you view Kemetic ontology as non-universal?

*I remember on the Athena list that we discussed whether the Egyptians used abstract thought in mathematics.*

*There is a verse in some mathematical texts that is suggested, by Western scholars at that, to be a generalization that such-and-such solution or method can be used to solve all problems of the same type. Not suprisingly, most of the "Greeks invented that" folk strongly resisted the suggestion.*

Regards,  
Paul Kekai Manansala  
| 17824|2005-09-07 10:08:37|Paul Kekai Manansala|Re: Education Book called Kemit (to Asar Imhotep)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

Plus, it isn't talking about "the Earth's" ocean. It

> is speaking of a fluidity of concepts that were already in

existence:

> even the concept of a God to head it all.

>

Yes, neither the Earth, the seas, or the sky as we know thme existed at the earliest "time" when Nwn existed.

Some believe the description of a "dark" ocean represents the original "nothingness" or "void" that existed before "creation."

This "nothingness" is what we would see as nothingness, but nonetheless Being still existed at that stage.

Regards,  
Paul Kekai Manansala  
| 17825|2005-09-07 11:51:12|Immrnre|Re: Education Book called Kemit (to Asar Imhotep)|  
Gentlemen,

◆

I'm sitting here trying to figure out where it was I said anything differently than you. Framing a question doesn't mean that one has taken sides. Let me see if a can be a little clearer.

◆

Obenga's view of Kmtc cosmology begins with matter in the form of a cosmic ocean. I am saying that the Kmtc approach uses ◆the Abyss, Nwn, as a source that is insubstantial but personified as water, pretty much for the reasons cited by Asar Imhotep in his post. This is what I call figurative thinking, or if you prefer, analogical thought.

◆

Obenga decries metaphor (and I suppose metonymy, synecdoche, and so on) as rudimentary and therefore inadequate for understanding Kmtc cosmological texts. R.A. Schwaller de Lubicz speaks of attaining wisdom by a kind of consciencization that leads of recognition of the divine signature in nature and in us. Obenga does not speak of such things, preferring instead, it seems, a philosophical exegesis in which Greek philosophers and African sages walk hand in hand. I think its an interesting exercise.

◆

Who am I to argue with either of these erudite gentlemen? I can only share my humble perceptions with this list, namely that the /rmt/ consistently used all sorts of analogical thinking in their works and in this way employed the sign as a representation of the universal without explicitly engaging in philosophical speculation or debates. The /rmt/ lived in a spiritualized universe; even their mathematics were infused with a spiritual perspective. Intellectual exegesis appeared not to be in keeping with their style as it has come down to us. But then who knows?

◆

As I said, I'm still into the book. Very much so.

◆

Raymond

-----Original Message-----

From: Paul Kekai Manansala  
Sent: Sep 7, 2005 10:08 AM  
To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

>

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> is speaking of a fluidity of concepts that were already in  
existence:

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Some believe the description of a "dark" ocean represents the original "nothingness" or "void" that existed before "creation."

This "nothingness" is what we would see as nothingness, but nonetheless Being still existed at that stage.

Regards,  
Paul Kekai Manansala

---

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- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

---

| 17827|2005-09-08 11:12:39|Asar Imhotep|Re: Education Book called Kemit (to Asar Imhotep)|  
To Immrenre

I would read page 86 of his work. He deals with your question there.

Asar Imhotep  
<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immrenre wrote:  
>

| 17828|2005-09-08 12:40:39|Ninwaubian Hotep|Re: VOTE- BLACK CONSCIOUSNESS ONLINE|  
TAMAHUS?

----- Original Message -----  
From: "sistar47" <[Nubian.Network@prodigy.net](mailto:Nubian.Network@prodigy.net)>  
To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
Sent: Wednesday, September 07, 2005 6:24 PM  
Subject: [Ta\_Seti] VOTE- BLACK CONSCIOUSNESS ONLINE

> AS WE COME TOGETHER GLOBALLY, WHAT DO WE UNIVERSALLY CALL WHITE PEOPLE?  
>  
> GET YOUR VOTE ON:  
> <http://www.blackconsciousness.com/nvaug05.html>  
>  
> WRITE-IN email VOTES are acceptable!  
>  
> RESULTS of VOTES are BROADCAST AROUND the PLANET! Voting polls close  
> Sept. 15th!  
> Subscribers get all info first.  
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> Yahoo! Groups Links  
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| 17829|2005-09-08 15:56:01|pkmanansala|Secrets of the Pharaohs' Physicians Revealed|  
Secrets of the Pharaohs' Physicians Revealed  
By E.J. Mundell  
HealthDay Reporter

THURSDAY, Sept. 8 (HealthDay News) -- A doctor is called to the house of a young man with a severe wound on his cheek. The flesh is split open, red and inflamed.

After assessing the damage, the doctor applies a special enzymatic cleanser to the affected area, then covers it in a bandage soaked in an antibacterial compound, to reduce the risk of infection. Chances are, the man will make a complete recovery.

While this course of treatment may sound modern, the doctor in question lived and practiced almost 4,000 years ago, in an ancient Egypt where skilled medicine worked hand-in-hand with magic potions and incantations to the lion-headed goddess Sekhmet.

The anonymous physician in question -- practicing in the Middle Kingdom period of about 1900 B.C. -- passed on his knowledge about the diagnosis and treatment of 48 serious injuries in a document now known as the Edwin Smith Papyrus.

*The papyrus -- itself a copy set down about 1600 B.C. -- is comprised of 11 hieroglyphic panels spanning 15 feet.*

*It is the oldest surgical text yet discovered. And along with a host of artifacts, it will be the centerpiece of The Art of Medicine in Ancient Egypt, a major exhibit set to open Sept. 13 at New York City's Metropolitan Museum of Art.*

*Because it was made in a period of Egypt's history when factions from the North and South Nile were fighting for dominance, "it's tempting to speculate that this papyrus was written down for use by a surgeon treating battle wounds," said James Allen, curator of Egyptian Art at the museum.*

*Whatever its function, the papyrus, which is owned by the New York Academy of Medicine, highlights just how advanced these ancient practitioners were.*

*"When you see these things, you really have to marvel at the ingenuity of these people," said Dr. David Mininberg, a New York City physician who also holds a master's degree in Middle Eastern Studies and who is volunteering as a consultant to the exhibit.*

*"They were meticulous recorders of what they observed," he added, noting that the papyrus shows that the practice of medicine was already a respected science 600 years before the reign of King Tutankhamen.*

*The papyrus, which is of unknown origin and was bought in 1862 in Egypt by an American, Edwin Smith, begins with an assurance to would-be doctors that diagnosis is a simple act of measurement and observation, to be undertaken like any other important task in the then-largely agricultural society.*

*"As for measuring things with a grain measure ... suffering is to be taken account of in the same way," the anonymous physician wrote.*

*Measurements of symptoms and bodily health are equally matter-of-fact. Middle Kingdom doctors -- most of whom were also priests of Sekhmet, the lion-headed goddess of unforeseen calamity -- had a keen understanding of the circulatory system, the external surface of the brain and how to interpret the pulse. They could also easily distinguish between bone sprains and bone breaks and abscesses as opposed to tumors.*

*Many doctors were specialists -- according to Allen, other papyri focus solely on gynecologic or dental problems. Some physicians even gained great fame -- among the exhibits at the museum is a limestone statue of Yuny (ca. 1290 B.C.), one of a father-son pair of doctors. The two became so renowned that a shrine was erected to them after their deaths, to which pilgrims came for healing.*

*The ancient Egyptian physician's knowledge of internal anatomy was probably based on examinations of animals, not man, experts believe.*

*"Remember, they wanted to preserve the body -- as a mummy, a place the soul could go to, so invasion of the body was considered a bad thing," Mininberg said. Indeed, the hieroglyphics for various organs usually resemble those of animals, not humans.*

*Given those restrictions, the average Middle Kingdom doctor understood his power and his limitations. After careful observation and diagnosis of the patient in question, the dozens of injuries listed in the papyrus are divided into three categories: "an ailment I will handle," "an ailment I will fight with," and "an ailment for which nothing is done."*

*"In light of today's practices, in my opinion, it's an incredibly enlightened view," Mininberg said. "In other words, in the first case he says, 'I know what this is, I can treat it and I'm expecting a good outcome.' In the second category, he hedges his bets a little bit. And the third category is what I think is most impressive: not to treat. In other words, rather than undertake end-of-life, heroic measures with no chance of success, he simply gives supportive care."*

*In the case of the split cheek injury, the physician decides this is "an ailment I will handle." He then instructs budding doctors that "you have to bandage [the patient] with fresh meat the first day. His treatment is to sit in order to reduce his swelling. You should treat him afterward with an oil-and-honey dressing every day until he gets well."*

*This protocol makes sense to Mininberg. Fresh meat contains enzymes that essentially help clean wounds and reduce inflammation, for example. "They also put honey on wounds; with our technology we've learned that honey has got antibacterial properties," Mininberg said.*

*Of course, the ancient Egyptians didn't know bacteria caused disease, but through trial and error they discovered what worked.*

*"If you think about it, that's not too much different from a modern drug trial," Mininberg said. "You say, 'Hey, this ought to work -- if it does, we'll keep doing it.' "*



Other remedies displayed in the exhibition include pomegranate (used as an astringent) and lotus root (which contains morphine-like analgesics). The papyrus also reveals that Middle Kingdom physicians knew how to suture and cauterize.

The physician was only one part of a larger healing team, however. The papyrus contains recipes for magic potions as well as supplications to important deities.

For example, patients fighting snakebite had an ally in Isis, "mistress of magic," who assured supplicants that "every biting serpent-mouth listens to me."

And while the average ancient Egyptian had no knowledge of the infectious organisms that cause epidemics, an incantation written on the reverse side of the papyrus is "for barring air of the bitterness of the night-demons, those of smallness, Sekhmet's messengers. Retreat, night-demons!"

According to the papyrus, the man who recites this while circling his house "cannot die because of a disease year." Other spells and potions offer protection against menstrual cramps, mental problems, and even "rejuvenating the face."

Allen believes all of this reflects a rational response to events of unknown origin.

"The ancient Egyptians basically approached medicine the way we do – trying to understand, then to cure," he said. "Of course, they had a lot less knowledge to work with. So when anyone got sick or went blind from bacteria, the only way they could explain it was through some kind of supernatural force. And what you used in that case, of course, was magic. It was a really very practical approach."

More information

For more on ancient Egyptian medicine, visit the Metropolitan Museum of Art.  
| 17830|2005-09-08 18:06:26|Imnmre|Re: Education Book called Kemit (to Asar Imhotep)|  
li=i.m.Htp Asar,

◆  
I did◆read that on my way to page 161 where I paused, as I can see from the careful "dog's ear"◆I made before putting the book aside for a moment.

◆  
Going back to it now, two things stand out: It clarifies for me that Dr. Obenga speaks of Kmt as the \_cradle\_ of speculative philosophy. Let me quote the relevant sentence on the page you mentioned:

◆  
"If philosophy remains, rightly understood, the human attempt to achieve orderly thought, and if a civilization may be understood as a social system dominated by a coherent conception of life, then it is incontestably true that pharaonic Egypt was the real cradle of speculative philosophy as we know it."◆

◆  
This is as I would expect, but then he goes on to state that it was a system of speculative thought that already had several centuries of maturity behind it. The impression I obtained as I read was that he was referring to a well-developed system of◆abstract ideas. I still am left to wonder just what Kmtc works one should consult in order to be convinced of this. I have yet to find such a corpus of writings. It is possible, of course, that such analyses were selectively handed down word-to-ear to a few specially prepared initiates meant to become custodians of the tradition. But then that would still◆make it fairly inaccessible to us.

◆  
The second issue I re-visited on that page is the assertion that Amon, Atum, Khepera, and Ra were actually mere images of the universal animus vital which is to say just◆different names for the original One. Dr. Obenga writes:

◆  
"In that conception, all things in their separate existences are nothing but manifestations of the One Whole, a world-force eternal and infinite, powered by just one source of universal energy. That energy, maker of all beings, goes under varied names, all of them \_mere images\_: Amon, Atum, Khepera, Ra the sun god." (My emphasis)

◆  
Happily,◆I see that the primordial source◆is equated here◆with energy and, not as asserted earlier, a material accretion called an "ocean." However, it is left to us as readers to connect this energetic source with the Nwn mentioned earlier, because the solution to the problem raised by the use of figurative speech is not made explicit.

◆  
Furthermore, if my memory serves me correctly, the /nTrw/ ("deities") mentioned here may not have co-equal status as mere images. Amun was originally an attribute of Nwn (hiddenness), Atum and

Ra were emanations (light), and Khepera was an attribute of Ra (being, becoming, transformation). But Nwn is formless, dark, infinite and hidden. It cannot therefore have an "image" except as symbol (personification).

◆

To reduce these ◆/nTrw/◆ to "mere images" of primal energy truncates their history and ignores their functional status. Khepera did not say, I am an image of Nwn. ◆◆ He said, Nwn is my "father" and the ◆ created world (including humans) ◆ was ◆ formed from ◆ my semen, spit and tears. (paraphrased of course) That was the mode of expression.

◆

Dr. Obenga is, of course aware, of this since he writes of the creation of "secondary spirits" and points out that this development in Kmtc thinking parallels that of the Luba of the Congo. (p. 70) The point I would note is the need to ◆ place them in the context of the history of spiritual thought in Kmt. And I would again emphasize that the writers of the texts we have come to regard as "theological and liturgical" (to ◆ use words with which we are familiar) ◆ did not make us privy to the thinking that went into their narrations. They left it up to us to figure out what they actually meant.

◆

Finally, as I believe I observed earlier, our esteemed Baba ◆ attributes all of this insight to a process of logical analysis devoid of divine inspiration. He writes:

◆

"It (Kmt) achieved that level of speculative thinking without recourse to any kind of religious revelation." (still on p. 86)

◆

Whatever you make of the word "religion" this sentence should give you pause. It did me. You can't put it any plainer than that. This, of a society that we agree may have surpassed all others in the pervasiveness and longevity of its remarkable spiritual achievements. Like most traditional Africans the /rmt/ (AE) ◆ should be expected to attribute most things (good or ill) ◆ to the workings of spiritual ◆ and ethical forces.

◆

Now, I would give almost anything to sit at the good doctor's knee and listen to his clarifications on these matters. I suppose what I missed in this part of his exposition is more discussion of spiritual matters and of the \_apparent paradoxes\_ which one repeatedly finds throughout the spiritual literature. If these had been so clearly laid out, few ◆ of us would still be trying to sound their levels of meaning.

◆

Perhaps this impression will change as I read the other chapters dealing with scientific matters. We will see.

◆

Best,  
Raymond

-----Original Message-----

From: Asar Imhotep

Sent: Sep 8, 2005 11:12 AM

To: Ta\_Seti@yahooogroups.com

Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

To Imnrenre

I would read page 86 of his work. He deals with your question there.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahooogroups.com, Imninnre wrote:  
>

---

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- ◆
- ◆ To unsubscribe from this group, send an email to: [Ta\\_Seti-unsubscribe@yahooogroups.com](mailto:Ta_Seti-unsubscribe@yahooogroups.com)
- ◆
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[17831]2005-09-08 20:25:55|Amadou Cisse|Re: Education Book called Kemit (to Asar Imhotep)|

As I was ready to send this I saw Raymond ◆'s last rejoinder, read it and thought this may enlarge conversation.

Dear all,

I hear clear Raymond ◆'s plea not to make the message that of the messenger ◆ And I am in agreement with what he and then I think Paul were saying ◆ or quoting Obenga saying - about the concepts, mysticism and speculative thinking springing from matter. This is also echoed by Asar stating that Nature gives man of ancient Africa a reference point when thinking of divine concepts. Further statements like ◆ Now whether the sky came first before the ocean? ◆ or ◆ All things existed in idea form before it materialized ◆ may be seen in different light using ancient African paths of philosophy... That things spiritual are based foremost on matter can be gauged using two Hermetic principles. The first, a principle of correspondence, ◆ As above, so below, as below, so above ◆, thus the conscience of being here, or in the ocean, or gazing at the sun, creates by correspondence the sky. Thus, the solar system was worshipped, first as such to recognize the sun for life energy and then to acknowledge the same patterns organizing ourselves thus our spirituality. Another Hermetic

principle is the one of constant movement, ♦Nothing rests; everything moves♦ from the low vibration of a stone to man or animal or tree, to the highest vibration of all, the spirit, thus creating the impression of stillness. Thus, imho, however the forms of elaboration of western philosophy, it springs from Kmt and beyond in ever ancient Africa. However, often the result above has been interpreted as if idea is supreme disregarding its contingency and motion. For instance 19th and 20th c. AD German philosophy articulated a dangerous type of philosophy, the supremacy of mind, e.g., Kant's Copernicus revolution of mind over nature, or Heidegger's mind and being, etc. Only to be found later to be speculating for fascism, racism, or today♦s more subtle religious or racial renditions.

Regards,

Amadou Cisse

— In Ta\_Seti@yahoogroups.com, Imnmre <anugifts@e...> wrote:

Gentlemen,

I'm sitting here trying to figure out where it was I said anything

differently than you. Framing a question doesn't mean that

one has taken sides. Let me see if a can be a little clearer.

♦

Obenga's view of Kmtc cosmology begins with matter in

the form of a cosmic ocean. I am saying that the Kmtc approach

uses♦the Abyss, Nwn, as a source that is insubstantial but

personified as water, pretty much for the reasons

cited by Asar Imhotep in his post. This is what I call figurative

thinking, or if you prefer, analogical thought.

♦

Obenga decries metaphor (and I suppose metonymy, synecdoche,

and so on) as rudimentary and therefore inadequate for under-

standing Kmtc cosmological texts. R.A. Schweller de Lubicz

speaks of attaining wisdom by a kind of consciencization that

leads of recognition of the divine signature in nature and in us.

Obenga does not speak of such things, preferring instead, it

seems, a philosophical exegesis in which Greek philosophers

and African sages walk hand in hand. I think its an interesting

exercise.

♦

Who am I to argue with either of these erudite gentlemen?

I can only share my humble perceptions with this list, namely

that the /mT/ consistently used all sorts of analogical thinking

in their works and in this way employed the sign as a representa-

tion of the universal without explicitly engaging in philosophical

speculation or debates. The /mT/ lived in a spiritualized universe;

even their mathematics were infused with a spiritual perspective.

Intellectual exegesis appeared not to be in keeping with their style

as it has come down to us. But then who knows?

♦

As I said, I'm still into the book. Very much so.

♦

Raymond

—Original Message—

From: Paul Kekai Manansala

Sent: Sep 7, 2005 10:08 AM

To: Ta\_Seti@yahoogroups.com

Subject: [Ta\_Seti] Re: Education Book called Kermit (to Asar Imhotep)

--- In Ta\_Seti@yahoogroups.com, "Asar Imhotep" wrote:

>

Plus, it isn't talking about "the Earth's" ocean. It

> is speaking of a fluidity of concepts that were already in

existence:

> even the concept of a God to head it all.

>

Yes, neither the Earth, the seas, or the sky as we know thme existed at the earliest "time" when Nwn existed.♦

Some believe the description of a "dark" ocean represents the original "nothingness" or "void" that existed before "creation."

This "nothingness" is what we would see as nothingness, but nonetheless Being still existed at that stage.

Regards,



| 17832|2005-09-08 20:38:04|unseenhandz@aol.com|Join JOSEPH PINCKNEY JR. on Yahoo! Messenger!  
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| 17833|2005-09-09 00:06:08|roikwabena|nefertamu's revived temple of ankhkara|  
<http://nefertamu.tripod.com>

responses welcomed  
| 17834|2005-09-09 06:38:54|Peter Gray|Re: VOTE- BLACK CONSCIOUSNESS ONLINE|

Could someone explain to me the point of the e-mail below? It consists of a link and a question presumably to poll what "we" call white people. Specifically, in what way is it related to coming together globally? Many thanks.

Regards,  
Peter Gray



From: Nuwaubian Hotep  
Reply-To: Ta\_Seti@yahoogroups.com  
To: Ta\_Seti@yahoogroups.com  
Subject: Re: [Ta\_Seti] VOTE- BLACK CONSCIOUSNESS ONLINE  
Date: Thu, 08 Sep 2005 15:39:46 -0400

TAMAHU'S?

----- Original Message -----  
From: "sistar47"  
To:  
Sent: Wednesday, September 07, 2005 6:24 PM  
Subject: [Ta\_Seti] VOTE- BLACK CONSCIOUSNESS ONLINE

> AS WE COME TOGETHER GLOBALLY, WHAT DO WE UNIVERSALLY CALL WHITE PEOPLE?  
>  
> GET YOUR VOTE ON:  
> <http://www.blackconsciousness.com/nvaug05.html>  
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> WRITE-IN email VOTES are acceptable!  
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[ 17835]2005-09-09 10:16:45[Afroerotik]The Tide of Destruction Washed Away the Pretense of Equality|

Everyone has been affected by the news of Hurricane Katrina and it's victims who happen to be largely of color. The media has made no attempt to hide its racist practices by portraying the economically disenfranchised Black people that live there, whose lives have been devastated and destroyed, as thugs, criminals, and lawless rouses while the fairer "victims" of Katrina are portrayed as helpless and defenseless survivors trapped in dehumanizing conditions. Down in Louisiana, with its vicious racist policies that allowed 30% of New Orleans' residents of color to live below an acceptable standard of living and educational opportunity, with its governor having her lips dripping with the words of interposition and nullification, calling her own devastated constituents hoodlums and lawbreakers, the receding waters have revealed a frightening reality in this so called land of opportunity. The commander in chief, the leader of the free world that was elected for his supposed ability to lead this country in times of terror, has turned an intentionally blind eye to relief efforts and arrogantly thrown a pittance of aid and assistance as a appeasement to those that might question his reaction. A few sound bites and a few dollars absolves him of any guilt or complicity for the conditions of all the areas devastated by Katrina in which people are color and people with no means are involuntarily thrust into the limelight as America's newest reality television stars. There's no million-dollar prize at the end of this game of Survivor, there's dehydration, starvation, and death for the losers and the winners get unimaginable nightmares that will haunt them for the rest of their natural lives.

To read the entire article and share your feedback go to

<http://www.afroerotik.com/Afroexpressions/>

[ 17836]2005-09-09 14:27:32[Imnmre][Fwd: Re: Education Book called Kemit (to Asar Imhotep)]  
Greetings Djehuti,

I must have missed your post. You wrote:

>I don't think "speculative philosophy" is something that needed to be

distinguished in Kamat or anywhere else for that matter. To wonder (speculate) about things is a universal human activity that becomes specialized for specific interests.<

For better or worse, there did develop a specialty within philosophy called "speculative philosophy." There is also "naturalistic philosophy" and others. There are of course all sorts of human activities, of which speculation is but one. But not all of them become the full-time concern of specialists, who in very ancient times tended to be members of an elite, the only ones with sufficient leisure to pursue such a vocation.

You know, it's like there are lots of people who play the drum, and then there are percussionists. Conga players and congeros.

Respect,

Raymond

[ 17837]2005-09-09 14:42:53[Imnmre][Re: Education Book called Kemit]

Greetings Amadou,

Good to have the benefit of your wise counsel.

You wrote:

>And I am in agreement with what he (Raymond) and then I think Paul

were saying - or quoting Obenga saying - about the concepts, mysticism and speculative thinking springing from matter. This is also echoed by Asar stating that Nature gives man of ancient Africa a reference point when thinking of divine concepts.<

Yes, I pointed to Obenga's statement regarding a primordial ocean and wondered whether the AE scribes meant this as a metaphor given that they also said nothing existed at that "moment," not even time.

Paul asked whether the reference to water was not just in keeping with AE animism. Asar settled on the notion that ideas in the mind of the Creator must have preceded all forms: so, the ocean was just the flow of such ideas culminating later in material forms.

As I understand what you wrote is that abstractions are the result of "correspondences" one observes in experiencing nature. Please correct me if I have misconstrued your main point. You also pointed out that unanchored speculation about the nature of reality can have dangerous consequences, as witnessed, for example, in the work of certain European writers -- not to mention the delusional tendencies evident in fascist, Nazi and racist movements. Having heard Dr.

Obenga speak on several occasions, I believe he would agree with this caution.

The problem at hand is that Dr. Obenga says on the one hand that the AE placed a primordial ocean at the beginning of their cosmogenies and later says the primal cause was insubstantial. I just felt there needed to be a statement that could serve as a bridge between these two positions. That I find in the use of metaphor, an approach on which Obenga seems to frown (judging from what he has written in this work.)

Now I am beginning to think there is a proverbial "elephant" in the room which none of us has mentioned despite its importance in AE thought. It is what they called "heka" and which in the Egyptian literature is very misleadingly referred to as "magic." A good summary of its significance in AE medicine appears in Chapter IX of Obenga's book where it is referred to as "psychosomatic." I take this to mean relating to effects produced in the human body by conditions in the mind. However, heka was actually a cosmic force whose energy ancient practitioners attempted to harness for their own purposes. The ancient scribes wrote that Heka's presence was required for the miracle of Creation to occur. Like Hindu elephant deity, Ganesha, Heka was a grand remover of obstacles of all kinds, both mental and physical, and by the way, no respecter of linear thought.

It is instructive, perhaps, that Heka is sometimes written with a seated male deity and rolled papyrus at the end, and at other times, as the perched hindquarter of a lion with its tail in the air -- which is to say, as a \*headless\* but acutely alert primal force.

Best,  
Raymond  
| 17838|2005-09-09 18:45:50|Amadou Cisse|Re: Education Book called Kemir|

Greetings Raymond,

I look forward to your sharing as you go the teachings of Thophile Obenga. Yes philosophies spun around notions of pure ideas tend to aryanize favorite groups out of the special type of delusion that posits their authors, their culture, in short themselves, as the accomplished manifestations of pure idea, of reason, etc., thereby divinely endowed to define your soul for you. Consider Hegel on Africa, Heidegger nazi career, etc. The list is very long and the correspondence is in fact one to one!

Your characterization of heka puts it center to African spiritual practices. Speech philosophy - put things into motion but it is ambivalent as it may deviate from the fluidity of the concepts as is the rule under social disharmony, witness the tragic chaos and untruths in the aftermath of Katrina thus the need to mitigate the inherent disorder by infusing responsibility. This is the seat of the spiritual, the summary of experience in the knowledge of the principle of harmony. It is unsubstantial yet it is material. Water is the manifestation of divine power, it is the divine energy that causes generation, and speech continues that power.

Regards,

Amadou Cisse

◆

— In Ta\_Seti@yahoogroups.com, Iminmre <anpugifts@e...> wrote:

> Greetings Amadou,

>

> Good to have the benefit of your wise counsel.

>

> You wrote:

>

> >And I am in agreement with what he (Raymond) and then I think Paul

> were saying - or quoting Obenga saying - about the concepts, mysticism and

> speculative thinking springing from matter. This is also echoed by

> Asar stating that Nature gives man of ancient Africa a reference point

> when thinking of divine concepts.<

>

> Yes, I pointed to Obenga's statement regarding a primordial ocean

> and wondered whether the AE scribes meant this as a metaphor

> given that they also said nothing existed at that "moment," not

> even time.

>

> Paul asked whether the reference to water was not just in keeping

> with AE animism. Asar settled on the notion that ideas in the mind

> of the Creator must have preceded all forms: so, the ocean was

> just the flow of such ideas culminating later in material forms.◆

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> abstractions are the result of "correspondences" one observes in

> experiencing nature. Please correct me if I have misconstrued

> your main point. You also pointed out that unanchored speculation

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> dangerous consequences, as witnessed, for example, in the work of

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> Now I am beginning to think there is a proverbial "elephant" in the  
 > room which none of us has mentioned despite its importance in  
 > AE thought. It is what they called "heka" and which in the Egypto-  
 > logical literature is very misleadingly referred to as "magic."  
 > A good summary of its significance in AE medicine appears in  
 > Chapter IX of Obenga's book where it is referred to as "psycho-  
 > somatic." I take this to mean relating to effects produced in the human  
 > body by conditions in the mind. However, heka was actually  
 > a cosmic force whose energy ancient practitioners attempted to  
 > harness for their own purposes. The ancient scribes wrote that  
 > Heka's presence was required for the miracle of Creation to occur.  
 > Like Hindu elephant deity, Ganesha, Heka was a grand remover of  
 > obstacles of all kinds, both mental and physical, and by the way,  
 > no respecter of linear thought.

>

> It is instructive, perhaps, that Heka is sometimes written with a  
 > seated male deity and rolled papyrus at the end, and at other times,  
 > as the perched hindquarter of a lion with its tail in the air – which is  
 > to say, as a "headless" but acutely alert primal force.

> Best,  
 > Raymond

| 17839|2005-09-09 18:48:29|goradchy|Presentation coming to Toronto Oct 8th|  
 Organization: G.O.D. Collective (in association with YUBSA)

Event: "MAMA ETHIOPIA: FROM KUSH TO PRESENT"

Event Type: Slide Presentation w/ Supporting Entertainment

Date: Saturday, October 8, 2005.

Location: York University's Curtis Lecture Hall "I" ? 4700 Keele St.

Features: Ashira & Merira Kwesi, Helena Alemayehu Asfaw of Nouvel  
 Expos Dance Troupe, Henschmenatti

Time: Doors Open @ 4 p.m. ? Event @ 5 p.m.

Admission: \$5/Youth Under 12 ? \$10/Advance ? \$15/Door

<http://www.godcollective.com>  
 \*\*\*\*\*

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 \*\*\*\*\*

Ticket Locations:  
 Ashanti Room ? 836 Bloor St. W. (Toronto) ? 416.588.3934

A Different Booklist ? 746 Bathurst St. (Toronto) ? 416. 538.0889

A.C.R.C. ? 15 Heritage Rd., Un.11 (Markham) ? 905.201.9050

Burke's Bookstore ? 873 St. Clair Ave. W. (Toronto) ? 416.656.5366

Conrad's Barbershop ? 2921 Lawrence Ave. E. (Scarborough) ?  
416.751.0363

Knowledge Bookstore ? 177 Queen St. W. (Brampton) ? 905.459.9875  
| 17840|2005-09-09 19:01:38|kyasa529|Hurricane and Genocide|  
Blood Sport: Black People Dying ?  
An American Tradition  
Cruel and Unusual Punishment in Hurricane Disaster Areas By:  
Bomani Kyasa

*The Psychopathic Racial Personality of White America feasted on its drug of choice ? Black People Dying. The perverse White American psyche is addicted to the centuries long, wholesale death and destruction of African people trapped in America. Historically, the dominant American trait is an overwhelming lust for the bloody subjugation of non-white people and looting their natural resources; especially their labor. The White world's oldest profession is turning people into objects?things. Dehumanization feeds the twisted Ego of White America. In order to validate itself, the collective White personality craves empowerment at the expense of others. The ability to subjugate others bolsters White people's distorted self-worth and self-esteem.*

*New Orleans and the entire Hurricane Katrina zone, degenerated into a feeding frenzy of White America's bloodlust. White America binged on its favorite dish ? Black People Dying. White America staged the ultimate reality television ? a calculated, cold-blooded massacre. Bush orchestrated a federal blockade and shut off all supplies. Nothing could be smuggled into the dying grounds of Louisiana and Mississippi. White America could now delight in orgasmic euphorias, as Africans trapped in America, served as pawns in a wicked chess game in which the government can lay siege to a disaster area and televise the fatal suffering of everyone from babies to elders.*

*For all those whites, who never got to experience the intense ego gratification of lynchings American style, the government blockade provided an unparalleled opportunity to vicariously disassociate humanity from dying Black people. This group dynamic of - turning people into objects - has always been practiced religiously by White America, and it allows White people to commit the most heinous crimes possible and feel no guilt. In 1984, Dr. Bobby Wright's essay Psychopathic Racial Personality perfectly described White America's malignant mentality. Once the process of objectification is complete?all attacks, no matter how monstrously murderous, are fair. In White people' perverse psychology, objectification is foreplay; while, torture and grisly death constitute a deeply satisfying climax.*

*Our innocent babies, our sacred elders, our grandmothers and grandfathers, our uncles and aunts, our cousins, our youth and our future -- were turned from loved ones into refugees, by the television and news media. Once our collective extended family became refugees, White America could now instantly justify, why We deserved to die, en masse, of starvation, dehydration and no medical care. All the familiar stereotypes were trotted out lawlessness, shooting at helicopters, and of course the all-time American favorite ? rape. These lies have been told for so long, that no one in the media felt a need to confirm any of these unsubstantiated rumors. These slanderous reports confirmed what the psychopathic racial personality of White America already knew --- that when unchecked, Blacks naturally fall into savagery. As usual, America psychotically blames the victims and feels no guilt, shame or remorse for starving, dehydrating and criminally neglecting tens of thousands of Black people on international television.*

*All of the U.S. government possible evacuation and rescue scenarios focused on predominately White areas only. Predominately, Black areas were never on the grid, no one, in the government, ever thought about the need to evacuate and rescue Blacks. White America certainly did not want to spend large of amounts of material resources, manpower, and money on the large numbers of Black people in the affected areas. So, the white government arrogantly and cruelly imposed a five day penalty period. This five day murderous chastisement was meant " to put us (Black people) in our place. The place that America has designated for Black people, is suffering and dying at the bottom of society, while at the mercy of a pathologically ruthless American public.*  
| 17841|2005-09-09 21:25:48|abscisaefrica|Re: Hurricane and Genocide|  
*Thanks for article. Anger justified is an understatement. The system that second people to wealth-creation is all you described, and much more: after using racialism to drench people's labor, it continues on divisive tactics such as patriotism, nationalism - "they against us" -, etc., to turn people against their own instead of united against the system that subjugates all. This has also gone on by its enormous power to co-opt: some blacks forfeit the struggle by hustling on the emotions of the oppressed while winking to their masters that making status or money out of unsuspecting people is good. The wares are questionable and the clientele is made a ghetto. Katrina has revealed the widespread poverty in the country.*

Regards,  
Amadou Cisse



--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "kyasa529" wrote:

- > *Blood Sport: Black People Dying ?*
- > *An American Tradition*
- > *Cruel and Unusual Punishment in Hurricane Disaster Areas*

By:

> *Bomani Kyasa*

>

> *The Psychopathic Racial Personality of White America*

*feasted*

- > *on its drug of choice ? Black People Dying. The perverse White*
- > *American psyche is addicted to the centuries long, wholesale death*
- > *and destruction of African people trapped in America.*

*Historically,*

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  - > *subjugation of non-white people and looting their natural*
- resources;*

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> *ability to subjugate others bolsters White people's distorted self-*

> *worth and self-esteem.*

>

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> *cold-blooded massacre. Bush orchestrated a federal blockade and*

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*government*

> *blockade provided an unparalleled opportunity to vicariously*

> *disassociate humanity from dying Black people. This group dynamic*

*of -*

> *turning people into objects - has always been practiced*

*religiously*

> *by White America, and it allows White people to commit the most*

> *heinous crimes possible and feel no guilt. In 1984, Dr. Bobby*

> *Wright's essay Psychopathic Racial Personality perfectly described*

> *White America's malignant mentality. Once the process of*

> *objectification is complete?all attacks, no matter how monstrously*

> *murderous, are fair. In White people's perverse psychology,*

> *objectification is foreplay; while, torture and grisly death*

> *constitute a deeply satisfying climax.*

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> *grandfathers, our uncles and aunts, our cousins, our youth and our*

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> *to die, en masse, of starvation, dehydration and no medical care.*

*All*

> *the familiar stereotypes were trotted out lawlessness, shooting at*

> *helicopters, and of course the all-time American favorite ? rape.*

> *These lies have been told for so long, that no one in the media*

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> *slandorous reports confirmed what the psychopathic racial*

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> *naturally fall into savagery. As usual, America psychotically*

*blames*

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> *people on international television.*

>

> *All of the U.S. government possible evacuation and rescue*

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The  
> place that America has designated for Black people, is suffering  
and  
> dying at the bottom of society, while at the mercy of a  
> pathologically ruthless American public.

| 17842|2005-09-09 22:37:40|Asar Imhotep|Re: Education Book called Kemit (to Asar Imhotep)|

To understand the crux of African philosophy, we have to understand these four fundamental questions: Who am I, Where am I from, What is my purpose, What must I do to fulfill that purpose? These are the fundamental questions asked by ancient philosophers. Over thousands of years back in time before "written" records, these same questions were asked and sought out and later became the basis of a whole spiritual system.

It was later given an iconic symbol known to us as the "Diagram of the Principle of Opposites." It is the same diagram later used to conceptualize an initiation process for the "mysteries" system of Ta-Meri.

[http://www.africawithin.com/jochaman/drben\\_ascac\\_address\\_symbolism.htm](http://www.africawithin.com/jochaman/drben_ascac_address_symbolism.htm)

Each 90 degree quadrant was assigned one of those fundamental questions. How do I know? This is from personal encounters from priest in the Sudan and Ethiopia. Can you find it in a book? Yes and No. It is in various papyri but not plainly observable to the "uninitiated." So frankly what I am saying cannot be proven in orthodox text.

My reason for mentioning this is to kind of introduce a slightly new perspective of seeing Kmtc philosophy and its application. It is a diagram to help facilitate the study of how energy works. It has always been about "energy." This was understood before the concept of "modern quantum physics."

YOU STATE:

"And I would again emphasize that the writers of the texts we have come to regard as "theological and liturgical" (to use words with which we are familiar) did not make us privy to the thinking that went into their narrations. They left it up to us to figure out what they actually meant."

To some extent I would agree. But I do not think we were meant to get it by mere reading it, without being initiated into the teachings. For what we think is going on with the many statues and depictions we see, really are not what they seem. There are many levels to what we read. I have suggested before (and only after speaking with several African priest from the continent) that a lot of what we read is just allegory for studying the body and its functions. Plato in the Tamaeus, 24-c (quoted in Dr. Obenga's work page 126) gives us a hint into my assumptions:

"As for the intellectual life, you observe, no doubt, what care the law, among us (Egyptians) devotes to it. Beginning with the first principles touching upon the universe, our law has organized all discoveries down to divination and medicine, whose concern is health. From speculation about divinities, it has derived human applications and supervised the acquisition of all other knowledge generated there from."

What I get from this is that all other "sciences" derived from the study of God and health. It is a codified system and unless we truly understand the concept of the law of opposites, we will not understand it all. An example would be the unification of upper and lower Egypt. I would suggest that readers take a careful look at the symbol used for /Sma Twi/ and plug in blood for lower Egypt (Red crown) and oxygen for upper Egypt (white crown) and do a study on the respiratory process.

It was always about Logic and Emotion working in harmony together. It is still the same to this date in various African spiritual systems. All of this codified in the Diagram of Opposites mentioned earlier. Remember that Egypt is a Johnny come lately society. The majority of these concepts were already thought of and understood before Narmer, in Uganda, Kenya, Ethiopia and in the Congo region. It just played out differently in Egypt. I am pretty sure most of that evidence is under water right now. These early Africans asked those four fundamental questions and that's when speculative philosophy began in my opinion. No one needed to write those down.

I think a thorough review of the following link may answer some of your questions.

<http://www.earth-history.com/Egypt/Wisdom/woe-05.htm>

An easier to read version can be located here:

<http://www.geocities.com/Athens/Acropolis/2216/clscetexts/virgin1.htm>

To read the 2nd and 3rd pages, just replace the number (1) at the end of the link with 2 and 3 respectively. The link isn't working on the page.

This is the text from Hermes Tresmegistes called The Virgin of the World. I think this answers a lot for concerning the issues we have

*discussed thus far.*

### Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnnrnre wrote:

 $\succ$ 

| 17843|2005-09-10 06:57:47|Bruno Matt|Re: Hurricane and Genocide

*Excuse me, but I don't think this racist hate rant has any place on a rather scholarly list, such as Ta Seti. ♦♦I thought we had higher standards than that.*  
Bruno

*kyasa529 wrote:*

An  American Tradition 

🔍🔍🔍🔍 Cruel and Unusual Punishment in Hurricane Disaster Areas🔍🔍🔍🔍 By:

## Bomani Kyasa

##### The Psychopathic Racial Personality of White America feasted  
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| 17844|2005-09-10 07:25:20|Djehuti Sundaka|Hellenic Philosophers|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Imnrmre wrote:

> There are of course all sorts of human activities, of which  
 > speculation is but one. But not all of them become the full-time concern  
 > of specialists, who in very ancient times tended to be members of an  
 > elite, the only ones with sufficient leisure to pursue such a vocation.  
 >  
 >

By what standard is it determined that the elite had "sufficient"  
 leisure as opposed to non-elite individuals?

Was full-time activity truly required to arrive at the perspectives of  
 the speculating elite or was the fact of being elite the factor that  
 allowed otherwise common speculations to obtain the label of  
 "philosophy" promoted through various schools of thought?

Djehuti Sundaka

| 17845|2005-09-10 07:58:09|Paul Kekai Manansala|Re: Hurricane and Genocide|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "abscisseafrica" wrote:

> Katrina has revealed the widespread poverty in the country.  
 >  
 >

Not only do most people outside this country not realize this fact,  
 but many who live here as well.

They have isolated themselves in a world surrounded by chic strip  
 malls, cafes, etc., and have become expert in blocking out or  
 candy-coating anything that contradicts their sterile conception of  
 America.

The nation has become skilled at concentrating and hiding the poor  
 legions whose exploitation make the "fabulous wealth" displayed on  
 broadcast media possible for a few folk.

Regards,

Paul Kekai Manansala

| 17846|2005-09-10 08:21:22|Paul Kekai Manansala|Re: Hellenic Philosophers|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"

wrote:

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There are at least two rather non-elite systems that allow "full-time"  
 speculation that I can think of.

The monastic system and the "sadhu" system. I use the Indian term  
 sadhu to describe poor ascetic communities who live on the very  
 margins of society.

Regards,

Paul Kekai Manansala

| 17847|2005-09-10 10:02:13|Imnrmre|Re: Hellenic Philosophers|

Paul and Djehuti,



You make good points. ♦



Regards,  
Raymond

-----Original Message-----

From: Paul Kekai Manansala  
Sent: Sep 10, 2005 8:20 AM  
To: Ta\_Seti@yahooogroups.com  
Subject: [Ta\_Seti] Re: Hellenic Philosophers

--- In Ta\_Seti@yahooogroups.com, "Djehuti Sundaka"  
wrote:

> --- In Ta\_Seti@yahooogroups.com, Imnrnre wrote:  
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Regards,  
Paul Kekai Manansala

---

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♦ [Ta\\_Seti-unsubscribe@yahooogroups.com](mailto:Ta_Seti-unsubscribe@yahooogroups.com)
- ♦ Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

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| 17848|2005-09-10 10:27:04|Paul Kekai Manansala|Analysis unravels more on mummy|  
<http://www.courier-journal.com/apps/pbcs.dll/article?AID=/20050907/NEWS01/509070459/1008/NEWS01>

Analysis unravels more on mummy  
Center to open exhibit Sept. 24

Project manager Scott Alvey cleaned a display case as he prepared it  
for an Egyptian mummy exhibit at the Louisville Science Center. (By  
Sam Upshaw Jr., The Courier-Journal)

The Louisville mummy's full name was Tchaenhotep.

Its heart and brain are intact 2,500 to 3,000 years after death,  
despite the fact that many mummies' vital organs were removed upon  
burial. Tchaenhotep (pronounced Cha-n-ho-tep) was excavated from an  
area of Egypt known as the Valley of the Queens, but there is no  
indication the person was royalty.

The mummy sustained leg fractures and a crushed pelvis in Louisville's  
1937 flood, when rising floodwaters spilled it out of its coffin,  
separating the head and torso. A piano ended up on top of the mummy.

These are some of the results of more than a year of analysis after  
medical tests on the mummy last summer and some additional research.

The mummy -- and the additional knowledge -- will be displayed in the  
Discovery Gallery of the \$5 million "World Around Us" exhibit that  
opens Sept. 24 at the Louisville Science Center.

The mummy will be in a museum-quality safety-glass case that blocks  
ultraviolet rays and controls the humidity. The display will include a  
10-minute video on the mummy's history and medical tests, and some  
interactive elements, including X-rays.

"People ask about the mummy all the time," said Dottie McNair, who has

volunteered at the science center since 1988.

Despite the research, not all the mysteries are solved. Although most of the evidence points to the mummy being a female, its gender still isn't certain, said Theresa Mattei, the center's director of exhibits and facilities.

And it's not clear what caused the death of an apparently healthy 25- to 35-year-old, she added.

The mummy was removed from its grave in 1903 during an archaeological dig commissioned by the Egyptian government. It was part of an Egyptian exhibit at the 1904 world's fair in St. Louis, then purchased by Louisville businessman Samuel T. Ballard.

The mummy was displayed at the Louisville Free Public Library and then at the old Natural History Museum at Fifth and York streets for many years.

The mummy was moved to the science center when it opened in 1977 and stayed on exhibit until 2000, when it was placed in storage to await restoration and research, Mattei said. The work was covered by a \$50,000 grant from the federal Institute of Museum and Library Services. Baptist Hospital East donated about \$60,000 worth of volunteer staff time and testing equipment, Mattei said.

Last June the mummy was transported by ambulance to the hospital, where a medical team conducted X-rays, CAT scans and an endoscopic exam, in which a small camera was inserted into the skull and torso.

Archaeologist Phil DiBlasi, a University of Louisville expert in physical anthropology, measured the mummy's skull and compared it with other skulls. He concluded that the "craniometrics" suggest the mummy was male.

But based on the overall shape of the pelvis and other bones, Dr. Ted Steinbock, a Baptist East radiologist who supervised some of the tests, believes the mummy was a woman.

Consulting conservator Mimi Leveque, an expert in ancient restorations from Waltham, Mass., helped rewrap the mummy, including applying some new matching linens.

Joyce Haynes, an Egyptologist at the Boston Museum of Fine Arts, meticulously combed the coffin, finding the numbers 2-2-1 painted on the bottom of the coffin — a catalogue number written by the excavators that helped pinpoint the burial site.

Removing the mummy from the coffin revealed a deteriorated painting of a falcon-headed Egyptian god on the bottom of the sarcophagus. It has been touched up.

Haynes' study of hieroglyphics on the side of the coffin revealed additional lettering that indicated the mummy's full name. Previously, partial hieroglyphics indicated the name only as Then-Hotep.

Mattei said that finding the mummy's full name lends credence to the "relative certainty" that the mummy was female.

Leveque bonded the head to the torso in the rewrapping.

"We really have to respect these mummies as actual people who lived and died," she said.

| 17849|2005-09-10 12:15:59|Amadou Cisse|Re: Hurricane and Genocide|

Yes Paul. A huge ideological control has used actors, media, politicians, racism, science and technology, etc., to enhance production and malls to skin working people. Where were they when held to their words, i.e., when tragedy hit? Busy producing mass poverty as Katrina revealed. Secular truths no doubt will emerge out of observing the state of social justice or the enduring teachings of Kmt. Suddenly people realize they are refugees and that didn't mean lesser overseas people as the ideology had taught. History is not about the intellectual prowess, moral disposition or even the good intentions of individuals; it is made of the work of ordinary people that is the engine of social change. And individuals longing for greatness should not mystify but embrace the people.

Regards,

Amadou Cisse



-----Original Message-----

**From:** Ta\_Seti@yahoogroups.com [mailto:Ta\_Seti@yahoogroups.com] **On Behalf Of** Paul Kekai Manansala

**Sent:** Saturday, September 10, 2005 10:58 AM

**To:** Ta\_Seti@yahoogroups.com

**Subject:** [Ta\_Seti] Re: Hurricane and Genocide



--- In Ta\_Seti@yahoogroups.com, "abscisseafrica" wrote:

> Katrina has revealed the widespread poverty in the country.

>

>

Not only do most people outside this country not realize this fact, but many who live here as well.

They have isolated themselves in a world surrounded by chic strip malls, cafes, etc., and have become expert in blocking out or candy-coating anything that contradicts their sterile conception of America.

The nation has become skilled at concentrating and hiding the poor legions whose exploitation make the "fabulous wealth" displayed on broadcast media possible for a few folk.

Regards,

| 17850|2005-09-10 12:21:32|Amadou Cisse|Re: Hellenic Philosophers|

Yes elite and non-elite full-time speculation can exist. And this Raymond rightly noted as requiring leisure, leisure to mean exemption from direct food production. Partial exemption in many cases. I suspect speculative activity would be in tune with the elaboration of a social product, and the philosophy is more about harmonic interplay of individual, group, and universe. This contrasts with later societies of commodity production, the realm of social disharmony where the individual is alienated from the group, and where the philosophy is preoccupied with the "I".

Regards,

Amadou Cisse



-----Original Message-----

**From:** Ta\_Seti@yahoogroups.com [mailto:Ta\_Seti@yahoogroups.com] **On Behalf Of** Imnrnre  
**Sent:** Saturday, September 10, 2005 1:02 PM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** Re: [Ta\_Seti] Re: Hellenic Philosophers



Paul and Djehuti,



You make good points.



Regards,

Raymond

-----Original Message-----

**From:** Paul Kekai Manansala  
**Sent:** Sep 10, 2005 8:20 AM  
**To:** Ta\_Seti@yahoogroups.com  
**Subject:** [Ta\_Seti] Re: Hellenic Philosophers

--- In Ta\_Seti@yahoogroups.com, "Djehuti Sundaka" wrote:  
> --- In Ta\_Seti@yahoogroups.com, Imnrnre wrote:  
>  
> > There are of course all sorts of human activities, of which  
> > speculation is but one. But not all of them become the full-time concern  
> > of specialists, who in very ancient times tended to be members of an  
> > elite, the only ones with sufficient leisure to pursue such a vocation.  
> >  
> >  
> >  
> >  
> > By what standard is it determined that the elite had "sufficient" leisure as opposed to non-elite individuals?  
> >  
> > Was full-time activity truly required to arrive at the perspectives of the speculating elite or was the fact of being elite the factor that allowed otherwise common speculations to obtain the label of "philosophy" promoted through various schools of thought?  
> >

There are at least two rather non-elite systems that allow "full-time" speculation that I can think of.

The monastic system and the "sadhu" system. I use the Indian term sadhu to describe poor ascetic communities who live on the very margins of society.

Regards,

Paul Kekai Manansala

---

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| 17851|2005-09-10 13:41:47|AMEN RA NETER|Re: Hellenic Philosophers|

We should not fall into the trap of concluding that just because the Greeks engaged in speculation, they were practicing philosophy. Their speculations bear no resemblance to wisdom. They and the westerners who adopted Greece as their intellectual forebears are simply arrogating to themselves a label which they do not deserve.

There is nothing in Greek thought that resembles wisdom or the process of arriving at wisdom as it was practiced in Kamit. Wisdom as practiced by the priests and judges of Kamit, is the

application of Maat to the complexities of life, for the purpose of correct judgement and decision making. This entails the relative application of the absolute laws to a particular situation. Wisdom therefore can be defined as the relative application of absolute truth. As such it is a very practical and relevant pursuit.

Lacking in the ability to think in this manner the Greeks engaged in various speculations, that have proved to be of little use, in our day to day affairs. This is why philosophy as the Greeks pretended to practice it, is so far removed from the minds of people today. It does not lead to better decisions or judgements, which is exactly what wisdom should do. By calling there speculations philosophy, Greeks simply fooled themselves and innadvertantly the the world, into thinking that by speculating there were engaged in a process that leads to wisdom.

Since wisdom is the application of truth a method of determining truth must also be available before wisdom can be arrived at. Speculation, as a thought process, has a very low rate of accuracy regardless of how logical the speculative process. Far more advanced methods for determining truth existed in Kamit of which the Greeks knew nothing. As the were unable to apply truth to specific situations to bring forth wisdom, how could the Greeks even think they were practicing philosophy.

These Greek pretenders, these lovers of speculation, would be more accurated refered to as "Philospeculators" or "Philospecers". They failed to understand what the priests and priestesses of Kamit attempted to teach them and left the world with a garbled collection of confused thoughts that latter, even more foolish generations, lacking in anything else to compare it to, assumed to be intellectual activity of a high level. Nothing could be further from the truth. Greeks love speculation not wisdom. It's difficult to love something you have no concept of. The is no such thing as Greek Philosophy.

Djehuti Sundaka wrote:

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Djehuti Sundaka

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| 17852|2005-09-10 16:04:55|Imnrnre|Re: Hellenic Philosophers|  
Greetings Amen,

Well, then you will not enjoy Dr. OBenga's book. You see he reviews the works of AE, Alexandrian (Greek and Roman), Magrebian, Muslim, modern African, African American, and yes, "classical" Greek philosophers, extracting truth where he finds it and trouncing nonsense where it raises its head. The vision here is that of an anthropomorphic figure bearing two heads, one of Heru, the other of Set, and a wise judge giving to each just what he deserves.

As I said before, his range and depth are monumental. He is careful not to sweep aside an entire body of knowledge simply on the basis of the nationality of its authors, looking only at literary deeds.

My commentary on his work honors him by taking what he has written seriously enough to offer a critique based on my own reading of original texts. In my opinion, his book lays no more traps than one would expect from such a large and complex undertaking.

Similarly, the ancient /rmt/ were wise enough to see that truth was not a monopoly of any segment of society, or of any people – references to "vile Asiatics" and cowardly "gum-eating" Nehesi (Nubians) notwithstanding. Maat was the standard to be upheld and by which all were to be ultimately judged.

Anyone who has read The Tale of the Eloquent Peasant understands that it was a farmer on his way to market, who when robbed by a landholder, went on to trenchantly remind the people in authority of their obligations to uphold Maat in his case and throughout the land. If the standard tilts then . . . .

This point could be extended. Maat is not a parochial principle applicable only in local or national circumstances. Like heka it too was thought to be a universal that was installed at the very beginning of the world and remaining



unchanged thereafter. Not to do Maat was to invite chaos.

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◆  
Paul and I once had a very interesting dialog on Aristotle  
and whether his view of the human heart was similar to that  
of the AEs. As I recall◆Paul was pro and I was con. (LOL)  
I'm not sure Paul would regard Aristotle as a "Philspecer."  
What is that anyway?

◆  
Best,  
Raymond  
◆  
◆

-----Original Message-----

From: AMEN RA NETER  
Sent: Sep 10, 2005 4:41 PM  
To: Ta\_Seti@yahooogroups.com  
Subject: Re: [Ta\_Seti] Hellenic Philosophers

We should not fall into the trap of concluding that just because the Greeks engaged in speculation, they were practicing philosophy. Their speculations bear no resemblance to wisdom. They and the westerners who adopted◆Greece◆as their intellectual forebears are simply arrogating to◆themselves a label which they do not◆deserve.◆

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Djehuti Sundaka wrote:

--- In Ta\_Seti@yahooogroups.com, Imnrrnre wrote:

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Djehuti Sundaka

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- 

| 17853|2005-09-10 16:23:00|Imnrnmre|Re: Education Book called Kemit (to Asar Imhotep)|  
M-Htp Asar;

◆  
The quote you raised from Obenga is from Plato's Timaeus as you say. The words are those of Socrates. Where are the Kmtc exegetical texts of which he speaks? None◆ have survived to my knowledge. What then?◆

◆  
I have Hermetic texts on my shelf and have read most of them. Paul and I have discussed the subject right here on Ta-Seti. I prefer the papyri written by the hands of the /rmt/ themselves since they have not gone through Greek and Arab translations and then into English. Call me a purist who enjoys reading original works.

◆  
I could not call up the first link you shared. Could you post it again?

◆  
Many thanks,  
Raymond

-----Original Message-----

From: Asar Imhotep

Sent: Sep 10, 2005 1:37 AM

To: Ta\_Seti@yahoogroups.com

Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

To understand the crux of African philosophy, we have to understand these four fundamental questions: Who am I, Where am I from, What is my purpose, What must I do to fulfill that purpose? These are the fundamental questions asked by ancient philosophers. Over thousands of years back in time before "written" records, these same questions were asked and sought out and later became the basis of a whole spiritual system.

It was later given an iconic symbol known to us as the "Diagram of the Principle of Opposites." It is the same diagram later used to conceptualize an initiation process for the "mysteries" system of Ta-Meri.

[http://www.africawithin.com/jochannan/drben\\_ascac\\_address\\_symbolism.htm](http://www.africawithin.com/jochannan/drben_ascac_address_symbolism.htm)

Each 90 degree quadrant was assigned one of those fundamental questions. How do I know? This is from personal encounters from priest in the Sudan and Ethiopia. Can you find it in a book? Yes and No. It is in various papyri but not plainly observable to the "uninitiated." So frankly what I am saying cannot be proven in orthodox text.

My reason for mentioning this is to kind of introduce a slightly new perspective of seeing Kmtc philosophy and its application. It is a diagram to help facilitate the study of how energy works. It has always been about "energy." This was understood before the concept of "modern quantum physics."

YOU STATE:

"And I would again emphasize that the writers of the texts we have come to regard as "theological and liturgical" (to use words with which we are familiar) did not make us privy to the thinking that went into their narrations. They left it up to us to figure out what they actually meant."

To some extent I would agree. But I do not think we were meant to get it by mere reading it, without being initiated into the teachings. For what we think is going on with the many statues and depictions we see, really are not what they seem. There are many levels to what we read. I have suggested before (and only after speaking with several African priest from the continent) that a lot of what we read is just allegory for studying the body and its functions. Plato in the Tamaeus, 24-c (quoted in Dr. Obenga's work page 126) gives us a hint into my assumptions:

"As for the intellectual life, you observe, no doubt, what care the law, among us (Egyptians) devotes to it. Beginning with the first principles touching upon the universe, our law has organized all discoveries down to divination and medicine, whose concern is health. From speculation about divinities, it has derived human applications and supervised the acquisition of all other knowledge generated there from."

What I get from this is that all other "sciences" derived from the study of God and health. It is a codified system and unless we truly understand the concept of the law of opposites, we will not understand it all. An example would be the unification of upper and lower Egypt. I would suggest that readers take a careful look at the symbol used for /Sma Twi/ and plug in blood for lower Egypt (Red crown) and oxygen for upper Egypt (white crown) and do a study on the respiratory process.

It was always about Logic and Emotion working in harmony together. It is still the same to this date in various African spiritual systems. All of this codified in the Diagram of Opposites mentioned earlier. Remember that Egypt is a Johnny come lately society. The majority of these concepts were already thought of and understood before Narmer, in Uganda, Kenya, Ethiopia and in the Congo region. It just played

out differently in Egypt. I am pretty sure most of that evidence is under water right now. These early Africans asked those four fundamental questions and that's when speculative philosophy began in my opinion. No one needed to write those down.

I think a thorough review of the following link may answer some of your questions.

<http://www.earth-history.com/Egypt/Wisdom/woe-05.htm>

An easier to read version can be located here:

<http://www.geocities.com/Athens/Acropolis/2216/clscstexts/virgin1.htm>

To read the 2nd and 3rd pages, just replace the number (1) at the end of the link with 2 and 3 respectively. The link isn't working on the page.

This is the text from Hermes Tresmegistes called The Virgin of the World. I think this answers a lot for concerning the issues we have discussed thus far.

Asar Imhotep

<http://www.mochasuite.com>

--- In Ta\_Seti@yahoogroups.com, Imnrrnre wrote:

>

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| 17854|2005-09-10 18:40:57|AMEN RA NETER|Re: Hellenic Philosophers|  
Hetep Ta Seti Group

The process of speculation is simply involves assuming premise or two and then engage in deductive logic from that premise. As in Socrates is a man, all men are mortal etc. Depending on the truth or falsehood of the premise the speculation may or may not lead the discovery of a truth. This is the process that the Greeks repeatedly performed. The entire corpus of so called Greek philosophy is simply this exercise repeated. However the chances of it leading to wisdom are extremely remote which is why in the case of Greek speculation it failed to do so.

However I would enjoy Theophile Obenga's book as to contemplate the thoughts of past era's can be useful as an exercise in correction. The real problem when examining the attempts to philosophise of the cultures and lands surrounding Kamit is that so much of the teachings of Kamit seeped into these cultures in a way that the recipients simply failed to understand. So fragments of wisdom can sometimes be found but not in a way that is comprehensive, which itself degrades what insight is provided, and disqualifies the insight from the category of wisdom. Complex problems requiring wisdom cannot be solved by fragmentary insights any more than by speculation.

Many scholars fail to realise what truth and Maat are about although the terms is constantly used. For example the fact that Mathematics is a core aspect of the study of Maat is seldom discussed. Mathematics reveals the numerical aspects of relational laws upon which existence is based. Note that the word mathematics is derived from Greek word *matimaikos*, which is a conjunction for the Kamitic *maat* (the double maat, two sides of truth) and the Greek *cos* meaning order. The fact that Maat is present at the beginning of existence, means that Maat is the legal and mathematica structure underpinning all existence. This is why Maat is universal. In fact the legal and mathematical structure of the universe (Metaphorized and personified as Maat) is proof of the existence of a precreation intelligence, some call God. Therefore any people who successfully discern the legal and mathematic structures through which, this intelligence creates and maintains existence has in fact arrived at the method of finding truth and can then apply this to decision making and judgement in specific situation, which is wisdom.

No culture or people has a monopoly on truth, about a specific subject, but so far only one culture as succeeded in discovering a complete truth discovery method. Greek philospeculators possessed nothing of the sort. Even today's western scientific method (how ever well developed in its own right) is flawed and incomprehensive in comparison to the methods used in Kamit, although it does yield many partial truths.

Scholars of today are trapped in the same dilemma that Kant and others failed to solve. Nothing in the western corpus of philosophical literature enables a speculator to determine the truth of the premise upon which his/her speculation are based. The western scientific method has solved this problem only slightly since it now combines inductive with deductive logic to arrive at a more reliable premises on which to speculate in some cases. This methodology found its way into Greek thought only with the collection of Kamitic texts via the library of Alexandria, which the Greeks then proceeded to plagiarise. But of itself this approach leads to false conclusions also. Which is why the methodology metaphorised as Maat was held in much higher regard by the people of Kamit since it provide a way to determine the truth of a premise.

Due to the failure of western philospeculators to move beyond hypothetical speculation as a method, it has become vogue to concede that there is no such thing as truth, or all opinions are truth of a fashion. This fundamental failure of western philosophy is the root of the confusion that the world now finds itself in as the majority take their lead from western trained scholars who lack the ability to think clearly on the subject of truth let alone wisdom. Enjoyable as reading past speculation maybe, speculation is not a mental process capable of solving the complex problems faced by mankind.

Wisdom is not a relic found in the books of past scholars. It is holistic problem solving ability, the scarcity of which (especially amongst teachers, leaders and judges) is threatening the survival of us all. Philosophers are people who love cultivating and applying the skill of wisdom, both in their own lives and in the lives of others. No such skill can be found among the Greek lovers of speculation. In fact the reason that so called Greek philosophy even seems to exist, is that the Greeks were so confused about what they were taught by the priests and priestesses of Kamit and Canaan, that they resorted to endless speculation, in a desperate attempt to escape their confusion. Hence the appearance of philosophising. Western "philosophy" is nothing but an embarrassing litany of errors and a testimony to the failure of the western intellectual tradition to properly serve humanity.

Consciousness  
Amen Ra Neter

Inurnre wrote:

Greetings Amen,

Well, then you will not enjoy Dr. OBenga's book. You see he reviews the works of AE, Alexandrian (Greek and Roman), Magrebian, Muslim, modern African, African American, and yes, "classical" Greek philosophers, extracting truth where he finds it and trouncing nonsense where it raises its head. The vision here is that of an anthropomorphic figure bearing two heads, one of Heru, the other of Set, and a wise judge giving to each just what he deserves.

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This point could be extended. Maat is not a parochial principle applicable only in local or national circumstances. Like heka it too was thought to be a universal that was installed at the very beginning of the world and remaining unchanged thereafter. Not to do Maat was to invite chaos.

In keeping with this, I think we have a responsibility when critiquing the work of others to cite examples and offer a balanced view – whether of current or of ancient texts. Well, I think we should at least try. Perhaps you disagree.

Were there some works you wanted to examine as examples of Greek "philospeculation?" In what way do they differ in their approach from what you refer to as Kemetic wisdom?

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Best,  
Raymond

-----Original Message-----

From: AMEN RA NETER

Sent: Sep 10, 2005 4:41 PM

To: Ta\_Seti@yahoo.com

Subject: Re: [Ta\_Seti] Hellenic Philosophers

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| 17855|2005-09-11 11:28:54|Paul Kekai Manansala|Re: Hellenic Philosophers|  
The disjoint between Egyptian and Greek philosophy may be rooted in  
the different underlying world views and cultures.

Possibly something very similar happened when "pagan" Europeans began  
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They did not adopt wholly a "Semitic" way of life. For example,  
polygamy, which very much dominates the Old Testament culture, never  
took hold among the mostly monogamous Europeans.

A great deal of indigenous European culture and world view was  
incorporated into the early church.

I've also long thought that Greek "philosophy" was more theology and  
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Regards,

Paul Kekai Manansala

| 17856|2005-09-11 11:36:20|Asar Imhotep|Re: Education Book called Kemit (to Asar Imhotep)|

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*It parallels in some regards to that in the Ifa tradition and the belief in reincarnation, an earthly hell and what needs to be done to free the spirit from this realm of matter. It's interesting study in my opinion.*

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<http://www.mochasuite.com>

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M-Htp Asar,

*The quote you raised from Obenga is from Plato's Timaeus as you say. The words are those of Socrates. Where are the Kmtc exegetical texts of which he speaks? None have survived to my knowledge. What then?*

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*I could not call up the first link you shared. Could you post it again?*

Many thanks,  
Raymond

-----Original Message-----

From: Asar Imhotep

Sent: Sep 10, 2005 1:37 AM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)

*To understand the crux of African philosophy, we have to understand these four fundamental questions: Who am I, Where am I from, What is my purpose, What must I do to fulfill that purpose? These are the fundamental questions asked by ancient philosophers. Over thousands of years back in time before "written" records, these same questions were asked and sought out and later became the basis of a whole spiritual system.*

*It was later given an iconic symbol known to us as the "Diagram of the Principle of Opposites." It is the same diagram later used to conceptualize an initiation process for the "mysteries" system of Ta-Meri.*

[http://www.africawithin.com/jochannan/drben\\_ascac\\_address\\_symbolism.htm](http://www.africawithin.com/jochannan/drben_ascac_address_symbolism.htm)

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*My reason for mentioning this is to kind of introduce a slightly new perspective of seeing Kmtc philosophy and its application. It is a diagram to help facilitate the study of how energy works. It has always been about "energy." This was understood before the concept of "modern quantum physics."*

YOU STATE:

*"And I would again emphasize that the writers of the texts we have come to regard as "theological and liturgical" (to use words with which we are familiar) did not make us privy to the thinking that went into their narrations. They left it up to us to figure out what they actually meant."*

*To some extent I would agree. But I do not think we were meant to get it by mere reading it, without being initiated into the teachings. For what we think is going on with the many statues and depictions we see, really are not what they seem. There are many levels to what we read. I have suggested before (and only after speaking with several African priest from the continent) that a lot of what we read is just allegory for studying the body and its functions. Plato in the Timaeus, 24-c (quoted in Dr. Obenga's work page 126) gives us a hint into my assumptions:*

*"As for the intellectual life, you observe, no doubt, what care the law, among us (Egyptians) devotes to it. Beginning with the first principles touching upon the universe, our law has organized all*

discoveries down to divination and medicine, whose concern is health. From speculation about divinities, it has derived human applications and supervised the acquisition of all other knowledge generated there from."

What I get from this is that all other "sciences" derived from the study of God and health. It is a codified system and unless we truly understand the concept of the law of opposites, we will not understand it all. An example would be the unification of upper and lower Egypt. I would suggest that readers take a careful look at the symbol used for /Sma Twi/ and plug in blood for lower Egypt (Red crown) and oxygen for upper Egypt (white crown) and do a study on the respiratory process.

It was always about Logic and Emotion working in harmony together. It is still the same to this date in various African spiritual systems. All of this codified in the Diagram of Opposites mentioned earlier. Remember that Egypt is a Johnny come lately society. The majority of these concepts were already thought of and understood before Narmer, in Uganda, Kenya, Ethiopia and in the Congo region. It just played out differently in Egypt. I am pretty sure most of that evidence is under water right now. These early Africans asked those four fundamental questions and that's when speculative philosophy began in my opinion. No one needed to write those down.

I think a thorough review of the following link may answer some of your questions.

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Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), Immmre wrote:

>

| 17857|2005-09-11 16:59:07|arumese|Re: Hurricane and Genocide|  
I personally think the article goes too far, making harsh and unsubstantiated accusations in a time of crisis. Not only does the article force unnecessary focus on the use of the word "refugee," it presents inaccurate information as if it were fact.

If I lose everything I own while trying to escape a devastated part of the country, then I am a refugee and I would be rightly called such. And if I am offered a hand-out based on that status, I'm not going to offend those who clearly want to help me by calling them racists and genocidal killers.

Now is "probably" not the time to rail against White people -- because they are the ones who are offering most of the aid to the Blacks who have been displaced. Even those who are hard-line against some political concerns (most Blacks have come to hold dear) are sacrificing time and resources to raise money and contribute other aid. That in it's self should cause many to rethink how they should interpret the intentions of many positions Whites hold. Some of the reasons for their positions do not always fall in line with some of the stereotypic expectations we have of them.

Right now many Blacks may feel a heightened sense of defensiveness and defeat over the hurricane disaster because so many Black people were its victims. This was an act of nature. Since nature is not a person, it cannot feel remorse for the lives it took. So the only way some of us can vent our frustrations is to point the finger at White people. That is simply irresponsible. We can make criticisms within reason. But we should not let our frustrations make us divisive and irrational.

Fred

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "kyasa529" wrote:

> Blood Sport: Black People Dying ?

> An American Tradition

> Cruel and Unusual Punishment in Hurricane Disaster Areas

By:

> Bomani Kyasa

>

> The Psychopathic Racial Personality of White America  
feasted

> on its drug of choice ? Black People Dying. The perverse White



> American psyche is addicted to the centuries long, wholesale death  
 > and destruction of African people trapped in America. Historically,  
 > the dominant American trait is an overwhelming lust for the bloody  
 > subjugation of non-white people and looting their natural  
 resources;  
 > especially their labor. The White world's oldest profession is  
 > turning people into objects?things. Dehumanization feeds the  
 twisted  
 > Ego of White America. In order to validate itself, the collective  
 > White personality craves empowerment at the expense of others. The  
 > ability to subjugate others bolsters White people's distorted self-  
 > worth and self-esteem.  
 >  
 > New Orleans and the entire Hurricane Katrina zone,  
 > degenerated into a feeding frenzy of White America's bloodlust.  
 > White America binged on its favorite dish ? Black People Dying.  
 > White America staged the ultimate reality television ? a  
 calculated,  
 > cold-blooded massacre. Bush orchestrated a federal blockade and  
 shut  
 > off all supplies. Nothing could be smuggled into the dying grounds  
 of  
 > Louisiana and Mississippi. White America could now delight in  
 > orgasmic euphorias, as Africans trapped in America, served as pawns  
 > in a wicked chess game in which the government can lay siege to a  
 > disaster area and televise the fatal suffering of everyone from  
 > babies to elders.  
 >  
 > For all those whites, who never got to experience the  
 > intense ego gratification of lynchings American style, the  
 government  
 > blockade provided an unparalleled opportunity to vicariously  
 > disassociate humanity from dying Black people. This group dynamic  
 of -  
 > turning people into objects - has always been practiced  
 religiously  
 > by White America, and it allows White people to commit the most  
 > heinous crimes possible and feel no guilt. In 1984, Dr. Bobby  
 > Wright's essay Psychopathic Racial Personality perfectly described  
 > White America's malignant mentality. Once the process of  
 > objectification is complete?all attacks, no matter how monstrously  
 > murderous, are fair. In White people' perverse psychology,  
 > objectification is foreplay; while, torture and grisly death  
 > constitute a deeply satisfying climax.  
 >  
 > Our innocent babies, our sacred elders, our grandmothers  
 and  
 > grandfathers, our uncles and aunts, our cousins, our youth and our  
 > future -- were turned from loved ones into refugees, by the  
 > television and news media. Once our collective extended family  
 became  
 > refugees, White America could now instantly justify, why We  
 deserved  
 > to die, en masse, of starvation, dehydration and no medical care.  
 All  
 > the familiar stereotypes were trotted out lawlessness, shooting at  
 > helicopters, and of course the all-time American favorite ? rape.  
 > These lies have been told for so long, that no one in the media  
 felt  
 > a need to confirm any of these unsubstantiated rumors. These  
 > slanderous reports confirmed what the psychopathic racial  
 personality  
 > of White America already knew --- that when unchecked, Blacks  
 > naturally fall into savagery. As usual, America psychotically  
 blames  
 > the victims and feels no guilt, shame or remorse for starving.  
 > dehydrating and criminally neglecting tens of thousands of Black  
 > people on international television.  
 >  
 > All of the U.S. government possible evacuation and rescue  
 > scenarios focused on predominately White areas only. Predominately,  
 > Black areas were never on the grid, no one, in the government, ever  
 > thought about the need to evacuate and rescue Blacks. White America  
 > certainly did not want to spend large of amounts of material  
 > resources, manpower, and money on the large numbers of Black people  
 > in the affected areas. So, the white government arrogantly and  
 > cruelly imposed a five day penalty period. This five day murderous  
 > chastisement was meant " to put us (Black people) in our place. The  
 > place that America has designated for Black people, is suffering  
 and  
 > dying at the bottom of society, while at the mercy of a  
 > pathologically ruthless American public.

| 17858|2005-09-11 17:30:31|Immrnre|Re: Hellenic Philosophers|  
 Hi Paul,

♦  
 What you noted about Greek adaptation of AE cultural items  
 probably applies to most forms of cultural diffusion. Some  
 of the borrowed items are adopted intact; some reinterpreted  
 in order to fit into the receiving culture; ♦ and others merged with  
 existing ones. But large areas of the ♦\_receiving culture\_ ♦ would  
 still remain ♦\_untouched and its "deep structure" unaffected. In  
 short cultural, diffusion is ♦\_often to varying degrees selective  
 and not necessarily deep.

♦



*I suspect that the migration of Greeks to Kmt resulted in the same kind of thing, a Greco-Roman-AE amalgam that when transported back to ♦Greece♦still reflected a European world view.*

♦

*Best,*

*Raymond♦*

♦

-----Original Message-----

*From: Paul Kekai Manansala*

*Sent: Sep 11, 2005 2:28 PM*

*To: Ta\_Seti@yahoogroups.com*

*Subject: [Ta\_Seti] Re: Hellenic Philosophers*

The disjoint between Egyptian and Greek philosophy may be rooted in the different underlying world views and cultures.

Possibly something very similar happened when "pagan" Europeans began adopting Christianity.

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---

| 17859|2005-09-11 18:00:37|Immmrne|Re: Education Book called Kemit (to Asar Imhotep)|  
M-Htp Asar,

♦

*I didn't know about the obelisk example until you brought it up. Your comments conceal the following equivalents:*

♦

*spit=semen;*

*phallus=tekhen=obelus=obeliskos=obelisk.*

♦

*Little spit? ♦I don't know. Is obeliskos the Greek diminutive of obelus? In any event, what you say is true. Greek culture became a carrier of AE ideas but expressed from♦their point of view.*

♦

*Another example is their conversion of the pyramidion (pyramid capstone) into a herniated♦umbilicus (protruding belly button)♦by which to designate the city of Delphi, "The Navel of the World." Cute.♦*

♦

*When you referred to what they added to the♦AE Creation narratives, was this about the Hermetic accounts of the origin of the universe or something mentioned by Dr. Obenga in his new book?*

♦

*Best,*

*Raymond♦*

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*From: Asar Imhotep*

*Sent: Sep 11, 2005 2:36 PM*

*To: Ta\_Seti@yahoogroups.com*

*Subject: [Ta\_Seti] Re: Education Book called Kemit (to Asar Imhotep)*

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Now whether they were making fun of their own phallic sizes is left to speculation and for those with a more humorous side to entertain. Now what is interesting is how they treat and add to the episodes in the creation myth as to what went on that caused man to "spirits" to dwell in these shells we call flesh. It gives insight into why there system of spirituality was set up the way they were. It fills some

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| 17860|2005-09-12 08:51:14|Paul Kekai Manansala|Temple near Nile has been source of controversy|  
<http://www.bangornews.com/news/templates/?a=119407>

Temple near Nile has been source of controversy

Tuesday, September 06, 2005 - Bangor Daily News

#### Sacred monuments

Near the Nile River lies a temple complex called Karnak in what was once ancient Thebes and is now modern Luxor. The great Temple of Amun or Amen-Ra was a principal focus of Egyptian religious activity for millennia but what makes Karnak of particular interest is the controversy over its use.

The British astronomer Sir Norman Lockyer visited the site around 1890 and was struck by an immense corridor that ran the length of the complex. Lockyer believed that it was aligned westward across the Nile River to the midsummer sunset around 4000 B.C. It was quickly pointed out, however, that hills across the Nile from the temple blocked out any view of the setting sun, throwing the theory into doubt. Another astronomer did some quick calculations and found that the corridor only matched up with the sunset in 11,700 B.C. Even the Egyptians were not building temples that far back in time.

Lockyer's reputation was such, however, that his book, "The Dawn of Astronomy," is still in print today. Gerald Hawkins, whose name is forever linked with Stonehenge, solved the mystery of Karnak. He pointed out that an axis runs two ways and that if one looked east rather than west, it lined up perfectly with the midwinter sunrise of about 2000 B.C. Hawkins said that the eastern horizon would have been of greater significance to the Egyptians as the heliacal rising of Sirius, associated with the annual flooding of the Nile, was observed in this direction. In 1989, the American astronomer Ronald Reese photographed the midwinter sunrise as the sun momentarily stood over a massive gate at one end of the corridor axis.

#### Focus on the planets

September opened with a spectacularly close pairing of Jupiter and Venus in the southwest after sunset. Mercury may be glimpsed low on the predawn eastern horizon as the month opens but then disappears shortly thereafter. The bright star below Mercury is Regulus. Venus blazes in the southwest an hour after sunset where it is in very close proximity to dimmer Jupiter. They are closest on Sept. 1 with Jupiter slowly moving away as the month wears on.

Mars rises on the eastern horizon about 11 p.m. as September opens and

*then earlier each night throughout the month. Mars will double in brightness during September and this fact, coupled with its distinctive reddish hue, allows for easy identification. The only remote chance for confusion is the red star Aldebaran to the far lower left of Mars.*

*Jupiter opens the month in an extremely close conjunction with much brighter Venus as darkness falls on the southwest horizon. Venus then begins to pull away from Jupiter as the latter sinks lower on the horizon and sets earlier each night.*

*Saturn starts September high in the east about 45 minutes before sunrise. On Sept. 14, Saturn is close enough to the Beehive Cluster for both to be visible in the same field of vision with binoculars or a small telescope.*

*Uranus is nestled among the stars of Aquarius the Water Bearer where its faint green disk may be found with the aid of the finder's chart published in the June issue of Sky & Telescope.*

*Neptune is in Capricornus where its bluish disk may be spotted using the finder's chart and a medium telescope.*

*Pluto, as is nearly always the case, is a lost cause.*

#### *September events*

*1 Sunrise, 5:57 a.m.; sunset, 7:13 p.m. The moon is at apogee, or farthest distance from Earth today. Don't forget to check out the spectacular conjunction of Jupiter and Venus tonight.*

*3 New moon, 2:45 p.m.*

*6 The southwestern horizon is a busy place about a half hour after sunset as Venus, Jupiter, Spica and the shadowy crescent of the new moon are all in close proximity.*

*11 Moon in first quarter, 7:37 a.m.*

*14 Look for Saturn very near the Beehive Cluster in the southwest during the early morning hours.*

*15 Venus, Jupiter and Spica make a triangle in the southwest about half an hour after sunset.*

*16 Moon at perigee or closest approach to the Earth. The Sun enters Virgo on the ecliptic.*

*18 Full moon, 10:01 p.m. The full moon of September is called Fruit Moon but this year, being the full moon closest to the autumnal equinox, it is also the Harvest Moon.*

*22 Fall or autumn equinox, 6:23 p.m. This is the point at which the sun crosses the equator and enters the southern hemisphere. The sun enters the astrological sign of Libra but, astronomically, has just entered Virgo.*

*25 Moon in last quarter, 2:41 a.m.*

*28 A thin sliver of waning crescent moon joins Saturn high in the east before twilight.*

*30 Sunrise, 6:31 a.m.; sunset, 6:18 p.m.*

*Clair Wood taught physics and chemistry for more than a decade at Eastern Maine Technical College in Bangor. Send astronomical queries to Clair Wood at [cgmewood@aol.com](mailto:cgmewood@aol.com) or care of the Bangor Daily News, Style Desk, P.O. Box 1329, Bangor, Maine 04402.  
| 17861|2005-09-12 11:38:39|addr123@email.com|Re: Hurricane and Genocide|*

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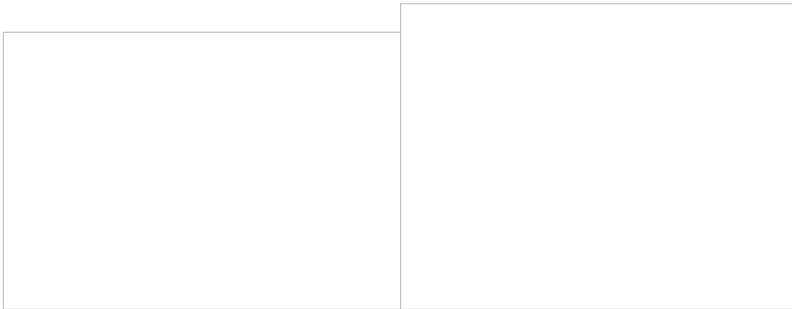
*Right now many Blacks may feel a heightened sense of defensiveness and defeat over the hurricane disaster because so many Black people were its victims. This was an act of nature. Since nature is not a person, it cannot feel remorse for the lives it took. So the only way some of us can vent our frustrations is to point the finger at White people. That is simply irresponsible. We can make criticisms within reason. But we should not let our frustrations make us divisive and irrational.*

Fred

But, let me go a little bit further. We must all get ready. This is just the beginning. It's not a tsunami here and a hurricane there. **THIS IS IT!** The whole planet is changing. Call it the Messianic Age, Age of Aquarius, The End Times, the Fifth Hindu Age, Fulfilment of Hopi Prophecies, Gaia strikes back, or whatever. ♦ You don't want to hear this. But, I am praying to God that we all don't get destroyed. These events are part of ancient prophecies. Repent (that includes me)! It's more than nature. It's the wrath of God! ♦ I'm not giving you the full message that I really should say. And before you get upset. Realize that I am in NYC which is also surrounded by water. ♦ We must repent!

Check out these maps predicting the future of us all:

<http://www.matrixinstitute.com/futuremap.html>



<http://www.baproducts.com/ecmaps.htm>

## Ashton Pitre's Map



Praying For the Whole World including America,

Charles

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<http://www.mail.com/?sr=signup>

| 17862|2005-09-12 12:12:53|addr123@email.com|Re: Hurricane and Genocide|

Ta Seti,

♦

Let me make myself even more clear. Katrina hitting New Orleans tore me up. Louis Armstrong came from New Orleans and he is the main foundation of American Jazz. ♦ New Orleans just may be the most important city in America for African culture if not New York. It tore me up to see the people in the Superdome. All those dead bodies, they looked like people I know and the living suffering. It was too much.

That could have been me. I am no better than them. ♦ NYC has had hurricanes too. Who knows what will happen. Our coastal cities are ♦ in the path of many storms. This

time it was New Orleans. Any coastal city can be next. ♦That's why I pray every day for God's divine protection.

Let me say the right thing. New Orleans is the home of American Voodoo. Many of these Blacks are of Haitian descent from way back. That "American Voodoo" is part of the foundation of Blues and Jazz. Think of the legendary Muddy Waters (apt name?)

<http://www.bluesforpeace.com/lyrics/mojo.htm> ♦ <-Y'all knowthis one?



<http://www.voodooospiritualtemple.org/> ♦Voodoo Temple Neworleans

<http://www.prairieghosts.com/laveau.html> ♦ Marie LaVeau

<http://www.neworleansvoodoocrossroads.com/>

No study of ghostly tales or strangeness in New Orleans would be complete without mention of Marie Laveau, the unchallenged "Queen of Voodoo" in New Orleans. This mystical religion is as big a part of New Orleans as jazz, Cajun food and Mardi Gras.

Before you start thinking that Voodoo is something of the past however, the reader should be aware that the religion is as alive today as it was in the days of Marie Laveau. On a recent trip to New Orleans, I visited no less than 4 Voodoo shops and a Voodoo museum, plus visited with three different Voodoo priestesses! But there has been no practitioner of Voodoo greater than Marie Laveau and no look at the religion in New Orleans would be complete without a mysterious glimpse of the woman who made it so famous.

And at the ghostly tales which keep her memory alive today.....

VOODOO!

The actual religion of Voodoo, or ?Voudon?, originated from the ancient practices of Africa. Voodoo came about most likely in Santo Domingo (modern day Haiti) where slaves devoted rituals to the power of nature and the spirits of the dead. The term ?voodoo? was probably adapted from the African Fon spirit, ?vodu?.

For many enslaved Africans, such spiritual traditions provided a means of emotional and spiritual resistance to the hardships of life. In time, slaves from the Caribbean were brought to New Orleans and they brought Voodoo with them.

The first reference to Voodoo in official documents came in 1782 during the Spanish regime in New Orleans. In a document which tells of imports to the colony, Governor Galvez states "these Negroes are too much given to voodooism and make the lives of the citizens unsafe". He made an attempt to ban the importation of slaves for a brief time... and its likely he felt he had a good reason.

In both 1791 and 1804, a series of slave revolts rocked Haiti. The revolts were based around the practice of Voodoo and they ended with the French being expelled from the island. Many of the French were able to escape to New Orleans and many of them brought their slaves with them. Now, New Orleans had not only additional Voodoo practicing slaves, but rebellious ones as well.

From the very beginning of the New Orleans colony in 1718, the white colonists had gotten trouble from the beliefs of their black slaves. Shiploads of slaves came through the city on a regular basis and were bought and sold for manual labor and household work. Hundreds and hundreds were brought to America from Africa, packed into ships and treated like animals.

The stories tell of a slave farm near New Orleans where the Africans were kept until they were either tamed or killed. They were taught to work and farm and many of them were then brought into the city for auction or sold to individual owners.

These slaves, most of whom spoke no French, had brought with them their religions and beliefs from Africa and Haiti, but soon learned that they were forbidden to practice their own religions by their masters.

Many of them were baptized into the Catholic church and later, the use of these Catholic icons would play a major role in their new religion of Voodoo. These icons would take their place in the Voodoo hierarchy and be worshipped as if they were praying to the God of the Catholic church. Many of the Catholic saints would become ?stand-in?s? for important Voodoo deities and if you go into a Voodoo shop today, you will see statues, candles and icons depicting various Catholic images. There are in fact, Voodoo symbols as well.

Soon after the introduction of the African slaves to New Orleans, Voodoo began to play a major part in the traditions, and fears, of the general populace. It was not long before the white colonists also began to hear of it and to feel its power. By the end of the century, Voodoo was firmly entrenched in the culture of New Orleans.

The religion was practiced by the slaves and the free blacks as well and so strong was the power held by the upper echelons of the religion that they could entice their followers to any crime, and any deed. Whether or not these priests held supernatural power or not, the subtle powers of suggestion and of secret drugs made Voodoo a force to be reckoned with. Masters felt the taste of poison in their food, women and men the taste of lust with a handful of powder... and even death was held in check by the use of "zombie" drugs. There was no denying that Voodoo was real, and powerful, and even today, it is widely practiced in the south and in the Caribbean islands.... and even in New Orleans.

MARIE LAVEAU

The tomb of Marie Laveau in St. Louis Cemetery No. 1... devoted followers still leave offerings at the door of her tomb!

No study of Voodoo in New Orleans is complete without mention of Marie Laveau... the undisputed Queen of Voodoo. During her lifetime, she was the source of hundreds of tales of terror and wonder in New Orleans. She was born on Santo Domingo in 1794. Her father was white and she was born a free woman. The first record of her in New Orleans was in 1819, when she married Jacques Paris, another free black. He died in 1826 and Marie formed a liaison with Christophe Glapion, with whom she had she bore a daughter, also named Marie. During her long life (she lived until 1881) she gave birth to fifteen children.



That same year, Marie embraced the power of Voodoo and became the queen of the forbidden but widely practiced culture. She was a hairdresser by trade and this allowed her access to many fashionable homes in the city. In this way, she and her daughters had access to a intelligence network that gave Marie her "psychic" powers. She knew everything that was going on in the city just by listening to her customers and her employees.

Marie became a legend in New Orleans, which is particularly amazing in such a segregated culture, but she was more than just a Voodoo practitioner. Marie had an imaginative mind and has been credited with changing Voodoo into much more than just an African superstition. It was Marie who brought the Virgin Mary into Voodoo as the central figure of worship and she borrowed freely to bring Catholic traditions into the culture. Marie died in June of 1881 but many people never realized that she was gone. Her daughter stepped in and took her place and continued her traditions for decades to follow.

Today, Marie and her daughter still reign over the shadowy world of New Orleans Voodoo from the confines of St. Louis Cemetery No. 1. Both are entombed in this cemetery in two-tiered, white stone structures. The tombs look like so many others in this cluttered cemetery, until you notice the markings and crosses that have been drawn on the stones. Apart from these marks, you will also see coins, pieces of herb, beans, bones, bags, flowers, tokens and all manner of things left behind in an offering for the good luck and blessings of the Voodoo Queen.



Many believe that Marie returns to life once each year to lead the faithful in worship on St. John's Eve. It is also said that her ghost has been seen in the cemetery and one man claimed that he was slapped by her while walking past one day. The ghost is always recognizable thanks to the "tignon", the seven-knotted handkerchief, that she wears around her neck.

It is also said that Marie's former home at 1020 St. Ann Street is also haunted. Many claim that they have seen the spirit of Marie, and her ghostly followers, engaged in Voodoo ceremonies there.

There is another house also that may harbor Marie's ghost, located on Chartres Street. It was built in 1807 and according to legend, Marie lived there for a time. Residents of the house claimed that an apparitions appeared in the house and hovered near the fireplace. They claimed that it was the ghost of Marie Laveau.

But whether or not her ghost still walks today.... one thing is sure, the "spirit" of New Orleans would not be complete without her!



Au Revoir mes amis,

Charles



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| 17863|2005-09-12 15:38:41|Myra Wysinger|Hurricane Katrina -- Out of Africa|  
Hurricane Katrina -- Out of Africa

Tropical Disturbances:

Most Atlantic Ocean hurricanes form near the Cape Verde Islands off Africa's west coast (African Easterly Jet (AEJ)), where trade winds of the Northern and Southern Hemisphere meet and cause tropical disturbances.

Disturbances take energy from the warm waters to grow into tropical depressions. These are marked by an organized system of thunderstorms and top wind speeds of 38 mph.

As the depressions moves across the ocean, its energy grows. If its low-pressure center intensifies and its wind move at more than 39 mph, the depression becomes a tropical storm and is assigned a name.

Once the storm's wind hit a constant speed of at least 74 mph, it becomes a hurricane.

What is an easterly wave?

<http://www.aoml.noaa.gov/hrd/tcfaq/A4.html>

Map of Cape Verde Islands

<http://www.worldatlas.com/webimage/countrys/africa/cv.htm>

| 17864|2005-09-12 16:13:54|Myra Wysinger|NOAA: August 2005 Update to Atlantic Hurricane Season Outlook|

Even though there has already been considerable early season activity (7 tropical storms, with two becoming major hurricanes), most of the activity is still expected to occur during the climatological peak months of August-October. Many of the storms during this period will develop from disturbances moving westward from the west coast of Africa, and will likely form over the tropical Atlantic Ocean and Caribbean Sea in the region between 9°N-21.5°N (black box). Historically, tropical storms that first form in these areas account for 55% of all hurricanes and 80% of all major hurricanes. They also account for nearly the entire difference in hurricanes and major hurricanes between above-normal and below-normal hurricane seasons.

Tropical storms that form over the tropical Atlantic Ocean generally track westward toward the Caribbean Islands and/or United States as they strengthen into hurricanes, and therefore pose an increased threat to these regions. Historically, seasons with above-normal levels of overall activity have averaged 2-3 U.S. hurricane landfalls and 1-2 landfalls in the region around the Caribbean Sea during August-November.

<http://www.noaa.gov/news.noaa.gov/stories2005/images/hurricane2005-conditions-08-02-2005.jpg>

<http://www.cpc.ncep.noaa.gov/products/outlooks/hurricane.html>

| 17865|2005-09-13 06:35:23|Murage Kamore|Re: Hurricane Katrina -- Out of Africa|

thats another hopless attempt to link africa all the problems of the world cape verde is rather in the middle of the atlantic!

Myra Wysinger wrote:

Hurricane Katrina -- Out of Africa

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Map of Cape Verde Islands

<http://www.worldatlas.com/webimage/countrys/africa/cv.htm>

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| 17866|2005-09-13 08:37:45|p.manansala@sbcglobal.net|Secrets of the Mummy's Medicine Chest|  
Secrets of the Mummy's Medicine Chest

By RICHARD P?REZ-PE?A

Published: September 10, 2005

*The ancient Egyptians left proof of their scientific prowess for people to marvel at for millennia. Their engineering skills can still be seen at Giza, their star charts in Luxor, their care for head wounds on Fifth Avenue.*

Skip to next paragraph

New York Academy of Medicine

□ A 4,000-year-old scroll includes descriptions of basic surgery and treatment of brain injuries.

*Head wounds? Yes, and the ancients treated broken arms, cuts, even facial wrinkles - vanity is not a modern invention - and they used methods as advanced as rudimentary surgery and a sort of proto-antibiotics.*

*As for Fifth Avenue, it, like the Valley of the Kings, is a place of hidden treasures. What researchers call the world's oldest known medical treatise, an Egyptian papyrus offering 4,000-year-old wisdom, has long dwelled in the rare books vault at the New York Academy of Medicine.*

*It is an extraordinary remnant of a culture that was already ancient when Rome was new and Athens was a backwater - Egypt's stone monuments endure, but the scrolls made of pulped reeds have mostly been lost. One expert, James H. Breasted, who translated the papyrus in the 1920's, called it "the oldest nucleus of really scientific knowledge in the world." Yet relatively few people know of it, and fewer have seen it.*

*It is about to become much better known. After a short trip down Fifth (insert down-the-Nile metaphor here) to the Metropolitan Museum of Art, the papyrus will go on public display, probably for the first time, on Tuesday, as part of the Met's exhibition "The Art of Medicine in Ancient Egypt." The show will also include items like a CAT scan of a mummy, surgical needles and other medical artifacts.*

*"What they knew about the body is quite striking, though they did not always understand it," said James Allen, curator of Egyptian art at the Met, whose new translation of the papyrus appears in the exhibition catalog.*

*The papyrus shows that ancient medics had a pretty good idea that blood, pumped by the heart, flows around the body - a notion that was not firmly established until the 17th century - and knew how to stitch cuts closed. It includes the oldest known descriptions of the effects of brain injuries, and the meninges, the membrane that covers the brain.*

*It also advises using honey - a natural bacteria killer - on open wounds, and giving patients a concoction of willow bark, which contains a natural painkiller that is chemically similar to aspirin. Mr. Allen said another ancient Egyptian text recommends putting moldy bread on wounds, suggesting that doctors had stumbled onto the principle behind penicillin. "They didn't know what bacteria was, but they were already fighting infections," Mr. Allen said. Though Egypt had metal tools, its doctors used stone knives, because "They could make flint knives much sharper, and a freshly sharpened flint knife is sterile."*

*Preparing bodies for mummification gave the Egyptians detailed knowledge of anatomy and bandaging. They understood that a wound to one side of the head could cause paralysis on the opposite side of the body. The papyrus advises doctors to insert fingers into head wounds to feel what kinds of skull fractures and brain penetration are involved, and it differentiates between bones that are fractures, splintered or snapped in two.*

*Ever since an American, Edwin Smith, bought and translated the papyrus in the 19th century, it has struck readers as surprisingly modern. It includes magical incantations, but most of the text takes a methodical, empirical approach to diagnosis and treatment. Perhaps most striking is its restraint - the author's approach is cautious, and in some cases, the text counsels doing nothing but waiting to see if the body will heal itself.*

*"When you think about some of the aggressive treatments recommended by later authorities, the things done in the Middle Ages that would make your skin crawl and were sometimes harmful, the papyrus is often much more in line with our current thinking," said Miriam Mandelbaum, curator of rare books and manuscripts at the academy of medicine.*

*The papyrus dates to the 17th century B.C. - about nine centuries after the great pyramids were built, but about a century before the time Moses is believed to have lived. While there are fragments of medical writing that are somewhat older, experts say, none are nearly as extensive.*

Regards,  
Paul Kekai Manansala

| 17867|2005-09-13 11:41:45|cristofori whitakara|Re: Terms for Africans people get confused|  
what about Ganawa and Al Kebulan?

saidis\_aswan\_egy wrote:

Ethiopian: this term in classical antiquity reffered to areas south of Egypt,in parts of Western Asia,eastern Mediterranean[areas like Palestine],and even in parts of Asia[like India] Thus when people use the term Ethiopian they should not confuse it for the modern country which was actually given that name by Italians.◆ Aethiopia in classical antiquity is not the same as today's Ethiopia. This area instead was called Habashat by Arabs and also Abyssinia.

Moor: This term is the most confusing because it came to be applied to



many ethnic groups. Originally it referred to dark skinned people living in Southern Morocco and this region was called Mauretania. Over time it came to be applied to Berbers and Arabs that invaded the Iberian peninsula. ♦ The original term is Mauros in Greek and it simply means dark skin

Libya: probably comes originally from ancient Egyptian word Lebou. In later times Libya was sometimes used in Greco-Roman accounts to include all of Africa. ♦♦ At other times it only meant coastal places and people.

Copt: the word Copt refers to in modern times The Coptic Orthodox church; however in earlier times it just meant Egyptian. The term in Arabic is Gebti and this was what the Arabs called most Egyptians during the early Medieval period in Egypt. Originally the term comes from Hikuptah [spirit house of Ptah] referring to a ♦ place of worship in Men-nefer [Memphis]. Some say the pyramid of Pepi was Hikuptah.

Berber: a term generally applied to pre-Islamic inhabitants of North-western Africa [Magreb] ♦ Had no specific ethnic connotation. Each modern Berber group prefers Imazghen [free people] but each group has their own name for themselves. ♦ Tuareg, Riffi, Kaybele, Chawia, Shuluh are all Arabic terms. Kaybele comes from the Arabic term Qabila [meaning tribe]

I hope I have clarified some terms:

Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy

---

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| 17868|2005-09-13 14:19:24|Emeagwali, Gloria (History)|Re: The Watusi: Black but not Negro?  
You can say the same of the Somalis and the Ethiopians and I guess Sudan.  
Black and dangerous when in a crisis but caucasoid  
in the eurocentric history textbooks.

Gloria Emeagwali  
[www.africahistory.net](http://www.africahistory.net)

-----Original Message-----

From: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com) [mailto:[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)] On Behalf  
Of Paul Kekai Manansala

Sent: Saturday, September 03, 2005 3:06 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: The Watusi: Black but not Negro?

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "arumese" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"

> wrote:

> > And as anyone knows, True Negroes can't be tall.

> >

> > Which is why the NBA is populated by white people.

> >

If the Watusi are at the New Orleans Convention Center needing to get  
rescued, they're black and dangerous.

In National Geographic, they become tall, proud "handsome" whites.

Regards,  
Paul Kekai Manansala

Yahoo! Groups Links

| 17869|2005-09-13 14:33:09|sargon95|Re: Secrets of the Mummy's Medicine Chest  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), p.manansala@j... wrote:

> Dear Paul,

Before recommending that people visit any museum I would suggest  
that they first read Dr. Manu Ampin ([WWW.manuampin.com](http://WWW.manuampin.com)) articles on  
the VANISHING MUSEUM EVIDENCE OF CLASSICAL AFRICAN CIVILIZATION-

because the METROPOLITAN is one of those museums that follows the deception template to a "T". For example:

1--The placing of Greek and Roman faces alongside ancient artifacts thousands of years ealier as in Gallery 1.

2--Gallery 4 is the worst offender. All of MEKETRE's shawabitis are shown with a cafe au lait complexion--YET,the giant photograph(taken before anyone entered the room) in the same gallery clearly shows that they were all jet black before the egyptologists "worked them over".

3--The museum's audioguide highlights a wig reconstructed with modern hair(i.e white) in gallery 9----while an authentic "RASTA-like" wig in gallery 23 is ignored.

I could go on and on. I worked there for ten years but I was terminated today because I blackened the word BLACK on a poster advertising -LOL-THE REDISCOVERY OF THE BLACK PHAROAHs OF KERMA.

As I told them if they could prove that any NATIVE AFRICAN PHARAOH was white I would be happy.

HOTEP,

leonardo medina  
| 17870|2005-09-13 16:44:34|alberto34482|Re: Terms for Africans people get confused|  
Gnawa is a Tuareg term that denotes black skin. Mostly refering to people around the Sahelian zone and southward from Senegal. The term is often used in northern Africa to refer to descendants of black captured by Moroccans and brought back to Morocco as singers and entertainers.

Gnawa still exist in modern day Morocco and Tunisa.

Alke-bulan I don't know the etymology or origin.

Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy  
| 17871|2005-09-14 08:46:44|cristofori whitakara|Re: Terms for Africans people get confused|  
when and how long did this capturing take place. and is the problem of slavery in mauretania a legacy of these kidnappings?

alberto34482 wrote:

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Your Sa3eedi Egyptian Friend,

Saidis\_Aswan\_Egy

---

Yahoo! for Good

[Click here to donate](#) to the Hurricane Katrina relief effort.

| 17872|2005-09-14 10:56:39|Kim Baskerville|Jews' Physical Appearance|

♦

Hotep,

♦

I think it was misspelled on the first letter, and so I had issues in opening it...but I found it.

♦

[Manuampim](#)

♦

<http://manuampim.com/>

♦

I would also like to pose a question to the group. I have had some difficulty reasoning with the physical appearance of the Jews in Germany♦of the early 1700's; (Actually I had someone debate with me concerning the link of the Jews to Ancient Egypt) Their understanding is that, like most Americans, King Tut must have been white.♦ I believe♦that Hitler knew of their lineage with Africa, but what were the discriminating factors (pardon the pun) that lead to his reasoning? Also, does anyone have any reference to the fact that the jews may have brought Slaves with them to Germany?



Thankful for any help,



Kim

| 17873|2005-09-14 11:15:54|Paul Kekai Manansala|Re: Jews' Physical Appearance|  
 --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:

>  
 > Hotep,  
 >  
 > I think it was misspelled on the first letter, and so I had issues

in opening it...but I found it.

>  
 > Manuampim  
 > <<http://manuampim.com/>>  
 >  
 > <http://manuampim.com/>>  
 >  
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difficulty reasoning with the physical appearance of the Jews in Germany of the early 1700's; (Actually I had someone debate with me concerning the link of the Jews to Ancient Egypt).>

Kim, the Jews of Europe have intermixed quite a bit, although they do maintain a genetic link to Semitic people in Western Asia.

They have quite a bit of European and Khazar (Turkic) blood.

Sephardic Jews, who are also intermixed, look quite a bit different than European Jews, and of course Ethiopian Jews are not much different than other Ethiopians that they lived near in Ethiopia.

If you use the archaeological evidence, Ethiopian Jews resemble ancient Egyptian more than any other Jewish people.

If we accept the identification of the Hapiru with the Hebrews, then at least some of the early Jews looked quite different than the Egyptians.

There is also an Afrocentric argument that many of the earliest Hebrews were Africoid in appearance. That actually makes sense if you accept the Afro-Asiatic language family theory.

> Their understanding is that, like most Americans, King Tut must have been white. >

Do you mean like most American Jews?

I think the best representatives of the Ancient Egyptians in modern times are people like the Bedja, the Lower Nubians, the Shilluk and the fellahin of Upper Egypt.

Regards,

Paul Kekai Manansala

| 17874|2005-09-14 21:48:49|newyorkchango|Re: Terms for Africans people get confused| Christofori in the Boogie Down.

The people enslaved in Mauretania are the Fulani(Peul), Tukolor, Wolof, and Soninke/Bambara(Mande language family speakers). The enslavers are the beydan(Arabic for whites). The beydan are headed by the Hassaniya clans who came from Yemen and under them are the Berber tribes. Mauretania is where ancient Ghana or Wagadu and Tekroun were. These were the first great Sudanic Black empires. These tribes make up 50 - 66% of the ethnic background of African Americans.

The Semites have been enslaving Africans since Abraham came into Egypt. Hagar was Abraham's Black slave concubine and ever since Semites have been coming in for land and slaves usually women. The Moroccans and other North Africans are racially Berber, but culturally Arabs have been enslaving Africans since they came over into Africa. The Black slaves built the major palaces of North Africa. Black slaves were in Spain and sold all over the Middle East. Some were eunuchs. Some were military slaves since the Mande people are so big and massively built.

The North African and Arabs enslaved West Africans bringing them across the Sahara desert usually in Tuareg caravans for centuries. The leader of Kanem-Bornu had to write a letter to the leader of Medieval Egypt to stop those Egyptians from taking his people into slavery.

The Moroccans led by Judar Pasha destroyed Songhay with European help to get slaves. Mali and Songhai were slave states as was Kanem Bornu. Christian Nubia had to give Egypt their black slaves. The Mulatto Amhara Christians and Ethiopian Jews had Black negro slaves!!!!!!!

In recent years, Mauretania has gotten worse for Blacks. The Beidan killed thousands of Blacks to get slaves and land repeating the the original Abrahamic trip. The Blacks are always in possession of the best land for food and crops.

African Americans were enslaved by Europeans who took slavery to the extreme in the Western Hemisphere. But, the Europeans(Japhethites) did not invent slavery. They copied the Semites. Mauretania and Sudan are the modern examples of what has been going on since Egypt was invaded by Semites and the took over. BTW, the Fulani and Sa3eedi's fellahin are the same people separated by millenia. Both countries show Semites and Semite wannabes actively destroying Black life and enslaving them. They want to wipe out the men and take the women and put them under a different patrilineage which they control. This is the legacy of Ishmael and Esau in the Bible. This is not religious. This is RACIAL.

Notice these people are not on Ta Seti pushing for a Black Egypt! I got this info reading countless french language pages from West Africa. The Senegalese are almost at war with the beidan in Mauretania. They don't like the people in the Middle East because they know the people in the Middle East don't like them even though they share their religion. Being of the Islamic religion was soupposed to spare someone from slavery. That's why the Nubians adopted that religion. But, the enslavers did not care. If you are Black, you are an abd = slave. That's why the ancestors of the African Americans ended up in slavery in the west regardless of religion.

The enslavers or enslaved could be Pagan, Jewish, Chrsitian or Muslim. It didn't matter. The Blacks were enslaved.

Shalom u'vracha.  
Charles

-- In Ta Seti@yahoogroups.com, cristofori whitakara wrote:

> when and how long did this capturing take place. and is the problem

of slavery in mauretania a legacy of these kidnappings?

>  
> alberto34482 wrote:Gnawa is a Tuareg term that

denotes black skin. Mostly refering to

> people around the Sahelian zone and southward from Senegal. The term  
> is often used in northern Africa to refer to desendants of black  
> captured by Moroccans and brought back to Morocco as singers and  
> entertainers.

>  
>  
>  
> Gnawa still exist in modern day Morocco and Tunisa.

>  
>  
>  
>  
> Alke-bulan I don't know the etymology or origin.

>  
>  
>  
>  
>  
> Your Sa3eedi Egyptian Friend,  
>  
> Saidis \_Aswan \_Egy

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> Click here to donate to the Hurricane Katrina relief effort.

[17875]2005-09-15 09:02:16[Djehuti Sundaka]Re: Jews' Physical Appearance|  
The term "Jew" is a very general and misapplied term. In general, it refers to anyone of the Jewish religion regardless of their appearance or genetic heritage. However, as a religious term, it is misapplied to many people who don't even adhere to the religion and choose to have it applied as an ethnic label. Thus, there are plenty of Ashkenazi Germans who are referred to as Jews despite their assimilation of Torah prohibited customs (eating shrimp and lobster for instance). A woman of any ethnic background can convert to Judaism, have a child by a non-Jewish man, and have that child considered a "Jew" even if the child grows up and rejects Judaism in adulthood.

The term "Jew" ultimately derives from the word "Yehwadah" which was a geographical term going back to at least c. 770 BCE. Thus all people in the named area, be they Aryo-Khurri highlanders in Yerwshalayim or Amu Kna'aniy lowlanders in Lachish, were "Yehwdiym" ("Jews").

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:

>  
> Hotep,  
>  
> I think it was misspelled on the first letter, and so I had issues in opening it...but I found it.  
>  
> Manuampim  
> <<http://manuampim.com/>>  
>  
> <http://manuampim.com/>>  
>  
> I would also like to pose a question to the group. I have had some difficulty reasoning with the physical appearance of the Jews in Germany of the early 1700's: (Actually I had someone debate with me concerning the link of the Jews to Ancient Egypt) Their understanding is that, like most Americans, King Tut must have been white. I believe that Hitler knew of their lineage with Africa, but what were the discriminating factors (pardon the pun) that lead to his reasoning? Also, does anyone have any reference to the fact that the jews may have brought Slaves with them to Germany?  
>  
> Thankful for any help.  
>  
> Kim

[17876]2005-09-15 11:12:10[cristofori whitakara]Re: Jews' Physical Appearance|  
[so is the middle east problem a racial one being that there are arab jews and these jews dont want the europeans there?](#)

**Paul Kekai Manansala** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:  
>  
> Hotep,  
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> I think it was misspelled on the first letter, and so I had issues in opening it...but I found it.  
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>  
> I would also like to pose a question to the group. I have had some difficulty reasoning with the physical appearance of the Jews in Germany of the early 1700's; (Actually I had someone debate with me concerning the link of the Jews to Ancient Egypt).>  
  
Kim, the Jews of Europe have intermixed quite a bit, although they do maintain a genetic link to Semitic people in Western Asia.  
  
They have quite a bit of European and Khazar (Turkic) blood.  
  
Sephardic Jews, who are also intermixed, look quite a bit different than European Jews, and of course Ethiopian Jews are not much different than other Ethiopians that they lived near in Ethiopia.  
  
If you use the archaeological evidence, Ethiopian Jews resemble ancient Egyptian more than any other Jewish people.  
  
If we accept the identification of the Hapiru with the Hebrews, then at least some of the early Jews looked quite different than the Egyptians.  
  
There is also an Afrocentric argument that many of the earliest Hebrews were Africoid in appearance. That actually makes sense if you accept the Afro-Asiatic language family theory.  
  
> Their understanding is that, like most Americans, King Tut must have been white.◆>  
  
Do you mean like most American Jews?  
  
I think the best representatives of the Ancient Egyptians in modern times are people like the Bedja, the Lower Nubians, the Shilluk and the fellahin of Upper Egypt.

Regards,  
Paul Kekai Manansala

---

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<http://mail.yahoo.com>

| 17877|2005-09-15 12:34:42|alberto34482|Re: Terms for Africans people get confused|  
Hello Charles and Ta-seti,

*As you know, most of the slaves transported into Northern Africa were mostly females with males being used as mainly soliders. In some cases male slaves did work in the salt mines around the Sahara region. In most cases it was usually the indigenous Oasis blacks who also did most of the work. Look up a group of indigenous Saharan blacks that still live around Morocco,southern Algeria and Libya called the haratin. The Haratin in Mauretania are different than the ones in Morocco so don't confuse the two groups.*

*Most of the Berber groups including many of the Tuareg claim that their ancestors come from parts of Morocco or Libya. During the Middle Ages two Arab tribes known as the Beni Hilal and Beni Sulaim were brought into Northern Africa by the Fatimids. This was mostly to arabize the Magrebian countries[Libyan,Tunisa,Morocco and Algeria]. This also drove many of the Berbers like the Tuaregs to flee further south into the Sahelian zone. The almoravid[al-Mubaratini] formed almost destroying the kingdom of Ghana. This began a new trade in slaves from further south of the Sahel.*

*Actually the untold story is that Berber[Imazghen] were traded as slaves themselves by the early Arabs. The Berbers fought long bitter wars with the Arabs lead by many including al-Kahina. The captives of these wars were sold as slaves. The demand for these slaves made Berber turn more southward to obtain them.*

*Let's not let Muslim Africans off the hook either. Many Muslim Africans often raided their non-Islamic neighbors to the south and sold them to Tuaregs who then sold them to Jews and Arabs. Yes, Sephardic Jews were also in on the Trans-Saharan slave trade. They ran most of the eunch stations in Spain and Northern Africa. Not just in black slaves but also white ones.*

*Many people love the Moors and often say how they "civilized" Europeans but forget these same Moors were sell-outs to their fellow Africans. Tarik Ibn Zayad,the Moorish commander, was a Berber slave. Almoravids and Almohads[al-murabitani] were also sell-outs. Perhaps the Moors shouldn't have invaded Europe and given Europeans Asiatic technology they got from China and India. I am sure that without the Moorish invasion the Trans-Atlantic slave trade would have never occurred. Northern/Western Europeans would have suffered from disease and famine. The Moors were sell-outs no matter what color they were. I respect the primitive backwards al-Kahina more than I would a Moor.*

*This is why people should not romanticize people.*

Your Sa3eedi Egyptian Friend,

Saidis Aswan\_Egy  
| 17878|2005-09-15 13:20:11|p.manansala@sbcglobal.net|Re: Terms for Africans people get confused|  
— In Ta\_Seti@yahoogroups.com, "alberto34482" wrote:

> >

> > > Many people love the Moors and often say how they "civilized" > Europeans but forget these same Moors were sell-outs to their fellow > Africans. Tarik Ibn Zayad,the Moorish commander, was a Berber slave. > Almoravids and Almohads[al-murabitani] were also sell-outs. Perhaps the > Moors shouldn't have invaded Europe and given Europeans Asiatic > technology they got from China and India. I am sure that without the > Moorish invasion the Trans-Atlantic slave trade would have never > occurred. Northern/Western Europeans would have suffered from disease > and famine. The Moors were sell-outs no matter what color they were. I > respect the primitive backwards al-Kahina more than I would a Moor. >

*Some people will do anything for money.*

*The Dahomey king survived on the slave trade and when he could not obtain enemy slaves he sold his own people.*

*Most of the original Africans in Haiti and New Orleans were captives of the Dahomey kingdom.*

*One people that survived built up an interesting settlement at Ganvie in Benin. For Dahomey warriors it was taboo to cross over water, so the Tofinu people built their settlements right on the lake.*

□ Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>

□

| 17879|2005-09-15 13:24:48|Paul Kekai Manansala|Re: Jews' Physical Appearance|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> so is the middle east problem a racial one being that there are arab

jews and these jews dont want the europeans there?

>

I think "race" as it is conceived by the people involved does play a part.

The Askhenazi and Sephardic neighborhoods in Israel are generally world's apart. The former are clean, spacious and very European in character.

The Sephardic ones are typical of those in the developing world -- crowded, dirty, with poorly-maintained buildings and infrastructure and the continuous smell of deep-fried food!

Regards,  
Paul Kekai Manansala  
| 17880|2005-09-15 13:37:35|cristofori whitakara|Re: Terms for Africans people get confused|  
this goes in directly against what ivan van sertima wrote in his book golden age of the moor. ♦ after reading that book i thought the world of the moors, and my father always talked well of them. ♦  
this is the first time i heard this point of view ♦ and it does not alarm me because i always thought there was a connection to the moorish invasion and our western enslavement. ty

**p.manansala@sbcglobal.net** wrote:

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "alberto34482" wrote: > >

> > Many people love the Moors and often say how they "civilized" > Europeans but forget these same Moors were sell-outs to their fellow > Africans. Tarik Ibn Zayad, the Moorish commander, was a Berber slave. > Almoravids and Almohads [al-murabitun] were also sell-outs. Perhaps the > Moors shouldn't have invaded Europe and given Europeans Asiatic > technology they got from China and India. I am sure that without the > Moorish invasion the Trans-Atlantic slave trade would have never > occurred. Northern/Western Europeans would have suffered from disease > and famine. The Moors were sell-outs no matter what color they were. I > respect the primitive backwards al-Kahina more than I would a Moor. >

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□

Regards,  
Paul Kekai Manansala  
<http://sambali.blogspot.com/>



Yahoo! for Good  
[Click here to donate](#) to the Hurricane Katrina relief effort.  
| 17881|2005-09-15 13:41:09|saidis\_aswan\_egy|Re: Jews' Physical Appearance|  
Most ethnic Jews in Israel live in slums. Wheather Yemani, Ethiopian or Sephardic. You can see little ghettoes in areas like Tel Aviv. The Israeli government even used Sephardic children from Morocco as guinepigs injecting them with radiation. Ethiopian Jews were told by Israelis they did not want their nigger blood. Those are direct quotes.

The Israeli Arabs are opposed to in Israel. Treated alot like African Americans are in the United States and often marginalized. Alot of the Palestineans and Arabs living in Gaza and Jerusalem have African ancestry. Either coming from Egypt or slaves from more inner African region.

Your Sa3eedi Egyptian Friend,

Saidis Aswan Egy  
| 17882|2005-09-15 13:53:33|abscisseafrica|Newsweek article -- The Other America|  
Dear all, fyi-

The Other America

An Enduring Shame: Katrina reminded us, but the problem is not new. Why a rising tide of people live in poverty, who they are ? and what we can do about it.

By Jonathan Alter  
Newsweek

Sept. 19, 2005 issue - It takes a hurricane. it takes a catastrophe

like Katrina to strip away the old evasions, hypocrisies and not-so-benign neglect. It takes the sight of the United States with a big black eye?visible around the world?to help the rest of us begin to see again. For the moment, at least, Americans are ready to fix their restless gaze on enduring problems of poverty, race and class that have escaped their attention. Does this mean a new war on poverty? No, especially with Katrina's gargantuan price tag. But this disaster may offer a chance to start a skirmish, or at least make Washington think harder about why part of the richest country on earth looks like the Third World.

"I hope we realize that the people of New Orleans weren't just abandoned during the hurricane," Sen. Barack Obama said last week on the floor of the Senate. "They were abandoned long ago?to murder and mayhem in the streets, to substandard schools, to dilapidated housing, to inadequate health care, to a pervasive sense of hopelessness."

The question now is whether the floodwaters can create a sea change in public perceptions. "Americans tend to think of poor people as being responsible for their own economic woes," says sociologist Andrew Cherlin of Johns Hopkins University. "But this was a case where the poor were clearly not at fault. It was a reminder that we have a moral obligation to provide every American with a decent life."

In the last four decades, part of that obligation has been met. Social Security and Medicare have all but eliminated poverty among the elderly. Food stamps have made severe hunger in the United States mostly a thing of the past. A little-known program with bipartisan support and a boring name?the Earned Income Tax Credit?supplements the puny wages of the working poor, helping to lift millions into the lower middle class.

But after a decade of improvement in the 1990s, poverty in America is actually getting worse. A rising tide of economic growth is no longer lifting all boats. For the first time in half a century, the third year of a recovery (2004) also saw an increase in poverty. In a nation of nearly 300 million people, the number living below the poverty line (\$14,680 for a family of three) recently hit 37 million, up more than a million in a year.

With the strain Katrina is placing on the gulf region (and on families putting up their displaced relatives), it will almost certainly increase more.

The poverty rate, 12.7 percent, is a controversial measurement, in part because it doesn't include some supplemental programs. But it's the highest in the developed world and more than twice as high as in most other industrialized countries, which all strike a more generous social contract with their weakest citizens. Even if the real number is lower than 37 million, that's a nation of poor people the size of Canada or Morocco living inside the United States.

Their fellow Americans know little about them. In the last decade, poverty disappeared from Public view. TV dislikes poor people, not personally but because their appearance is a downer and?according to ratings meters?causes viewers to hit the remote. Powerful politicians aren't much friendlier: poor folks vote in small numbers. Republicans win little of their support and Democrats often take it for granted.

Until Katrina, the pressure was off. After President Clinton signed welfare reform in 1996, the chattering classes stopped arguing about it. With welfare caseloads cut in half?more than 9 million women and children have left the rolls?even many liberals figured the trend lines were headed in the right direction. The real-world challenges of welfare reform explained in Jason DeParle's landmark 2004 book, "American Dream," went unheeded, as Clinton initiatives and the boom of the 1990s pulled 4.1 million of the working poor out of poverty. (Good times don't always have that effect. The Reagan boom of the 1980s did the same for only 50,000.) Meanwhile crime plummeted in cities across the country, down to levels not seen since the 1950s. Few noticed that progress in fighting poverty stalled with the economy in 2001.

President Bush, preoccupied with terrorism and Tax cuts, made no mention of it. His main involvement with poverty issues has been on education, where he sharply increased aid to poor schools as part of his No Child Left Behind initiative. Democrats have offered little on education beyond opposition to NCLB. They've shown more allegiance to the teachers unions (whose contracts are models of unaccountability) than to poor kids. Bush's other antipoverty idea was to bolster so-called faith-based initiatives by shifting a little federal funding of social programs to religious groups. Post-Katrina, this will likely be extended. But it's a Band-Aid, not an antipoverty strategy. The last notable poverty expert working in the White House, John Dilulio, departed in 2001 after explaining that the administration had no interest in real policy analysis.

The president has made a point of hiring more high-ranking African-Americans than any of his predecessors. But his identification with blacks is a long way from, say, LBJ's intoning, as he did in 1965, "Their cause must be our cause, too ... And we shall



overcome." Bush rarely meets With the poor or their representatives. His mother made headlines when she visited the Houston Astrodome and said: "So many of the people in the arenas here, you know, were underprivileged anyway. So this is working very well for them"?as if sharing space with 10,000 strangers was a step up.

Who are the poor? With whites making up 72 Percent of the population, the United States contains more poor whites than poor blacks or Hispanics. In fact, the Center on Budget and Policy Priorities reports that the increase in white poverty in nonurban areas accounts for most of the recent uptick in the poverty rate. But only a little more than 8 percent of American whites are poor, compared with 22 percent of Hispanics and nearly a quarter of all African-Americans (in a country that is 12 percent black). This represents a Significant advance for blacks in recent decades, thanks to the growth of the black middle class, but it's still a shamefully high number. By contrast, immigration has sent poverty among Hispanics up, though it has not been as intractable for them across generations.

After 40 years of study, the causes of poverty are still being debated. Liberals say the problem is an economic system that's tilted to the rich; conservatives blame a debilitating culture of poverty. Clearly, it's both?a tangle of financial and personal pain that often goes beyond insufficient resources and lack of training. Family issues are critical. Married-couple families are significantly less poor than female-headed households. While hunger, crime, drugs and overt racial discrimination have eased, other problems connected with poverty may have worsened: wage stagnation, social isolation and a more subtle form of class-based racism. Each can e found in New Orleans, pre-Katrina. The primary economic problem is not unemployment but low wages for workers of all races. ith unions weakened and a minimum-wage increase not on the GOP agenda, wages have not kept pace with the cost of living, except at the top. (In 1965, CEOs made 24 times as much as the average worker; by 2003, they earned 185 times as much.) Since 2001, the United States has lost 2.7 million manufacturing jobs. New Orleans's good jobs left much earlier, replaced by employment in the restaurant and tourism industry, which pays less and usually carries no health benefits. Medicaid covers poor children but few poor adults, who put off seeing the doctor, cranking up the cost. For the poor, the idea of low-wage jobs' covering the basic expenses of living has become a cruel joke.

Consider the case of Delores Ellis. Before Katrina turned her world upside down, the 51-year-old resident of New Orleans's Ninth Ward was earning the highest salary of her life as a school janitor?\$6.50 an hour, no health insurance or pension. Pregnant at 17 and forced to drop out of high school, she went on welfare for a time, then bounced around minimum-wage jobs. "I worked hard all my life and I can't afford nothing," Ellis says. "I'm not saying that I want to keep up with the Joneses, I just want to live better."

Ellis is hampered by cultural habits, too. Like almost all poor evacuees interviewed by NEWSWEEK, she has no bank account. Before the storm, she did own a stereo, refrigerator, washer and dryer, two color TVs and a 1992 Chevy Lumina with more than 100,000 miles on it. This, too, is common among the poor; like more comfortable Americans, they spend on consumer goods beyond their means. But these are often their only assets. The reason that more African-Americans didn't heed warnings to leave New Orleans before the hurricane hit goes beyond the much-publicized lack of cars. They were reluctant to abandon their entire net worth to looters. John Edwards, who has spent much of the year since he lost the vice presidency studying the problems of "the two Americas," says that establishing thousands of bank accounts is critical?not just for Katrina evacuees, but for others in poverty.

Isolation is the second big factor that makes poverty even worse. While racial segregation in housing is at its lowest levels since 1920, Sheryll Cashin, author of "The Failures of Integration," has found that only 5 to 10 percent of American families live in stable, integrated communities. More than half a century after Brown v. Board of Education, public schools are still almost totally segregated?the result of where people choose to live, not law. Blacks and whites increasingly go to school with more integrated Hispanics, but not with each other. One big change is that blacks seem only a little more interested in integration than whites.

But there's a steep price to this voluntary segregation. While overt discrimination is dwindling?in part because perpetrators can be successfully sued for practicing it?it still exists. A 1999 University of Pennsylvania study showed that telephone callers using "black English" were offered fewer real-estate choices. At a deeper level, Harvard's Glenn C. Loury has identified what he calls "discrimination in contact." Informal contacts between people across racial lines break down wariness and lead to the connections that help people find jobs. When perfectly legal social segregation prevents blacks from having such informal networks, they slip back.

This isolation has hampered many Katrina evacuees and other inner-city blacks. Joycelyn Harris has spent her whole life in the Ninth Ward. One of 11 children, she dropped out of school at the age of 12 and went on to have five children of her own, later working at

Burger King and as a hotel chambermaid. She and her boyfriend, Kenneth Anthony, fled the city last week with nothing but \$9 in their pockets and the clothes on their backs. They lived for a time in a New Orleans housing project isolated by two industrial canals and railroad tracks. "Sometimes I wanted to back out, but you can't," says Anthony, who has lived in four different housing projects. "I felt like I was incarcerated."

In the last decade, the government has torn down more than 70,000 units of public housing nationwide, including where Harris and Anthony once lived. But too often, the people who resided there are left to fend for themselves. While everyone agrees that housing vouchers are a good idea, the waiting list to use them for public housing is five years.

Following the Gatreaux model in Chicago, the Clinton administration launched a "scatter-site" housing program in four cities that found homes for the poor in mixed-income neighborhoods. While the move doesn't much benefit adults, their children?confronted with higher expectations and a less harmful peer group?do much better. "It really helped in Atlanta," says Rep. John Lewis, a hero of the civil-rights movement. Bush and the GOP Congress killed the idea, as well as the Youth Opportunity Grant program, which had shown success in partnering with the private sector to help prepare disadvantaged teens for work and life. They tried to cut after-school programs?proven winners?by 40 percent, then settled for a freeze.

The third problem exacerbating poverty is what some call racism. Others argue the word is too inflammatory for a more subtle but no less debilitating effect.

Racism was clearly present in the aftermath of Katrina. Readers of Yahoo News noticed it when a pair of waterlogged whites were described in a caption as "carrying" food while another picture (from a different wire service) of blacks holding food described them as "looters." White suburban police closed at least one bridge to keep a group of blacks from fleeing to white areas. Over the course of two days, a white river-taxi operator from hard-hit St. Bernard Parish rescued scores of people from flooded areas and ferried them to safety. All were white. "A n--ger is a n--ger is a n--ger," he told a NEWSWEEK reporter. Then he said it again.

Was the slowness of Washington's rescue efforts also a racial thing? In 2004, Bush moved huge resources into Florida immediately following hurricanes there. No one was stranded. The salient difference was not race but politics. Those hurricanes came just before an election.

Obama, the only African-American in the U.S. Senate, says "the ineptitude was colorblind." But he argues that while?contrary to rapper Kanye West's attack on Bush?there was no "active malice," the federal response to Katrina represented "a continuation of passive indifference" on the part of the government. It reflected an unthinking assumption that every American "has the capacity to load up their family in an SUV, fill it up with \$100 worth of gasoline, stick some bottled water in the trunk and use a credit card to check into a hotel on safe ground." When they did focus on race in the aftermath, many Louisianans let their fears take over. Lines at gun stores in Baton Rouge, La., snaked out the door. Obama stops short of calling this a sign of racism. For some, he says, it's a product of "sober concern" after the violence in the city; for others, it's closer to "racial stereotyping."

Harvard's Loury argued in a 2002 book, "The Anatomy of Racial Inequality," that it's this stereotyping and "racial stigma," more than overt racism, that helps hold blacks in poverty. Loury explains a destructive cycle of "self-reinforcing stereotypes" at school and work. A white employer, for instance, may make a judgment based on prior experience that the young black men he hires are likely to be absent or late for work. So he supervises them more closely. Resenting the scrutiny, the African-Americans figure that they're being disrespected for no good reason, so they might as well act out, which in turn reinforces their boss's stereotype. Everybody goes away angry.

Such problems are often less about race than class, which has become a huge factor within the black community, too. It's hard for studious young African-Americans to brave the taunts that they're "acting white." The only answer to that is a redoubled effort within the black community to respect academic achievement and a commitment by white institutions to use affirmative action not just for middle-class minorities but for the poor it was originally designed to help.

Beyond the thousands of individual efforts necessary to save New Orleans and ease poverty lie some big political choices. Until Katrina intervened, the top priority for the GOP when Congress reconvened was permanent repeal of the estate tax, which applies to far less than 1 percent of taxpayers. (IRS figures show that only 1,607 wealthy people in Louisiana, Alabama and Mississippi even pay the tax, out of more than 4 million taxpayers?one twenty-fifth of 1 percent.) Repeal would cost the government \$24 billion a year. Meanwhile, House GOP leaders are set to slash food stamps by billions in order to protect subsidies to wealthy farmers. But Katrina could change the climate. The aftermath was not a good omen

*for the Grover Norquists of the world, who want to slash taxes more and shrink government to the size where it can be "strangled in the bathtub."*

*What kind of president does George W. Bush want to be? He can limit his legacy to Iraq, the war on terror and tax cuts for the rich? or, if he seizes the moment, he could undertake a midcourse correction that might materially change the lives of millions. Katrina gives Bush an only-Nixon-could-go-to-China opportunity, if he wants it.*

*Margaret Schubert, who evacuated to Atlanta, was a middle-school principal in Jefferson Parish before retiring recently. "I have lived in the city all my life and I didn't realize there were so many people suffering socioeconomically. If you believe in the idea of community, then we all bear responsibility." Schubert is concerned that so many energetic young people aren't planning to return. She's going back to volunteer in the schools. "We all need to do what we can to turn things around," she says.*

*America was built and saved by the Margaret Schuberts of the world. Now we need them again, not just in the midst of an emergency but for the hard work of redemption.*

*With Joseph Contreras and Sarah Childress in New Orleans, Jessica Silver-Greenberg and Anne Underwood in New York and Pat Wingert in Washington*

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| 17883|2005-09-15 13:58:17|abscisseafrica|Another article -- Race, class and Katrina|  
Dear all, fy-

*Race, class and Katrina*  
Author: Dee Myles  
People's Weekly World Newspaper, 09/15/05 14:23

*Refugees flee to a country outside of their own and are afforded the kindness of strangers in a foreign land. African American leaders are making a point of emphasizing that those people left starving and dying of thirst in New Orleans for five days or more after the hurricane were and are not refugees. They are citizens of the USA! With thousands of people in desperate need, why is this an important point?*

*It's simple. The Bush administration may be able to justify a delay in sending aid to a foreign land even though too much of a delay may not be acceptable in the international community or even here at home. But how does President Bush justify an unexplainable delay in sending aid to his own citizens in one of his own major cities? No one has satisfactorily answered that question.*

*The mayor of New Orleans argues that, when all is said and done, the question will be how many died as a result of the hurricane, and how many died as a result of the delay in rescue and relief efforts and outright neglect. He suggests that the death toll from the neglect and the aid delay may be well into the thousands. The mayor's question is: why were citizens of these United States of America allowed to suffer for so long?*

*African Americans have been fighting for the full rights of citizenship since the time of slavery. To refer to African Americans as refugees is to casually use a term that does not sufficiently convey that full-fledged citizens were abandoned to rot in the heat without food, water or electricity, in a facility where thousands were left in the dark in conditions worse than those provided for animals. The people of the USA are hard-pressed to believe that our own citizens would be treated so, but they were.*

*Why the delay and neglect? In New Orleans, those who could afford to get out did. Those left behind were the poor, who are largely African American. Kanye West, the young preppy rapper and highly regarded music producer, blurted out on the NBC telethon that President Bush does not care about Black people. Is he right? Even though West is under harsh fire for making such remarks on national television, many appreciate his audacious courage and believe he is closer to being right than wrong.*

*The class-versus-race debate is interesting. African Americans are mainly of the working class, and many are of the poorer sections of the working class as a result of racist discrimination. These defining characteristics are a product of the infusion of race and racism into the class dynamics of our capitalist society. Slavery served as an adjunct socioeconomic system to developing capitalism during the early history of this country.*

*All African Americans are not poor, and all poor people are not African Americans. However, if our government has a policy of neglect towards poor people, it will have a direct impact on African Americans. And, if our government has a policy of neglect towards African Americans, it will have a direct impact on all of the poor, including on the whole of the working class who may not be aware of the fact that they, too, are poor.*

*Were the poor people of New Orleans neglected because they are African American? Indisputably, one could argue that the fact they*

*are African American made the situation no more of a concern to the Bush administration.*

*The powers that be consistently want to do two things. They want to obscure the ingredient of race; therefore, we must raise the real significance and role of race as a factor in economic, social and political activity in this country. They also want to hide the very existence of poor whites; therefore, we must uncover their reality and bring them into the light. The actual dynamics of each can be important to mapping out the most fitting course ahead.*

*We should not let this story die. What is the federal government's responsibility when there is a disaster of this magnitude? What could the federal government have done to avert such a disaster? To place responsibility for such a huge catastrophe at the local level is a diversion from a focus on how our federal tax dollars are spent versus how they should be spent.*

*Why were the people not rescued and provided with relief immediately? Why did the Red Cross delay going into New Orleans? What kinds of services are being provided to those who have been relocated and what is the plan to get them back home? Will the homes and land of the poor (just because they are poor does not mean they do not own homes and land) be confiscated (looted) by big developers?*

*What are the plans for the reconstruction of the areas affected in Louisiana, Mississippi and Alabama, and who's going to get those contracts? What happened in Mississippi, which took a more direct hit from the hurricane, and other areas beyond New Orleans? What needs to be done to prevent such a travesty from happening again in that area and other coastal cities?*

*Hurricane Katrina has brought fundamental contradictions to the fore, and we should leave no stone unturned in exposing the real truth, no matter how ugly.*

*Dee Myles is a Chicago educator.  
| 17884|2005-09-15 15:55:13|alberto34482|Re: Terms for Africans people get confused|  
Hello Charles and others,*

*Arabs are still enslaving Africans. In the Gulf States, Libya, and Lebanon they are still importing Ethiopian women from the Horn of Africa. They entice Ethiopian women to come and then the maids suffer physical, emotional and sexual abuse. This occurs with other immigrants in the Gulf as well. Phillipinos especially. Saudis are known for raping their Phillipino maids.*

*See the following BBC report:*

<http://news.bbc.co.uk/1/hi/world/africa/467949.stm>

*Your Sa3eedi Egyptian Friend,*

*Saidis\_Aswan\_Egy  
| 17885|2005-09-16 10:20:41|Kim Baskerville|Subject: Re: Re: Jews' Physical Appearance|  
Thank you so much...to Djehuti Sundaka, and Paul Kekai Manansala, and all the others who responded.  
It has been very enlightening, and yes, the person I spoke with happened to be a American Jew, actually her statement to me was she was 'a Jew by blood, and not religion'. But with keeping with the Orthodox view, and 'covenant', for a lack of a better term, and maybe even genetically, she may not be a Jew/Hebrew.*

*Thanks Again guys.*

*----- Original Message -----*

*From: <Ta\_Seti@yahoogroups.com>*

*To: <Ta\_Seti@yahoogroups.com>*

*Sent: Friday, September 16, 2005 9:35 AM*

*Subject: [Ta\_Seti] Digest Number 1747*

*| 17886|2005-09-16 11:35:52|Paul Kekai Manansala|Attempt to smuggle pharaoh's statue foiled|  
<http://www.sciencedaily.com/upi/?feed=TopNews&article=UPI-1-20050915-06373800-bc-egypt-smuggling.xml>*

*Attempt to smuggle pharaoh's statue foiled*

*CAIRO, Sept. 15 (UPI) -- Egyptian police have foiled an attempt to smuggle an ancient statue of Pharaoh Ramses II out of Egypt for sale to a foreign museum or private collector.*

*Chilean statue thief set free (June 20, 2005) -- A Chilean student who confessed to stealing a valuable statue by French sculpture Rodin has been freed from jail. Luis Onfray, said he discovered ... > full story*

*Security sources said Thursday that thieves found the granite statue*

*in the region of Giza near Cairo in the area of the big pyramids and did not report it to the authorities.*

*Police were tipped off about the discovery, however, and policemen posing as art merchants convinced the thieves to sell them the statue for 4 million Egyptian pounds (\$695,000).*

*The thieves, who planned to break the statue into several pieces to facilitate smuggling it out of the country, showed the disguised policemen to the place where they had been hiding it.*

*Ramses II, one of Egypt's most famous pharaohs, ruled ancient Egypt for 67 years between 1213 and 1279 B.C., and his statues are found in several parts of the country.*

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| 17887|2005-09-16 14:15:42|newyorkchango|Re: Jews' Physical Appearance|Cristofori,

*The problem with them is religious. All the Semitic groups are basically the same people genetically. Both sides of the major conflict have some European ancestry and some African ancestry. They are brothers to each other. One side descends from the Mama's boys Isaac and Jacob. The other side comes from the more aggressive Esau and Ishmael. But, at the root they are the same people sharing basically the same cultures and Semitic root language.*

*I'll use this common way of speaking. They are so alike that they can't stand each other.*

*The Irish have the same problem. But, that conflict does not spill over to the entire world.*

*I think that the original Hebrews consisted of Nubians, Egyptians and Semites mixed into 12 very diverse tribes. The religion of the original Hebrews was the Atenism of Akhenaten and basical Ancient Egyptian/African which is laid out in the Torah of Moshe Rabbeinu.*

*But, after the destruction of Solomon's Temple at the dispersion into Babylon, the Semite branch became the most numerous and dominated the new religion of Judaism. This coincides with the books of Esther, Daniel, Nehemiah, and Ezra. The Bible was codified and the daily prayers and weekly Torah readings were established and Aramaic became the common language. It was the language Jesus spoke. Modern Judaism is heavily Babylonian with a distant Ancient Egyptian/Canaanite base.*

*The European Jews are mixed with European genes and there are many DNA studies on this. But, the Sephardim, Mizrachim, Maghrebin, Temanin, and others are mixed too.*

*All over the Internet it is said that Ethiopian Jews are not ethnically Jewish. And that has been quoted everywhere giving an excuse to discriminate. Well, I just found the latest report saying that's not true. And here it is for y'all first spread on Ta Seti:*

[http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=pubmed&dopt=Abstract&list\\_uids=15845032&query\\_hl=1](http://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=pubmed&dopt=Abstract&list_uids=15845032&query_hl=1)

*Ann Hum Genet. 2005 May;69(Pt 3):275-87. Related Articles, Links*

*Ethiopia: between Sub-Saharan Africa and western Eurasia.*

*Lovell A, Moreau C, Yotova V, Xiao F, Bourgeois S, Gehl D, Bertranpetit J, Schurr E, Labuda D.*

*Centre de Recherche, Hopital Sainte-Justine, Montreal, Quebec, Canada.*

*Ethiopia is central to population genetic studies investigating the out of Africa expansion of modern humans, as shown by Y chromosome and mtDNA studies. To address the level of genetic differentiation within Ethiopia, and its relationship to Sub-Saharan Africa and Eurasia, we studied an 8 kb segment of the X-chromosome from 72 chromosomes from the Amhara, Oromo and Ethiopian Jews, and compared these results with 804 chromosomes from Middle Eastern, African, Asian and European populations, and 22 newly typed Saharawi. Within Ethiopia the two largest ethnic groups, the Amhara and Oromo, were not found to be statistically distinct, based on an exact test of haplotype frequencies. The Ethiopian Jews appear as an admixed population, possibly of Jewish origin, though the data remain equivocal. There is evidence of a close relationship between Ethiopian and Yemenite Jews, likely a result of indirect gene flow. Within an African and Eurasian context, the distribution of alleles of a variable T(n) repeat, and the spread of haplotypes containing Africa-specific alleles, provide evidence of a genetic continuity from Sub-Saharan Africa to the Near East, and furthermore suggest that a bottleneck occurred in Ethiopia associated with an out of Africa expansion. Ethiopian genetic heterogeneity, as evidenced by principal component analysis of haplotype frequencies, most likely resulted from periods of subsequent admixture. While these results are from the analysis of one locus, we feel that in association with data from other marker systems they add a complementary perspective on the history of Ethiopia.*

Charles

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara wrote:

> so is the middle east problem a racial one being that there are arab jews and these jews dont want the europeans there?

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> Paul Kekai Manansala wrote:--- In

[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Kim Baskerville" wrote:

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>> Hotep,  
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>> I think it was misspelled on the first letter, and so I had issues  
> in opening it...but I found it.  
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>> Manuampim  
>> <<http://manuampim.com/>>  
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>> I would also like to pose a question to the group. I have had some  
> difficulty reasoning with the physical appearance of the Jews in  
> Germany of the early 1700's: (Actually I had someone debate with me  
> concerning the link of the Jews to Ancient Egypt).>  
>  
> Kim, the Jews of Europe have intermixed quite a bit, although they

do

> maintain a genetic link to Semitic people in Western Asia.  
>  
> They have quite a bit of European and Khazar (Turkic) blood.  
>  
> Sephardic Jews, who are also intermixed, look quite a bit different  
> than European Jews, and of course Ethiopian Jews are not much  
> different than other Ethiopians that they lived near in Ethiopia.  
>  
> If you use the archaeological evidence, Ethiopian Jews resemble  
> ancient Egyptian more than any other Jewish people.  
>  
> If we accept the identification of the Hapiru with the Hebrews, then  
> at least some of the early Jews looked quite different than the

Egyptians.

>  
> There is also an Afrocentric argument that many of the earliest  
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you

> accept the Afro-Asiatic language family theory.  
>  
>  
> Their understanding is that, like most Americans, King Tut must

have

> been white. >  
>  
> Do you mean like most American Jews?  
>  
> I think the best representatives of the Ancient Egyptians in modern  
> times are people like the Bedja, the Lower Nubians, the Shilluk and  
> the fellahin of Upper Egypt.  
>  
> Regards,  
> Paul Kekai Manansala  
>  
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>  
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| 17888|2005-09-16 17:19:02|Djehuti Sundaka|Re: Jews' Physical Appearance|  
The problem is racial in that people with a racial concept who  
identify the Ashkenazim as apart of their race support the  
maintenance of a European colony in Kna'an. The problem would not  
exist without the U.S. and Britain's involvement in creating and  
maintaining the state of Israel.

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara  
wrote:

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Egyptians.

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> accept the Afro-Asiatic language family theory.

>

>

>> Their understanding is that, like most Americans, King Tut must have  
> been white. >

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> Do you mean like most American Jews?

>

> I think the best representatives of the Ancient Egyptians in modern  
> times are people like the Bedja, the Lower Nubians, the Shilluk and  
> the fellahin of Upper Egypt.

>

> Regards,

> Paul Kekai Manansala

>

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> <http://mail.yahoo.com>

| 17889|2005-09-16 23:43:58|willie bennett|Re: Terms for Africans people get confused|  
Hello

*It is my understanding that the knowledge the Moors took to Europe was  
indigenous to Africa. Can you provide sources for Moorish technology  
originating in China and India?*

wb

>From: "alberto34482" <[alberto34482@yahoo.com](mailto:alberto34482@yahoo.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: [Ta\_Seti] Re: Terms for Africans people get confused  
>Date: Thu, 15 Sep 2005 19:34:09 -0000

>Hello Charles and Ta-seti,

>  
>As you know, most of the slaves transported into Northern Africa were  
>mostly females with males being used as mainly soliders. In some cases  
>male slaves did work in the salt mines around the Sahara region. In  
>most cases it was usually the indigenous Oasis blacks who also did  
>most of the work. Look up a group of indigenous Saharan blacks that  
>still live around Morocco,southern Algeria and Libya called the  
>haratin. The Haratin in Mauretania are different than the ones in  
>Morocco so don't confuse the two groups.

>  
>Most of the Berber groups including many of the Tuareg claim that  
>their ancestors come from parts of Morocco or Libya. During the Middle  
>Ages two Arab tribes known as the Beni Hilal and Beni Sulaim were  
>brought into Northern Africa by the Fatimids. This was mostly to  
>arabize the Magrebian countries[Libyan,Tunisa,Morocco and Algeria].  
>This also drove many of the Berbers like the Tuaregs to flee further  
>south into the Sahelian zone. The almoravid[al-Mubaratini] formed  
>almost destroying the kingdom of Ghana. This began a new trade in  
>slaves from further south of the Sahel.

>  
>Actually the untold story is that Berber[Imazghen] were traded as  
>slaves themselves by the early Arabs. The Berbers fought long bitter  
>wars with the Arabs lead by many including al-Kahina. The captives of  
>these wars were sold as slaves. The demand for these slaves made  
>Berber turn more southward to obtain them.

>  
>Let's not let Muslim Africans off the hook either. Many Muslim  
>Africans often raided their non-Islamic neighbors to the south and  
>sold them to Tuaregs who then sold them to Jews and Arabs. Yes,  
>Sephardic Jews were also in on the Trans-Saharan slave trade. They ran  
>most of the eunch stations in Spain and Northern Africa. Not just in  
>black slaves but also white ones.

>  
>Many people love the Moors and often say how they "civilized"  
>Europeans but forget these same Moors were sell-outs to their fellow  
>Africans. Tarik Ibn Zayad,the Moorish commander, was a Berber slave.  
>Almoravids and Almohads[al-murabitan] were also sell-outs. Perhaps the  
>Moors shouldn't have invaded Europe and given Europeans Asiatic  
>technology they got from China and India. I am sure that without the



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*Peter Gray*

✓  
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*The first people who ruled Spain were not really Africans anyway, but actually part of the Umayyad caliph. The same goes for the caliphs in Cordova and Toledo. It was not until the Almoravids and Almohads that "real" Africans ruled Spain. The Berbers [Imazghen] and Sahelian Africans were mainly soldiers.*

*Here is a hypothetical question for you about the Trans-Atlantic slave trade: Do you think that the Northern and Western Europeans would have gotten this technology if not for the Moors? Do you think that without the Moors that Europeans would not had been able to navigate the Atlantic Ocean? Think about it? Europeans did not even have the lateen sail until the Moors came.*

Saidis\_Aswan\_Egy  
| 17892|2005-09-17 11:12:57|willie bennett|Re: Terms for Africans people get confused|  
Dear Peter Gray

*wb*

>From: "Peter Gray" <[atenergy@hotmail.com](mailto:atenergy@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
>Subject: RE: [Ta\_Seti] Re: Terms for Africans people get confused  
>Date: Sat, 17 Sep 2005 07:49:21 -0400  
>  
>  
>  
>  
>Dear Willie Bennet,  
>  
>The knowledge the Moors introduced to Europe, such as the astrolabe, the  
>compass and the use of the numbers, 0 to 9 (instead of the old Roman  
>numerals, were in fact not Moorish inventions – they originated in the Far  
>East.? But to verify that you must do your own reading.? I suggest Van  
>Sertima's Golden Age of the Moor.? Specifically, Jose V. Pimienta-BEY has an  
>article entitled: "Moorish Spain: Academic Source and Foundation for the Rise  
>and Success of Western European Universities in the Middle Ages."  
>  
>As to Saediis Aswan Egy's contention that there would never have been any  
>Trans-Atlantic slave trade had the Moors not invaded Europe, I think?he  
>would need?i) a time machine and ii) some way of resolving the temporal  
>paradox of time travel.? I think the onus is on WB to prove that the  
>Moorish? technology was all their own.  
>  
>Sincerely,  
>  
>Peter Gray  
>  
>  
>  
>

>From: "willie bennett" <[williewaset@hotmail.com](mailto:williewaset@hotmail.com)>  
>Reply-To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)  
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>>Africans often raided their non-Islamic neighbors to the south and  
>>sold them to Tuaregs who then sold them  
>to Jews and Arabs.? Yes,

[illegible]

*Under an unusual line of succession, she and Tuthmosis III, who was the son of Hatshepsut's husband, but by a lesser queen, effectively shared the throne of Egypt as two kings for a period of almost 20 years. Hatshepsut's metamorphosis from a queen into a king took place gradually and appears to have gone through a series of exploratory phases. Her monuments depict her both as a woman and as a man, in king's regalia, including a strapped-on false beard. As Egypt's two*

*Horuses, Hatshepsut and Tuthmosis III, 13 years her junior, frequently appeared together on monuments as "twin" male rulers distinguished only by the position of their cartouches—with Hatshepsut usually taking precedence—or occasionally by their regalia.*

*Although her reign defied long-established convention, it was accepted by her people and Egypt flourished, as seen through the superb and innovative art and architecture of her prosperous and largely peaceful rule. About 20 years after Hatshepsut's death, however, her name and her image were systematically obliterated, her kingly monuments were destroyed, and she was forgotten.*

#### *Highlights of the Exhibition*

*The exhibition is rich in standout objects ranging in scale from monumental sculptures to delicate gold jewelry and finely detailed scarabs, seals and figurines. Colossal sculptures in the main hall of the exhibition reveal the majesty of Hatshepsut as king. These include one of the six extant massive granite sphinxes depicting Hatshepsut as a lion, a colossal kneeling figure of Hatshepsut holding small offering jars, and an enormous striding figure of her. There are also smaller stone figures of Hatshepsut as well as three large painted limestone reliefs from her mortuary temple at Deir el-Bahri, which depict marching soldiers. In addition, there are a number of stone figures of Senemut, one of the most eminent and influential officials of the Eighteenth Dynasty. Also of particular interest is the granite False-Door Stela of Tuthmosis I, an object that was the ritual focus of his offering cult. A gallery devoted to Tuthmosis III when he assumed sole reign after Hatshepsut's death displays sculpture that attests to the greatness he achieved during his long reign, such as a powerful, majestic nearly life-size standing figure carved in greywacke. Among the many surviving statues of this king, the one on view in the exhibition best conveys the impression of a personal likeness.*

*Other stone objects of a smaller scale include varying sizes of luminous, alabaster vessels and unguent jars. Some of them are beautifully inscribed, others have gold-rimmed bases and lids, and many of them still retain traces of their original contents.*

*There are a number of remarkably well-preserved wooden decorative arts and personal objects in the exhibition. Highlights of these pieces include a royal wooden bed inlaid with cobras of sheet gold, a wood and ivory—which was as highly prized as gold—chair, and small wooden boxes and a gaming board of wood and ivory, as well as a wood and silver staff. Among the leather objects are a painting of a woman playing a harp while a man enthusiastically dances,*

*A wide array of personal items reflects the taste, luxury, and craftsmanship of the times, such as a pair sandals made of gold, whose design is startlingly contemporary. There is an abundance of dazzling gold, silver, lapis, carnelian, cloisonné, and faience and semi-precious stone jewelry in the exhibition. A particularly magnificent necklace, the Horus Collar, is a hammered sheet of gold decorated with a falcon-headed clasp. A glimpse of daily life as led by royalty in the Eighteenth Dynasty is provided by intimate items such as cosmetic boxes and spoons, bronze mirrors, tweezers and a razor, a wood, ivory, and copper kohl tube, wooden hairpins, and gold finger and toe stalls, which were used for funerary trappings.*

*Finally, other objects bespeak of everyday life of the Eighteenth Dynasty. These include such items as colorful faience bowls, delightful figure vases, ceremonial weapons, and model tools that were placed as foundation deposits at Deir el-Bahri.*

#### *Organization and Credit*

*The exhibition has been organized by the Fine Arts Museums of San Francisco and The Metropolitan Museum of Art, New York. The exhibition is supported by an indemnity from the Federal Council on the Arts and Humanities, and by a generous grant from the National Endowment for the Arts, a Federal agency.*

#### *Catalogue*

*The exhibition will be accompanied by a fully illustrated catalogue, published by The Metropolitan Museum of Art, with worldwide distribution through Yale University Press. Co-editors Dr. Renée Dreyfus, Fine Arts Museums of San Francisco, Dr. Cathleen Keller, University of California, Berkeley, and Dr. Catharine Roehrig, The Metropolitan Museum of Art, will also provide substantial contributions to the publication, along with a number of other top scholars in the field. 600 pages, 450 color illustrations and 100 black and white illustrations and images; hardcover \$75, paperback, \$50*

#### *Venues*

*de Young, San Francisco, 15 October 2005-5 February 2006  
The Metropolitan Museum of Art, New York, 21 March-9 July 2006  
Kimbell Art Museum, Fort Worth, 27 August-10 December 2006*

#### *Audio Tour for Adults and for Children*

*Hatshepsut: From Queen to Pharaoh is accompanied by an Antenna Audio tour for both adults and children that explores the fascinating stories behind many of the objects on view. The audio tour includes commentary by exhibition co-curators Dr. Renée Dreyfus, Fine Arts Museums Curator of Ancient Art and Interpretation, Dr. Catharine H. Roehrig of The Metropolitan Museum of Art, as well as Professor Cathleen A. Keller of the University of California, Berkeley. It*

traces Hatshepsut's emergence as co-regent of Egypt and continues with insights into her rule, her predecessors, and the continuing mystery of her exclusion from subsequent king lists in ancient Egypt. The tour explores the context and artistry of monumental statues of Hatshepsut and others, as well as many delicate, rare, and highly refined objects of daily and ceremonial use, such as jewelry, toiletries, and furnishings, which help bring the era to life. A musical score interwoven into the audio tour evokes the time and place, helping to provide visitors with an immersive experience.

#### Admission Fees and Ticket Information

There is a \$5 surcharge for Hatshepsut: From Queen to Pharaoh. Prices are \$15 adults; \$12 seniors; \$11 youths ages 13-17; and children ages 12 and under are free. Timed and dated tickets may be purchased in advance. Complete ticketing information will be available on the Fine Arts Museums website: [www.thinker.org](http://www.thinker.org)

#### About the new de Young

Founded in 1895 in San Francisco's Golden Gate Park, the de Young museum has been an integral part of the cultural fabric of the city and a cherished destination for millions of residents and visitors to the region for over 100 years. On October 15, 2005, the de Young museum will re-open in a new facility designed by the Swiss architecture firm Herzog & de Meuron and Fong & Chan Architects in San Francisco. The new de Young will provide San Francisco with a landmark art museum to showcase the museum's significant collections of American art from the 17th through the 20th centuries, modern and contemporary art, art from Central and South America, the Pacific and Africa, as well as an important and diverse collection of textiles.

The de Young and its sister museum, the Legion of Honor, together make up the Fine Arts Museums of San Francisco, the largest public arts institution in the city and one of the largest art museums in the United States.

Museum Hours: Tuesday - Sunday: 9:30 a.m.-5:15 p.m.; Friday: Open until 8:45 p.m. Admission Fees: Adults \$10, Seniors \$7, Youth 13-17 and college students with ID \$6 Children 12 and under FREE; First Tuesday of Each Month FREE; Mimi visitor discount (with fast pass or transfer) \$2 DISCOUNT  
| 17894|2005-09-18 08:49:32|Paul Kekai Manansala|Re: Terms for Africans people get confused|  
--- In [Ta\\_Seti@yahoo.com](mailto:Ta_Seti@yahoo.com), "alberto34482" wrote:

>  
>  
>  
> Here is a hypothetical question for you about the Trans-Atlantic  
> slave trade: Do you think that the Northern and Western Europeans  
> would have gotten this technology if not for the Moors? Do you think  
> that without the Moors that Europeans would not had been able to  
> navigate the Atlantic Ocean? Think about it? Europeans did not even  
> have the lateen sail until the Moors came.  
>

The Moorish and Mongol invasions were indeed key to European expansionism in more ways than one.

In addition to the technology transfer, the utter terror inspired by the huge defeats to Islamic armies including those at Jerusalem, Spain and later at Constantinople, stimulated the need to reach the "Far East" (and also "Ethiopia").

Regards,

Paul Kekai Manansala

| 17895|2005-09-18 09:04:53|Alex van Deelen|Bookstore|

Check out Pan-African books, at:

<http://www.panafricanbooks.com/>

Pan-African Books  
Continental Press  
Dar es Salaam  
Tanzania, East Africa

Godfrey Mwakikagile, *Relations Between Africans and African Americans: Misconceptions, Myths and Realities* (Grand Rapids, Michigan: National Academic Press, 2005), 302 pages, softcover edition.

Read a preview (.rtf format):

[http://www.lulu.com/items/volume\\_3/156000/156061/1/preview/Preview.rtf](http://www.lulu.com/items/volume_3/156000/156061/1/preview/Preview.rtf)

Alex

| 17896|2005-09-19 08:17:12|Sptpy|Re: Hatshepsut: From Queen to Pharaoh|  
Thanks for posting this info Paul. This is the first I've heard of this upcoming exhibit! I now hope to see these treasures while they are at the de Young.

Tyrone

| 17898|2005-09-19 17:20:37|Paul Kekai Manansala|Antiquities go missing from Egyptian museum|  
[http://www.int.iol.co.za/index.php?set\\_id=1&click\\_id=588&art\\_id=qw1127122741724B221](http://www.int.iol.co.za/index.php?set_id=1&click_id=588&art_id=qw1127122741724B221)

Antiquities go missing from Egyptian museum

September 19 2005 at 04:53AM

Cairo - The disappearance of three items from the Egyptian Museum has prompted investigations that may be taken over by the General Prosecutor, according to press reports on Monday.

The three artefacts dating back to 2649-2150 BC were found missing September 7 - five months after being lent to the museum for an exhibition, the state-owned daily al-Ahram reported.

The items were never put on display, but kept under guard the museum's basement along with thousands of others.

The three missing artefacts are a limestone statuette of a seated figure that is 23,5cm tall, a statue of a couple that is 35cm tall and a wooden box without a cover that contains a statuette of Osiris, according to the al-Ahram report.

The items were never put on display  
The independent daily al-Masry al-Youm said the head of the Supreme Council of Antiquities, Zahi Hawass, had reported the disappearance of the items to the General Prosecutor Saturday. The newspaper predicted that the prosecutor would open an official investigation into the matter.

News of the disappearance comes as the Ministry of Culture is already under criticism over a fire on September 5 at one of its cultural centres that killed 46 people, among them several prominent theatre critics.

The ensuing public outcry prompted Minister of Culture Farouq Hosny to tender his resignation, but it was rejected by President Hosni Mubarak. - Sapa-dpa  
| 17899|2005-09-20 07:24:55|Divine Ruler Equality Allah|Any active Ausar Auset Socieity International forums online|  
Peace, if you know of any ACTIVE Ausar Auset Society International forums, bbs or listservs, please link me up. Thank you.  
Peace.

Divine Ruler Equality Allah.  
| 17900|2005-09-20 14:54:05|Paul Kekai Manansala|Expedition to Sudanese Nubia|  
[http://www.adnki.com/index\\_2Level.php?cat=Trends&loid=8.0.209989248&par=0](http://www.adnki.com/index_2Level.php?cat=Trends&loid=8.0.209989248&par=0)

SUDAN: HUNGARIAN ARCHAEOLOGY EXPEDITION IN NUBIA

Budapest, 20 Sept. (AKI) - A team of Hungarian archaeologists, headed by Egyptologist Gabor Lassanyi, will conduct excavations in Sudanese Nubia - an area on the river Nile conquered by ancient Egyptians - the Hungarian news agency MTI reports. Work will be conducted close to the Merowe Hamadab dam, a huge hydroelectricity project which will turn a 174-kilometre stretch of the Nile into a reservoir, causing the local population to relocate. The dam will generate electricity with a capacity of 1,250 megawatts, tripling the country's electricity generation capacity.

The Nile valley has more than 2,000 archaeological sites and Hungary has in the past participated in expeditions, like the 1964 mission to Egypt to rescue an ancient palace threatened by the Aswan High Dam's construction.

Under a bilateral agreement the findings will be shared and the objects will be exhibited in Budapest's Museum of Fine Arts.  
| 17901|2005-09-21 00:12:43|unseenhand@aol.com|Re: Any active Ausar Auset Socieity International forums online|  
[www.thenilepa.com](http://www.thenilepa.com)  
| 17902|2005-09-21 10:20:52|Ninwaubian Hotep|Re: Expedition to Sudanese Nubia|  
Where are the african american expeditions?

----- Original Message -----

From: "Paul Kekai Manansala" <[pmanansala@sbglobal.net](mailto:pmanansala@sbglobal.net)>  
To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
Sent: Tuesday, September 20, 2005 5:53 PM  
Subject: [Ta\_Seti] Expedition to Sudanese Nubia

> [http://www.adnki.com/index\\_2Level.php?cat=Trends&loid=8.0.209989248&par=0](http://www.adnki.com/index_2Level.php?cat=Trends&loid=8.0.209989248&par=0)

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> SUDAN: HUNGARIAN ARCHAEOLOGY EXPEDITION IN NUBIA

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> Budapest, 20 Sept. (AKI) - A team of Hungarian archaeologists, headed  
> by Egyptologist Gabor Lassanyi, will conduct excavations in Sudanese  
> Nubia - an area on the river Nile conquered by ancient Egyptians - the  
> Hungarian news agency MTI reports. Work will be conducted close to the  
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> 174-kilometre stretch of the Nile into a reservoir, causing the local  
> population to relocate. The dam will generate electricity with a  
> capacity of 1,250 megawatts, tripling the country's electricity  
> generation capacity.

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> The Nile valley has more than 2,000 archaeological sites and Hungary  
> has in the past participated in expeditions, like the 1964 mission to  
> Egypt to rescue an ancient palace threatened by the Aswan High Dam's  
> construction.  
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> Under a bilateral agreement the findings will be shared and the  
> objects will be exhibited in Budapest's Museum of Fine Arts.  
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> Yahoo! Groups Links  
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| 17903|2005-09-21 12:32:50|clyde winters|Re: Expedition to Sudanese Nubia|  
Hi

These expeditions remain with the archaeological  
foundation established by Afro American millionaires  
to support Afrocentric research.

Clyde

— Nuwaubian Hotep <[nwbhttp@optonline.net](mailto:nwbhttp@optonline.net)> wrote:

> Where are the african american expeditions?  
>  
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>  
> ----- Original Message -----  
> From: "Paul Kekai Manansala"  
> <[pmanansala@sbcbglobal.net](mailto:pmanansala@sbcbglobal.net)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Tuesday, September 20, 2005 5:53 PM  
> Subject: [Ta\_Seti] Expedition to Sudanese Nubia  
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[http://www.adnki.com/index\\_2Level.php?cat=Trends&loid=8.0.209989248&par=0](http://www.adnki.com/index_2Level.php?cat=Trends&loid=8.0.209989248&par=0)

>>  
>> SUDAN: HUNGARIAN ARCHAEOLOGY EXPEDITION IN NUBIA  
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>> Budapest, 20 Sept. (AKI) - A team of Hungarian  
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>> Nubia - an area on the river Nile conquered by  
> ancient Egyptians - the  
>> Hungarian news agency MTI reports. Work will be  
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>> Merowe Hamadab dam, a huge hydroelectricity  
> project which will turn a  
>> 174-kilometre stretch of the Nile into a  
> reservoir, causing the local  
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> electricity with a  
>> capacity of 1,250 megawatts, tripling the  
> country's electricity  
>> generation capacity.  
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>> The Nile valley has more than 2,000 archaeological  
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>> Egypt to rescue an ancient palace threatened by  
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> Fine Arts.  
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<http://mail.yahoo.com>

| 17904|2005-09-21 13:05:43|Nuwaubian Hotep|Re: Expedition to Sudanese Nubia|

I was being facetious Dr. Winters. Are you indicating that this expedition is funded by African Americans? And, can you provide more information African American sponsored expeditions, hopefully in the form of a website?

----- Original Message -----

From: "clyde winters" <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>

To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

Sent: Wednesday, September 21, 2005 3:32 PM

Subject: Re: [Ta\_Seti] Expedition to Sudanese Nubia

> Hi

> These expeditions remain with the archaeological  
> foundation established by Afro American millionaires  
> to support Afrocentric research.

>

> Clyde

>

> --- Nuwaubian Hotep <[nwbhttp@optonline.net](mailto:nwbhttp@optonline.net)> wrote:

>

>> Where are the african american expeditions?

>>

>>

>>

>> ----- Original Message -----

>> From: "Paul Kekai Manansala"

>> <[pmanansala@sbcglobal.net](mailto:pmanansala@sbcglobal.net)>

>> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>

>> Sent: Tuesday, September 20, 2005 5:53 PM

>> Subject: [Ta\_Seti] Expedition to Sudanese Nubia

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>>> [http://www.adnki.com/index\\_2Level.php?cat=Trends&loid=8.0.209989248&par=0](http://www.adnki.com/index_2Level.php?cat=Trends&loid=8.0.209989248&par=0)

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>>> > SUDAN: HUNGARIAN ARCHAEOLOGY EXPEDITION IN NUBIA

>>>

>>> > Budapest, 20 Sept. (AKI) - A team of Hungarian

>> archaeologists, headed

>> > by Egyptologist Gabor Lassanyi, will conduct

>> excavations in Sudanese

>> > Nubia - an area on the river Nile conquered by

>> ancient Egyptians - the

>> > Hungarian news agency MTI reports. Work will be

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>> project which will turn a

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>> reservoir, causing the local

>> > population to relocate. The dam will generate

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>> > capacity of 1,250 megawatts, tripling the

>> country's electricity

>> > generation capacity.

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>>> > The Nile valley has more than 2,000 archaeological

>> sites and Hungary

>> > has in the past participated in expeditions, like

>> the 1964 mission to

>> > Egypt to rescue an ancient palace threatened by

>> the Aswan High Dam's

>> > construction.

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>>> > Under a bilateral agreement the findings will be

>> shared and the

>> > objects will be exhibited in Budapest's Museum of

>> Fine Arts.

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>>> > Yahoo! Groups Links

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- > *Yahoo! Mail - PC Magazine Editors' Choice 2005*
- > <http://mail.yahoo.com>

> *Yahoo! Groups Links*

| 17905|2005-09-21 15:02:44|clyde winters|Re: Expedition to Sudanese Nubia|  
Hi

*Like you, I was just making a joke. I do not know of any group founding research in Afrocentric or Afro-American studies. It is sad to say that Europeans support historical and anthropological research, but you can not get rich Afro Americans to fund such research.*

*Clyde*

— *Nuwaubian Hotep* <[nwbhttp@optonline.net](mailto:nwbhttp@optonline.net)> wrote:

> I was being facetious Dr. Winters. Are you  
> indicating that this expedition  
> is funded by African Americans? And, can you  
> provide more information  
> African American sponsored expeditions, hopefully in  
> the form of a website?

> ----- Original Message -----  
> From: "clyde winters" <[olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)>  
> To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> Sent: Wednesday, September 21, 2005 3:32 PM  
> Subject: Re: [Ta\_Seti] Expedition to Sudanese Nubia

> > Hi  
> > These expeditions remain with the archaeological  
> > foundation established by Afro American  
> millionaires  
> > to support Afrocentric research.

> > Clyde

> > --- *Nurwaubian Hotep* <[nwbhttp@optonline.net](mailto:nwbhttp@optonline.net)> wrote:

> > > *Where are the african american expeditions?*

>>> ----- Original Message -----

> > From: "Paul Kekai Manansala"  
> > <[pmanansala@sbcbglobal.net](mailto:pmanansala@sbcbglobal.net)>  
> > To: <[Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)>  
> > Sent: Tuesday, September 20, 2005 5:53 PM  
> > Subject: [Ta Seti] Expedition to Sudanese Nubia

[http://www.adnki.com/index\\_2Level.php?cat=Trends&loid=8.0.209989248&par=0](http://www.adnki.com/index_2Level.php?cat=Trends&loid=8.0.209989248&par=0)

>>>  
>>>> *SUDAN: HUNGARIAN ARCHAEOLOGY EXPEDITION IN NUBIA*  
>>>>  
>>>> *Budapest, 20 Sept. (AKI) - A team of Hungarian*  
>>>> *archaeologists, headed*  
>>>> *by Egyptologist Gabor Lassanyi, will conduct*  
>>>> *excavations in Sudanese*  
>>>> *Nubia - an area on the river Nile conquered by*  
>>>> *ancient Egyptians - the*  
>>>> *Hungarian news agency MTI reports. Work will be*  
>>>> *conducted close to the*



[illegible]



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<http://mail.yahoo.com>

| 17907|2005-09-21 15:56:15|Paul Kekai Manansala|Re: Expedition to Sudanese Nubia|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi
- > These expeditions remain with the archaeological
- > foundation established by Afro American millionaires
- > to support Afrocentric research.
- >
- >

*That's good news, Clyde, I had never heard of such a foundation.*

*Can you point us to other information?*

Thanks,

Paul Kekai Manansala

| 17908|2005-09-21 15:57:05|Paul Kekai Manansala|Re: Expedition to Sudanese Nubia|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), clyde winters wrote:

- > Hi
- > Like you, I was just making a joke. I do not know of
- > any group founding research in Afrocentric or
- > Afro-American studies. It is sad to say that Europeans
- > support historical and anthropological research, but
- > you can not get rich Afro Americans to fund such
- > research.
- >

*Please disregard my previous message.*

*Unfortunately, this is what I previously thought was the reality. The lack of an holistic approach.*

Regards,

Paul Kekai Manansala

| 17909|2005-09-22 11:38:59|roikwabena|bhm message 2005|  
NEFERTAMU's REVIVED TEMPLE OF ANKHKARA  
<http://nefertamu.tripod.com/liberated.html>  
<http://ankhkara.blogspot.com>

BHM 2005 Message updated

*Black history month is celebrated across the UK during the months of October and November.*

| 17910|2005-09-22 15:11:07|Paul Kekai Manansala|Farming threatens ancient Egyptian sites|  
<http://www.cbc.ca/story/world/national/2005/09/22/egypt20050922.html?ref=rss>

*Farming threatens ancient Egyptian sites*

*Last Updated Thu, 22 Sep 2005 14:22:49 EDT*

*CBC News*

*Egyptian reliefs dating back thousands of years could disappear within a decade, archaeologists said on Thursday. As Egypt's population grows, agricultural land moves closer to ancient temples and funeral monuments. Water for irrigation is weakening temple foundations and eroding the carvings.*

*Tourists walk in Karnak temple in Luxor. (Photo KHALED DESOUKI/AFP/Getty Images)*

*"We've seen it. We have photographic evidence of something we took a picture of 10 years ago and we go and take a picture of the reliefs now and they are simply not there," said Nigel Hetherington, an archaeological conservation manager.*

*"What's happened is that farming land now stretches out into the desert and into (the Nile's west bank at) Luxor, which was once considered the realm of the dead in the pharaonic period," he said.*

*The problem could also erode Egypt's tourism industry. Millions of tourists a year visit the mortuary temple of Ramesses II and the massive temple complex of Karnak. Both are under threat.*

*Water not only undermines the foundations but also wipes the details off carvings. The limestone temples absorb ground water and the salts in the water crystallize on the surface, removing reliefs and drawings until the rock eventually cracks.*

*The government has tried to persuade farmers to use drip irrigation, a method that uses relatively little water. But farmers prefer the traditional method of flooding farmland with Nile water.*

*Laws are generally considered too weak to stop the land grab, but that is something officials think they can change.*

*Zahi Hawass, head of Egypt's Supreme Council for Antiquities, thinks stricter legislation will protect land around the ancient sites from farmers trying to take it without permission.*

*"Antiquities laws do not punish anyone who takes land, this is why I'm changing the law now ... so that taking antiquities land is a crime. That is the only way to stop those people from taking more land for agriculture," he said.*

*He said he expected new laws to be presented to parliament in January. | 17911|2005-09-24 19:31:32|ulagankmy|Fwd: ?Race? and IQ|*  
*The Western Mind is a physicalistic mind and their science also remains essentially physical and hence blind to the metaphysical. Once the IQ measures include also categories for Metaphysical Intelligence such as that fostered in the Indic and many Eastern cultures it may turn out that the bulk of Westerners are very stupid as on the whole they remain blind to Metaphysical Intelligence, the intelligence of the Third Eye- the ability to gain visions of the metaphysical depths and enter into Icon Thinking. Now it may also be possible that in such a measure the Blacks in Africa will score quite high and turn out to be more intelligent than the whites as the Blacks retain in various ways the metaphysics of the Kemetian Nubian and Sumerian cultures as do the Dravidians.*

*In the Third Millennium BC, the most intelligent people on earth were Blacks and they could not have degenerated in intelligence in later times. This is shown at least by history of Dravidian folks who are most probably the most brilliant group of people in the Indian subcontinent to go by their achievements*

Loga

*— In [evolutionary-psychology@yahoogroups.com](mailto:evolutionary-psychology@yahoogroups.com), Pierre Tremblay wrote:  
"Race" and IQ  
by Bem P. Allen  
Western Illinois University*

*The General Psychologist  
Spring, 2002 Volume 37:1 Pages  
The Psychologist 12 - 18*

*Full Text: <http://www.wiu.edu/users/mfbpa/bempdf.pdf>*

*Abstract:*

*This article examines the notions of "race" and IQ. It begins with a history of attempts to tie the brain to the observed black-white difference in average IQ scores. This background is followed by an examination of "race" from genetic and conceptual points of view; consideration of possible additions to the IQ test as they relate to the race-IQ controversy; discussion of the heritability index's implications for a genetic explanation of the blackwhite, IQ-score difference; exploration of rapid, worldwide gains in IQ as it bears on the IQ-score difference; and a review of neuro-plasticity research as a way to finesse the "race"-IQ debate.*

*Conclusion:*

*It is important to note that the logic of this paper is "even if a condition exists, it does not follow that dire consequences will result." Even if there is a correlation between brain size and IQ, even if there are "races," even if IQ is all there is to intelligence, it does not follow that the future of children of color is bleak. Modern neuroscience and early experience research with animals and humans make it clear that there is hope for children who have often been written off. However, let's assume there is real change regarding the issues raised in this article. Suppose, for example, that the various relevant scientific bodies reached a consensus regarding the notion, "race," declaring in a single voice that the concept is without scientific merit. Given that the American Psychological Association, the American Association for the Advancement of Science, the National Academy of Science and other relevant bodies all come out against "race," would the notion, along with its horrific effects, disappear rather quickly? Much solid research suggests that it would not. "Race" is learned early (Towes-Schwan & Fazio, 2001; Williams & Roberson, 1967) and its mental representation is like the iceberg, the greater part of it is submerged non-conscious; see Payne, 2001 and his reference list). It would still take many, many generations to erase the notion from the backs of people's minds. Nevertheless, should psychologists cease to make the knee-jerk assumption that "races" exist, they would be taking the*

first step toward  
eradicating the notion from the minds of people. Opening the experts' minds  
could feedback to open  
the public mind. Further, challenging "race" could lead to reconceiving  
ideas related to it, such  
as the race-IQ gap. Openness about "race" could lead to greater flexibility  
regarding conceptions  
of intelligence, which could render the gap moot. Questioning "race" could  
direct developmental  
psychologists' attention to devising new methods based on neuroscience  
research that would bolster  
the intellects of children for whom predictions of adult mental ability  
have been dire. There is  
much productive work to be done, even if, decades from now, traces of the  
notion "race" still  
plague the common psyche.

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--- End forwarded message ---

| 17912|2005-09-25 08:12:44|Paul Kekai Manansala|Re: Fwd: ?Race? and IQ|

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:

>

I don't see that the Western concept of "race" and it is a relatively  
new and Western idea, can be used to classify people by intelligence  
of any kind.

Race is a huge, broad term that is useless for such generalizations.

However, it is true that in countries like the U.S., race is still  
\*\*the\*\* most important driving factor that trumps everything else  
including class.

So, it is hard for all sides, including the victims of racism, to give  
up the idea of race.

Regards,

Paul Kekai Manansala

| 17913|2005-09-25 11:46:56|Paul Kekai Manansala|Egyptian winemaking methods still very alive|

<http://www.centredaily.com/mld/centredaily/living/12668952.htm>

Posted on Sun, Sep. 18, 2005

In the Wine Cellar

Egyptian winemaking methods still very alive

By Jo and Tom Chesworth

In the tomb of Intef, a royal herald of the 18th dynasty of the New  
Kingdom (1500 to 1100 B.C.), there is a detailed mural of Egyptian  
winemaking. From the pictures in the mural, and particularly the  
captions in and under the pictures, we know many details about the way  
the ancient Egyptians made wine.

They were the first to use trellises, and the pickers reached above  
their heads to cut down the bunches of grapes hanging from the  
trellises. The grapes then were carried in baskets to the crushers,  
who stomped them in a large, raised tub, sampling the proto-wine and  
singing an ode to Renmutet, the goddess of the harvest. Over the tub  
was a beam with pieces of rope hanging down, like the straps in a  
public bus, which the crushers held onto for dear life to keep from  
slipping and falling.

Next, the must was pressed in a large, yellow jelly bag between two  
poles. The press operators turned the poles clockwise at one end and  
counterclockwise at the other. The juice was sometimes dark red and  
sometimes light pink, which indicates that the Egyptians made red  
tannic wines and also a blush.

So, you see, white zinfandel was popular even before California was  
discovered.

In Egyptian wine, the primary fermentation was done in open jars, and  
the secondary fermentation was always done in amphoras with sealed  
tops. There was a small hole in the seal that allowed the carbon  
dioxide to escape so the jar would not explode; the hole was sealed  
when fermentation ceased.

The question, though, is: Why did the amphoras have pointed bottoms?  
Flat-bottomed jars are so much easier to store.

The answer may be a big surprise. These amphoras, with two handles on  
the top and a pointed bottom, fit nicely in a bed of sand and could  
easily be removed and put back in place if the sand was moist.

There is a wall painting of workers fanning amphoras in a sandbox.  
Evaporative cooling of the water in the moist sand would cause  
refrigeration of the wine, and cool fermentation enhances the fruity  
flavors in the wine. Thus, the Egyptians invented a refrigerator.



*In 1922, in the Valley of the Kings, Howard Carter found King Tutankhamen's tomb. More to the point, in an annex to the tomb he found a wine cellar with 26 sealed amphoras of wine.*

*Unfortunately, these containers were not vitrified and liquids leach slowly through the sides of the jars. After 3,000-odd years, nothing was left in the jars but solid residue. We missed our opportunity to taste really aged wine.*

*The pharaohs had a labeling system much like the modern French Appellation Contrôlée. On each jar, more likely on the seal because they recycled the jars, was inscribed information about the wine.*

*The first would be the k3mw (the word for winery or estate in ancient Egyptian); second, the location of the vineyard, or the appellation. The third word was the quality of the wine, such as merry making, not good, good, very good, or descriptions of style, such as blended, sweet or genuine. Fourth is the vintage in years of the pharaoh's reign -- 1345 B.C. was a very good year; 23 of the 26 jars were from the fourth, fifth or ninth year of Tut's reign. Fifth is the k3my, the vintner -- six of the wines were made by Khay.*

*The labeling rules varied a bit over the 600 years of the New Kingdom but by and large remained the same.*

*Typical labeling would have read: Year 4. Sweet wine of the House-of-Aton -- Life, Prosperity, Health! -- of the Western River. Chief vintner Khepereshop; Year 5. Sweet wine of the House-of-Aton from Karet. Chief vintner Ramose; Year 4. Sdh of very good quality of the House-of-Aton of the Western River. Chief vintner Khay.*

*Although most of the labels listed sweet wine, the Egyptians seem to have preferred dry wine -- only four of the jars were sweet wine. Likewise, almost all the wine came from near Alexandria.*

*We were worried that we were not going to be able to recommend a wine you could try. Then we discovered that "sdlh" is pomegranate wine. Try Casa de Fruta Pomegranate at \$14 a bottle from California or Piyaman International Pomegranate wine from Beijing.*

*The Egyptians were temperate in their habits and drank with moderation. We should learn to do the same. The sage Ani advises us:*

*"Don't indulge in drinking beer, lest you utter evil speech and don't know what you're saying. If you fall and hurt your body, none holds out a hand to you; your companions in the drinking stand up, saying: 'Out with the drunk!' "*

*Jo and Tom Chesworth are both AWS-certified wine judges and can be found in the [winecellar@7ms.com](mailto:winecellar@7ms.com).  
[ 17914|2005-09-25 15:34:46|Paul Kekai Manansala|Light-skinned Tut fuels the ire of activists, scholars|  
<http://www.sun-sentinel.com/news/local/broward/sfl-ctutsep25.0.7467945.story?coll=sfla-home-headlines&track=mostemailedlink>*

*Light-skinned Tut fuels the ire of activists, scholars*

*By Gregory Lewis  
Staff Writer  
Posted September 25 2005*

*FORT LAUDERDALE -- Computer-generated portraits of Tutankhamun in an exhibit coming to the Museum of Art in December have sparked criticism and protests by black activists who say they depict the boy king as white.*

*Researchers hired by the National Geographic Society, one of the exhibit's sponsors, say current forensic data and recent CAT scans of his mummy were used to create the images.*

*African scholars and black activists dispute the portrayal and predict protests when the show moves here like those that have occurred in Los Angeles. The debate is similar to the question of whether Jesus was black.*

*"We're concerned about fake pictures of one of our ancestors," said Ricky Innis, who leads Kheprera, a local black study group that focuses on ancient Egyptian history and culture. "I'm sure people are disappointed the system would perpetrate this myth of information."*

*Terry Garcia, executive vice president for mission programs at the National Geographic Society, said computer images of Tut showing him with light, medium and dark skin will be included in the Fort Lauderdale show.*

*"No one really knows his exact skin tone," Garcia said. "There is no way to judge a skin tone. We went down the middle. We took the best science available."*

*Only the medium-skinned portrait was included in the Los Angeles exhibit. Activists from the National Association for the Advancement of Colored People, the Committee for the Elimination of Media Offensive to African People and the Association for the Study of Classical African Civilizations picketed outside the Los Angeles County Museum of Art when the show opened there in June.*

*The controversial Tut portraits in "Tutankhamun and the Golden Age of*

*Pharaohs" are pictures of three busts created from CAT scans by teams from the United States, France and Egypt. The portraits hang in the final room of the exhibit.*

*On exhibit are relics from Tut's tomb, which was discovered near Luxor, Egypt, in 1922. Tutankhamun died at the age of 19, nearly 3,300 years ago. The exhibit opens in Fort Lauderdale on Dec. 15 and runs through April 23, 2006.*

*Black activists are critical of the new Tut image because they say the three teams of researchers hired by the National Geographic Society reviewed data from the mummified corpse and concluded that Tutankhamun was a North African Caucasian.*

*But earlier research by New Zealand, British, and African scholars, such as the late Cheikh Anta Diop of Senegal, had determined Tut was Negroid. Professor Manu Ampim, a historian and professor of Afrikan Studies at Peralta Community College in Oakland, Calif., said the artists and sculptors of Tut's time left "firsthand evidence" of Tut's blackness in their paintings and sculptures. Ampim is the author of Egypt as a Black Civilization, a book on ancient Egypt.*

*"If you have all these images already, why would you need a computer to create an image that makes him a Caucasian from North Africa?" asked Derek Davis, program director at the African-American Research Library and Cultural Center.*

*Davis is planning a series of programs at the library in November about Egypt and Africa, while Kheprera, which meets at the library, will discuss King Tut at its Saturday sessions on Nov. 12 and Nov. 26.*

*Davis said the programs at the African-American library were planned not only because the exhibit is coming to Fort Lauderdale, but also because officials felt "people of color needed to learn" the different schools of thought about ancient Egyptian culture.*

*Other programs are also planned around the exhibit. The main library and Florida International University's African-New World Studies program are organizing a symposium Feb. 16 entitled "Egypt: Africa's Eldest Daughter," which will draw Egyptian scholar Theophile Obenga and Asa Hilliard, an Afrocentric educator who has led Egyptian tours for more than a decade. They also expect a host of black scholars from Africa and around the world to participate.*

*Anthropologist Niara Sudarkasa of Fort Lauderdale said Tut's image is an important topic of discussion so people can put what they see at the exhibit in historical context.*

*"At the African-American Research Library, we will present comparative images," she said. "What's important about the Tut exhibit coming here is that it's a reminder that we must archive, preserve and disseminate our own history. We have to explode myths.*

Gregory Lewis can be reached at [glewis@sun-sentinel.com](mailto:glewis@sun-sentinel.com) or 954-356-4203 | 17915|2005-09-25 18:28:41|ulagankmy|Re: Fwd: ?Race? and IQ| Dear Paul

*Thank-you. Yes race is a very broad term and I am not sure whether it can be given a scientific precision. However it is true that in American and European thinking and combined with genetics and so forth, it remains a powerful construct among psychologists anthropologists and so forth.*

*This, I believe, requires an inquiry. Why is that the American scholars entertain 'race' as an important terms in the descripton of people and why in that they are NOT able to see people with other kinds of social identities? I beleive that this is because they are hooked onto Physicalistic Thinking like the Indian Lokayatas for whom nothing beyond the sensory is real. Thus Metaphysical Thinking is BEYOND the reach of Ameriacan academics and hence if there were an instrument measuring human intelligence in which Metaphysical Intelligence is given a significant place, they would turn out to be 'stupid' as they are totally BLIND to the metaphysical dimesions of Human Intelligence.*

Loga

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Mamansala" wrote:

> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "ulagankmy" wrote:  
>  
>  
>  
> I don't see that the Western concept of "race" and it is a relatively  
> new and Western idea, can be used to classify people by intelligence  
> of any kind.  
>  
> Race is a huge, broad term that is useless for such generalizations.  
>  
> However, it is true that in countries like the U.S., race is still  
> \*\*the\*\* most important driving factor that trumps everything else  
> including class.  
>  
> So, it is hard for all sides, including the victims of racism, to give  
> up the idea of race.  
>  
> Regards,

> Paul Kekai Manansala

| 17916|2005-09-26 02:48:21|kcomm23063@aol.com|Re: Expedition to Sudanese Nubia|

Greetings to all,

◆  
I am a bit behind on my reading and I just now came across this message. ◆ It doesn't really take "rich Afro Americans" to fund research. ◆ All it takes is collectivity. ◆ There are several thousand African-Americans who claim an African centered consciousness. ◆ If each were to put up \$1,000, there would be several million dollars. ◆

◆  
For nearly a decade I had involved myself with dam the project in northern Sudan, and it was widely discussed at conferences and on the internet. ◆ I and several Nubian colleagues wrote articles and submitted them to various river and world dam agencies. ◆ I had visited the Nubian Studies and Documentation Center in Garden City (Cairo) on several occasions, and met with Nubian dignitaries. ◆ But as hard as we tried, we couldn't get the Afro-centric community to take the matter seriously enough to make an outcry. ◆ I was heartbroken, and hurt that European and other Caucasian agencies were heavily involved in attempts to halt the project - yet the Afro-centric community would only ◆ shake their heads and talk about it. ◆

◆  
It's too late now to make an outcry.

◆  
Forward Ever (by any means necessary)!

Karen C. Aboirakor

◆

◆  
Date: Wed, 21 Sep 2005 15:02:33 -0700 (PDT)

From: clyde winters

Subject: Re: Expedition to Sudanese Nubia

Hi

Like you, I was just making a joke. I do not know of any group founding research in Afrocentric or Afro-American studies. It is sad to say that Europeans support historical and anthropological research, but you can not get rich Afro Americans to fund such research.

Clyde

| 17917|2005-09-26 15:00:08|Asar Imhotep|Re: Expedition to Sudanese Nubia|

Has anyone tried to make our own "National Geographic" type organization? Not an organization for simple text research and evaluation, but the bringing together of funds to do primary research on site with cameras, film editing crews, peer reviews, site digs, etc.?

If not, who is to say we couldn't start one? It wouldn't be as large as National Geographic at first, but it something we build to. Given another 30 years, it could be something large with the right planning and perseverance(sp?).

Asar Imhotep

<http://www.mochasuite.com>

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), kcomm23063@a... wrote:

> Greetings to all,

>

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> doesn't really take "rich Afro Americans" to fund research. All it takes is

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> Karen C. Aboirakor

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> Subject: Re: Expedition to Sudanese Nubia

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> you can not get rich Afro Americans to fund such

> research.

>  
> Clyde

| 17918|2005-09-27 09:57:12|p.manansala@sbcglobal.net|Prehistoric skeletons found in cave near Oujda, eastern Morocco|  
<http://www.moroccotimes.com/paper/article.asp?id=11&id=9975>

*Prehistoric skeletons found in cave near Oujda, eastern Morocco*

By Susan Searight-Martinet | Morocco TIMES 9/27/2005 | 2:22 pm

*A team of Moroccan archaeologists working in the well-known Grotte des Pigeons cave at Tafoghalt, near Oujda, have recently brought to light human remains dating to around 11,000/12,000 BC, MAP news agency announced Monday.*

*The research programme is directed by the National Institute for Archaeological Sciences and Heritage. Ph: Archives.*

*This cave was first excavated in 1950 and indicated an occupation starting about 21,000 years ago by a population physically different from Morocco's earlier inhabitants.*

*Luckily for the archaeologists, these people buried their dead in the cave. More than 200 individuals have been revealed during the long-standing excavations, including nearly 100 children.*

*New research, taken up in 2003, has pushed back the dates of the early occupation of the cave to more than 100,000 years. But the fresh discovery adds an unusual dimension to the burials: one of the skeletons had been buried with the horns of a Barbary sheep. This animal was very plentiful in the mountainous regions surrounding the cave and was certainly hunted by these early populations. The fact that its horns were buried with a skeleton will allow a better understanding of the funeral rites practices by these early Moroccans. Stone and bone tools were also found beside the buried bodies.*

*An earlier study had shown that these people cared for their handicapped: after a serious accident, resulting in the total loss of one arm and the almost total loss of another, one woman nevertheless managed to live to an advanced age. This showed that these cave dwellers did not throw out a useless mouth but even looked after an impotent woman for many years.*

*The discovery is part of a research programme directed by the National Institute for Archaeological Sciences and Heritage (INSAP) in cooperation with Oxford University. The new series of excavations started on Sept.5 and will continue until the end of the month.*

*The new research in this cave is part of a vast programme of prospection and recording of archaeological sites in the lower Moulouya valley. For instance, a series of sites, which are much younger than the skeleton-holding cave, have been discovered containing stone tools, pottery and ostrich eggshells. The ostrich eggshells have been dated to around 5,500 BC by the Laboratory of Technical and Scientific Analyses of the Royal Gendarmerie in Temara, using the radiocarbon method.*

*MAP news agency added that investigations will continue in Ghafas, another Oujda cave, with a view to producing a precise chronology of the prehistoric human groups living in eastern Morocco several thousands of years ago.*

Regards,  
Paul Kekai Manansala

| 17919|2005-09-27 10:02:25|Alex van Deelen|Genographic Project (2)|  
Paul,

*The mystery deepens. No results yet. And, apparently a haplogroups is a group of genetic lineages with "shared migratory and cultural ancestry".  
Cultural ancestry? Huh?*

*Anyway, maybe you can make sense of this.*

Alex

*Thank you for sharing your GPID with us. I have contacted the lab about kit XXXXXX. Your kit was received at the lab on 06/21/2005. Most samples will yield results within six weeks after testing begins. However, some samples -- like your own -- do not respond to the standard testing procedures and require further testing to determine the correct Haplogroup -- a group of genetic lineages with shared migratory and cultural ancestry.*

*Your initial DNA analysis was completed on 08/03/2005. This first test produced data from 12 marker values on your Y chromosome. Researchers then run predictor algorithms on your 12-marker sequence to determine your Haplogroup. The Haplogroup-predictor algorithms find a successful match for over 80% of the samples we test. Your sequence did not match any others in the database. When this happens we run another test called a single nucleotide polymorphism (SNP) test to confirm your Haplogroup.*

*We expect the results of your SNP test 3-4 weeks. However, please be aware that in extreme cases this test may also be inconclusive.*

*I do thank you for your patience and understanding, and apologize for the wait you are experiencing. Although you have had to wait longer, your sample is receiving extra analysis at no extra cost to you.*

*We hope that your participation in the Genographic Project will not simply end upon receiving your results. Over the five-year span of the project, we will be updating our website with news from our field research expeditions around the globe. As our understanding of human migration patterns grows, we will update the Haplogroup Results pages with more detailed information to reflect these discoveries.*

With best regards,

xxxx xxxx  
The Genographic Project  
| 17920|2005-09-28 08:11:03|Paul Kekai Manansala|Re: Genographic Project (2)|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

> Paul,  
>  
> The mystery deepens. No results yet. And, apparently a haplogroups  
> is a group of genetic lineages with "shared migratory and cultural  
> ancestry".  
> Cultural ancestry? Huh?

>

*Singing and dancing genes perhaps?*

> Anyway, maybe you can make sense of this.  
>

*Sounds like the first test didn't work, and they're telling you the second test might not work either.*

*Maybe they heard of your reputation and think you might be testing them with a fake sample .*

Regards,  
Paul Kekai Manansala  
| 17921|2005-09-28 08:55:54|Alex van Deelen|Re: Genographic Project (2)|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"  
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> testing them with a fake sample .

*Maybe I'm getting paranoid, but I'm seriously considering  
the can't square the results with the name. :-P*

Alex  
| 17922|2005-09-28 11:05:26|Paul Kekai Manansala|Re: Genographic Project (2)|  
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*That would be interesting and indicative of a corrupt study.*

*I can imagine some researchers/lab workers might have a Euro-defensive  
reaction (taking matters into their own hands) when seeing African  
results for a northern European name!*

Regards,  
Paul Kekai Manansala  
| 17923|2005-09-28 11:48:22|Myra Wysinger|New Orleans|  
NOLA newspaper article: September 26, 2005

RAPE, MURDER, GUNFIGHTS Never Happened.

<http://www.nola.com/hurricane/katrina/pdf/092605/0926PAGEA01.pdf>

| 17924|2005-09-28 12:02:41|cristofori whitakara|Re: Expedition to Sudanese Nubia|

*i also notice that the blacks of hollywood had nothing to say about the egyptian exhibit in LA and it seems to me that our brothers and sisters in the lucrative entertainment industry believe that racism  
is out the door because everytime i hear any of them speak on race relations in this country they always seems to speak like everyone is getting along...the lates comments coming out of the hurricane  
situations.*

[kcamm23063@aol.com](mailto:kcamm23063@aol.com) wrote:

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◆ It's too late now to make an outcry.  
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◆ Forward Ever (by any means necessary)!  
◆ Karen C. Aboiralor  
◆

◆ Date: Wed, 21 Sep 2005 15:02:33 -0700 (PDT)  
◆ From: clyde winters  
◆ Subject: Re: Expedition to Sudanese Nubia

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Clyde

Yahoo! for Good

[Click here to donate](#) to the Hurricane Katrina relief effort.

| 17925|2005-09-28 19:59:44|goraddy|Rasta in Ancient Egypt?|

Greetings to I's dem,

*I was reasoning with an elder the other day and they told me that  
Rasta is very ancient and to truly understand this, one must study  
the history of the Nile Valley.*

*So I was doing my research and found this in the "Per Em  
Heru", "Book of the Coming Forth by Day and by Night" known by  
Babylon as the Book of the Dead.*

*Read dis,*

*THE SPEECH OF THE PRIEST ANMUTEF*

*"The Osiris the scribe Ani adareth Osiris, Lord of Rasta, and the  
Great Company of the Gods who live in Khert-Neter."*

*"The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and  
Isis."*

*Now as we all know, Egypt is the Child of Mother Ethiopia. So  
these verses which are very very ancient are telling us that Ausar  
(Osiris), Heru (Horus), Auset (Isis) - are in Rasta.*

*What could this possibly mean?*

*Bless!  
| 17926|2005-09-28 20:02:05|goraddy|Rasta in Ancient Egypt?|  
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*What could this possibly mean?*

*Bless!  
| 17927|2005-09-28 22:23:40|Asar Imhotep|racial socialization through children's toys|  
Htp Ta-Seti*

*I am trying to find a copy of an article titled, "racial socialization  
through children's toys: a sociohistorical examination" by doris yvonne  
wilkinson. It deals with the experiment Dr. Kenneth Clark did in the  
1950's with the children and their social association and perceptions  
using toys (specifically dolls). I think he did the one where they told  
the ones with Blue eyes they were better and smatter than the ones with  
Green eyes.*

*I have been trying to find it and have had no luck. I will admit, I  
haven't left my computer to go find it, but I like to exhaust this  
resource first. If anyone can point me to the right direction, I would  
be appreciative.*

*Asar Imhotep  
<http://www.mochasuite.com>  
| 17928|2005-09-29 10:48:54|cristofori whitakara|Re: Rasta in Ancient Egypt?|  
ras ta fari broken in 3 possibly could mean head ruler of the TA or th earth...so as head ruler these divine beings are at one or within the fari or pharaoh?*

*goraddy wrote:*

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What could this possibly mean?

Bless!

---

Yahoo! for Good

[Click here to donate](#) to the Hurricane Katrina relief effort.

| 17929|2005-09-29 11:58:03|kcam23063|Re: Rasta in Ancient Egypt?

Ras Tafari was Haile Selassie. "Ras" is the title, "Tafari" was his name. The Rastafarians (Rastas) were created around Selassie - he is their god. Maybe some of the tenets in the religion are ancient, but Rasta is quite modern.

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), cristofori whitakara

wrote:

> ras ta fari broken in 3 possibly could mean head ruler of the TA or

th earth...so as head ruler these divine beings are at one or within the fari or pharaoh?

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> Heru", "Book of the Coming Forth by Day and by Night" known by

> Babylon as the Book of the Dead.

>

> Read dis,

>

> THE SPEECH OF THE PRIEST ANMUTEF

>

> "The Osiris the scribe Ani adareth Osiris, Lord of Rasta, and the

> Great Company of the Gods who live in Khert-Neter."

>

> "The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and

> Isis."

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> (Osiris), Heru (Horus), Auset (Isis) - are in Rasta.

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> What could this possibly mean?

>

> Bless!

>

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| 17930|2005-09-29 13:15:12|Paul Kekai Manansala|Re: racial socialization through children's toys|

— In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:

> Htp Ta-Seti

>

> I am trying to find a copy of an article titled, "racial socialization

> through children's toys: a sociohistorical examination" by doris yvonne

> wilkinson. It deals with the experiment Dr. Kenneth Clark did in the

> 1950's with the children and their social association and perceptions

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> the ones with Blue eyes they were better and smatter than the ones with

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This is something I noticed viewing medieval European paintings and also to a degree in the medieval literature.

Wonder if anybody has done a study into such cultural perspectives.

Regards,  
Paul Kekai Manansala  
| 17931|2005-09-29 13:15:50|NURE NARI|Re: Rasta in Ancient Egypt?|  
yes ♦ this is true ♦ in seen in the declaration of innocence  
number 5 hial heb-her who commeth forth from RASTA ♦ i have not stolen a grain  
♦ the declaration is more than 5000 years old ♦ rasta is a way of life . In egipt apprentic were given task and would go into the wilderness to complate on certain things ♦ they stayed for prolong periods of time ♦ there Ras would grow long as seen when the returned which is a symbol of wisdom. the story of yeshu in the wilderness is a story of this .However been a apprentice of rasti does not mean you most were ♦ the locks it depends on which sect you are in some sect require only to grow hear until initiation while in the nayabingi desended from queen niabingi of uganda ♦ which is lower egipt., nazrean orders one the old tradition require waring the locks (or staying RAS) rasta believe the power of the trinity is in every one ♦ and will greet one another in the name of the power of ♦ the trinity as a empowerment  
and acknowledge yeshus kristos as christ,  
Hayle=power of  
Silasi=trinity  
in amharic, ♦ this is what it means

cristofori whitakara wrote:

ras ta fari broken in 3 possibly could mean head ruler of the TA or th earth...so as head ruler these divine beings are at one or within the fari or pharaoh?

goraddy wrote:

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What could this possibly mean?

Bless!

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| 17932|2005-09-29 13:15:51|NURE NARI|Re: Rasta in Ancient Egypt?|

The ancient ethiopian priesthooh was really instituted by

Yahweh El roi ( amun ) , yahweh elohnu and yahweh elohanun ♦ who is also refered to as .

♦ neteru means god. we have all the potential of the trinity haye silasi ♦ in ous

kowing that were are made in gods image we are lesser gods another title is yah.as the children of the Dark matter(scientist call it) ♦ the greeks called our ♦ elohemic ancesters NUTEM the truth is that they ♦ declaration of innocence goes back more than 50,000 yeas in suma ♦ and the word rasta is found in it.

Marcus garvey studied in the ancient Ethiopian priesthood and know these things

♦

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| 17933|2005-09-29 13:15:51|NURE NARI|Re: Rasta in Ancient Egypt?|

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| 17934|2005-09-29 13:15:57|NURE NARI|Re: Rasta in Ancient Egypt?|

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Bless!

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| 17935|2005-09-29 13:16:56|NURE NARI|Re: Rasta in Ancient Egypt?|  
send them to chisto fer

kcamm23063 wrote:

Ras Tafari was Haille Salassie. ♦ "Ras" is the title, "Tafari" was his name. ♦ The Rastafarians (Rastas) were created around Selassie - he is their god. ♦ Maybe some of the tenets in the religion are ancient, but Rasta is quite modern.

--- In Ta\_Seti@yahoogroups.com, cristofori whitakara wrote:

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> -----  
> YAHOO! GROUPS LINKS

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> -----  
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| 17936|2005-09-29 13:21:59|Paul Kekai Manansala|Khoisan skeleton ends up in mortuary|  
<http://www.capeargus.co.za/index.php?fSectionId=49&fArticleId=2896814>

*Khoisan skeleton ends up in mortuary*

September 29, 2005

By David Yutar

*Questions are being asked about how valuable Khoisan human remains found near Jeffreys Bay, thought to be between 250 and 5 000 years old, landed in a Humansdorp mortuary.*

*Jeffreys Bay resident Kobus Reichert came across the remains last month in sand dunes about six kilometres from the town.*

*But last weekend, when Reichert returned to the site, he was astounded to discover that the remains had disappeared.*

*After a few frantic telephone calls, he discovered that local police had removed the remains - thought to be those of a Khoisan shaman - as part of a murder investigation.*

*Uitenhage police spokes-man Captain Gavin Baker said they removed the skeleton after a telephone call from a Leon van Vreenen on September 18 in which he claimed to have found the same remains.*

*"We immediately suspected a crime and thought the remains might be those of a murder victim," said Baker. "We are not archaeologists. If (the various parties including the South African Heritage Resources Agency), had informed us and told us that this was an important archeological site, we would never have removed the skeleton."*

*Reichert said a site inspection was carried out on September 1 and members of SAHRA, the Khoisan Council, the manager of the farm Papiessfontein on which the remains were found, and Jeffreys Bay municipal officials were present.*

*Reichert said the local police had not been informed as no one suspected it was a criminal matter.*

*Johan Binneman, an archaeologist at the Albany Museum in Grahamstown, said the removal of the human remains was a devastating blow to the country's heritage.*

*"That vital information on our heritage is now gone forever. The skeleton was presumably of a direct descendant of the Khoi-san people and, where remains are older than 100 years, they are protected by law."*

*South Africa's heritage legislation stipulates that such human remains can only be removed for further investigation with the written permission of SAHRA.*

*Binneman says that judging by the manner in which the remains were buried and the condition of the bones, it is clear that this was not a recent burial.*

*In such cases, if the remains have to be removed, for whatever reason, all the relevant information surrounding them such as the burial position and presence of "grave goods" such as artifacts and items of clothing, must first be recorded.*

*"All that is important information which we need to study the early history of the Khoisan people," said Binneman.*

*"As such, it is protected by law and prescribed procedures have to be followed."*

*SAHRA archaeology, palaeontology and meteorites unit manager Mary Leslie described the situation as "very unfortunate".*

*SAHRA had not immediately informed police as it had been "waiting for a response from the cultural centre at the local municipality in Jeffreys Bay to contact someone with technical expertise to remove the remains and they would have informed the police".*

*SAHRA had not given anyone permission to remove the remains, she added.*

*In future, SAHRA would issue a pamphlet to police, helping them to identify when remains were over 60 years old and that a permit was required to remove them, said Leslie.*

*Seven years ago, Reichert discovered similar Khoisan remains about 150m from the present site and a local leader of the Gamkwa clan, Michael Williams, believes the finds confirm that Khoisan lived there centuries ago.*

[davich@incape.co.za](mailto:davich@incape.co.za)

| 17937|2005-09-29 14:28:23|kcomm23063|Re: racial socialization through children's toys|

*Oddly, I have been getting that same feeling here lately, as there are so many references to the "red" hair as though it was a novelty - and it could very well have been. True redheads are similar to albinos, as it's a genetic malfunction and both cannot stand much sunlight. I know there was a period in time when Greek was considered the standard of physical beauty.*

*Forward Ever (by any means necessary)!*  
*Karen C. Aboirator*

*--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Paul Kekai Manansala"*  
*wrote:*

*> --- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Asar Imhotep" wrote:*  
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*> >*  
*> > I am trying to find a copy of an article titled, "racial*

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> Wonder if anybody has done a study into such cultural perspectives.

>

> Regards,

> Paul Kekai Manansala

| 17938|2005-09-29 22:11:24|TK Hampton|Re: Rasta in Ancient Egypt?|

check out the hampton historical group on yahoo groups.....tell your friends too.

**NURE NARI** wrote:

this is research ive done💎💎 I really like rasta teachings

**cristofori whitakara** wrote:

ras ta fari broken in 3 possibly could mean head ruler of the TA or th earth...so as head ruler these divine beings are at one or within the fari or pharaoh?

**goraddy** wrote:

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Bless!

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| 17939|2005-09-30 06:40:00|NURE NARI|Re: Rasta in Ancient Egypt?|

whats th link

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| 17940|2005-09-30 08:16:18|Immrnre|Re: racial socialization through children's toys|

Htp Asar,



Just saw your note. I don't have access to the article you need, but here are a few leads:



<http://www.webster.edu/~woolfm/mamiephippsclark.htm>

<http://www.ukalumni.net/distinguishedalums/hoda.php?id=262>

<http://www.uen.org/Lessonplan/preview.cgi?LPid=536>



It appears that Dr. Mamie Phipps Clark should be given some credit for the original research that resulted in the simulation on blue and green eyes, if the claims made in the first link are accurate. I don't know why they would not be.



Both Drs. M. Clark and Y. Wilkinson shared research interests in the double-standards faced by Black women and in the resulting impact on their self-esteem.



Best,  
Raymond Davis

-----Original Message-----

From: Paul Kekai Manansala

Sent: Sep 29, 2005 1:14 PM

To: Ta\_Seti@yahooogroups.com

Subject: [Ta\_Seti] Re: racial socialization through children's toys

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Regards,  
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| 17941|2005-10-01 11:00:20|Paul Kekai Manansala|Medieval texts preserve African heritage|  
[http://www.int.oi.co.za/index.php?set\\_id=1&click\\_id=588&art\\_id=qw1128087001391B263](http://www.int.oi.co.za/index.php?set_id=1&click_id=588&art_id=qw1128087001391B263)

Medieval texts preserve African heritage

September 30 2005 at 12:22PM

By Rebecca Harrison

*A collection of medieval manuscripts from Timbuktu which academics hail as proof of an African scholarly tradition go on public show on the continent for the first time on Friday.*

*Timbuktu in Mali, West Africa, has been trumpeted as the epicentre of Africa's intellectual heritage and the discovery of about 30 000 lost texts has challenged the stereotype of Africa as a continent with no written history.*

*South African President Thabo Mbeki has spearheaded a project to protect the texts from illegal trafficking and disrepair by building a new library in the old Islamic city.*

*The documents have been found stashed underneath mud homes or in desert caves*

*"The translation and publication of the manuscripts of Timbuktu will restore the self respect, the pride, honour and dignity of the people of Africa," Mbeki told a dinner to raise funds for "Operation Timbuktu" earlier this week.*

*An exhibition in Johannesburg will showcase 16 of the most impressive Timbuktu manuscripts, written in ornate calligraphy.*

*While another collection of Timbuktu manuscripts have been exhibited in the United States, these particular documents are on show for the first time.*

*Sitting at the gate of the vast Sahara desert and synonymous with exoticism and mystery, Timbuktu was Africa's intellectual and cultural heart 500 years ago, where merchants would trade gold from West Africa in exchange for salt and other goods.*

*Founded in 1 100 by Tourag nomads, the city was home to many large private libraries and thousands of students.*

*The documents have been found stashed underneath mud homes or in desert caves, attracting an increasing number of scholars in recent years intent on restoration.*

*Some in Arabic and some in African languages, they shed light on Timbuktu's role as a centre for peacekeeping in the conflict-ridden tribal region during its glory days and bear testament to a moderate African version of Islam.*

*"Not only are we preserving the heritage of Timbuktu, of the Islamic world and Africa, but we are preserving a message of love and peace, of living together in a multicultural world," said Mbeki, noting that Muslims, Christians and Jews lived in peace together in medieval Timbuktu.*

*Under the restoration project, South Africa has trained Malian curators to restore the texts, which were used to teach astrology, mathematics, science, medicine, religion, economics and other subjects, and date back to the 13th century.*

*The texts, which are kept in the Ahmed Baba Institute and more than 20 other private libraries in Timbuktu, are in danger of being destroyed without better care, said South Africa's Standard Bank, which is hosting the exhibition.*

# Additional reporting by John Mkhize in Johannesburg

| 17942|2005-10-02 02:11:54|roikwabena|ancestors returning|  
urgent release

the ancestors are returning...re-ad between the lines

<http://ankhkara.blogspot.com/2005/10/ancestors-returning-as-deities.html>

| 17943|2005-10-03 14:56:50|sistar47|BLACK CONSCIOUSNESS ONLINE|  
The Nubian Network's  
Black Consciousness Online  
<http://www.blackconsciousness.com>  
DEM FINE PEEPS

Special end of month mail-out!

WE STILL NEED YOUR VOTE:  
What did the "Katrina" aftermath do to racial tensions?

<http://www.blackconsciousness.com/mysep05.html>

THIS VOTE HAS NOTHING TO DO WITH ANY POLITICAL PARTY AFFILIATION OR ENTERTAINMENT HUSTLERS TALKING ABOUT NEW ORLEANS AND TRYING TO BE SEEN. WE LEAVE THAT TO THE CHUMPS & CHUMPETTES THAT ARE TRYING TO GET PAID FOR "HOEIN" UNDER THE TABLE.

The SITE Has MADD CLIPS & SOUND BYTES.  
WE AIN'T TALKING 'BOUT NO 30 SECOND CLIPS.  
IF YOU PUT IN THE TIME, YOUR MIND WILL EXPAND.

TO ENJOY THE CLIPS, SOUND BYTES ON THE SITE:  
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to down load- <http://www.real.com/products/player/index.html>

Should you find a clip that is not working, please email us at :  
[comments@blackconsciousness.com](mailto:comments@blackconsciousness.com)

THERE ARE OVER 600 CLIPS. WE ARE NOT PLAYIN'! E-N-J-O-Y!  
3 good places to start:  
<http://www.blackconsciousness.com/sshop/clark.html>  
<http://www.blackconsciousness.com/sshop/khallid.html>  
<http://www.blackconsciousness.com/sshop/backinthewednesday.html>  
| 17944|2005-10-03 19:27:47|goraddy|Ashra and Merira Kwesi in Toronto this Saturday|  
The G.O.D. Collective presents

MAMA ETHIOPIA - FROM KUSH TO PRESENT  
featuring Ashra and Merira Kwesi

Topics include

- His Imperial Majesty Haile Selassie I
- Prehistoric history of Ethiopia dating back over 3.5 Million years
- Ethiopia's spread up the Nile Valley
- The first Christians of Ethiopia
- Powerful Women in Ethiopian History

Saturday Oct 8, 2005  
York University  
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| 17945|2005-10-03 22:39:37|saidis\_aswan\_egy|Egyptian Fellahin and other foreign elements amongst the Sinai bedo|  
The Arabs of North Sinai, with the exception of the Haweit, are nearly all nominal descendants of Wa'il, the ancestors of the Beni 'Atiya of Arabia and the Ma'aza of Egypt. Historically they are fairly recent immigrants from el-Hijaz, as slender in build and as hooknosed as their Arabian cousins. The Haweit are even more recent immigrants than the rest, and seem swarthier, this perhaps is due to a negro admixture. [b]In the palm groves of the north among the sedentary Arabs of Qatia are found a number of fellahin from Egypt and Syria and perhaps also some relics of an earlier population.

source:

George Murray Sons of Ishmael: The Egyptian Bedouins  
page 243

Qatawiya[Arabs of Qatia]

In and around the rich palm groves of Qatia are small tribes of whom only two seem to be pure Arab, though Hiteim certainly are of Arabian origin. Of the rest, a letter from an Egyptian officer says "Their way of talking is not that of true bedouin, and most of them wear turbans like the fellahin. Very few of them have any knowledge of Bedouin law. They cook their bread on iron, and not on a qurns as Arabs do, and use spices with their food after the Egyptian way. Many of them make formal contracts of marriage, and do not give the qassala. The women wear the jewels of the dead and cover them with calico as the Egyptians do. The Burqu of their women is yellow, but twenty years ago it was black."

Some of them like the Sa'adiyin, are believed to be the descendants of Fellahin, who came to Qatia as transport drivers with Muhammed Ali's Syrian expedition. Others may be a residue of the ancient population, since the Akharsa and the Bayadiyin, like the Suwarka, pay an annual ceremonial visit to the sea, which can hardly be Bedouin.

Sa'adiyin, Sheikh Maqbul nasr. These are said to have been Egyptian

*fellahin. The women wear a curious yellow Burqu*

*Sam'ana--Bedouins said to have been Jews from Syria.*

*Source:*

*George Murray*

*Sons of Ishmael: The Egyptian Bedouin*

*Page 252*

*| 17946|2005-10-04 17:45:56|istrolls|Private "Black-ONLY" Political Community...|*

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*The Black Olmecs Of Meso-America Were Here Before Natives*

*FIFTEEN white Crimes Blamed on Blacks (& non-whites)*

*The Black World*

*Aborigines were the first Americans?*

*White Affirmative Action*

*MUSLIMS SAW NEW WORLD BEFORE COLUMBUS*

*Is The Sphinx A Black Woman?*

*China's Black Roots*

*India belonged to the Dravidians (Blacks)*

*and MORE...*

*Sophia Stewart - Mother Of The Matrix*

*If You Didn't Know, Now You Know - A BLACK WOMAN Gave Birth To "The Matrix" AND "The Terminator" Trilogies. They Were STOLEN From Her. Betta Ask Somebody...*

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*| 17947|2005-10-05 08:25:44|p.manansala@sbcglobal.net|SGI masters the curse of the mummy|*

## ***SGI masters the curse of the mummy***

### ***Scientists reach back 2,000 years to bring child mummy to life***

*Two thousand years ago in the sands of Egypt, grieving parents put their tiny child to rest in a way that was customary even during the time of Christ. They removed all of the youth's organs except for the heart, packed the remains in salt to cure them and wrapped them in linen coated with perfumed resin. Like all Egyptians of the age, they were certain that their careful efforts would prepare their loved one to someday come back to life.*

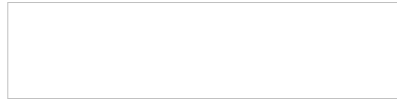
*Today in Silicon Valley, a team of world-renowned experts proved those parents right ♦ although the mummy's high-tech resurrection may not quite be what ancient Egyptians had in mind.*

*In a press conference at Silicon Graphics headquarters, researchers allowed attendees to literally come face to face with the rare mummified remains of the ancient Egyptian child. Equipped with the most detailed 3D models ever created of a mummy, the team of experts showed how 60,000 exceptionally*



high-resolution 2D scans helped them give life to the mummy without disturbing its delicate form.

The result is the highest quality interactive visualization of a mummy ever seen ♦ one that allowed specialists in various fields from Stanford University School of Medicine and the Stanford-NASA National Biocomputation Center to arrive at several conclusions about the child who lived and died 2,000 years ago.



Using SGI visualization technology, scientists have virtually unwrapped and analyzed the skeleton of a 2,000-year-old child mummy, dubbed "Sherit," which is ancient Egyptian for "Little One." Image courtesy of Silicon Graphics Inc., Stanford and Volume Graphics GmbH

Curators at San Jose's Rosicrucian Egyptian Museum and Planetarium, which has housed the mummy since about 1930, have named the child Sherit, an ancient Egyptian name that means "little one."

#### Historic scan

For the project, radiologists at Stanford University School of Medicine used an AXIOM Siemens scanner, one of only five CT scanners in the world capable of producing such high-resolution images. Stanford Radiology's state-of-the-art scanner generated 2D slices as thin as 200 microns ♦ several times thinner than the 750-micron slices used to create the popular 3D visualization of King Tutankhamen's mummy. In fact, at 92GB, Stanford Radiology's child mummy scans generated nearly 35 times more information than the scans conducted on King Tut.

To combine that information into a fully interactive 3D model of the entire mummy and its contents, researchers relied on the powerful Silicon Graphics Prism visualization platform with Intel Itanium 2 processors running VGL software from Germany's Volume Graphics GmbH. With Volume Graphics' real-time ray tracing technology ♦ similar to that used to create hit animated motion pictures ♦ researchers were able to generate a 3D model of incomparable quality and fidelity.

After conducting detailed analyses of several areas ♦ including the hands, teeth, feet, skull, groin, spine and chest plate ♦ researchers were able to arrive at several conclusions about the mummy. Among them:

- Sherit was a female who was between 4 ♦ and 5 ♦ years old when she died;
- Her remains show no signs of injury, which suggests she likely died from a common intestinal illness or other disease (in fact, half of all Egyptian children died before their fifth year); and scented resin was mixed and applied on the mummy's golden face mask, a sign that her family was wealthy.

"Real anatomy exists in three dimensions, so any time you can view anatomical data in 3D, you'll have a much more accurate picture of the subject," said Paul Brown, DDS, of the Stanford-NASA National Biocomputation Center. Brown and a team of fellow dentists, orthodontists and oral surgeons determined the mummy's age and other features by studying the 3D visualization. "Even multiple two-dimensional CT slices can never allow you to understand a subject's dental condition as quickly or as accurately as a quality 3D visualization."

According to Brown, high-resolution scanning and visualization technology already is transforming medical, dental and orthodontic procedures, with specialists using them to speed diagnoses, plan surgeries and predict growth patterns. Technologies like the ones used on the child mummy will only accelerate those advances.

"I've worked with high-resolution 3D visualizations for years," added Brown, who has performed more than 35,000 root canals and today conducts research at Stanford and teaches at two other California universities. "By far, this is the best visualization I've ever seen. There is no comparison."

Lisa Schwappach-Shirriff, curator of the Rosicrucian Egyptian Museum and Planetarium in San Jose, Calif., said mummy visualizations are growing more prevalent, but in terms of enabling technology, nothing else comes close to the quality, resolution and interactivity that achieved with SGI visualization systems. Her organization previously had relied on X-rays taken in the 1960s for information on the child mummy.

"With SGI making historic use of higher-resolution scans and volume visualization applications, scientists were able to model Sherit with unprecedented realism," she said. "The images of this little girl are breathtaking, and the details that we can see on her are nothing short of amazing."

#### Mummy to life

Leading doctors, scientists and computer experts assembled for the mummy project presented their findings in the immersive SGI Reality Center Theater, equipped with a curved, 25-foot, 3,000-by-1,024 pixel projection screen. A Silicon Graphics Prism visualization system powered by 24 Itanium 2 processors and 30GB of main memory allowed attendees to interactively study the mummy's remains, the linen bandages surrounding her body, and the gilded chest plate and face mask that remain of the mummy's plaster cartonnage or casing.

Participants also had a unique chance to peer across 2,000 years of history to see the girl's face as real as life itself. After digitally modeling her skull from CT data, a team of scientists led by reconstructive surgeon Stephen Schendel, MD, DDS, professor of surgery at Stanford, displayed a physical replica precisely constructed to match the girl's actual skull. Using that physical model, which was created by Medical Modeling Inc. of Golden, Colo., along with clues derived from studying one of her still-intact ears and knowledge of facial characteristics common to Egyptian children, the team created a clay bust of the little girl's face.

"The bust brings to life the story of this little girl who lived at a time when Egyptians, Romans, Jews and Christians all lived side by side," said Schwappach-Shirriff. "This mummy is no longer just a fascinating artifact, but a lively young child who lived many ages ago."

To engage all the human senses, SGI worked with local scientists who took microscopic samples from the resin protecting the mummy's face mask. The team identified key elements of the resin using Gas Chromatography, Mass Spectrometry and other techniques at Evans Analytical Group, a company based in Silicon Valley. In the process, they discovered components of a natural perfume within the resin. SGI then turned to Mandy Aftel, an alchemist and a renowned designer of natural fragrances, to recreate the ancient formula.

#### Next level

Ever since SGI pioneered detailed mummy visualization in 2003 with a groundbreaking project at the British Museum in London, museums around the world have conducted scan-based visualizations of their ancient mummified artifacts using a range of technologies.

While all of these efforts are aimed at engaging museum patrons with interactive 3D fly-throughs of mummies, today's SGI systems allow researchers to view and interact with exceptionally large and detailed 3D models. And in the two years since the British Museum project, SGI technology has grown more powerful and more affordable, making it an ideal solution for Egyptologists and institutes looking to maximize their understanding and appreciation of these unique objects of antiquity, while keeping the mummies fully intact.

Afshad Mistri, advanced visualization marketing at SGI, said that in just the past three years, both scanner technology and SGI visualization solutions have improved dramatically. "The resulting difference in quality between this and all other previous scans is instantly recognizable," Mistri said.

The data explosion caused by next-generation scanners in turn requires world-class visualization solutions to create realistic, interactive 3D models. From San Jose to London, curators and archeologists are leveraging this technology to discover the wealth of information locked beneath the bandages that have encased their relics for thousands of years.

"With the latest SGI systems and new ways to visualize volume data with such tools as Volume Graphics' latest VGL graphics technology, these mummies come to life, and seeing them projected on a large, immersive screen makes their impact even greater," Mistri said. "This is one more way in which SGI continues to push the limits of computing as the source of discovery and innovation for 3D visualization."

While they are key to medical imaging and research, SGI visualization technologies are also used by businesses across all major industries as unique strategic-planning, evaluation and research tools to solve some of the world's toughest business problems. These include seismic data analysis for oil and gas exploration and crash simulation and product design for the automobile industry.

♦  
This article appears in the September 2005 issue of Enterprise Networks & Servers.

Regards,  
Paul Kekai Manansala

<http://www.llewellynjournal.com/article/925>

## The Magic of Tutankhamun

*The tomb of Tutankhamun lay undisturbed in Upper Egypt's Valley of the Kings through many centuries, from the end of the 18th Dynasty (BCE 1572-1315) to the twentieth century, when it was uncovered by the British excavator Howard Carter, under the patronage of the Fifth Earl of Carnarvon. When the Earl died unexpectedly within weeks after the discovery, stories spread quickly that an ancient curse had been unleashed as a consequence of disturbing the royal burial. The rumors grew extravagantly as time passed and more than twenty key persons connected to the discovery or its excavation died under untimely circumstances. The alleged curse, purportedly written near the entry to the tomb, that "death will slay with his wings whoever disturbs the peace of the pharaoh" was never documented, but it has persisted to this day. Ironically, belief in the existence and power of this mythical curse underscores a pervasive acknowledgement of Egypt's magical legacy.*

*In the decade of following its discovery, artifacts gradually emerged from Carter's painstaking survey of the tomb. From furniture and chariots to jewelry and foodstuffs, every imaginable item from ancient life came to light. They evoked a worldwide amazement at their beauty and craftsmanship, and today they continue to epitomize the grandeur of ancient Egyptian art. But what is often overlooked is their purpose. For above all, every object placed in the tomb of the young king possessed mystical significance. In the Egyptian afterlife, these objects could reflect powers to their owner that would ensure an elevated existence that would ultimately confer divinity. At the same time, they guaranteed the continuity of order in the earthly realm, where those following the king would be empowered to represent and honor the gods in a continuous cycle of human and divine participation. For the third time since its discovery in 1922, selected artifacts from the ancient Egyptian tomb of the pharaoh Tutankhamun are touring the United States. During the course of exhibits in four American cities throughout 2005 and 2006, most visitors to the museums sponsoring the event will experience the visual and written art of an era that universally resonates to our wonderment of things enigmatic and arcane. We are all, to some degree, Egyptophilia ("lovers of things Egyptian"). An unprecedented public relations program accompanies the tour, a phenomenon that at times seems to overreach the aesthetic value of the artifacts and for many who honor pharaonic Egypt's metaphysical legacy, obscures its profound meaning. It is this elusive quest that initially attracts many to the study of Egypt, and further toward its religious and philosophical tenets, then ultimately to its sacred science? a subject some in the modern world erroneously refer to as "magic."*

## Magic in Ancient Egypt

*The ancients viewed magic? the invisible force that alters visible reality? as an integral and potentially active function in every sentient being. This function, called Heka, was the first quality emanated by the Sun-god Ra when he ordained that he would create the universe. At that moment, Heka came into being, as both an extension of Ra and as a separate entity. From this event the creation proceeded, and thus everything that followed possessed a degree of Heka. In an Old Kingdom (BCE 2700-2180) royal text, this power was cited as an endowment to the human race:*

*He made heka for them, to use as a weapon for warding off occurrences. And he made them dreams for the night, to see the things of the day.  
? Instruction for King Merikara, Dynasty 10*

*There was no distinction between "good" and "bad" magical power, or whether it embodied the qualities of "black" or "white." In the polytheistic universe of ancient Egypt, such dualities were easily resolved by divine beings and forces that possessed both constructive and destructive aspects. Differences in their effects were determined by intent alone, and this could include protection, propitiation, execration, or devotion.*

*The key to activating this power lay foremost in the use of Iru ("fabrications, ritual acts") and Medu Neter, "divine words." Magical spells and visualizations were believed to have been given to the human race by the gods themselves, by the divine magician Djehuti who brought forth the word of creation, and the artisan of the universe Ptah, who generated the power to fashion and infuse objects with life. From their legends of magical happenings among gods and human beings that took place in timeless time, the ancient Egyptians understood that the world of possibilities, transcending life and death, was accessible to one in possession of the words and acts of creation.*

*Equally powerful to words and acts in Egyptian magic are names. The possession of names gives power over the named, and at the same time conveys the powers of the named. In this way, acquisition of divine names at birth, initiation, and investiture, granted powers that could*

*bring one the protections and mentorship of divine beings.*

*Altogether, five names or divine roles were attributed to monarchs by the Middle Kingdom, each defining a sacred function that was overseen by the gods. In the tomb of Tutankhamun, the name of the king in his role as Horus is given as Heru: Ka Nakht, Tut Mesut ("Horus: Strong bull, of perfect birth"). In addition to his Horus name, the young king was known as Nebty: Nefer Hepu Segereh Tawi ("He of the Good Laws, Who Pacifies the Two Lands"). This name was under the guardianship of Nekhebet and Wadjet, the two goddesses of Upper and Lower Egypt, respectively. He also possessed a Golden Horus name, one that identified his kinship to the gods, as their son on earth. In this role he was known as Heru Nebu: Wetches Khau Sehotep Neteru ("He who Wears the Crowns and Satisfies the Gods"). As ruler of the two regions of Egypt, he also possesses a throne name, the Nesu Bity ("king of upper and lower Egypt") and this is Nebkheperura ("all the transformations of Ra"). And lastly, we know him by his birth name, the Sa Ra ("son of the Sun"), Tutankhamun ("the living image of Amun").*

#### *Death and Divinity*

*Beyond creation and in the mortal world lay the unknowable world entered at death. The Egyptians recognized the inevitability of this dimension, and investigated it with a depth and scope admired in the ancient world. In the same manner that they approached life and the activation of magical power to enhance it, they also approached death with the goal of accessing its ultimate mastery.*

*Of all the gods in the vast pantheon of Egyptian religious belief, Osiris stands as preeminent among those who embody the powers and vulnerabilities of mortal life. In legend, he was known as the first ruler of Egypt, a benevolent king who instituted agriculture and law throughout the Two Lands. Together with his wife Isis, this first king brought about a prosperous civilization that inspired adherence to the laws of nature and the divine world. The tragedy of the legend is the murder of Osiris at the hand of his jealous sibling Set, followed by a period of anarchy and the wandering of Isis to find her dead husband's remains. The story attained many permutations throughout the ages, but it also taught the ascendancy of justice over wrongdoing in the end. Horus, the son of Osiris, grew to avenge his father's death and reestablished the royal house of Egypt. From Horus, every subsequent ruler of Egypt was descended, in spirit and in name.*

*Every death and funeral in ancient Egypt was viewed as a reprise of this Osirian mythos. The death of the monarch was a retelling of the tragedy with the anticipation of the return of order and the reestablishment of rule. Here, dead ruler would ascend to the region of the gods and his or her descendant would ascend to the Royal House. The continuity of life would thus be assured, from life to death and life once more. And all of this could be accomplished and maintained through magic. In the tomb of Tutankhamun, fabulous examples of the funerary magical repertoire are furnished in abundance. Of the thousands of artifacts uncovered, precious few are personal to the king, the majority owe their presence to the profound belief in a divine afterlife, the last inheritance of a divine king. While much press has been given in recent times to the mummy of Tutankhamun, his speculated appearance and cause of death, his place of repose and the forces around it are metaphysical interest. They reflect the afterlife journey of the royal person, from the metaphorical condition of the dead Osiris to his renewal and fusion with the Solar principle.*

*In the burial chamber of Tutankhamun a quartzite sarcophagus is inscribed with the images of four goddesses who offer protection at the four corners of the tomb. They guard the contents of the sarcophagus with outstretched wings in their traditional roles of Isis (west), Selqit (east), Nephthys (south) and Neit (north).*

*Four shrines, nested around the sarcophagus represent the royal soul's passage through the four worlds of creation: Manu (Water), Aakhut (Fire), Rostau (Earth), and Ament (Air). Each shrine, constructed of gilded oak, is magnificently inscribed with scenes and literary passages from the sacred books that disclose the spells to enter these worlds and acquire the powers resident there. And while the shrines embody the cosmological dimension of the tomb, they also symbolize the regional traditions of Egyptian territory in their architectural features.*

*The first shrine (the smallest and first to enclose the stone sarcophagus) is modeled after the prehistoric shrine of the North, with a barrel-vaulted roof between two vertical walls. The design evokes the archaic history of Egypt and the long line of Tutankhamun's predecessors, all of whom lived in the king just as the legacy of Osiris lived in his son Horus, the prototypical ruler of the Two Lands. Inscribed on the walls of this shrine is Chapter 17 of The Book of Going Forth by Day, the mystical text of hymns and spells found in various versions and lengths at both temple and tomb.*

*This chapter discloses the philosophy of transformation as the Egyptians viewed it, in an instructional form of dialogue between the Sun god and the reciter of the text. It takes the recipient on a symbolic journey, from earth to sky, from mortal to immortal existence.*

*Numerous deities populate the scenes inscribed on Shrine 1, each of whom declares a covenant granting protection to the deceased. Each of them also addresses the king as "Osiris Tutankhamun" or "Osiris*

*Nebkheperura," designating him now as the apotheosis of the god of renewal. Death has bestowed this appellation to the king, but as he progresses through these subtle worlds, he acquires new identities and fuses with the divine powers he encounters. The gods speak in unison,*

*"Are are united in protecting the coffin of Osiris, the king of the Two Lands, Nebkheperura, so that he will make transformations like Ra, so that he will appear whenever his name is called, to receive offerings each day."*

*In the second shrine the design of the archaic shrine of the South is emulated, with sloped roof and rows of vultures inscribed on the gold surface, evoking Nekhebet, goddess of the southern kingdom. The vignettes in this shrine speak of the king's ascent to from earth to sky, where he greets the goddess Nut as his mother. He is also assured by Isis and Nephtys that he will possess the renewing powers of the Sun:*

*"You make transformations like Ra, you are born in the morning like him."*

*Following this, Tutankhamun proceeds on the Solar journey through the sky, from darkness to light, the symbolic journey from death to life, from earthly to celestial existence. The journey is articulated in the enigmatic texts of the Shat am Duat, ("Book of What is in the Shadow World") inscribed on the second shrine.*

*In the third shrine, a spell from the ancient Pyramid Texts is inscribed, along with chapters of the Pert em Hru ("Book of Going Forth by Day"). Here he is presented to the gods in their many forms, and acquires their protections and powers:*

*"You shall be as a god, living as one of the noble spirits at the eternal horizon in the fields of peace."*

*In the fourth (outermost) shrine, the divination of Tutankhamun is completed. Modeled after the Heb Sed shrine that represents the union of the Two Lands under kingship, texts from the Book of the Divine Cow are inscribed. This is a work that discloses a spell within a legend, a literary device often used in sacred writings. The spell grants the ultimate powers ? to repulse the forces of darkness and pass through the northern region of the sky. Here, one becomes "a flame in the sky," a star, an everlasting being.*

*Accompanying the text is an instruction and a clue to the living:*

*"If one who is accomplished knows these sacred words, he will ascend and descend the interior of heaven... his bad deeds done in earth will not be reckoned against him... he will not pay obeisance to the judgment council but will enter as a head of spirits."*

*This is the real treasure of Tutankhamun's tomb and the true legacy of ancient Egypt. We are promised renewal, transformation, and empowerment through words and imagination, acts that we are told we can perform in this world and the next.*

*Tutankhamun and the Golden Age of the Pharaohs is on a four-city, three-year tour of the United States. It is scheduled for Los Angeles Jun. 16-Nov.15, 2005; Fort Lauderdale Dec. 15-May 2006; Chicago May-Dec. 2006; and Philadelphia Jan.-Sep. 2007. Further information is available at [www.KingTut.org](http://www.KingTut.org)*

*Description of Art for "The Magic of Tutankamun"*

*Figure 1 - mummy mask of Tutankhamun, a modern rendition (suitable for headline art)*

*Figure 2 - Tutankhamun's transformation into Osiris, god of death and renewal. From a wall painting in the sarcophagus chamber of the tomb.*

*Figure 3 - The solid gold coffin enclosing the mummy of the king. Altogether, two tons of gold were employed in the fabrication of furnishings in the sarcophagus room.*

*Figure 4 - The king's successor Ay, in the guise of funerary high priest, presents the Adze sceptre.*

*Rosemary Clark is author of The Sacred Tradition in Ancient Egypt: The Esoteric Wisdom Revealed, and The Sacred Magic of Ancient Egypt: The Spiritual Practice Restored. In 1976 she founded Temple Harakhte to encourage students in discovering their spiritual connection to ancient Egypt. Through its Praxis, individuals may develop their own temple traditions through correspondence courses and personal guidance.*

---

*Rosemary Clark*

*Rosemary Clark is a writer and lecturer on the esoteric tradition of ancient Egypt and its religious, philosophical, and metaphysical legacy in modern times. Her continuing study in this field derives from a thirty-year background in historical research, travel throughout the Middle East, and the development of a repertoire of unique skills in recreating Egyptian ceremony and rituals. She has been a featured speaker on several tours of Egypt, and has acted as coordinator for on-site devotional temple activities. Ms. Clark served*

as exhibit leader for the Tutankhamun tour when it came to Chicago in 1977, and illustrated *The Travelers Key to Ancient Egypt* (New York: Knopf, 1985). She has appeared on NBC television in a feature broadcast on her work as founder of Temple Harakhte, a group of men and women devoted to the experiential religious practices of Egypt's Old Kingdom. Above and beyond offering a thorough knowledge of Egyptian history and mythology, Clark is well versed in the hieroglyphic script, its transliteration and the translation of ancient texts, and in the nuances of Hermetic philosophy and Sacred Science.

| 17949|2005-10-05 13:40:52|Alex van Deelen|Genographic Project RESULTS|Myra, Paul,

Ok, the results are finally in. I'm glad to say they came in with the right result.

They came up with Haplogroup E3a, marker M2.

Genes: SRY, RPS4Y, ZFY, PCDHY, AMELY, AZFa, SMCY, AZF.

Short Tandem Repeats (STRs)

(Location, number)

DYS393 (14)

DYS19 (17)

DYS391 (10)

DYS439 (13)

DYS389-1 (13)

DYS389-2 (17)

DYS388 (12)

DYS390 (21)

DYS426 (11)

DYS385a (17)

DYS385b (17)

DYS392 (11)

"How to interpret the results

At the left (above) are results from the laboratory analysis of your Y-chromosome.

Your DNA was analyzed for Short Tandem Repeats (STRs), which are repeating segments of your genome that have a high mutation rate. The location on the Y

chromosome of each of these markers is depicted in the image, with the number

of repeats for each of your STRs presented to the right of the marker. For example,

DYS19 is a repeat of TAGA, so if your DNA repeated that sequence 12 times at that location, it would appear: DYS19 12. Studying the combination of these

STR lengths in your Y Chromosome allows researchers to place you in a haplogroup, which reveals the complex migratory journeys of your ancestors.

Y-SNP: In the event that the analysis of your STRs was inconclusive, your Y chromosome was also tested for the presence of an informative Single Nucleotide Polymorphism (SNP). These are mutational changes in a single nucleotide base, and allow researchers to definitely place you in a genetic haplogroup. "

From the results:

" M2 (HAPLOGROUP E3A) "

" Not all Africans who carried the M168 marker chose to leave their home continent. Those who stayed on developed another marker, M2, which identifies them as part of the very large African E3a haplogroup lineage. Today most sub-Saharan Africans share this lineage. Because of its predominance in West Africa, most African-Americans also trace their genetic history to this line of descent. "

Their map shows an arrow from East Africa, into the Nile Valley, and then onto the west coast of West/Central Africa.

This line goes from (rough modern geographic location):

M168 (Uganda/Kenia) > M174 (Somalia) > M96 (Sudan/Egypt) > M2 (Central and West Africa).

From the website:

Haplogroup E3a (M2)

Your Y chromosome results identify you as a member of haplogroup E3a, a lineage defined by a genetic marker called M2. This haplogroup is the final destination of a genetic journey that began some 60,000 years ago with an ancient marker called M168.

The very widely dispersed M168 marker can be traced to a single individual - "Eurasian Adam". This African man, who lived some 31,000 to 79,000 years ago, is the common ancestor of every non-African person living today. His descendants migrated out of Africa and became the only lineage to survive away from humanity's home continent.

Population growth during the Upper Paleolithic era may have spurred the M168 lineage to seek new hunting grounds for the plains animals crucial to their survival. A period of moist and favorable climate had expanded the ranges

of such animals at this time, so these nomadic peoples may have simply followed their food source. Improved tools and rudimentary art appeared during this same...

| 17950|2005-10-05 20:17:23|Alex van Deelen|Boards Of Interest|  
<http://dodona.proboards35.com/>

<http://www.egyptsearch.com/forums/Forum8/HTML/001669.html>

<http://www.afrigenas.com/>

| 17951|2005-10-05 22:45:42|goraddy|Last Call: Tribute to Mother Ethiopia this Saturday in Toronto!!!  
Logistical information,

Two key points as we near Oct 8th:

1) It is **STRONGLY RECOMMENDED** that you use the main entrance to York University which is located at 4700 Keele Street. You can't miss it! Please use this main entrance as it will ensure that you obtain the best parking spots and easiest way to get to the Curtis Lecture Halls. Simply look for the dome structure as you enter via his entrance - it is called VARI HALL. We will have signs all over the campus to provide guidance.

2) The GOD Collective and One Love Foundation present - WHAT'S NEXT? How to transform knowledge of self into practical actions. This interactive discussion will be taking place at Knowledge Bookstore in Brampton and will feature the Kwesi's. Knowledge Bookstore is located on 177 Queen Street West in Brampton. There is no fee for this discussion. But feel free to look around Knowledge Bookstore and purchase their materials.

Topics include

- His Imperial Majesty Haile Selassie I
- Prehistoric history of Ethiopia dating back over 3.5 Million years
- Ethiopia's spread up the Nile Valley
- The first Christians of Ethiopia
- Powerful Women in Ethiopian History

Saturday Oct 8, 2005  
York University  
Curtis Lecture Hall "I"  
4700 Keele Street  
Toronto, Ontario, Canada

Doors Open at 4 PM  
Presentation Begins at 5:30 PM

\$10 in Advance  
\$15 at the Door

For more information, visit

<http://www.godcollective.com>

or Call (416) 751-0363

| 17952|2005-10-05 22:49:26|goraddy|Last Call: Tribute to Mother Ethiopia this Saturday in Toronto!!!  
Logistical information,

Two key points as we near Oct 8th:

1) It is **STRONGLY RECOMMENDED** that you use the main entrance to York University which is located at 4700 Keele Street. You can't miss it! Please use this main entrance as it will ensure that you obtain the best parking spots and easiest way to get to the Curtis Lecture Halls. Simply look for the dome structure as you enter via his entrance - it is called VARI HALL. We will have signs all over the campus to provide guidance.

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or Call (416) 751-0363

| 17953|2005-10-06 03:23:53|Divine Ruler Equality Allah|Re: Any active Ausar Auset Society International forums online|

I don't see an ACTIVE FORUM on that site.

Peace.

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), unseenhandz@a... wrote:

> [www.thenilepa.com](http://www.thenilepa.com)

| 17954|2005-10-06 12:44:40|Myra Wysinger|Re: Genographic Project RESULTS|

Hi Alex:



I just got back my grandsons genetic results also.

His is the same as yours. (Haplogroup E3a, marker M2.)



I have a picture of him in the San Francisco

Bay to Breaker. :-)



<http://www.homestead.com/wysinger/chris.html>



Alex van Deelen wrote:

Myra, Paul,

Ok, the results are finally in. I'm glad to say they came in with the right result.

They came up with Haplogroup E3a, marker M2.

Genes: SRY, RPS4Y, ZFY, PCDHY, AMELY, AZFa, SMCY, AZF.

Short Tandem Repeats (STRs)

(Location, number)

DYS393 (14)

DYS19 (17)

DYS391 (10)

DYS439 (13)

DYS389-1 (13)

DYS389-2 (17)

DYS388 (12)

DYS390 (21)

DYS426 (11)

DYS385a (17)

DYS385b (17)

DYS392 (11)

"How to interpret the results

At the left (above) are results from the laboratory analysis of you Y-chromosome.

Your DNA was analyzed for Short Tandem Repeats (STRs), which are repeating segments of your genome that have a high mutation rate. The location on the Y

chromosome of each of these markers is depicted in the image, with the number

of repeats for each of your STRs presented to the right of the marker. For example,

DYS19 is a repeat of TAGA, so if your DNA repeated that sequence 12 times at that location, it would appear: DYS19 12. Studying the combination of these

STR lengths in you Y Chromosome allows researchers to place you in a haplogroup, which reveals the complex migratory journeys of your ancestors.

Y-SNP: In the event that the analysis of your STRs was inconclusive, you Y chromosome was also tested for the presence of an informative Single Nucleotide Polymorphism (SNP). These are mutational changes in a single nucleotide base, and allow researchers to definitely place you in a genetic haplogroup. "

From the results:

" M2 (HAPLOGROUP E3A) "

" Not all Africans who carried the M168 marker chose to leave their home continent. Those who stayed on developed another marker, M2, which identifies them as part of the very large African E3a haplogroup lineage. Today most sub-Saharan Africans share this lineage. Because of its predominance in West Africa, most African-Americans also trace their genetic history to this line of descent. "

Their map shows an arrow from East Africa, into the Nile Valley, and then onto the west coast of West/Central Africa.

This line goes from (rough modern geographic location):

M168 (Uganda/Kenia) > M174 (Somalia) > M96 (Sudan/Egypt) > M2 (Central and West Africa).

From the website:

Haplogroup E3a (M2)

Your Y chromosome results identify you as a member of haplogroup E3a, a lineage defined by a genetic marker called M2. This haplogroup is the final destination of a genetic journey that began some 60,000 years

ago with an ancient marker called M168.

The very widely dispersed M168 marker can be traced to a single individual - "Eurasian Adam". This African man, who lived some 31,000 to 79,000 years ago, is the common ancestor of every non-African person living today. His descendants migrated out of Africa and became the only lineage to survive away from humanity's home continent.

Population growth during the Upper Paleolithic era may have spurred the M168 lineage to seek new hunting grounds for the plains animals crucial to their survival. A period of moist and favorable climate had expanded the ranges of such animals at this time, so these nomadic peoples may have simply followed their food source. Improved tools and rudimentary art appeared during this same...

---

*Yahoo! for Good*

[Click here to donate](#) to the Hurricane Katrina relief effort.

| 17955|2005-10-06 15:56:27|Paul Kekai Manansala|Re: Genographic Project RESULTS|

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
> M168 (Uganda/Kenia) > M174 (Somalia) > M96 (Sudan/Egypt) > M2

(Central and

> West Africa).  
>

Looks like something Diop would have thought up. Note the route through Egypt!

Regards,

Paul Kekai Manansala

| 17956|2005-10-06 17:41:46|Alex van Deelen|Re: Genographic Project RESULTS|

> From: "Paul Kekai Manansala"  
> Date: Fri Oct 7, 2005 12:56 am  
> Subject: Re: Genographic Project RESULTS pinatubo.geo  
>  
> >  
> > M168 (Uganda/Kenia) > M174 (Somalia) > M96  
> > (Sudan/Egypt) > M2 (Central and West Africa).  
> >  
>  
> Looks like something Diop would have thought up.  
> Note the route through Egypt!

Right, which is so exciting about this new project.

According to their theory, all people in West Africa and Central Africa (M2) come through northeast Africa (M96). It certainly puts Central Africans (168) there before anyone else.

Myra, that is a great looking (grand) kid. :)

Alex

| 17957|2005-10-06 18:19:40|Immmre|Re: Genographic Project RESULTS|

Hi,

◆  
Absolutely fascinating.

◆  
Raymond

-----Original Message-----

From: Paul Kekai Manansala

Sent: Oct 6, 2005 6:56 PM

To: [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com)

Subject: [Ta\_Seti] Re: Genographic Project RESULTS

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
> M168 (Uganda/Kenia) > M174 (Somalia) > M96 (Sudan/Egypt) > M2  
> (Central and  
> West Africa).  
>

Looks like something Diop would have thought up.◆ Note the route through Egypt!

Regards,  
Paul Kekai Manansala



- Visit your group "[Ta Seti](#)" on the web.
- To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)
- Your use of Yahoo! Groups is subject to the [Yahoo! Terms of Service](#).

| 17958|2005-10-07 16:43:03|sword31093@yahoo.com|Join patrick powell on Yahoo! Messenger!  
 You have been invited to join Yahoo! Messenger with Voice.

**patrick powell** wants to talk with you  
 using the new Yahoo! Messenger with  
 Voice:

**Accept the Invitation**

- ☐ **Free worldwide PC-to-PC calls.\*** All you need are speakers and a microphone (or a headset). If no one's there, leave a voicemail!
- ☐ **Simple photo sharing.** It's as easy as dragging-and-dropping pictures right into your instant message window.
- ☐ **Stealth settings keep you in control.** Now you can get in touch on your time, by controlling who sees when you're online.

**So what are you waiting for? It's free.** Get Yahoo! Messenger with Voice and start connecting how you want, when you want.

If the link above doesn't work, please go to:  
[http://invite.msg.yahoo.com/invite?](http://invite.msg.yahoo.com/invite?op=accept&intl=us&sig=HcS8xrsWkGm8x6.G87O15Qnl_hu2jjCAUssOxPflsXP0HNIBozzuDEYvf7.hmM9yPCZ.obxof45Ny6p12T5HMQ_46uuqfXatQ5BNOG3dj_awDabqTmLKf1AVJVP30KowbScz81YTSI-)  
[op=accept&intl=us&sig=HcS8xrsWkGm8x6.G87O15Qnl\\_hu2jjCAUssOxPflsXP0HNIBozzuDEYvf7.hmM9yPCZ.obxof45Ny6p12T5HMQ\\_46uuqfXatQ5BNOG3dj\\_awDabqTmLKf1AVJVP30KowbScz81YTSI-](http://invite.msg.yahoo.com/invite?op=accept&intl=us&sig=HcS8xrsWkGm8x6.G87O15Qnl_hu2jjCAUssOxPflsXP0HNIBozzuDEYvf7.hmM9yPCZ.obxof45Ny6p12T5HMQ_46uuqfXatQ5BNOG3dj_awDabqTmLKf1AVJVP30KowbScz81YTSI-)

\* Emergency 911 calling services not available on Yahoo! Messenger. Please inform others who use your Yahoo! Messenger they must dial 911 through traditional phone lines or cell carriers. By using Yahoo! Messenger you agree to not use PC-to-PC calling in countries where prohibited. The above features apply to the Windows version of Yahoo! Messenger.

| 17959|2005-10-08 18:04:45|vandeelen|Re: Genographic Project RESULTS|

> From: *Immmre*  
 > Date: Fri Oct 7, 2005 3:19 am  
 > Subject: Re: [Ta\_Seti] Re: Genographic Project RESULTS *immmre*  
 > Offline  
 > Send Email  
 >  
 > Hi,  
 >  
 > Absolutely fascinating.  
 >  
 > Raymond

*What is important to remember is the time these  
 population movements took place.*

*However, it puts Central Africans in the Nile  
 Valley tens of thousands of years ago.*

Alex

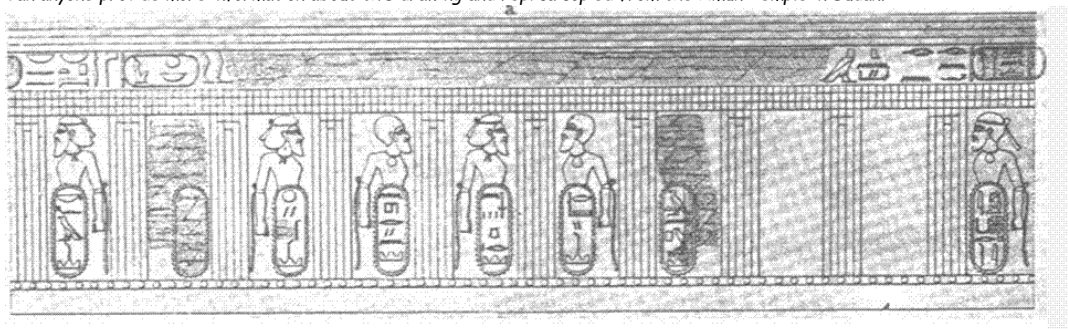
| 17960|2005-10-09 16:32:38|Nuwaubian Hotep|The Amun Temple in Sudan|

Attachments :

— Original Message —

**From:** Nuwaubian Hotep  
**To:** [horizonaten@yahoogroups.com](mailto:horizonaten@yahoogroups.com)  
**Sent:** Sunday, October 09, 2005 7:20 PM  
**Subject:** [horizonaten] The Amun Temple in Sudan

Can anyone provide more information about this drawing and replica copied from the Amun Temple in Sudan?





| 17961|2005-10-10 00:52:39|roikwabena|neith|  
 ....events over the past few days/weekend surely should reinforce ...

<http://ankhkara.blogspot.com>

may the ancstors be pleased  
 | 17962|2005-10-10 17:56:01|Paul Kekai Manansala|Egypt prepares new probe of mystery pyramid shafts|  
[http://news.yahoo.com/news?tmpl=story&u=/nm/20051010/sc\\_nm/egypt\\_pyramid\\_dc\\_1](http://news.yahoo.com/news?tmpl=story&u=/nm/20051010/sc_nm/egypt_pyramid_dc_1)

*Egypt prepares new probe of mystery pyramid shafts*

By Tom Perry Mon Oct 10, 2:27 PM ET

CAIRO (Reuters) - Egypt will send a robot up narrow shafts in the Great Pyramid to try to solve one of the mysteries of the 4,500-year-old pharaonic mausoleum, Egypt's top archaeologist said on Monday.

Zahi Hawass told Reuters he would this week inspect a robot designed to climb the two narrow shafts which might lead to an undiscovered burial chamber in the pyramid of Cheops at Giza, on the outskirts of Cairo.

Hawass said the shafts and stone panels which block them could mark the location of the burial chamber of Cheops, also known as Khufu. That would mean none of the chambers already discovered in the pyramid were the pharaoh's real tomb.

The shafts were last probed in September 2002, when a robot drilled a hole through one of the stone panels to reveal a small empty space at the end of which lay another panel, which appeared cracked and fragile.

The new robot, designed by a university in Singapore over two years, would drill through that panel and the stone slab blocking the second shaft.

"It's very important to reveal the mystery of the pyramid. Science in archaeology is very important. People all over the world are waiting to solve this mystery," Hawass said.

"I believe that these doors are hiding something... It could be, and this is a theory, that maybe Khufu's chamber is still hidden in the

pyramid," he said.

*The two shafts, which rise from an unfinished chamber in the pyramid, have puzzled archaeologists since they were first discovered in 1872.*

*Some Egyptologists had said the shafts, which measure 20 cm by 20 cm (eight by eight inches) were built as vents. Others said they were passages for the king's soul to ascend to the afterlife.*

*"I hope that we will do this work and in a few months from now we will really know what's behind them," Hawass said.*

*The Cheops pyramid, which is 145 metres (480 feet) high, is the biggest of the pyramids on the Giza plateau on the western edge of the Egyptian capital.*  
| 17963|2005-10-10 18:53:30|Myra Wysinger|Iron in Sub-Saharan Africa|.pdf file:

*Did They or Didn't They Invent It? Iron in Sub-Saharan Africa*  
by Stanley B. Alpern  
History in Africa 32 (2005)

[http://wysinger.homestead.com/iron\\_in\\_subsaharan.pdf](http://wysinger.homestead.com/iron_in_subsaharan.pdf)  
| 17964|2005-10-11 08:53:35|Myra Wysinger|Q&A: The Berbers|  
Q: Who are they?

<http://news.bbc.co.uk/1/hi/world/africa/3509799.stm>  
| 17965|2005-10-11 11:17:34|Paul Kekai Manansala|Re: Iron in Sub-Saharan Africa|  
This article has an archaic feel to it.

*The author uses 'black Africa' as the equivalent of sub-Saharan Africa and implies that anything "invented" in North Africa does not involve "blacks." He also distinguishes between "blacks" and "Berbers" suggesting at one time that the "blacks" may have supplied raw ore to the technology more advanced "Berbers" (read whites).*

*Also the author does not consider the possibility of transmission from sub-Saharan Africa to elsewhere, which actually should have been done first. As we have discussed here before, many of the oldest dates for iron come from tropical Africa.*

Regards,  
Paul Kekai Manansala

-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Myra Wysinger" wrote:

>  
> .pdf file:  
>  
> Did They or Didn't They Invent It? Iron in Sub-Saharan Africa  
> by Stanley B. Alpern  
> History in Africa 32 (2005)  
>  
> [http://wysinger.homestead.com/iron\\_in\\_subsaharan.pdf](http://wysinger.homestead.com/iron_in_subsaharan.pdf)  
>

| 17966|2005-10-11 11:40:02|Paul Kekai Manansala|Jawbone of Hobbit-like species uncovered|  
Jawbone of Hobbit-like species uncovered

Tuesday, October 11, 2005; Posted: 10:09 a.m. EDT (14:09 GMT)

(AP) -- Scientists digging in a remote Indonesian cave have uncovered a jaw bone that they say adds more evidence that a tiny prehistoric Hobbit-like species once existed.

*The jaw is from the ninth individual believed to have lived as recently as 12,000 years ago. The bones are in a wet cave on the island of Flores in the eastern limb of the Indonesian archipelago, near Australia.*

*The research team which reported the original, sensational finding nearly a year ago strongly believes that the skeletons belong to a separate species of early human that shared Earth with modern humans far more recently than anyone thought.*

*The bones have enchanted many anthropologists who have come to accept the interpretation of these diminutive skeletons marooned on Flores with dwarf elephants and other miniaturized animals, giving the discovery a kind of fairy tale quality.*

*But a vocal scientific minority insists the specimens are nothing more than the bones of modern humans that suffered from microcephaly, a broadly defined genetic disorder that results in small brain size.*

*The latest discovery on Flores to be published in Thursday's issue of the journal Nature does not change their minds, they said, with one critic describing the latest artifacts as "pretty scrappy."*

*And, at least two groups of opponents have submitted their own studies to other leading scientific journals refuting the Flores work.*

*The result is a controversy unlike any other in the often-contentious study of human origins. Those caught in the middle say the debate is a real test for what we know about human evolution.*

*"Many syndromes can cause microcephaly and dwarfism and they all need to be considered," said Daniel E. Lieberman of the Peabody Museum at Harvard, who wrote a commentary in Nature. "The findings are not only astonishing, but also exciting because of the questions they raise."*

*Genetics, Egypt, and History: Interpreting Geographical Patterns of Y Chromosome Variation*

*Journal: History in Africa, 32 (2005) 221-246*

S.O.Y. Keita (see footnote 1)  
National Human Genome Center, Howard University  
Department of Anthropology, Smithsonian Institution

A. J. Boyce  
Institute of Biological Anthropology and St. John's College  
Oxford University

*I*

*Modern Egypt, the site of Africa's earliest state, lies near the crossroads of two other continents, and has had historic interactions with all its neighboring regions. This alone would make it an ideal place to study historical population biology. Egypt can also be conceptualized as a linear oasis in the eastern Sahara, one that traverses several regions of Africa. An oasis can be a way station or serve as a refugium, as well as be a place of settlement with its own special biological and cultural adaptive strategies. Both of these perspectives?crossroads and oasis/refugium?can be expected to provide insight into the processes that could have affected the Nile valley's populations/peoples. From these vantage points [End Page 221] this presentation will examine aspects of what might be called the historical genetics of the Nile valley, with a focus on the Y chromosome. The time-frame is the late pleistocene through holocene; within this there are different levels of biocultural history. Of special interest here is patterns of north-south variation in the Egyptian Nile valley.*

*Bidirectional clinal variation in Egypt for various p49a,f TaqI Y RFLP haplotypes (Table 1) has been suggested to be likely related to specific military campaigns during and after the Middle Kingdom (Lucotte and Mercier 2003a). The events considered to have brought together northern and southern populations having different Y genetic profiles are: the Egyptian campaigns against and/or colonization of lower Nubia during the Middle and New Kingdoms (respectively primarily Dynasty XII, ca. 1991-1785 BCE, and Dynasty XVIII, beginning ca. 1490 BCE); the Nubian conquest of Egypt by the Napatan kingdom that created Dynasty XXV (ca. 730-655 BCE), centered near the fourth cataract (in the Republic of the Sudan); the conquest of Egypt during the Greco-Roman period by southern Europeans; and the migration of Arabic-speaking peoples from the Near East, and much later the Turks from Anatolia, both during the Islamic period. The first two of these have been suggested to explain the pattern of the three most common haplotypes: V, XI, and IV.*

*The object of this paper is to examine and discuss further the observed patterns in Egypt for the p49a,f TaqI RFLP variants, based on current available data. This will be accomplished in two ways?by examining haplotype frequencies in adjacent regions and by exploring data relevant to understanding the probable haplotype spatial variation in the Nile valley and its causes, beyond the events of the Middle Kingdom and afterwards. It is important to consider the issue of the original frequencies and origins of these variants in Egypt and other parts of Africa, as well as the adjacent regions. This is especially important given the ongoing tendency in some disciplines to label the Nile valley as Middle Eastern, in a fashion that effectively suggests that Egypt has no African context, and that also hides its biocultural Africanness in pre-Islamic times.*

*The approach taken here is to examine early Egypt from multiple disciplines in order to construct the most likely "narrative" that accounts for the facts as currently understood. It situates Egypt in a larger geographical and biogeographical context. The evidence to be primarily considered derives from published human biological studies, historical linguistics, and archeology. Although this presentation is not offered as a critique of previous literature, some repetition of published findings will be necessary for review, clarity, and emphasis. [End Page 222]*

*II*

*The term Taq comes from *Thermus aquaticus*, a bacterium that lives in extremely hot temperatures, and whose enzymes have proved valuable in techniques used to analyze DNA for population studies?techniques that sometimes require high temperatures. The TaqI endonuclease, an enzyme, cleaves DNA at particular points. Various molecular instruments called probes, that use endonucleases, can be constructed to detect variations in segments of DNA. Such variations are also called polymorphisms, more specifically restriction fragment length polymorphisms or RFLPs. The TaqI probes were found to detect a subset of five fragments that varied between individuals and populations and was on the non-recombining part of the Y chromosome, and therefore*

strictly paternally inherited (Ngo et al. 1986; Lucotte and Mercier 2003a).

The five fragments have different forms found to exist in different combinations. The different combinations for a stretch of DNA are called haplotypes, and can be conceptualized as a unit that is inherited. Each haplotype is given a numerical name. It should be noted that the same combination of TaqI fragments have occasionally arisen independently in different geographical populations. This is a case of parallel microevolution or independent mutation and can usually be distinguished from situations where migration and admixture have transferred a specific variant to another population.

The specific haplotype prevalence and diversity in regions near Egypt, and/or ethnic groups historically originating in them, are suggested to be useful in assessing directions of gene flow (see Lucotte and Mercier 2003a, 2003b). Haplotype frequencies compiled and calculated from the literature are given in Tables 1, 2A, and 2B. Only the most frequently found haplotypes are reported.

The most common variants found in different studies of Egypt collectively are, in descending frequency, V, XI, IV, VII, VIII, XV, and XII (Table 2A). The first three of these are of greatest interest due to their frequencies. Haplotype V, sometimes called "Arabic" (Lucotte and Mercier 2003a) declines from lower Egypt (north) at 51.9%, to upper Egypt (24.2%), and to lower Nubia (south) at 17.4%. Haplotypes VII, VIII, XV, and XII also decline (Table 1). In contrast, haplotypes XI and IV, called "southern," with IV being labeled "sub-Saharan," have their lowest frequencies in lower Egypt (XI-11.7%; IV-1.2%), but increase in upper Egypt (XI-28.8%; IV-27.3%); and lower Nubia (XI-30.4%; IV-39.1%); there is no statistically significant difference between the latter [End Page 223] two regions (Lucotte and Mercier 2003a). Haplotypes VII and VIII are most prevalent in the Near East, and XII and XV in Europe.

It is important to address the appellation of "Arabic" for haplotype V, due to names being interpreted as indicators of origins, and the inconsistencies found in the literature. This variant is found in very high frequencies [End Page 224] in supra-Saharan countries and Mauretania (collective average 55.0%), and in Ethiopia (average 45.8%) (Table 2A). In specific groups its highest prevalence is in samples from Moroccan Amazigh (Berbers) (68.9%) and Ethiopian Falasha (60.5%). Its frequency is considerably less in the Near East, and decreases from west (Lebanon, 16.7%) to east (Iraq, 7.2%) (Table 2A). The label "Arabic" for V is therefore misleading because it suggests a Near Eastern origin. In fact this variant has been called "African" (Lucotte et al. 1993:839, Lucotte et al. 1996:469), and "Berberian" (Lucotte et al. 2001:887).

Significantly, and convincingly, it has been argued that because the Falasha, more properly Beta Israel (the "black Jews" of Ethiopia, traditionally Cushitic, not Semitic speakers), have such a high frequency of V and XI and none (yet found) of VII and VIII, that this shows them to be "clearly of African origin" and to have adopted Judaism (Lucotte and Mercier 2003b: 669, Lucotte and Smets 1999). This is in contrast to their [End Page 225] being the descendants of immigrant Near Eastern Jewish communities, whose males have high frequencies of VII and VIII collectively (Tables 2A, 2B). Ironically, a noteworthy frequency of VIII has been found in a non-Jewish Ethiopian population, and this is likely due to the known interactions with Arabia in the past (see Munro-Hay 1991), with some likely amplification by genetic drift.

Given these findings, it is more accurate to call V "Horn-supra-saharan African," not 'Arabic;' it is indigenous to Africa. The first speakers of Arabic, a Semitic language, came into Africa from the Near East. Using the same logic as applied to the Falasha, supra-Saharan Africans are primarily (but not solely) Arabic-speakers, due to language and cultural shift, and not settler colonization, as has been stated before based on biallelic lineage data (Bosch et al. 2001). High frequencies of VII and VIII characterize the indigenous core Arabic-speaking peoples of the Near East, and Jews also as noted (Tables 2A, 2B) (Lucotte and Mercier 2003b, al-Zahery et al. 2003, Lucotte et al. 1996, Lucotte et al. 1993, Santichara-Benerecetti et al. 1993). There was no wholesale population replacement. This is not especially surprising because there is no evidence that the earliest Arabic-speakers, who came as teachers of Islam, intended to replace the indigenous populations biologically.

There is further evidence from a phylogeographic perspective for the biohistorical Africanness of haplotype V. Biallelic markers on the non-recombining portion of the Y chromosome define clades that can be associated with the TaqI p49a,f variants (see e.g. al-Zahery et al. 2003, who present a kind of genetic Rosetta stone). Haplotype V is associated with the M35/215 subclade, as is XI (in Africa), and IV with the M2/PN1/M180 subclade, both of the YAP/M145/M213 cluster. These lineages ("subclades") subsuming haplotypes V/XI and IV, are joined by a transition mutation: "most notably the PN2 transition . . . unites two high frequency sub-clades, defined by M2/PN1/M180 mutations in sub-Saharan Africa, and M35/215 in north and east Africa." (Underhill et al. 2001:50). In one system of Y haplotype taxonomy, the subclades are in Group III (Bosch et al. 2001, Cruciani et al. 2002). In another system of classification, these lineages are in haplogroup E (Hammer and Zegura 2002). The PN2



transition therefore defines a widespread clade. It is noteworthy that Group III is said to account for 73% of the variation in Africa (Underhill et al. 2001).

A limited review of Y chromosome studies for supra-Saharan Africa demonstrates a consistency with each other once equivalences are determined. There is a modal frequency of particular lineages from Egypt to Morocco that is distinct from those in the Near East, Europe, and tropical [End Page 226] Africa, although Egypt is perhaps the most diverse? a not unexpected finding (cf. Bosch 2001, Rosser et al. 2000, and Manni et al. 2002, Lucotte and Mercier 2003a). The southwest Asian (Near Eastern) lineages decline from east to west. However, in some of the studies, only individuals from northern Egypt are sampled, and this could theoretically give a false impression of Egyptian variability (contrast Lucotte and Mercier 2003a with Manni et al. 2002), because this region has received more foreign settlers (and is nearer the Near East). Possible sample bias should be integrated into the discussion of results.

The geography of the p49a,f haplotypes and their associated subclades notably overlap the spatial distributions of specific language phyla, and this may have implications for understanding aspects of early African population history, including the patterns of Y diversity in the Egyptian Nile valley. The genetic data, specifically the M35 subclade affiliated with haplotype V in Africa, can be related to the spatial range of much of the Afroasiatic linguistic phylum, which evidence suggests most likely originated in Africa; only one member (Semitic) is found in the Near East (see Bender 1975, Greenberg 1966, 1973, Fleming 1974, Nichols 1997, Ehret 1984, 1995, 2000).

The peoples of the Egyptian and northern Sudanese Nile valley, and supra-Saharan Africa now speak Arabic in the main but, as noted, this largely represents language shift. Ancient Egyptian is Afroasiatic, and current inhabitants of the Nile valley should be understood as being in the main, although not wholly, descendants of the pre-neolithic regional inhabitants, although this apparently varies by geography as indicated by the frequency of Near Eastern haplotypes/lineages (Table 1, Lucotte and Mercier 2003a, Manni et al. 2002, Cruciani 2002). An accurate spatio-temporal interpretation of the PN2/M35 lineage corresponds to the northern core range of Afroasiatic: "We suggest that a population with this subclade of the African YAP/M145/M213/PN2 cluster expanded into the southern and eastern Mediterranean at the end of the Pleistocene" (Underhill et al. 2001:51). ("Southern" here refers to supra-Saharan Africa.) . . . a Mesolithic population carrying Group III lineages with M35/M215 mutation expanded northwards from sub-Saharan to north Africa and the Levant" (Underhill et al. 2001:55).

The Mushabi culture in the Levant might have been created by a "mesolithic" (epipaleolithic) population from the Nile valley (Bar Yosef 1987), and the Iberomarusian in the Maghreb as well, as suggested by Bosch et al. (2001). Interestingly, late pleistocene/early Holocene migration, broadly corresponding with this geographical, linguistic, and genetic pattern, was also hypothesized from skeletal data. Angel (1972, 1973) [End Page 227] interpreted some of his findings as indicating evidence of migration from Africa to the Levant and to Anatolia; he also saw a connection between some indigenous Africans in eastern Africa, the Nile valley, and the Maghreb (Angel and Kelley 1986). However, it is important to be wary of assuming an obligatory association of linguistic affiliation, molecular genetic variants, and morphometric patterns of skeletal variation, although sometimes there is congruence for some of these (see e.g., Poloni et al. 1997). Furthermore, the archeological industries in these regions are not the same, and would not be necessarily so, even if the peoples who created them were biologically related.

The caveat to the above scenario is that if the M35 mutation is a lot older? 50,000 years in one unlikely scenario considered by Bosch et al (2001), then it may have originally reached northwest Africa at an earlier time; this would not, of course, negate later migrations. Origin and dispersal times need not be the same. The Dabban, in Cyrenaica, is Late Stone Age/Upper Paleolithic, and dates to at least 40,000 bp, but seems to have no clear local antecedents (McBurney 1960, Smith 1982, Phillipson 1985). The Aterian, its predecessor in the general region, including the Sahara, is older, and associated remains at Dar as Soltan (possibly dating to 60,000 bp) are anatomically modern. The various archeological industries that have been described are not uniformly spread over the region west of Egypt. The relationships of the later epipaleolithic and neolithic cultures in the area from Libya to Morocco (e.g., Iberomarusian, Oranian, Capsian, Capsian of Neolithic Tradition, Libyco-Capsian) to each other have not been fully resolved (see e.g., Smith 1982). Nor have possible relationships with Nile valley industries been firmly established when they have been considered (see Close 1980-81, Connor and Marks 1986, Midant-Reynes 2000). Some lithic stylistic similarities have been noted between some late pleistocene/early holocene Nile Valley industries and those of the northwest Africa: Iberomarusian, Libyco-Capsian, and Eastern Oranian (Close 1980-81). This may have some relevance to how biocultural diversification and migration are conceptualized in Saharan and supra-Saharan Africa. It is important to state that most archeologists do not interpret the Capsian as being of Near Eastern origin.

Haplotype IV, designating the M2/PN1 subclade, as noted, is found in high frequency in west, central, and sub-equatorial Africa in speakers of Niger-Congo?which may have a special relationship with Nilosaharan?spoken by Nubians; together they might form a superphylum called Kongo-Saharan or Niger-Saharan (see Gregersen 1972, Blench 1995), but this is not fully supported. The spatial distribution of p49a,f TaqI haplotypes in the geographically-widespread speakers of Nilosaharan languages [End Page 228] has not been fully characterized, but the notable presence of haplotype IV in Nubians speaking the Eastern Sudanic branch is interesting in that this subgroup is in the Sahelian branch of speakers, whose ancestors may have participated in the domestication of cattle in the eastern Sahara (Ehret 2000, Wendorf and Schild 2001). Sometimes haplotype IV (and the M2 lineage) is seen as being associated with the "Bantu expansion" (~2000-3000 bp), but this does not mean that it is not much older, since expansion and origin times cannot be conflated. Haplotype IV has substantial frequencies in upper Egypt and Nubia, greater than VII and VIII, and even V. Bantu languages were never spoken in these regions or Senegal, where M2 is greater than 90 percent in some studies.

Haplotype XI has its highest frequencies in the Horn and the Nile valley, but has been called "Oriental" (see Lucotte for this appellation 1996:469), which is also misleading. The high frequency in both Nilosaharan and Afroasiatic speakers in northeast Africa is striking. This haplotype has arisen independently several times as indicated by its affiliation with lineages defined by different biallelic markers (see e.g., al-Zahery 2003, O. Semino, personal communication). The notable frequency in Askenazic Jews is likely primarily of European, not African, origin (the EU19 lineage, see Passarino et al. 2000), or in haplogroup R (see al-Zahery 2003). In northwestern Africa (Tunisia) it is likely to be of both African and European origin due to the region's populations' various historical interactions with Europe.

The widespread distribution of the PN2 clade in the major language phyla of Africa, its existence in the Levantine-Iraq region and even in the Aegean, and its likely post-glacial maximum date are significant and show how numerous bioculturally diverse peoples can be connected, even at relatively shallow time depths. This should give pause to those who have trouble escaping racial thinking. The diversification and early expansion of PN2 bearing populations likely started in the northeast quadrant of Africa (defined by bisecting the continent along its north-south axis and at the equator). This region is postulated to be the ancestral home of two of the three major language phyla of supra-equatorial Africa: Nilosaharan and Afroasiatic (Blench 1993, Ehret 1984, personal communication).

It is significant that bearers of the PN2 mutation are geographically widespread and diverse in external morphology and language family affiliation. There is also biological diversity even within the speakers of language families (in their "homelands") that could be seen by some as problematic. The range of external morphologies in the continental African speakers of Afroasiatic cannot be viewed as problematic from an evolutionary [End Page 229] (versus racio-typological) perspective, and indicates the richness and complexity of indigenous African biocultural microevolution and its diversity (Hiernaux 1974, Keita and Kittles 1997, Kittles and Keita 1999). Conceptual racio-typological approaches that only interpret variation in terms of the interaction of primordial pre-existing distinct biocultural units will not easily explain phenomena like the PN2 distribution.

Accepting even the lower putative age of the mutation (Hammer and Zegura 2002 vs. Bosch et al. 2001), and language phyla (Ehret 1984), it can be suggested that PN2 and descendants perhaps arose in a population that antedates these language groupings, and which later heavily contributed to, or became the biopopulation base of, the nascent speech communities. Alternatively, it could mean that there was extensive interaction between the speakers of the ancestral linguistic families, postulating that the descendant mutations arose in these, with a subsequent different distribution in populations of various speech families. Haplotypes V and XI are somewhat ubiquitous in African language families (see Poloni 1997). In either case it is likely that a very successful subsistence strategy in the northeast quadrant of Africa made this possible (see e.g., Connor and Marks 1986, Wetterstrom 1993).

As noted, VII and VIII are the major indigenous Near Eastern haplotypes, and found to predominate in extant core descendant communities: Near Eastern Arabic speakers and Jews. In comparison to those of V their frequencies are small in supra-Saharan Africa (Tables 2A, 2B). Again employing the Falasha and northern Africa cases as a models, and the genetic evidence, it can be postulated that selected M35 carriers, speakers (from Africa) of a stage of ancestral Semitic (pre-proto-Semitic) entered the Near East, where indigenous peoples adopted it, and via ongoing language shift and population growth eventually became numerically greater than the original speakers of the ancestor.

As noted with reservation, the archeological "signal" for such movement might be the presence of the Mushabi industry in the Levant that has Nile Valley affinities (Bar-Yosef 1987, Midant-Reynes 2000). The large number of Mushabi sites suggests a major migration (see

comments in Bar-Yosef 1987). However, this can only be tentatively suggested because there may be little concordance between language family and the distribution of archeological artifacts. Also the Mushabi may be indigenous to the Levant. The point is that an African proto-language grouping was adopted by indigenous Near Eastern peoples, based on linguistics and genetics. Eventually attestable Semitic emerged; reconstruction of this Common Semitic indicates that its speakers were food producers and not hunters and gatherers, as were the speakers of undifferentiated Afroasiatic [End Page 230] (see Diakonoff 1981, and revision 1998, Ehret 1984, 1995, personal communication).

Later there is some movement into Africa after the domestication of plants and ovacaprines, which happened in the Near East nearly 2000 years before it occurred in Egypt (Hassan 1988, Wetterstrom 1993). Early neolithic levels in northern Egypt contain the Levantine domesticates, and show some influence in material culture as well (Kobusiewicz 1992). Ovacaprines appear in the western desert before the Nile valley proper (Wendorf and Schild 2001). However, it is significant that the ancient Egyptian words for the major Near Eastern domesticates?sheep, goat, barley, and wheat?are not loans from either Semitic, Sumerian, or Indo-European. This argues against a mass settler colonization (at replacement levels) of the Nile valley from the Near East at this time. This is in contrast with some words for domesticates in some early Semitic languages, which are likely Sumerian loan words (Diakonoff 1981).

This evidence indicates that the northern Nile valley peoples apparently incorporated the Near Eastern domesticates into a Nilotic foraging subsistence tradition on their own terms (Wetterstrom 1993). There was apparently no "neolithic revolution" brought by settler colonization, but a gradual process of neolithicization (Midant-Reynes 2000). While some Neolithic movement took place, there is the problem of sifting the results of this from later migration. (Also some of those emigrating may have been carrying haplotype V, descendants of earlier migrants from the Nile valley, given the postulated "Mesolithic" time of the M35 lineage emigration). It is more probable that the current VII and VIII frequencies, greatest in northern Egypt, reflect in the main (but not solely) movements during the Islamic period (Nebel et al. 2002), when some deliberate settlement of Arab tribes was done in Africa, and the effects of polygamy. There must also have been some impact of Near Easterners who settled in the delta at various times in ancient Egypt (Gardiner 1961). More recent movements, in the last two centuries, must not be forgotten in this assessment.

The mode and patterns of migration discussed above would account for the opposing east-west clines of V versus VII+VIII in southwest Asia, and the higher frequency of V nearer Africa (Egypt). The Greco-Roman incursions (Gardiner 1961) are the earliest text-supported migrations that may account for XII and XV in Egypt. There is little evidence for earlier movements, but these likely did occur to Egypt's Mediterranean coast. Both of these haplotypes have high frequencies in Europe (Perischetti et al. 1992, Lucotte and Loria 1999), and are found on different biallelic lineages than the most frequent haplotypes found in Egypt (cf. Hammer and Zegura 2002, Underhill et al 2001, al-Zahery et al 2003). [End Page 231]

The very noteworthy frequency of XII in Tunisia might reasonably in part be attributed to the settlement of numbers of Roman soldiers and administrators and their families after the defeat of Carthage, perhaps increased by some form of sexual or social selection. There was also likely "Copper-Age" migration from Sardinia (Camps 1982), and ongoing contact with nearby islands in the Mediterranean. Somewhat surprising for Tunisia is the relative paucity of VII+VIII given the Phoenician settler colonies, and its later role in the Islamic period. This is likely due to sampling since other studies suggest a larger Near Eastern impact (Hammer, personal communication).

This is a reminder that genes, languages, and nationalities are not intrinsically linked, and that numerous samples would be helpful in getting an accurate assessment. The well-known Greek colonies in urban Cyrenaica (in modern Libya) also must not be forgotten in this regard, as well as the reflux of European converts to Islam back into Africa, after the expulsion of Jews and Muslims from Europe in the fifteenth century. This last event might account for the frequency of haplotype XV in Morocco.

### III

The data for Egypt, north to south, are rendered more interesting in light of the distributions in adjacent regions. The high prevalence of V in Ethiopia, south of Egypt, would alone seem to indicate that movements associated with Dynasty XII and XVIII Egyptian military colonizations are not sufficient explanations for frequencies in lower Nubia and upper Egypt, statistically the same. The decreasing cline does not continue. Ethiopian (and Falasha) frequencies are higher than in upper Egypt. This observation is not the case for haplotypes VII, VIII, XII, and XV, although, ironically, haplotype VIII has a notable presence in a sample of non-Falasha Ethiopians from north of Addis Ababa (Lucotte and Smets 1999).

Leaving aside the smaller frequencies of the "European" haplotypes,



and the likely migrations associated with them (see Lucotte and Mercier 2003a), what other interactions may help explain the patterns of the distributions of V, XI, IV, VII, and VIII in Africa and southwest Asia (the Near East)? What were their pre-Middle Kingdom frequencies in the Egyptian Nile valley, and what events may have helped shape them? We hypothesize that early holocene settlement and population interactions, not later military incursions, are the major mechanisms that accounts for the haplotype patterns, and that prevalence locates their most parsimonious [End Page 232] geographical sources, assuming a minimal number of unusual founder, expansion, and extinction events.

It is possible that the spread of the haplotypes bears some relationship to the spread of language families. Recall that the languages spoken in the Nile valley, Horn, and supra-Saharan Africa west of Egypt, as well as the central and southern Sahara, belong primarily to the Afroasiatic and Nilo-Saharan phyla (or families) (Greenberg 1966, Ehret 1984, Ruhlen 1987). Nubian in the Nile valley is Nilo-Saharan. Ancestral (proto-)Afroasiatic may date from 15,000 to 13,000 BCE (Ehret 1984), or more. Its differentiation through space and time and movement occurred primarily in Africa, producing at least six families: Omotic, Cushitic, Chadic, ancient Egyptian, Berber, and Semitic. In a phylogenetic model these last four are concluded to be the "younger" members of the family, but the nature of the process of linguistic differentiation might make certain dating difficult.

Hypotheses that bring Afroasiatic from Asia or Europe with agriculture are not parsimonious (Ehret, personal communication). The Nostratic hypothesis that proffers this view has largely been modified and abandoned; most Nostraticists now see Afroasiatic as a sister of Nostratic and not a daughter (Ruhlen 1991). The common parent to these would reach back into a time not generally believed to be validly accessible to standard linguistic methods (Nichols 1997), although there is dissent on this point.

The distribution and high prevalence of haplotype V (and less so of XI, Nile valley primarily), and Afroasiatic speakers in Africa correspond with the geography of the Horn-supra-Saharan arc. This is suggestive. The spread of the language phylum and genes may illustrate a case of kin-structured migration (Fix 1999), with founder-effect in some instances (e.g., high frequency of V in Moroccan Berbers). In the southern Nile valley V (and XI) might have been established with early Afroasiatic speakers, whose reconstructed vocabulary on available evidence suggests that they were hunters and intensive plant users, not food producers (see Ehret 1988, 2000, for a discussion of cultural reconstruction from language, and Ehret 1984).

This subsistence pattern characterizes a late paleolithic site from Wadi Kubanniya in southern Egypt (Wetterstrom 1993), and subsequent epipaleolithic sites. Early Afroasiatic speakers, along with those of Nilotaharan, were likely drawn into the Sahara, which was less arid in the late pleistocene in the early holocene after the last glacial maximum. Over time, as Afroasiatic differentiated and populations migrated, founder effect with kin-structured migration may have led to the basic distribution of V seen in the Horn and northern Africa today. Haplotype V has a [End Page 233] much lower frequency among core Semitic-speaking descendant communities in the Near East (i.e., Arabs and Jews).

It should be reiterated that using the same logic as applied to assess the Falasha, and the Arabic speakers of supra-Saharan Africa, it can be postulated that the ancestor of undifferentiated Semitic was adopted in the Near East by peoples having a prevalence of haplotypes VII and VIII. The levels and cline of V in the region are consistent with this hypothesis. Haplotype V in northern Egypt may also have had recurrent sources: in addition to a neolithic return of some having haplotype V, the Libyan kings of dynasties XXII-XXIV (~950-750 BC), based in the delta, might also have settled their countrymen. These would have been Amazigh (Berber)-speaking populations probably with a predominant frequency of haplotype V. It is difficult to judge the impact of these.

Archeological data, or the absence of it, have been interpreted as suggesting a population hiatus in the settlement of the Nile Valley between the epipaleolithic and the neolithic/predynastic, but this apparent lack could be due to material now being covered over by the Nile (see Connor and Marks 1986, Midant-Reynes 2000, for a discussion). Analogous to events in the Atacama Desert in Chile (Núñez et al 2002), a moister more inhabitable eastern Sahara gained more human population in the late pleistocene-early holocene (Wendorf and Schild 1980, Hassan 1988, Wendorf and Schild 2001). If the hiatus was real then perhaps many Nile populations became Saharan.

Later, stimulated by mid-holocene droughts, migration from the Sahara contributed population to the Nile valley (Hassan 1988, Kobusiewicz 1992, Wendorf and Schild 1980, 2001); the predynastic of upper Egypt and later neolithic in lower Egypt show clear Saharan affinities. A striking increase of pastoralists' hearths are found in the Nile valley dating to between 5000-4000 BCE (Hassan 1988). Saharan Nilotaharan-speakers may have been the initial domesticators of African cattle found in the Sahara (see Ehret 2000, Wendorf et. al. 1987). Hence there was a Saharan "neolithic" with evidence for

domesticated cattle before they appear in the Nile valley (Wendorf et al. 2001). If modern data can be used, there is no reason to think that the peoples drawn into the Sahara in the earlier periods were likely to have been biologically or linguistically uniform.

Conceptually, modeling the early to mid-holocene eastern Sahara, including the Nile valley, as being the locale of a metapopulation in a deteriorating habitat, and undergoing reduction from dispersal might help explain the current Nile valley diversity (see Gyllenberg and Hanski 1997, Gandon and Michalakis 1999, Hanski and Ovaskainen 2000, Duncan et al. [End Page 234] 2001, Poethke and Hovestadt 2002, Nuñez et al. 2002). A dynamic diachronic interaction consisting of the fusion, fissioning, and perhaps "extinction" of populations, with a decrease in overall numbers as the environment eroded, can easily be envisioned in the heterogeneous landscape of the eastern Saharan expanse, with its oases and wadis, that formed a reticulated pattern of habitats. This fragile and changing region with the Nile valley in the early to mid-holocene can be further envisioned as holding a population whose subdivisions maintained some distinctiveness, but did exchange genes. Groups would have been distributed in settlements based on resources, but likely had contacts based on artefact variation (Wendorf and Schild 2001). Similar pottery can be found over extensive areas. Transhumance between the Nile valley and the Sahara would have provided east-west contact, even before the later migration that largely emptied parts of the eastern Sahara.

Early speakers of Nilosaharan and Afroasiatic apparently interacted based on the evidence of loan words (Ehret, personal communication). Nilosaharan's current range is roughly congruent with the so-called Saharo-Sudanese or Aqualithic culture associated with the less arid period (Wendorf and Schild 1980), and therefore cannot be seen as intrusive. Its speakers are found from the Nile to the Niger rivers in the Sahara and Sahel, and south into Kenya. The eastern Sahara was likely a micro-evolutionary processor and pump of populations, who may have developed various specific sociocultural (and linguistic) identities, but were genealogically "mixed" in terms of origins.

These identities may have further crystallized on the Nile, or fused with those of resident populations that were already differentiated. The genetic profile of the Nile Valley via the fusion of the Saharans and the indigenous peoples were likely established in the main long before the Middle Kingdom. Post-neolithic/predynastic population growth, as based on extrapolations from settlement patterns (Butzer 1976) would have led to relative genetic stability. The population of Egypt at the end of the predynastic is estimated to have been greater than 800,000, but was not evenly distributed along the valley corridor, being most concentrated in locales of important settlements (Butzer 1976). Nubia, as noted, was less densely populated.

Interactions between Nubia and Egypt (and the Sahara as well) occurred in the period between 4000 and 3000 BCE (the predynastic). There is evidence for sharing of some cultural traits between Sudan and Egypt in the neolithic (Kroeper 1996). Some items of "material" culture were also shared in the phase called Naqada I between the Nubian A-Group and upper Egypt (~3900-3650 BCE). There is good evidence for a [End Page 235] zone of cultural overlap versus an absolute boundary (Wilkinson 1999 after Hoffman 1982, and citing evidence from Needler 1984 and Adams 1996). Hoffman (1982) noted cattle burials in Hierakonpolis, the most important of predynastic upper Egyptian cities in the later predynastic. This custom might reflect Nubian cultural impact, a common cultural background, or the presence of Nubians.

Whatever the case, there was some cultural and economic bases for all levels of social intercourse, as well as geographical proximity. There was some shared iconography in the kingdoms that emerged in Nubia and upper Egypt around 3300 BCE (Williams 1986). Although disputed, there is evidence that Nubia may have even militarily engaged upper Egypt before Dynasty I, and contributed leadership in the unification of Egypt (Williams 1986). The point of reviewing these data is to illustrate that the evidence suggests a basis for social interaction, and gene exchange.

There is a caveat for lower Egypt. If neolithic/predynastic northern Egyptian populations were characterized at one time by higher frequencies of VII and VIII (from Near Eastern migration), then immigration from Saharan sources could have brought more V and XI in the later northern neolithic. It should further be noted that the ancient Egyptians interpreted their unifying king, Narmer (either the last of Dynasty 0, or the first of Dynasty I), as having been upper Egyptian and moving from south to north with victorious armies (Gardiner 1961, Wilkinson 1999). However, this may only be the heraldic "fixation" of an achieved political and cultural status quo (Hassan 1988), with little or no actual troupe/population movements. Nevertheless, it is upper Egyptian (predynastic) culture that comes to dominate the country and emerges as the basis of dynastic civilization. Northern graves over the latter part of the predynastic do become like those in the south (see Bard 1994); some emigration to the north may have occurred? of people as well as ideas.

Interestingly, there is evidence from skeletal biology that upper Egypt in large towns at least, was possibly becoming more diverse over time due to immigration from northerners, as the sociocultural unity proceeded during the predynastic, at least in some major

centers (Keita 1992, 1996). This could indicate that the south had been impacted by northerners with haplotypes V, VII, and VIII, thus altering southern populations with higher than now observed levels of IV and XI, if the craniometric data indicate a general phenomenon, which is not likely. The recoverable graves associated with major towns are not likely reflective of the entire population. It is important to remember that population growth in Egypt was ongoing, and any hypothesis must be tempered with this consideration. [End Page 236]

Dynasty I brought the political conquest (and cultural extirpation?) of the A-Group Nubian kingdom Ta Seti by (ca. 3000 BC) Egyptian kings (Wilkinson 1999). Lower Nubia seems to have become largely "depopulated," based on archeological evidence, but this more likely means that Nubians were partially bioculturally assimilated into southern Egypt. Lower Nubia had a much smaller population than Egypt, which is important to consider in writing of the historical biology of the population. It is important to note that Ta Seti (or Ta Stt, Ta Sety) was the name of the southernmost nome (district) of upper Egypt recorded in later times (Gardiner 1961), which perhaps indicates that the older Nubia was not forgotten/obliterated to historical memory.

Depending on how "Nubia" is conceptualized, the early kingdom seems to have more or less become absorbed politically into Egypt. Egypt continued activities in Nubia in later Dynasty I (Wilkinson 1999, Emery 1961). A different reading of the documents interpreted as indicating the defeat of Nubia by Dynasty I kings is that these rulers were defending Nubian allies who had assisted them in consolidating Egypt from attacks by other Nubians (see Trigger 1976). Over the dynastic period Nubians were continuously brought into Egyptian armies as mercenaries? sometimes even to fight other Nubians (Trigger 1976). There was steady Nubian contact, especially in upper Egypt. Nubians were allegedly carried off into Egypt in great numbers during the Old Kingdom (Dynasties III to VI). (Emery 1961, Wilkinson 1999). In the First Intermediate Period Nubian mercenaries assimilated into the Upper Egyptian population (Fischer 1961).

In later times it was also kings or leaders from the south, with southern armies and sometimes Nubian mercenaries, who restored unity to Egypt; this was the case for the Dynasty XI, whose rulers made possible the Middle Kingdom, and whose pharaohs subsequently also raided Nubia, establishing forts there and an apparently small presence. Middle Kingdom forts did not hold large populations (Trigger 1976). It also seems likely that C-Group Nubian population and culture "disappears" because of biocultural assimilation into Upper Egyptian society in the Second Intermediate Period (Hafsaas, 2004). This is another possible source of variation assuming that they were different in the first place.

In the tradition of southern Egyptian leaders, the later Nubian kings (Dynasty XXV) who conquered Egypt saw themselves as restorers and revivalists in some sense, and not apparently as foreigners; this would have likely influenced their behavior toward ordinary Egyptians. Evidence for this is found in the Victory Stela of Pi (ankhy), founder of Dynasty XXV; the text does not suggest an attitude seeking settler colonization or [End Page 237] territory (see translations by Lichtheim 1980, Goedicke 1998). It is worth noting that during the Islamic period that Christian Nubians sometimes controlled, or had great influence in, upper Egypt (Shinnie and Shinnie 1965).

The New Kingdom, which was made possible by Dynasty XVII southern upper Egyptians who expelled the Hyksos, later conquered and effectively colonized lower and upper Nubia to the fourth cataract. Lower Nubia was not the threat, but rather the kingdom of Kush, whose rulers had allied themselves with the Asiatic Hyksos between the Middle and New Kingdoms. This colonization lasted 500 years, to the end of the New Kingdom. There was an Egyptianization of Nubian elites that later extended to the masses, and Egyptians were even settled deep in upper Nubia. Prisoners and enslaved locals were sometimes sent to Egypt and settled there (Trigger 1976), but it is difficult to quantify the number of translocated persons. No doubt some assimilated individuals also went to Egypt.

After the New Kingdom, Egyptians either returned home or simply fused with the local population. In contrast to Egyptian New Kingdom colonization, the Nubian control of Egypt was less than 100 years in duration, and there is no record of a program of settler colonization. Given the Egyptian versus Nubian actions it is striking how small the percentage of V in Nubia is, versus IV and XI in upper Egypt (Table I), if these military events alone are viewed as being responsible for extant regional genetic profiles, and if these variants are treated as being ethnically specific.

Taking a long and synthetic view, one compelling scenario is as follows: after the early late pleistocene/holocene establishment of Afroasiatic-speaking populations in the Nile valley and Sahara, who can be inferred to have been predominantly, but not only V (and XI), and of Nilosaharan folk in Nubia, Sudan, and Sahara (mainly XI and IV?), mid-holocene climatic-driven migrations led to a major settlement of the valley in upper Egypt and Nubia, but less so in lower Egypt, by diverse Saharans having haplotypes IV, XI, and V in proportions that would significantly influence the Nile valley-

*dwelling populations.*

*These mid-Holocene Saharans are postulated to have been part of a process that led to a diverse but connected metapopulation. These peoples fused with the indigenous valley peoples, as did Near Easterners with VII and VIII, but perhaps also some V. With population growth the genetic profiles would become stabilized. Nubian and upper Egyptian proximity and on some level, shared culture, Nubia's possible participation in Egyptian state-building, and later partial political absorption in Dynasty [End Page 238] I, would have reinforced biological overlap (and been further "stabilized" by ongoing population growth).*

*In this model much later migrations would have not created the genetic profile, only helped to maintain it. Although Nubia was occupied for some 500 years during the New Kingdom, there apparently was no genocidal settler colonization. However, there is evidence for the Egyptianization of Nubians and other enslaved southerners (Nubians proper and others) being taken to Egypt, but it is hard to imagine that the assimilation of these individuals would have greatly affected gene frequencies, all other things being equal. The relatively brief non-colonizing control of Egypt by Nubians would not have had the effect of a half millennium of occupation unless there was some specific policy of assimilation. These interactions, in the view advocated here, would have reinforced a basic genetic pattern long present in southern Egypt.*

*Considering the possible explanations for the Y variation, the clinal patterns observed for mtDNA variants (Krings et al. 1999) become subjects of interest. This DNA is usually only inherited maternally. The mtDNA variants' distributions have been used to interpret the Nile valley as a zone of intergradation, created by the admixture populations of distinct northern and southern origin having different haplotypes. Movement up and down the Nile corridor is the mechanism postulated to have produced the pattern (from the Mediterranean to the southern Sudan). The three military invasions have also been invoked to explain the mtDNA patterns (Krings et al 1999:1173). This is a less tenable explanation for these variants, since women were not soldiers in ancient Egypt and Nubia, and wives of soldiers would not likely have contributed to the gene pools of the conquered. The translocation of a lot of the population of the victorious parties is not attested.*

*However, the coalescence times for the slowly evolving northern and southernmost haplotypes by region should be considered (see Krings et al. 1999). These would seem to place the ancestor in the epoch of the less arid Sahara, in the early to pre-mid-holocene, when it was more populated or shortly after, when droughts were influential in causing emigration. Hence it can be argued that the scenario presented for the Y chromosome variation?of Saharan interactions and migrations into the valley?and later events would also have some power in explaining the distributions of the mtDNA variants, at least in part. Differential bidirectional north-south migration by itself would not likely be the only explanation for the findings. One needs also to consider under what social circumstances would delta Egyptian women come to be in the southern Sudan, unless only the village-to-village transfer of DNA is postulated. [End Page 239]*

*The more recent upheavals in the Sudan may also have altered patterns. The social context/circumstances of gene flow must always be considered, and ideally understood. The historical linguistic data reported earlier would apply in the case of maternal lineages as well. It can also be argued that it is not likely that the "northern" genetic profile is simply due to "Eurasians" having colonized supra-Saharan regions from external African sources. It might be likely that the greater percentage of haplotypes called "Eurasian" are predominantly, although not solely, of indigenous African origin. As a term "Eurasian" is likely misleading, since it suggests a single locale of geographical origins. This is because it can be postulated that differentiation of the L3\* haplogroup began before the emigration out of Africa, and that there would be indigenous supra-Saharan/Saharan or Horn-supra-Saharan haplotypes. More work and careful analysis of mtDNA and the archeological data and likely probabilities is needed. Early hunting and gathering paleolithic populations can be modeled as having roamed between northern Africa and Eurasia, leaving an asymmetrical distribution of various derivative variants over a wide region, giving the appearance of Eurasian incursion.*

*It is of some interest that the patterns observed in the Nile valley across ethno-national boundaries for both types of lineage DNA do not apparently conform to those found in idealized strictly patrilineal/patriarchal societies that admit diverse women to their ranks as mates, but exclude foreign males (Salem et al. 1996, al-Zahery 2003, Richards et al. 2003). The diversity in male and female lineages by regions is striking. This also justifies a more complex model of interpretation for the observed genetic variation beyond one that only considers linear migration in the Nile corridor, and exchange between formerly "pure" ethnopopulations.*

*It is important to consider more complex models of population genesis, which allow for historically visible "groups" to be heterogeneous at origin, due to evolutionary (or social) processes, instead of interpreting heterogeneity as a necessary sign of*

admixture between distinct historically-known groups with different haplotypes or gene frequencies. Also models can be explored that postulate populations to be a blend of different historically known (or reported) ethno-ancestral groups, yet be genetically relatively "homogeneous," as well as those that have a known (or reported) single ethnic origin, but yet are genetically "heterogeneous."

Obviously, the time depth of "origins" and what this means must be carefully defined. Flexibility in model-building may help interpret situations that may be foreign to our current conceptions and paradigms. It is possible for a biologically-defined group to change cultural-linguistic [End Page 240] identities due to adoption/language shift, and for a cultural-linguistically defined/maintained community to change biologically because it diachronically and bioculturally assimilates numerous individuals who were genetically and/or morphologically different.

In summary, late pleistocene, early and mid-holocene, and Dynasty I population movements that can be related to language family dispersals, Saharan aridity, droughts and Nile Valley settlement, mating patterns, social interactions other than warfare, as well as the effects of state-level conflicts should be integrated into discussions of Nile valley population histories.

This is generally applicable. Movements from the west and east to the Nile Valley, and north and south within the Nile corridor played a role in its population history. It is hypothesized that the events of the early settling of the Nile valley and interactions through Dynasty I and the Old Kingdom, and ongoing population growth, likely had as much of a role in generating the current Nile Valley pattern for the p49a,f TaqI Y haplotypes, as did events occurring in the Middle Kingdom and later. In this view these latter events, while contributory, were not the primary determinants of the distributions now observed. Future research, using computer simulation, might enable choosing the best model to explain the observed patterns of variation.

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#### Footnote

1. Discussions over a long period of time with G.A. Harrison provided useful input for the outline of this presentation, as did John Baines. P. Underhill provided useful comments that improved this manuscript. I wish to also thank F. Wendorf, F. Hassan, C. Ehret, A. Brooks, and R. Kittles, and the numerous participants at the Poznan Symposium on the Archaeology of Northeast Africa who shared data about the early Sahara, especially M. Kobusiewicz. Much more collaboration is planned with them. This piece is dedicated to John Baines, Professor of Egyptology at Oxford University, a supervisor and friend who provided much insight into ideas about, and the workings of, ancient Egypt. I would also recall the life and work of the late Larry Angel, another of my teachers, who was one pioneer in the synthesis of biological, linguistic, historical, and cultural data.

[ 17968|2005-10-12 05:33:00|Alex van Deelen|Genes|

Check out this page:

<http://www.geocities.com/vetinarilord/>

Lots of information on gene distribution.

<http://www.geocities.com/vetinarilord/afrob.pdf>

#### Heterogeneity of the Y Chromosome in Afro-Brazilian Populations

KIYOKO ABE-SANDES,1,2,4 WILSON A. SILVA JR.,1 AND MARCO A. ZAGO1,3

Abstract Sixteen biallelic markers (SRY10831a, SRY10831b, SRY4064, SRY2627, 92R7, P2, P3, M34, M9, M3, M2, YAP, M60, M89, M213, M216) located in the nonrecombinant region of the Y chromosome were analyzed in 209 individuals belonging to six Brazilian populations: four Afro-Brazilian populations, one population of white European descendants, and one population

of Japanese descendants. The results showed that most of the Y chromosomes of the Afro-Brazilians were from sub-Saharan Africa and that the proportion of Y chromosomes of European origin was greater than that of Y chromosomes of Amerindian origin. No typical African or Amerindian haplogroup was detected among Japanese individuals, and only one white individual showed a typical African haplogroup. Haplogroup P-92R7, which is highly frequent in the Portuguese and Italian populations, was the most frequent among whites (54%), and haplogroup K-M9, which shows wide geographic distribution and is absent in Africa, was the most frequent among Japanese individuals (65.6%). The two semi-isolated Afro-Brazilian populations



showed the highest and the lowest genetic diversity, respectively. These differences probably reflect the effect of greater or smaller gene flow between a small isolated group and other populations. These findings show that the process of admixture does not occur homogeneously, with a tendency toward preferential marriages within the ethnic group and a clear direction in unions between European men and Amerindian or African women in the past. The results agree with historical and social data about the formation of the Brazilian population and reveal some of the factors that contribute to its heterogeneity.

The Brazilian population is one of the most heterogeneous in the world, resulting from the admixture of Amerindians, Europeans, sub-Saharan Africans, and, more recently, individuals of other Asian origins. The first inhabitants were the Amerindians, who may have reached the Americas in a single migratory wave about



| 17969|2005-10-12 18:47:27|Paul Kekai Manansala|Re: Genetics, Egypt, and History -- by S.O.Y. Keita & A. J. Boyce|

Thanks Myra, this is really superb article that expands fully on Keita's other recent publication on the Taq marker.

Regards,

Paul Kekai Manansala

| 17970|2005-10-12 19:39:14|Myra Wysinger|Re: Genetics, Egypt, and History -- by S.O.Y. Keita & A. J. Boyce|

Thanks Paul. I will pass on articles by him when I come across them.

He has sent me other publications which I have shared here.



I can't wait for his next one. He seems to publish frequently, which is a prize for all of us.



Myra



**Paul Kekai Manansala** wrote:

Thanks Myra, this is really superb article that expands fully on Keita's other recent publication on the Taq marker.

Regards,  
Paul Kekai Manansala

---

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| 17971|2005-10-13 13:46:26|Paul Kekai Manansala|aking to Tut: Americans have been fascinated by things Egyptian for|  
<http://www.sun-sentinel.com/features/lifestyle/sfl-liegyptoct13.0.278670.story?coll=sfla-features-headlines>

Taking to Tut: Americans have been fascinated by things Egyptian for centuries

By Margo Harakas  
Staff Writer

Egyptian motifs on everything from dollar bills to tattoos  
Oct 13, 2005

Renato Rotolo has been to Cairo (New York) and Luxor (the hotel). He's photographed pyramids and obelisks and sphinxes. For 22 years, he's tracked things Egyptian -- without ever leaving the United States.

In Illinois, he visited the "ancient" cities of Cairo, Thebes and Karnak. In Las Vegas, he studied the features of the great sphinx, mused over hieroglyphics and stood transfixed before the tomb of King Tut.

He's made a pilgrimage to Memphis, Tenn., of course, namesake of the ancient capital of Egypt.

Tennessee's Memphis boasts a 32-story sports stadium billed as the third-largest pyramid in the world. Home of the NBA Grizzlies, this pyramid soars above the banks of the Mississippi.

"They put it there to signify the Mississippi is the American Nile. It's very beautiful, very tall and the pre-eminent skyline feature," says Rotolo, a professional photographer who moved from Fort Lauderdale to Weaverville, N.C., a year ago.

Rotolo has never experienced the real thing, the real land of pharaohs and the Valley of the Kings. Just as well, because he knows he'd never want to leave that land of mystery and antiquity.

So he satisfies his Egypt-mania with stateside copycats, savoring the irony that, "You find more pyramids in the United States today than in Egypt."

Constructed of stone, glass, wood and even metal, these made-in-America replicas are used as tombs, homes, churches, hotels and even greenhouses.

Many were erected shortly after discovery of Tutankhamun's tomb in 1922. Though the American fixation on things Egyptian began long before.

*Blame Napoleon and his Egyptian expedition, launched in 1798. That was the birth of Egyptology, says Richard Fazzini, chairman of the Brooklyn Museum's department of Egyptian, classical and ancient Middle Eastern art.*

*"Napoleon took lots of artists and scientists with him, and they ultimately produced a great many volumes of texts and engraved drawings," says Fazzini, who is scheduled to speak at the Museum of Art in Fort Lauderdale on Dec. 1 on the afterlife of the Egyptian dead. "This was the first really big stock of images of Egyptian monuments that people who didn't live in Egypt could look at and study." (That expedition also resulted in the 1799 discovery by one of Napoleon's officers of the Rosetta stone, which led to the deciphering of Egyptian hieroglyphics.)*

*Before long, Egyptian-inspired structures were cropping up in Europe and America.*

*The best explanation for Egypt-mania, Fazzini says, comes from French scholar Jean-Marcel Humbert, who concluded ancient Egypt became a "vector for symbols." Those symbols -- among them durability, permanence, wisdom, artistic and architectural achievement, eternal life -- still resonate throughout the world.*

*"Think of the funerary monuments that are Egyptianizing in style. They started in the first half of the 19th century," Fazzini points out.*

*And because "ancient Egypt was thought, rightly or wrongly, to have great medical knowledge," the medical school in Richmond, Va., "was Egyptianizing before the Civil War."*

*That the American constructions are not "archeologically accurate" doesn't bother Fazzini. Post-modernists turn to the ancient monuments not to rigidly duplicate, he notes, but to acquire inspiration "to create an impression."*

*It's those impressions -- sometimes garish and wacky and sometimes sublime -- that captivate Rotolo.*

*"They're all out of place, of course," Rotolo says of the American pretenders.*

*Even so, that doesn't stop the proliferation -- or appreciation -- of Egyptian wonders across the American landscape.*

*| 17972|2005-10-14 09:52:54|Paul Kekai Manansala|Egyptians argue over reported damage to Pharaonic statue|*  
<http://metimes.com/articles/normal.php?StoryID=20051005-030141-6594r>

*Egyptians argue over reported damage to Pharaonic statue*  
AFP  
October 5, 2005

*CAIRO -- Egyptian culture minister Farouk Hosni ordered a probe on Tuesday into reports about mysterious damage to a Pharaonic statue during restoration work at the Egyptian Museum.*

*He asked Attorney General Maher Abdel Wahid to investigate the matter, the official MENA news agency reported, only hours after the country's top antiquities official dismissed the reports as being unfounded.*

*The Egyptian press, quoting museum officials, had reported that a statue of Khafre (2576-2551 BC), the fourth dynasty king and builder of the second pyramid at Giza, had been found damaged in the basement.*

*Secretary-general of the Supreme Council of Antiquities Zahi Hawass refuted the reports in a statement received by AFP, saying that they were "untrue".*

*He said that the statue that the press described was small and bore no inscriptions to suggest that it was of Khafre.*

*"This statue is in good condition and was never damaged since its discovery in 1988 west of the pyramid of King Khafre and transferred to the Egyptian Museum," the statement said.*

*But Hosni insisted that he was determined to find the officials responsible for wrecking the treasure, ignoring his subordinate's denials.*

*A few weeks ago officials announced the disappearance of three artifacts from the museum basement, which houses thousands of pieces of priceless treasures from different periods.*

*Many other artifacts have similarly vanished from high-security sites around the country, some of them eventually traced to international antiquities dealers.*

*In early August a Cairo court sentenced seven Egyptians to jail terms of up to 55 years in the biggest antiquities smuggling case in the country's history.*

*The prosecutions followed the seizure of a cache of more than 600 artifacts from the time of the Pharaohs at London's Heathrow airport.*

*Egypt's ancient treasures are a main tourist attraction in the*

multibillion-dollar industry, one of the country's main foreign currency earners.

| 17973|2005-10-15 15:36:41|Paul Kekai Manansala|An ancient, powerful Egyptian queen christens new de Young|  
<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2005/10/15/DDGLFF860S1.DTL&type=art>

*An ancient, powerful Egyptian queen christens new de Young*

Kenneth Baker, Chronicle Art Critic

Saturday, October 15, 2005

*Revisionism goes way back. So we learn from the absorbing exhibition "Hatshepsut: From Queen to Pharaoh," which opens today at the new de Young Museum.*

*Subject to the vagaries of archaeology and museum loans, the show tells the story of the only woman to rule ancient Egypt as a pharaoh rather than a queen consort. Beginning about 20 years after her death, her successor and nephew Tuthmose III began eradicating references to her co-regency with him. "Hatshepsut" assembles many of the objects with effaced inscriptions that prove it.*

*"To have one's name spoken is to return to life," as co-curator of "Hatshepsut" Renee Dreyfus put it. So Tuthmose III apparently ordered effacement of the hieroglyphs representing Hatshepsut's name wherever they occurred, from monuments on a civic scale to the sarcophagus she had had carved to contain her mummified body. The sarcophagus appears in the exhibition.*

*The sketchy nature of the exhibition, despite its considerable size, reflects the antiquity of the artifacts on view and the difficulty of evoking a culture from three millennia in the past, even a literate one fixated on posterity.*

*Our own era of planned obsolescence can barely conceive of the time spans that mark Egyptian antiquity. The Great Pyramids had already stood for 10 centuries when Hatshepsut ruled in the late 1400s -- B.C.*

*No wonder the Egyptian dynasts thought their regime could last forever. Everything depended on the pharaoh, who mediated between the gods who sustained the cosmos and the souls who endured life and afterlife.*

*Manmade things more than 3,000 years old perhaps possess an inherent mystique for people who live by innovation, especially when the ancient things shine with craftsmanship. Perhaps in the cultural aftermath of psychoanalysis we share with Freud, who collected ancient statuary, the intuition that every era translates anew the same problems of the soul.*

*One of the most artistically powerful passages in the exhibition highlights not Hatshepsut herself but Senenmut, a lofty administrator during Hatshepsut's reign. In the most poignant carving on view, a diorite statue less than two feet tall, he appears as the affectionate guardian of Hatshepsut's daughter, Neferure.*

*The number of extant depictions of Senenmut, and their inscriptions, suggests the favor he enjoyed, including the services of the royal artisanal workshops, which he apparently came to supervise, along with vast public building projects.*

*Power forms a constant subtext in "Hatshepsut," beginning with the framing question of whether she sought kingship out of personal ambition, a sense of duty to the deities and her culture or those and other possible motives unrecorded or as yet undiscovered. A few other women had apparently held ruling dynastic position before her, possibly in the dire absence of a male heir to the throne, but the archaeological record suggests that Hatshepsut exercised both the ritual and discretionary powers of regency to a greater extent than any female predecessor.*

*Knowing this should lead a visitor to reflect on the timing of this exhibition, granted that its planning began some years ago.*

*"Commander in Chief," a television series centered on a female president, began airing this season. Periodically the media tease us with suggestions of Hillary Clinton's viability as a real-world presidential candidate in 2008. Clearly, interest in the concept of a woman in power runs high, whatever political prudence may lie behind it.*

*Meanwhile, gender ambiguity and strenuous rejections of it pervade American culture more visibly than ever.*

*The figure of Hatshepsut appears right in step with these cultural preoccupations. Her assumption of kingship, declared partly through statuary -- some of it on view -- representing her in pharaonic trappings without obvious feminine attributes, seems to make her story chime oddly with the fact of women's access to powerful positions in our time and its attendant constraints on personal identity.*

*"Hatshepsut" unfortunately wants to have it both ways. It wants to capitalize on our timelessly gossipy interest in intrigues of the rich and powerful and awaken us to some of the surviving glories of Egyptian art. Exhibitions such as this have become so expensive that*

museums must do what they can to finance them through ticket sales and the now inevitable dedicated shop.

The visitor can feel the tension of these mixed motives in the exhibition's brisk tone and the contrast the catalog presents in its scholarly reserve.

What would an Egyptian show be without gold? Naturally, and pertinently, "Hatshepsut" has its quotient of gold ornaments, a few of them quite striking and storied.

Surprisingly, some of the most compelling objects on view can be found among the supporting artifacts, things such as the staff that belonged to Senenmut and jewelry and amulets that may have belonged to Hatshepsut.

These items, when we try to imagine them in the hands of their ancient owners, let us sense what the exhibition fails to do. For all the excellence of the material on view and in the catalog, neither takes us far into the world view shared by Hatshepsut and her contemporaries. They leave us wondering whether any such project could. The new de Young Museum in Golden Gate Park will be open free to the public continuously from noon today through 5 p.m. Sunday. (415) 863-3330, [www.thinker.org](http://www.thinker.org). For schedule of opening weekend events, go to [www.deyoungmuseum.org](http://www.deyoungmuseum.org). Go to the Gate's de Young page at [www.sfgate.com/deyoung](http://www.sfgate.com/deyoung) for complete coverage of the new de Young Museum Highlights, including:

– Podcasts by Chronicle Art Critic Kenneth Baker and Urban Design Editor John King on their views of the collection and the architecture.

– James Irwin's video views of the new museum.

– Profiles of Fine Arts director Harry Parker and philanthropist and socialite Dede Wilsey.

– A report from Home and Garden on the home collection.

E-mail Kenneth Baker at [kennethbaker@s Chronicle.com](mailto:kennethbaker@s Chronicle.com).  
| 17974|2005-10-15 17:35:08|Manu Ampim|Queen Hatshepsut Exhibit (Opens Oct. 15)|  
Attachments :

◆  
Greetings,

◆  
Paul◆posted an◆article on this new de Young Museum exhibit a few weeks ago, and there◆have been a number of articles on this exhibit since that time, including in today's San Francisco Chronicle.◆Some of the concepts presented and the statements made by the exhibit organizers in these articles are based on pure imagination to say the least.◆◆

◆  
About 3,500 years ago the◆European◆cultures were exceedingly backward and there is nothing kind to report about the status of their women.◆◆The systematic oppression and denigration of white women was complete, and thus the descendants of Europe today find it upsetting when they have to admit the high and honorable status of African women in ancient Kemet (Egypt).◆◆◆

◆  
Next Friday, October 21st I will be taking some students from my "Classical African Civilizations" class to the Queen Hatshepsut exhibit.◆We will be at the museum at 12:30 pm.◆◆If any list members want to join my group, then let me know and I will look out for you.◆◆One of the students asked if I was also going to buy them lunch?◆◆I told her that I will be giving them professional insight and intellectual food for free!

◆  
Advancing the work,

◆  
Manu Ampim

=====

◆  
◆  
<http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2005/10/15/DDGLFF86051.DTL&type=art>

◆  
◆  
**THE NEW DE YOUNG**

**An ancient, powerful Egyptian queen christens new de Young**  
- Kenneth Baker, Chronicle Art Critic◆(SF Chronicle)  
Saturday, October 15, 2005

Revisionism goes way back. So we learn from the absorbing exhibition "Hatshepsut: From Queen to Pharaoh," which opens today at the new de Young Museum.

Subject to the vagaries of archaeology and museum loans, the show tells the story of the only woman to rule ancient Egypt as a pharaoh rather than a queen consort. Beginning about 20 years after her death, her successor and nephew Tuthmose III began eradicating references to her co-regency with him. "Hatshepsut" assembles many of the objects with effaced inscriptions that prove it.

"To have one's name spoken is to return to life," as co-curator of "Hatshepsut" Renee Dreyfus put it. So Tuthmose III apparently ordered effacement of the hieroglyphs representing Hatshepsut's name wherever they occurred, from monuments on a civic scale to the sarcophagus she had had carved to contain her mummified body. The sarcophagus appears in the exhibition.

The sketchy nature of the exhibition, despite its considerable size, reflects the antiquity of the artifacts on view and the difficulty of evoking a culture from three millennia in the past, even a literate one fixated on posterity.

Our own era of planned obsolescence can barely conceive of the time spans that mark Egyptian antiquity. The Great Pyramids had already stood for 10 centuries when Hatshepsut ruled in the late 1400s – B.C.

No wonder the Egyptian dynasts thought their regime could last forever. Everything depended on the pharaoh, who mediated between the gods who sustained the cosmos and the souls who endured life and afterlife.

Manmade things more than 3,000 years old perhaps possess an inherent mystique for people who live by innovation, especially when the ancient things shine with craftsmanship. Perhaps in the cultural aftermath of psychoanalysis we share with Freud, who collected ancient statuary, the intuition that every era translates anew the same problems of the soul.

One of the most artistically powerful passages in the exhibition highlights not Hatshepsut herself but Senenmut, a lofty administrator during Hatshepsut's reign. In the most poignant carving on view, a diorite statue less than two feet tall, he appears as the affectionate guardian of Hatshepsut's daughter, Neferure.

The number of extant depictions of Senenmut, and their inscriptions, suggests the favor he enjoyed, including the services of the royal artisanal workshops, which he apparently came to supervise, along with vast public building projects.

Power forms a constant subtext in "Hatshepsut," beginning with the framing question of whether she sought kingship out of personal ambition, a sense of duty to the deities and her culture or those and other possible motives unrecorded or as yet undiscovered. A few other women had apparently held ruling dynastic position before her, possibly in the dire absence of a male heir to the throne, but

the archaeological record suggests that Hatshepsut exercised both the ritual and discretionary powers of regency to a greater extent than any female predecessor.

Knowing this should lead a visitor to reflect on the timing of this exhibition, granted that its planning began some years ago.

"Commander in Chief," a television series centered on a female president, began airing this season. Periodically the media tease us with suggestions of Hillary Clinton's viability as a real-world presidential candidate in 2008. Clearly, interest in the concept of a woman in power runs high, whatever political prurience may lie behind it.

Meanwhile, gender ambiguity and strenuous rejections of it pervade American culture more visibly than ever.

The figure of Hatshepsut appears right in step with these cultural preoccupations. Her assumption of kingship, declared partly through statuary -- some of it on view -- representing her in pharaonic trappings without obvious feminine attributes, seems to make her story chime oddly with the fact of women's access to powerful positions in our time and its attendant constraints on personal identity.

"Hatshepsut" unfortunately wants to have it both ways. It wants to capitalize on our timelessly gossipy interest in intrigues of the rich and powerful and awaken us to some of the surviving glories of Egyptian art. Exhibitions such as this have become so expensive that museums must do what they can to finance them through ticket sales and the now inevitable dedicated shop.

The visitor can feel the tension of these mixed motives in the exhibition's brisk tone and the contrast the catalog presents in its scholarly reserve.

What would an Egyptian show be without gold? Naturally, and pertinently, "Hatshepsut" has its quotient of gold ornaments, a few of them quite striking and storied.

Surprisingly, some of the most compelling objects on view can be found among the supporting artifacts, things such as the staff that belonged to Senenmut and jewelry and amulets that may have belonged to Hatshepsut.

These items, when we try to imagine them in the hands of their ancient owners, let us sense what the exhibition fails to do. For all the excellence of the material on view and in the catalog, neither takes us far into the world view shared by Hatshepsut and her contemporaries. They leave us wondering whether any such project could.

---

The new de Young Museum in Golden Gate Park will be open free to the public continuously from noon today through 5 p.m. Sunday. (415) 863-3330, [www.thinker.org](http://www.thinker.org). For schedule of opening weekend events, go to [www.deyoungmuseum.org](http://www.deyoungmuseum.org).

---

◆2005 San Francisco Chronicle◆

| 17975|2005-10-15 17:43:28|Manu Ampim|Olmec Head in SF|

Attachments :

Greetings,

◆  
The newly re-opened◆ de Young Museum in San Francisco has one of the powerful Olmec heads (San Lorenzo #4) on◆display.◆ This piece is on loan from Mexico for one year.◆ I saw one of these 17◆ heads at the Los Angeles◆County Museum of Art in the early '90s, but this is the first time in northern California that I will have seen one of these powerful African heads◆on display.◆

◆  
Advancing the work,

◆  
Manu Ampim◆

◆  
<http://www.sfgate.com/cgi-bin/object/article?f=/c/a/2005/10/06/DDGP7F2LJ11.DTL&o=0&type=art>

◆  
◆

◆  
| 17976|2005-10-16 10:09:11|jean philippe|Re: Genetics, Egypt, and History -- by S.O.Y. Keita & A. J. Boyce|  
Hello everybody,

Can someone give me the email address of SOY Keita ?

I tried to contact him using a mail I got from one of his article (on yahoo) but it doesn't work (the mail was returned)

Hotep.

Best Regards.

---

Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo! Messenger

T◆◆◆chargez cette version sur <http://fr.messenger.yahoo.com>

| 17977|2005-10-16 10:27:58|jean philippe|Re: Q&A: The Berbers|

Hello everyone,

It seems that Berbers are related to Northern Europeans

from Scandinavia. (Please find at the end of my mail the summary of an genetic article about Berbers).

They may be the first Europeans to come back to Africa, due to the last glaciation (Wurm) around 24 000BC to 10 000 BC.

I think that the fact that Berbers language is related to Ethio-Tchadic languages may be related to this migration "back to Africa", where they may have been "re-Africanized".

I think that the fact that Berbers languages are related to Semitic languages might be related to Arabs' invasion of Africa (600 A.D).

The debate is opened.

1: Am J Hum Genet. 2005 May;76(5):883-6. Epub 2005 Mar 24.

Saami and Berbers--an unexpected mitochondrial DNA link.

Achilli A, Rengo C, Battaglia V, Pala M, Olivieri A,  
Fornarino S, Magri C,  
Scozzari R, Babudri N, Santachiara-Benerecetti AS,  
Bandelt HJ, Semino O, Torroni  
A.

Dipartimento di Genetica e Microbiologia, Università  
di Pavia, Pavia, Italy.

The sequencing of entire human mitochondrial DNAs  
belonging to haplogroup U  
reveals that this clade arose shortly after the "out  
of Africa" exit and rapidly  
radiated into numerous regionally distinct subclades.  
Intriguingly, the Saami of  
Scandinavia and the Berbers of North Africa were found  
to share an extremely  
young branch, aged merely approximately 9,000 years.  
This unexpected finding not  
only confirms that the Franco-Cantabrian refuge area  
of southwestern Europe was  
the source of late-glacial expansions of  
hunter-gatherers that repopulated  
northern Europe after the Last Glacial Maximum but  
also reveals a direct  
maternal link between those European hunter-gatherer  
populations and the  
Berbers.

PMID: 15791543 [PubMed - indexed  
--- Myra Wysinger <[myemail@yahoo.com](mailto:myemail@yahoo.com)> a ♦crit :

---

Q: Who are they?

<http://news.bbc.co.uk/1/hi/world/africa/3509799.stm>

---

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| 17978|2005-10-16 10:30:02|Paul Kekai Manansala|Re: Genetics, Egypt, and History -- by S.O.Y. Keita & A. J. Boyce|  
I've heard that he does not use email.

You can mail him (or try to find his phone) at:

National Human Genome Center at Howard University  
Washington, DC 20060, USA

Regards,  
Paul Kekai Manansala

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), jean philippe  
wrote:

>  
> Hello everybody,  
>  
> Can someone give me the email address of SOY Keita ?  
>  
> I tried to contact him using a mail I got from one of  
> his article (on yahoo) but it doesn't work (the mail  
> was returned)  
>  
> Hotep.  
>

> Best Regards.

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> Appel audio GRATUIT partout dans le monde avec le nouveau Yahoo!

Messenger

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>

| 17979|2005-10-16 11:04:07|clyde winters|Re: Q&A: The Berbers|

Hi

This agrees with Diop's theory that the Berbers were related to Germanic tribes that invaded Africa in Roman times.

Clyde

--- jean philippe <[jean\\_philippe\\_francois@yahoo.fr](mailto:jean_philippe_francois@yahoo.fr)> wrote:

> Hello everyone,

>

> It seems that Berbers are related to Northern Europeans

>

> from Scandinavia. (Please find at the end of my mail the summary of an genetic article about Berbers).

>

> They may be the first Europeans to come back to Africa, due to the last glaciation (Wurm) around 24 000BC to 10 000 BC.

>

> I think that the fact that Berbers language is related

> to Ethio-Tchadic languages may be related to this migration "back to Africa", where they may have been "re-Africanized".

>

> I think that the fact that Berbers languages are related to Semitic languages might be related to Arabs' invasion of Africa (600 A.D).

>

> The debate is opened.

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> 1: Am J Hum Genet. 2005 May;76(5):883-6. Epub 2005

> Mar

> 24.

>

> Saami and Berbers--an unexpected mitochondrial DNA link.

>

> Achilli A, Rengo C, Battaglia V, Pala M, Olivieri A,

> Fornarino S, Magri C,

> Scozzari R, Babudri N, Santachiara-Benerecetti AS,

> Bandelt HJ, Semino O, Torroni

> A.

>

> Dipartimento di Genetica e Microbiologia, Università di Pavia, Pavia, Italy.

>

> The sequencing of entire human mitochondrial DNAs belonging to haplogroup U

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> radiated into numerous regionally distinct subclades.

> Intriguingly, the Saami of

> Scandinavia and the Berbers of North Africa were found

> to share an extremely

> young branch, aged merely approximately 9,000 years.

> This unexpected finding not

> only confirms that the Franco-Cantabrian refuge area of southwestern Europe was

> the source of late-glacial expansions of

> hunter-gatherers that repopulated

> northern Europe after the Last Glacial Maximum but also reveals a direct

> maternal link between those European hunter-gatherer populations and the

> Berbers.

>

> PMID: 15791543 [PubMed - indexed

> --- Myra Wysinger <[nmyemail@yahoo.com](mailto:nmyemail@yahoo.com)> a crit :

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>

> -----  
> Q: Who are they?  
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> <http://news.bbc.co.uk/1/hi/world/africa/3509799.stm>  
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> nouveau Yahoo! Messenger  
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> <http://fr.messenger.yahoo.com>  
>

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Start your day with Yahoo! - Make it your home page!  
<http://www.yahoo.com/fr/hs>  
| 17980|2005-10-16 14:50:09|Paul Kekai Manansala|Re: Q&A: The Berbers|  
This study is very unusual as the Saami are Finno-Ugrian peoples who  
likely migrated from further east possibly along the northern Eurasian  
coast into Scandinavia.

The Saami are not Indo-European or Germanic. Many of them resemble  
Siberian Eskimos.

Regards,  
Paul Kekai Manansala  
| 17981|2005-10-16 16:11:35|clyde winters|Re: Q&A: The Berbers|  
Hi  
Thanks for that information.

Clyde

— Paul Kekai Manansala <[pmanansala@sbglobal.net](mailto:pmanansala@sbglobal.net)>  
wrote:

> This study is very unusual as the Saami are  
> Finno-Ugrian peoples who  
> likely migrated from further east possibly along the  
> northern Eurasian  
> coast into Scandinavia.  
>  
> The Saami are not Indo-European or Germanic. Many  
> of them resemble  
> Siberian Eskimos.  
>  
> Regards,  
> Paul Kekai Manansala  
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<http://mail.yahoo.com>

| 17982|2005-10-17 11:06:34|sistar47|ARE BLACK WOMEN INTIMIDATED BY WHITE WOMEN?|

ARE BLACK WOMEN INTIMIDATED BY WHITE FEMALES?

<http://www.blackconsciousness.com/nvooct05.html>

#### RESULTS OF SEPTEMBER VOTE

What did the "Katrina" aftermath do to racial tensions?

WINNER WITH 10,587 votes- HEIGHTEN (LANDSLIDE)

next with 2204 votes- not sure

next with 596 votes- relieve

TOTAL VOTES=113387

You do have a choice - Thankx for putting thought into selections!

PASS THE RESULTS ON...u know how we do!

use email, cut & paste, post or word of mouth...one mind to another,

to a billion minds in conjunction!

Now...about the latest vote! WE FEEL YOU!

The NUBIAN TIMES for OCTOBER is released!

<http://www.blackconsciousness.com/ntooct05.html>

~THIS PAPER and all the ARTICLES ARE NOT FOR SALE~

featured articles:

WORLD WAR THREE- White girl, White girl, what ya gonna do!

Spiritual beauty

CRACK HEAD NEWS

The Gospel According To AFRIKANS

BLACK FACTS

FEMA

Black Women vs. White Women

CHOC'LATE DELIGHT

EUROPEAN FACTS (Suburban Legends-Rumor Control)

Sirius Lectures

| 17983|2005-10-17 11:22:55|crisofori whitakara|Re: Olmec Head in SF|

is anyone aware of any mexican-american/chicano people who recognize the Olmecs as indigineous Americans?

**Manu Ampim** wrote:

Greetings,



The newly re-opened de Young Museum in San Francisco has one of the powerful Olmec heads (San Lorenzo #4) on display. This piece is on loan from Mexico for one year.

I saw one of these 17 heads at the Los Angeles County Museum of Art in the early '90s, but this is the first time in northern California that I will have seen one of these powerful African heads on display.



Advancing the work,



Manu Ampim



<http://www.sfgate.com/cgi-bin/object/article?f=/c/a/2005/10/06/DDGP7F2LJI1.DTL&o=0&type=art>



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| 17984|2005-10-17 11:37:52|clyde winters|Re: New Olmec Book|

Attachments :

Hi

I would like to announce the recent publication of my

new book Atlantis in Mexico. You can order a copy of

the book at <http://www.lulu.com> The ISBN

#1-4116-5277-0.

Clyde

Atlantis in Mexico

by Clyde Winters

Description: Atlantis in Mexico, discusses the African

origin of the Olmecs and the civilization these Blacks

created in Mexico.

Printed: \$14.12

Download: \$5.00

License: Standard Copyright License

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| 17985|2005-10-17 11:44:43|clyde winters|Re: New Olmec Book|

Clyde,

I found Atlantis in Mexico on Lulu.com and thought you

might find it interesting.

Clyde

Atlantis in Mexico

by Clyde Winters

*Atlantis in Mexico, discusses the African origin of the Olmecs and the civilization these Blacks created in Mexico.*

This email was sent by Lulu on behalf of Clyde ([olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)).

---

Yahoo! Mail - PC Magazine Editors' Choice 2005

<http://mail.yahoo.com>

| 17986|2005-10-17 11:50:14|clyde winters|Fwd: New Book about Olmecs|

Attachments :

---

Hi

I would like to announce the recent publication of my new book *Atlantis in Mexico*. You can order a copy of the book at <http://www.lulu.com> The ISBN #1-4116-5277-0.  
Clyde

---

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| 17987|2005-10-17 12:02:04|cristofori whitakara|Re: Fwd: New Book about Olmecs|  
great. eye look forward 2 buying a copy and reading this work.

**clyde winters** wrote:

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Clyde

\*\*\*\*\*

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<http://music.yahoo.com/unlimited/> To: [olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)

Subject: Check this out at Lulu.com!

Date: Sun, 9 Oct 2005 18:53:20 -0400

From: Lulu

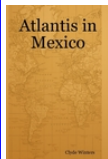
CC: Clyde



Clyde,

I found *Atlantis in Mexico* on Lulu.com and thought you might find it interesting.

Clyde



[Atlantis in Mexico](#)

by [Clyde Winters](#)

*Atlantis in Mexico*, discusses the African origin of the Olmecs and the civilization these Blacks created in Mexico.



This email was sent by [Lulu](#) on behalf of Clyde ([olmec982000@yahoo.com](mailto:olmec982000@yahoo.com)).

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| 17988|2005-10-17 14:12:43|jean philippe|Re: Q&A: The Berbers|

Thanks Paul about these information.



Digging in the past is as complex and outstanding as life !

**clyde winters** a crit :

Hi

Thanks for that information.

Clyde

--- Paul Kekai Manansala  
wrote:

> This study is very unusual as the Saami are  
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> likely migrated from further east possibly along the  
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[http://groups.yahoo.com/group/Ta\\_Seti/](http://groups.yahoo.com/group/Ta_Seti/)

<\*> To unsubscribe from this group, send an email to:  
[Ta\\_Seti-unsubscribe@yahoogroups.com](mailto:Ta_Seti-unsubscribe@yahoogroups.com)

<\*> Your use of Yahoo! Groups is subject to:  
<http://docs.yahoo.com/info/terms/>

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| 17989|2005-10-18 03:13:58|Alex van Deelen|Interpreting Genetic Test Results|  
They came up with Haplogroup E3a, marker M2.

Genes: SRY, RPS4Y, ZFY, PCDHY, AMELY, AZFa, SMCY, AZF.

#### Short Tandem Repeats (STRs)

(Location, number)

DYS393 (14)

DYS19 (17)

DYS391 (10)

DYS439 (13)

DYS389-1 (13)

DYS389-2 (17)

DYS388 (12)

DYS390 (21)

DYS426 (11)

DYS385a (17)

DYS385b (17)

DYS392 (11)

#### Checking on website

[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler\\_YCC\\_samples.htm](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler_YCC_samples.htm)

In the E3a M2 group, only one sample shares the above  
repeats for DYS 385b, 17. This is the Tswana South Africa  
sample ycc 36.

The only way I can think of Tswana influence on the  
Chewa of Zambia's Eastern Province, is through  
the Ngoni rule/influence. Does anyone know if  
there was Tswana influence on the Ngoni there?

Anyway, all help is appreciated.

Also, I came across this information:

" 35,000-30,000 B.C. "Oldest human skeleton found in Egypt". Nazlet Khater  
man was the earliest modern human skeleton found near Luxor, in 1980. The  
remains was dated from between 35,000 and 30,000 years ago. The report  
regarding the racial affinity of this skeleton concludes: "Strong alveolar  
prognathism combined with fossa praenasalis in an African skull is

suggestive of Negroid morphology [form & structure]. The radio-humeral index of Nazlet Khater is practically the same as the mean of Taforalt (76.6). According to Ferembach (1965) this value is near to the Negroid average." The burial was of a young man of 17-20 years old, whose skeleton lay in a 160cm- long narrow ditch aligned from east to west. A flint tool, which was laid carefully on the bottom of the grave, dates the burial as contemporaneous with a nearby flint quarry. Thoma A., Morphology and affinities of the Nazlet Khater man, Journal of Human Evolution, vol 13, 1984. "

People in Egypt 35,000 to 30,000 years ago coincides with the timeline given for the spread of these haplotypes. Perhaps that means that Egypt was inhabited continuously from the very start?

Alex  
| 17990|2005-10-18 09:08:44|Paul Kekai Manansala|Re: Interpreting Genetic Test Results|  
--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

- >
- >
- >
- > People in Egypt 35,000 to 30,000 years ago coincides with the

timeline given

- > for the spread of these haplotypes.

These timelines are very speculative. The real resolution in timing is not accurate at all.

Perhaps that means that Egypt was

- > inhabited continuously from the very start?
- >

What's interesting is that a major group from around Egypt disperses to other parts of Africa. That might support at least partially the Obenga-Diop proposal of an African super-family of languages.

Regards,  
Paul Kekai Manansala  
| 17991|2005-10-19 10:23:12|Paul Kekai Manansala|Associations appeal for new Moroccan site to be saved|  
<http://www.moroccotimes.com/Paper/article.asp?idr=49&id=10424>

Associations appeal for new archaeological site to be saved  
Morocco TIMES 10/19/2005 | 2:38 pm

The Association of Graduates from the National Institute for Archaeological Sciences and Heritage (ALINSAP) and the Tadaoul Association for Education and Heritage (Tangiers) have appealed for the recently-discovered site of Dhar Asekfane, near Ksar Sghir, to be saved from destruction and classified, reported MAP news agency on Wednesday.

The site was discovered by chance last August during work on a section of the motorway between Tangiers and Oued Rmel. A rescue excavation was organized to evaluate its archaeological value and decide on its fate.

The excavations, undertaken by a team from the National Institute for Archaeological Sciences and Heritage (INSAP), revealed that the site ? covering 1.5 hectares ? was particularly interesting in that it included four successive occupations: Phoenician, Mauretanian, Roman and Islamic, indicated a report from the ALINSAP.

When founded by the Phoenicians in the 6th century BC, the site overlooked a marshy zone near a river leading to the nearby coast. This is a typical choice of the Phoenicians, who looked for dominant locations with easy access to the interior for their agricultural and trading contacts with the local people combined with a navigable river, explained the archaeologists working on the excavation.

The local Mauretanians followed the Phoenicians from the 5th-2nd century BC. Towards 40 BC, the Romans took over, staying until the 5th century AD. Coins and ceramics indicate a Moslem presence from the 12th-13th century AD.

The excavations, going down 60 cm, have brought to light well-preserved Roman remains: pottery, coins, large jars, thermal baths with changing room and cold, tepid and hot rooms. Also revealed was a group of fish-salting basins, supplied by large water reservoirs.

During the Roman occupation, the site was fortified by an impressively wide rampart. The main entry to the city was on the south face of the rampart, which contained several towers.

In view of the great importance of the site, the association of INSAP graduates "makes a fervent appeal" to all interested parties for the "protection and exploitation" of the site, announced the same ALINSAP

communiqué.

*The association Tadaoul also underlined that the site has an undeniable archaeological value and is capable of contributing to "the enrichment and diversification of the regional, national and universal heritage, in view of its Mediterranean dimension."*

*The discovery of this ancient and multi-civilisational site at Ksar Sghir fits into the "historical continuity of the archaeological site of Ksar Al-Majaz (a medieval fort lying a few hundred metres from the site) and thus will be a great advantage for the promotion of cultural tourism in the region", affirmed the Tangiers association in a communiqué pleading for the protection of the site and its classification as a heritage.*  
| 17992|2005-10-19 15:32:43|Paul Kekai Manansala|Ticket sales brisk for Tut tix|TUT TIX

*Ticket sales brisk for upcoming Tut exhibit*

BY DANIEL CHANG

[dchang@herald.com](mailto:dchang@herald.com)

*No one slept out for tickets to King Tut on Tuesday like they did when American museums first showcased treasures from the Egyptian king's tomb. And that was fine with Janet Anderson of Pompano Beach.*

*Anderson remembers sleeping on the steps of Chicago's Field Museum in 1977 to be among the first to buy tickets for Tut back then. She was third in a line of about 15 people when tickets for Tutankhamun and the Golden Age of the Pharaohs went on sale to the general public at 11 a.m. in the Museum of Art Fort Lauderdale.*

*As of 4 p.m. Tuesday, 12,815 tickets had been sold.*

*Anderson said she was surprised to see so few people waiting to buy tickets to the blockbuster exhibition. "But then," she said, "I was also thinking so much is going to be done through TicketMaster and the computer."*

*The museum began selling tickets to members and groups of 10 or more in December and already has sold more than 115,000 admissions to the exhibition, which opens Dec. 15 and runs through April 23, 2006.*

*Another 150,000 tickets were reserved on-line and purchased before the box office opened, said Lynn Mandeville, director of community affairs.*

*Despite the modest lines early Tuesday, Mandeville said, "the phones have been ringing off the hook."*

*Tickets to Tutankhamun can be bought in various ways, said museum director Irvin Lippman. TicketMaster will take orders by phone or on-line; the museum box office will sell tickets in person, by phone and on-line; the Broward Center for the Performing Arts will sell them by phone and on-line; and a kiosk in Fort Lauderdale's Galleria Mall will begin selling tickets in person only, beginning next week.*

*Admission to Tutankhamun will be regulated by assigning single-ticket buyers a date and time to arrive for the exhibition, which Lippman expects will draw more than 400,000 visitors — a record for the 50-year-old museum.*

*VIP members will be allowed to view the exhibition at the time and date of their choice. All museum members will be allowed to view the exhibition during special preview hours from 8 to 9 a.m. each day during the exhibition's four-month run. Student groups will visit mostly between 9 and 11 a.m. weekdays.*

*Lippman said he expects to move about 600 people an hour through the exhibition. He added that the museum's series of King Tut-related lectures have been so well attended that he had to relocate them from the museum's auditorium, which seats 256, to the First United Methodist Church two blocks away, which can accommodate 550.*

*With so many people expected to view Tutankhamun, Lippman expressed his admiration for the multitude of interests that have coalesced around the exhibition.*

*"From the [Winterfest] Boat Parade to Starbucks to Muvico Theater to the middle school students," he said, "everyone wants to touch Tut."*

*The exhibition of more than 130 artifacts from the tombs of Tut and other royals will be laid out across the museum's two floors with 11 themed galleries depicting daily life in ancient Egypt, the religious traditions of the time and even the results from a recent CT scan of Tut's mummified remains.*

*The Museum of Art closed its doors, except for the box office and gift shop, on Sunday to begin a \$1.9 million, two-phase renovation that will replace the institution's roof and ventilation system and add a second-floor entrance.*

*Among those waiting to buy tickets Tuesday was Weston resident Fernando Maceda, who took a break from his job overseeing the*

development of a condominium in Victoria Park.

Maceda was planning to buy six tickets for his family and said the price was steep but worth it, particularly considering the alternatives.

"It's easier to come to a museum," he said, "than to take six people on a plane to Egypt."

| 17993|2005-10-19 15:54:05|Myra Wysinger|More News On The Coming "Apocalpyto"|  
Costa Rican model to be at Gibson's movie in Mexico

<http://www.quepasa.com/english/news/entertainment/Gibson.movie.Mexico/375539.html>

| 17994|2005-10-19 18:11:37|Paul Kekai Manansala|African Origins of the Domestic Donkey|  
Can't remember if this was posted here previously or not, so:

African Origins of the Domestic Donkey

<http://www.sciencemag.org/cgi/data/304/5678/1781/DC1/1>

Regards,

Paul Kekai Manansala

| 17995|2005-10-20 07:32:40|Alex van Deelen|Some musings on my genetic printout|  
[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler\\_YCC\\_sample.htm](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler_YCC_sample.htm)

The only E3A M2 haplogroup that has 17 repeats for 385b, is the " ycc36 36 South Africa/Tswana E. Bantu E3a\* E-M2\* "

Are there any conclusions that can be drawn from that?

Alex

| 17996|2005-10-20 07:57:46|Paul Kekai Manansala|Re: Some musings on my genetic printout|  
-- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen" wrote:

>  
>

[http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler\\_YCC\\_sample.htm](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler_YCC_sample.htm)

> es.htm  
>  
> The only E3A M2 haplogroup that has 17 repeats for 385b, is  
> the " ycc36 36 South Africa/Tswana E. Bantu E3a\* E-M2\* "  
>  
> Are there any conclusions that can be drawn from that?  
>

It's best to take this as provisional.

Most likely the database they are using is still pretty sparse and not a reliable detailed statistical sample.

Many genetic studies use very small samples, probably because of funding problems. If this Genographic project does better than the previous mapping attempt (Human Genome Project) it should expand knowledge considerably (if the data is reliable).

Regards,

Paul Kekai Manansala

| 17997|2005-10-20 10:39:43|Djehuti Sundaka|Cohanin Chromosome|  
Does anyone know what 'M' the "Cohanin chromosome" is?

I'm trying to find out if it's M89, M172, or M17.

Djehuti Sundaka

| 17998|2005-10-20 17:22:37|Alex van Deelen|Re: Some musings on my genetic printout|  
Message: 6  
Date: Thu, 20 Oct 2005 14:57:15 -0000  
From: "Paul Kekai Manansala" <[pmansala@sbglobal.net](mailto:pmansala@sbglobal.net)>  
Subject: Re: Some musings on my genetic printout

> > -- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Alex van Deelen"  
> > wrote:  
> >  
> > [http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler\\_YCC\\_samples.htm](http://freepages.genealogy.rootsweb.com/~dgarvey/DNA/RelGen/Butler_YCC_samples.htm)  
> >  
> > The only E3A M2 haplogroup that has 17 repeats for 385b, is  
> > the " ycc36 36 South Africa/Tswana E. Bantu E3a\* E-M2\* "  
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> > Are there any conclusions that can be drawn from that?  
> >  
> >  
> > It's best to take this as provisional.  
> >  
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> >  
> > Many genetic studies use very small samples, probably because of  
> > funding problems. If this Genographic project does better than the  
> > previous mapping attempt (Human Genome Project) it should expand  
> > knowledge considerably (if the data is reliable).  
> >

> Regards,  
> Paul Kekai Manansala

Exactly my criticism of genetics too.

However, it is interesting to see to what extent  
their genome coincides with known recent history,  
languages and names.

Also, they also seem to underestimate the degree to which  
people have moved around even in the last 200 years.

In southern Africa, the wars Shaka fought moved people  
from Natal in South Africa, as far north as Tanzania.  
Also, the way for instance the South African influenced  
Nguni people (Xhosa, Ndebele, Ngoni) expanded, was  
that they incorporated male prisoners into their armies,  
and only their elites can often trace their descent to Natal.  
The Ndebele both fought and incorporated lots of Shona,  
the Ngonis incorporated a lot of Nsenga and also Tumbuka,

Then, under colonialism, people were forced to work on  
farms and in mines, to pay their taxes. The result is that  
even Malawi clan names like Phiri are now very common  
in South Africa, and Zulu/Nguni clan names are very  
common in Zimbabwe, Zambia, Malawi, etc.

Alex  
| 17999|2005-10-20 17:40:33|Djehuti Sundaka|Re: Cohanim Y-Chromosome|  
Correction: I should have stated "Cohanim Y-chromosome".

Djehuti Sundaka

--- In [Ta\\_Seti@yahoogroups.com](mailto:Ta_Seti@yahoogroups.com), "Djehuti Sundaka"  
wrote:

>  
> Does anyone know what 'M' the "Cohanim chromosome" is?  
>  
> I'm trying to find out if it's M89, M172, or M17.  
>  
> Djehuti Sundaka  
>

| 18000|2005-10-21 12:07:02|joecckrum|Khemet is of Satan( Enki, Ptah)|  
<http://www.freewebs.com/eridu666/Origins.html> check out the link, it's  
very informative. Also I invite members to join  
[groups.yahoo.com/groups/blacksatanicgroup](http://groups.yahoo.com/groups/blacksatanicgroup)  
|